

**Living Oracles for Today (A new version based on the fourth edition )**

***An independent modern edition by Phillip Clay in 2019-20 to provide a more direct translation.***

*I am convinced that transliteration in our New Testament translations impedes our understanding of God's message for us. Every current translation follows the long tradition of transliteration impacting some important teachings such as immersion. The Living Oracles from 1835 is an excellent skillful effort which I have built upon, with the intention of providing an accurate and useful text with fewer transliterations and increased clarity of original word meanings. We should not need to recall or be instructed that an angel is a messenger, that an apostle is a delegate, that baptism is immersion, that Christ means anointed, or that a prophet is a forthteller for these meanings were clear to the readers in the first century church. Many scholars criticized Living Oracles based on their belief on "Baptism". They should have directed their criticism to the inspired writers of the original manuscripts, and look at the Greek text for themselves.*

*Perhaps this version will increase the recognition and use of Living Oracles which is not well known today. Obvious typographical errors in the electronic version, antiquated spellings, and archaic 19<sup>th</sup> century words have been replaced aiming for the vocabulary of a high school reader. The great learning and extensive vocabulary of the Living Oracles scholars tends to exceed our ability to understand. A few notations on money, measure, translation details and period words have been added in parenthesis. I did not attempt to bring all the text into modern ways of expression as in the New American Standard or International Version. Most of the original work remains with perhaps only a few words in each chapter carefully edited although some books such as Luke had more variance from the interlinear which required more vigorous editing. I have kept part of the original title out of respect for the noteworthy work of the restoration scholars and in acknowledgment that these are sacred inspired utterances (logion (log'-ee-on) of God . (See Acts 7:38, Romans 3:2, Hebrews 5:12, 1 Peter 4:11) The electronic source material is not under copyright and is not published but archived on the web. The changes in this version do bring a unique voice to the text. Christians well acquainted with current translations may balk at first yet my hope is that they will hear with appreciation the less encumbered and more literal message. Doubters can look for themselves that this version does closely follow interlinear versions. This version like the previous is not as smooth flowing as the New International Version which takes a phrase translation approach. Living Oracles uses a word translation technique much like the New American Standard Version. I have prayerfully tried to let God's message come clearly through.*

*Names are important in scripture and it is sad and insupportable that we have learned so many altered names. In particular I have used the name of our Lord and his title in the form he was given in life as well as adjusting the English spelling of many other Hebrew names. Hebrew words previously erroneously rendered Ju in English have been restored to the Hebrew related Y associated with the Old Testament name of God (Yahweh). Some readers may not be aware that there is no J in Hebrew or Greek. These names at first may look different to our eye but hopefully this will allow us to become more familiar with the Jewish heritage of Christianity. Readers will quickly become accustomed to this approach. It is true that the Greek versions use Hellenized names.*

*The names as actually recorded in the Greek New Testament are very unfamiliar to us and if used here would not be very understandable. (For example: Iesous (ee-ay-sooce') and Hesaias (hay-sah-ee'-as).) Consider friend how many times we are told to venerate the name of God or our savior, and yet we are unfamiliar with those names because of traditional translation.*

*I referred to several sources including Thayer's, William F Arndt, interlinear versions including Textus Recptus, Nestles Greek New Testament with translation by Litt, and many modern translations for clarity when needed to obtain the original meaning of words. I have used the convention of church to refer to the universal assembly and congregation for the local body. Italics in the text indicate words added for clarity and not translated directly from the Greek. New hyperlinks have been created for the table of contents that navigate to the main sections in this document. I have added many verse numbers and started new paragraphs for easier navigation. Pages numbers did not seem to be helpful and so have not been used. The book titles and dates are helpful although they are translator added. I have kept the section titles from the fourth edition.*

*I have moved the prefaces, and commentary of the Fourth edition Living Oracles to the back of the document along with my own notes. The original Appendix of the fourth edition is provided as a separate document as it has not been significantly edited.*

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*May the Lord's church be blessed and all those seeking our savior.*

*You can find a very valuable version of Living Oracles at <https://www.stepbible.org/> From Tyndale House, Cambridge UK. This professional site has many versions that are searchable, with pop up interlinear references. Living Oracles is called LO..*

*In respect I have attempted to consult with the Lee and Vicky Snyder and Ernie Stefanik (2008).*

**PLC**

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**Fourth Edition**

**The Sacred Writings of the Apostles and Evangelists of Jesus The Christ, Commonly Styled the New Testament. Translated from the Original Greek, by Doctors George Campbell, John Macknight, and Philip Doddridge.**

(With Prefaces, Various Emendations, and An Appendix. By Alexander Campbell. Fourth Edition. Bethany, Brooke Co. Va. Printed and Proclaimed by Mc'Vay & Ewing. MDCCCXXXV. 1835 [COPY-RIGHT SECURED ACCORDING TO ACT OF CONGRESS.]

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*(These files were typed by Vicki Snyder in 1994 as part of a research project for Lee Snyder on Alexander Campbell and the Book of Acts. Vicki was very careful, but typos are inevitable, so there is no guarantee of accuracy.)*

Link to the original files <http://www.moellerhaus.com/Campbell/0Menu.htm>

*A list of changes carefully researched and chosen is included as an appendix for comparison to the Fourth Edition.*

**Table of Contents**

[THE TESTIMONY OF MATTHEW LEVI, THE DELEGATE.](#)

[THE TESTIMONY OF YOHANAN MARK, THE PREACHER OF GOOD NEWS.](#)

[THE TESTIMONY OF LUKE, THE PREACHER OF GOOD NEWS.](#)

[THE TESTIMONY OF YOHANAN, THE DELEGATE.](#)

[THE ACTS OF DELEGATES, WRITTEN BY LUKE.](#)

[THE LETTER OF PAUL, THE DELEGATE, TO THE ROMANS.](#)

[FIRST LETTER OF PAUL, THE DELEGATE, TO THE CORINTHIANS.](#)

[THE SECOND LETTER OF PAUL, THE DELEGATE, TO THE CORINTHIANS.](#)

[THE LETTER OF PAUL, THE DELEGATE, TO THE GALATIANS.](#)

THE LETTER OF PAUL, THE DELEGATE, TO THE EPHESIANS.

THE TESTIMONY OF PAUL, THE DELEGATE, TO THEM PHILIPPIANS.

THE LETTER OF PAUL, THE DELEGATE, TO THE COLOSSIANS.

THE FIRST LETTER OF PAUL, THE DELEGATE, TO THE THESSALONIANS.

THE SECOND LETTER OF PAUL, THE DELEGATE, TO THE THESSALONIANS.

THE FIRST LETTER OF PAUL, THE DELEGATE, TO TIMOTHEOS.

THE SECOND LETTER OF PAUL, THE DELEGATE, TO TIMOTHEOS.

THE LETTER OF PAUL, THE DELEGATE, TO TITUS.

THE LETTER OF PAUL, THE DELEGATE, TO PHILEMON.

THE LETTER TO THE HEBREWS.

THE LETTER OF THE DELEGATE YAAKOB.

THE FIRST LETTER OF THE DELEGATE PETER.

THE SECOND LETTER OF THE DELEGATE PETER.

THE FIRST LETTER OF THE DELEGATE YOHANAN.

THE SECOND LETTER OF THE DELEGATE YOHANAN.

THE THIRD LETTER OF THE DELEGATE YOHANAN.

THE LETTER OF THE DELEGATE YEHUWDAH.

A REVELATION FROM YESHUA THE ANOINTED TO THE DELEGATE YOHANAN.

[APPENDIX OF CHANGES](#)

[RATIONALE AND NOTES](#)

**Prefaces, Various Emendations, and An Appendix. By Alexander Campbell**

[PREFACE TO THE THIRD EDITION](#)

[PREFACE TO THE APPENDIX OF THE THIRD EDITION](#)

[PREFACE TO THE FOURTH EDITION](#)

[PREFACE TO MATTHEW MARK LUKE AND JOHN](#)

[INTRODUCTION TO ACTS](#)

[PREFACE TO THE LETTERS](#)

**THE  
TESTIMONY  
OF  
MATTHEW LEVI,  
THE DELEGATE.**

*[FIRST PROCLAIMED IN YEHUDA, A.D. 38.]*

*MATTHEW'S PREFACE.*

*The history of Yeshua The Anointed, Son of David, Son of Abraham.*

[\*Matthew1\*](#)

[\*Matthew2\*](#)

[\*Matthew3\*](#)

[\*Matthew4\*](#)

[\*Matthew5\*](#)

[\*Matthew6\*](#)

[\*Matthew7\*](#)

[Matthew8](#)

[Matthew9](#)

[Matthew10](#)

[Matthew11](#)

[Matthew12](#)

[Matthew13](#)

[Matthew14](#)

[Matthew15](#)

[Matthew16](#)

[Matthew17](#)

[Matthew18](#)

[Matthew19](#)

[Matthew20](#)

[Matthew21](#)

[Matthew22](#)

[Matthew23](#)

[Matthew24](#)

[Matthew25](#)

[Matthew26](#)

[Matthew27](#)

[Matthew28](#)



## Chapter 1

### SECTION I.

#### *The Nativity.*

ABRAHAM fathered Yitschaq . Yitschaq fathered Yaqob. Yaqob fathered Yehuwdah and his brothers. Yehuwdah had Pharez and Zarah by Tamar. Pharez fathered Ezrom. Ezrom fathered Aram. Aram fathered Aminidab. Aminidab fathered Nashon. Nashon fathered Salmon. Salmon had Boaz by Rahab. Boaz had Obed by Ruth. Obed fathered Yishay. Yishay fathered David the king. David the king had Solomon, by her *who had been the wife* of Uriah. Solomon fathered Rehoboam. Rehoboam fathered Abia. Abia fathered Asa. Asa fathered Yehoshaphat. Yehoshaphat fathered Joram. Joram fathered Uzziah. Uzziah fathered Jothan. Jotham fathered Ahaz. Ahaz fathered Hezekiah. Hezekiah fathered Manasseh. Manasseh fathered Amon. Amon fathered Yo'shiyah. Yo'shiyah had Jeconia and his brothers, about the time of the migration into Babylon. After the migration to Babylon, Yekonyah fathered Salathiel. Salathiel fathered Zerubbabel. Zerubbabel fathered Abiud. Abiud fathered Eliakim. Eliakim fathered Azor. Azor fathered Zadoc. Zadoc fathered Achim. Achim fathered Eliud. Eliud fathered Eleazar. Eleazar fathered Matthan. Matthan fathered Yaqob. Yaqob fathered Yowceph, the husband of Mary, of whom was born Yeshua, who is called The Anointed (Gr:Christos). So all the generations from Abraham to David are fourteen; from David until the migration into Babylon, fourteen; and from the migration into Babylon to the Anointed, fourteen.

18.--Now the birth of Yeshua The Anointed happened this way: Mary his mother had been engaged (Gk\; mnesteuo, ask for marriage and give a gift. In Jewish law more formal) to Yowceph; but before they came together, she proved to be with child by the Holy Spirit. Yowceph her husband being a righteous man, and unwilling to expose her, intended to dismiss her privately. But while he was thinking upon this, an messenger of the Lord appearing to him in a dream, said, Yowceph, son of David, do not fear to take home Mary your wife; for her pregnancy is from the Holy Spirit. And she shall bear a son, whom you shall call Yeshua (Gk: Iesus, .Heb: contracted form of *Yehoshu'a*), for he will save his people from their sins. In all this what the Lord had spoken by the Forthteller was verified, "Behold the virgin shall conceive and bear a son, who shall be called Immanuel;" which signifies, God with us. When Yowceph awoke, he did as the messenger of the Lord had commanded him, and took home his wife; but was not knowing her (that is having intercourse), until she had brought forth her first born son, whom he named Yeshua.

## Chapter 2

II.--After the birth of Yeshua, at Bethlehem of Yehuda, in the reign of King Herod, certain magicians from the East came to Yerushalem, and inquired, Where is the new-born King of the Jews; for we have seen his star in the east country, and have come to do him homage? King Herod hearing this, was alarmed, and all Yerushalem with him. And having assembled all the chief priests

and the scribes of the people, he demanded of them where the Anointed should be born. They answered, at Bethlehem of Yehuda, for so it is written by the Forhtteller, "And you Bethlehem, in the region of Yehuwdah, are not the least illustrious among the cities of Yehuwdah; for out of you shall come a ruler, who will govern my people Ysrael."

7.--Then Herod having secretly called the magicians, procured from them exact information concerning the time of the star's appearing. And sending them to Bethlehem, he said, Go, make an exact inquiry about the child; and when you have found him bring me word, that I may also go, and pay him homage. Having heard the King, they departed; and lo! the star which had appeared to them in the last country, moved before them, until it came, and stood over the place, where the child was. When they again saw the star, they rejoiced exceedingly. And having come into the house, they found the child with Mary his mother; and, prostrating themselves, did him homage. Then opening their treasures, they offered, as presents to him, gold, frankincense, and myrrh. And being warned in a dream not to return to Herod, they went home another way.

13.--When they were gone, lo! a messenger of the Lord appearing to Yowceph in a dream, said, Arise, take the child with his mother, and flee into Egypt; and remain there until I order you; for Herod will seek the child to destroy him. Accordingly he arose, took the child with his mother, and withdrew by night into Egypt, where he continued until the death of Herod; so that, what the Lord had spoken by the Forhtteller, was verified, "Out of Egypt I called my Son."

16.--Then Herod, finding that he had been deceived by the magicians, was highly incensed, and dispatched emissaries, who slew, by his order, all the male children in Bethlehem, and in all its territory, from those entering the second year, down to the time of which he had procured exact information from the magicians. Then was the word of Yirmeyah the Forhtteller verified, "A cry was heard in Ramah, lamentation, and weeping, and bitter complaint: Rachel wailing for her children, and refusing to be comforted, because they are no more."

19.--When Herod was dead, an messenger of the Lord appearing in a dream to Yowceph in Egypt, said, Arise, take the child with his mother, and go into the land of Ysrael; for those are dead who sought his life. Accordingly, he arose, took the child with his mother, and came to the land of Ysrael; but hearing that Archelaus had succeeded his father Herod in the throne of Yehuda, he was afraid to return to; and being warned in a dream, went into the district of Galilee, and resided in a city named Nazareth; in this verifying the declaration of the Forhtteller *concerning Yeshua*, that he should be called a Nazarene.



## Chapter 3

### SECTION II.

#### *The Immersion.*

III.--IN those days Yohanan the Immerser appeared, who proclaimed in the wilderness of Yehuda, saying, Reform, for the Reign of Heaven approaches. For this is he, of whom the Forthteller Yeshayah speaks in these words, "The voice of one proclaiming in the wilderness, Prepare a way for the Lord, make for him a straight passage." Now Yohanan wore clothes of camel's hair with a leather belt about his waist; and his food was locusts and wild honey. Then Yerushalem, and all Yehuda, and all the country along the Yarden, turned to him, and were immersed by him in the Yarden, confessing their sins.

7.--But he seeing many Pharisees and Sadducees coming to him to receive immersion, said to them, Offspring of vipers, who has prompted you to flee from the impending vengeance? Produce, then, the proper fruit of repentance; and presume not to say within yourselves, We have Abraham for our father, for I assure you, that of these stones God can raise children to Abraham. And even now the axe lies at the root of the trees; every tree, therefore, which does not produce good fruit, is cut down, and turned into fuel. I, immerse you in water, into repentance; but he who comes after me, is mightier than I, whose shoes I am not worthy to carry. He will immerse you in the Holy Spirit, and in fire. His winnowing shovel is in his hand, and he will thoroughly cleanse his grain; he will gather his wheat into the granary, and consume the chaff in unquenchable fire.

13.--Then Yeshua came from Galilee to the Yarden, to be immersed by Yohanan. But Yohanan excused himself, saying, It is I who needs to be immersed by you; and you come to me! Yeshua answering, said to him, Permit this at present; for so ought we to ratify every institution. Then Yohanan acquiesced. Yeshua being immersed, no sooner arose out of the water, than heaven opened to him; and the Spirit of God appeared, descending like a dove, and lighting upon him; while a voice from heaven proclaimed, This is my Son, the beloved, in whom I delight.

## Chapter 4

IV.--Then Yeshua was conducted by the Spirit into the wilderness, to be tempted by The Accuser. And after fasting forty days and forty nights, he was hungry. Then the tempter came to him, said, If you are God's Son, command that these stones become loaves. Yeshua answering, said, It is written, "Man does not live by bread only, but by every utterance from the mouth of God ." Then The Accuser took him into the holy city, and having placed him on the top corner of the temple, said to him, If you are God's Son, throw yourself down; for it is written, "He will give his messengers the charge of your: they shall uphold you in their arms, for fear you dash your foot against a stone." Yeshua again answered, It is written, "You shall not put the Lord your God to the test." Again The

Accuser took him up a very high mountain, where he showed him all the kingdoms of the world in their glory, and said to him, All these will I give you, if you will prostrate yourself, and worship me. Yeshua answered, Adversary, be gone; for it is written, "You shall worship the Lord your God, and shall serve him only." Then The Accuser left him, and messengers came and ministered to him.

12.--Now Yeshua, hearing that Yohanan was imprisoned, went into Galilee, and having left Nazareth, resided at Capernaum, a seaport in the region of Zebulun and Naphtali, thereby verifying the words of Yeshayah the Forthteller; "The region of Zebulun and the region of Naphtali, situate on the Yarden near the sea, Galilee of the nations; the people who abide in darkness, saw a great light, and on those who inhabited a region of the shades of death, light has arisen." From that time Yeshua began to proclaim, saying, Reform, for the Reign of Heaven approaches.

18.--Then walking by the sea of Galilee, he saw two brothers, Simon named Peter (Gk:Petros; a piece of rock ), and Andrew his brother, casting a drag net into the sea, for they were fishermen. And he said to them, Come with me, and I will make you fishers of men. Immediately they left the nets and followed him. Passing on he saw other two brothers, Yaakob son of Zebedee and Yohanan his brother, in the boat with their father Zebedee, mending their nets, and he called them. They immediately, leaving the boat and their father, followed him.

23.--Then Yeshua went over all Galilee, teaching in their synagogues, and proclaiming the glad news of the Reign, and curing every sort of disease and torment among the people. And his fame spread all through Syria, and they brought to him all their sick, those seized and tormented with various diseases, demoniacs, and lunatics, and paralytics, and he healed them. And vast multitudes followed him from Galilee, Decapolis, Yerushalem, Yehuda, and from the banks of the Yarden.

## **Chapter 5**

### **SECTION III.**

#### ***The Sermon on the Mount.***

V.--YESHUA, seeing the large crowds, went up to a mountain, and having sat down, his disciples came to him. Then breaking silence, he taught them, saying:--

3.—Blessed (or happy) are the poor in spirit; for the kingdom of Heaven is theirs! Blessed are they who mourn; for they shall receive comfort! Blessed are the humble; for they shall inherit the land! Blessed are they who hunger and thirst after righteousness; for they shall be satisfied! Blessed are the merciful; for they shall obtain mercy! Blessed are the pure in heart; for they shall see God! Blessed are the peace-makers; for they shall be called sons of God! Blessed are they who suffer persecution on account of

righteousness; for the kingdom of heaven is theirs! Blessed shall you be, when men shall revile and persecute you; and, on my account, accuse you falsely of every evil thing! Rejoice and exult, for great is your reward in heaven; for so the Forthtellers were persecuted, who were before you.

13.--You are the salt of the earth. If the salt become un-salty, how shall its saltiness be restored? It is then fit only to be cast out, and trod under foot. You are the light of the world. A city situated on a mountain must be conspicuous. A lamp is lit to be put, not under a basket, but on a stand, that it may shine to all the family. So, let your light shine before men, that they, seeing your good actions, may glorify your Father, who is in heaven.

17.—Do not think that I am come to subvert the law or the forthtellers. I have come not to subvert, but to fulfill. For, I say to you, heaven and earth shall sooner perish, than one iota, or one tittle of the law shall perish, without attaining its end. Whoever, therefore, shall violate, or teach others to violate, were it the least of these commandments, shall be least in the Reign of Heaven. For I tell you, that unless your righteousness exceeds the righteousness of the Scribes and Pharisees, you shall never enter the kingdom of heaven.

21.--You have heard that it was said to the ancients, "You shall not commit murder; for whoever commits murder shall be guilty before the judges." But I say to you, whoever is angry with his brother, shall be guilty to the judges; whoever shall call him worthless, shall be guilty to the council; but whoever shall call him fool (Raka from Aramaic for empty-headed) shall be guilty to hell fire. Therefore, if you bring your gift to the altar, and there remember, that your brother has grounds to complain of you; leave there your gift before the altar: first go and procure reconciliation with your brother; then come, and offer your gift. Reconcile with your opponent, while you are on the road together; for fear he deliver you to the judge; and the judge consign you to the officer, and you are thrown into prison. I say to you, you will not be released, until you have paid the last cent.

27.--You have heard that it was said, "You shall not commit adultery." But I say to you, whoever looks on another man's wife, in impure desire, has already committed adultery with her in his heart. Therefore, if your right eye ensnares you, pluck it out, and throw it away: it is better for you to lose one of your body parts, than your whole body be cast into hell.

30.--And if your right hand ensnares you, cut it off and throw it away: it is better for you to lose one of your body parts, than your whole body be cast into hell.

31.--It has been said, "Whoever would dismiss his wife, let him give her a writing of divorce." But I say to you, whoever shall dismiss (divorce) his wife, except for fornication, is the cause of her becoming an adulteress; and whoever marries her who is dismissed, commits adultery.

33.--Again, you have heard that it was said to the ancients, "You shall not make false vows, but shall perform your oaths to the Lord." But I say to you, do not swear at all; neither by heaven, for it is God's throne; or by the earth, for it is his footstool; neither

shall you swear by Yerushalem, for it is the city of the great King; or by your head, because you cannot make one hair white or black. But let your yes, be Yes; your no, No; for whatever exceeds these, proceeds from evil.

38.--You have heard that it was said, "Eye for eye, and tooth for tooth." But I say to you, do not contend with evil people. But if any one strikes you on the right cheek, turn to him also the left. Whoever will sue you for your coat, let him have your cloak likewise. And if a man compels you to go one mile with him, go two. Give to him that asks you; and him that would borrow from you and do not turn away.

43.--You have heard that it was said, "You shall love your neighbor and hate your enemy." But I say to you, love your enemies; bless those who curse you; do good to those who hate you; and pray for those who persecute you; that you may be children of your Father in heaven, who makes his sun arise on bad and good, and sends rain on just and unjust. For if you love those only who love you, what reward can you expect? Do not even the tax collectors so? And if you greet your brothers only, how do you excel? Do not even the Pagans do as much? Be therefore complete, as your Father who is in heaven is complete.

## Chapter 6

VI.--Take care that you do not perform your religious duties before men, in order to be observed by them; otherwise you will obtain no reward from your Father who is in heaven.

2.--When, therefore, you give alms (Lit: compassionateness, help to those in need), do not proclaim it by sound of trumpet, as the stage actors (or pretenders) do, in the assemblies and in the streets, that they may be testified by men. I say to you, they have received their reward. But you, when you give alms, do not let your left hand know what your right hand does; that your alms may be in secret; and your Father, to whom nothing is secret, will himself repay you.

5.--And when you pray, do not be like the stage actors, who love (phileo) to pray standing in the assemblies, and at the corners of the streets, that men may observe them. I say to you, they have received their reward. But you, when you would pray, retire to your closet; and having shut the door, pray to your Father; and your Father, to whom, though he is unseen himself, nothing is secret, will repay you.

7.--And in prayer, do not use a multiplicity of words as the pagans do, who think that using many words will gain them acceptance. Do not imitate them; for your Father knows what things you want, before you ask him. So, therefore, pray you:--

10.--Our Father, who is in heaven, your name is holy; *May Your Reign* come; Your will be done upon the earth, as it is in heaven; give us today our daily bread; forgive us our debts, as we forgive our debtors; and lead us not into trial, but preserve us from evil.

14.--For if you forgive others their sins, your heavenly Father will also forgive you; but if you do not forgive others their sins, neither will your Father forgive your sins.

16.--Moreover, when you fast, do not look dismal, as the stage actors, who put on a sullen face, that men may observe that they fast. I say to you, they have their reward. But you, when you fast, anoint your head, and wash your face; that your fasting may not appear to men, but to your Father; and your Father, to whom, though he is unseen himself, nothing is secret, will repay you.

19.—Do not amass for yourselves treasure upon the earth, where moths and rust may consume it, or thieves breaking in may steal it. But provide for yourselves treasure in heaven, where are neither moths nor rust to consume it, nor thieves to break in and steal it. For where your treasure is, your heart will also be. The eye is the lamp of the body. If, therefore, your eye is clear, your whole body will be enlightened: but if your eye is bad, your whole body will be dark. And if the light which is in you is darkness, how great will the darkness be!

24.--A man cannot serve two masters; for either he will hate one and love the other; or at least he will attend to one, and neglect the other. You cannot serve God and wealth. Therefore I charge you, do not be anxious about your life, what you shall eat, or what you shall drink; or about your body, what you shall wear. Is not life a greater gift than food; and the body than clothes? Observe the birds of the sky. They neither sow nor reap. They have no storehouse; but your heavenly Father feeds them. Are not you much more valuable than they? Besides, which of you can, by his anxiety, prolong his life one hour? And why are you anxious about clothes? Observe the lilies of the field. How do they grow? They toil not: they spin not. Yet I affirm that even Solomon in all his glory, was not equally adorned with one of these. If, then, God so arrays the vegetation, which today is in the field, and the next day will be cast into the oven, will he not much more cloth you, O you distrustful! Therefore do not say anxiously, (as the heathens do,) What shall we eat; or what shall we drink; or with what shall we be clothed? For your heavenly Father knows that you need all these things. But seek first the kingdom of God and the righteousness required by him; and all these things shall be superadded to you. Do not be then anxious about the next day: the next day will be anxious about itself. Sufficient for every day is its own trouble.

## Chapter 7

VII.--Judge not, that you be not judged; for as you judge, you shall be judged; and the measure which you give, the same you shall receive. And why do you observe the speck in your brother's eye, but are insensible of the log in your own eye? Or how dare you say to your brother, let me take the speck out of your eye; when lo! you have a log in your own? Pretender, first take the log out of your own eye; then you will see clearly to take the speck out of your brother's eye.

6.—Do not give things holy to dogs, and do not throw your pearls before swine, for fear they trample them under foot, and turn upon you, and tear you.

7.--Ask, and you shall obtain; seek, and you shall find; knock, and it shall be opened to you. For whoever asks, obtains; whoever seeks, finds; and to everyone who knocks, the door shall be opened. Who of you would give his son a stone, when he asks bread; or a serpent, when he asks a fish? If you then, though evil, can give good things to your children, how much more will your Father, who is in heaven, give good things to them that ask him?

12.--Whatever you would have others do to you, do the same to them; for this is the law and the prophets. Enter in through the narrow gate; for wide is the gate of destruction, broad is the way leading to; and many are those, who enter by it. But how narrow is the gate of life; how narrow the way leading to; and how few are they who find it!

15.--Beware of false teachers, who come to you in the garb of sheep, while inwardly they are ravenous wolves. By their fruits you shall discover them. Are grapes gathered from thorns; or figs from thistles? Every good tree yields good fruit; and every evil tree evil fruit. A good tree cannot yield evil fruit, nor an evil tree good fruit. Every tree which does not yield good fruit, is cut down, and turned into fuel. Therefore, by their fruits you shall discover them.

21.--Not everyone who says to me, Master, Master, shall enter into the kingdom of heaven; but he that does the will of my Father, who is in heaven. Many will say to me on that day, Master, Master, have we not taught in your name, and in your name performed many miracles? To whom I will declare, I never acknowledged you. Depart from me, you who practice iniquity.

24.--Therefore, whoever hears these my precepts, and does them, I will compare to a prudent man, who built his house upon the rock. For although the rain descended, and the rivers overflowed, and the winds blew, and beat upon that house, it did not fall, because it was founded upon the rock. But whoever hears these my precepts, and does not do them, shall be compared to a moron, (Gr:mooros, foolish) who built his house upon the sand. For when the rain descended, and the rivers overflowed, and the winds blew, and dashed against that house, it fell, and great was its ruin.

28.--When Yeshua had ended this message, the people were struck with awe at his manner of teaching; for he taught as *one* who had authority, and not as the Scribes.

## Chapter 8

### SECTION IV.

#### *Several Miracles.*

VIII.--Having come down from the mountain, followed by a great multitude, a leper came, who, presenting himself before him, said, Sir, if you will, you can cleanse me. Yeshua stretched out his hand, and touched him, saying, I will; be clean. Immediately he was cured of his leprosy. Then Yeshua said to him, See you tell no person; but go, show yourself to the priest, and make the offering prescribed by Moses, for notifying *the cure* to the people.

5.--Having entered Capernaum, a centurion implored him with this request, Sir, my man-servant lies sick at home, greatly afflicted with paralysis. Yeshua answered, I will go and cure him. The centurion replying, said, Sir, I am not worthy, that you should come under my roof; only say the word, and my servant will be healed. I having soldiers under me, say to one, Go, and he goes; to another, Come, and he comes; and to my servant, Do this, and he does it. Yeshua hearing this, was astonished, and said to those who followed, I say to you, not even in Ysrael have I found such great faith. But I assure you, that many will come from the east and from the west, and will be placed at table with Abraham, Yitschaq, and Yaqob, in the kingdom of heaven, while the sons of the kingdom shall be thrust out into outer darkness, where will be weeping and gnashing of teeth. Then Yeshua said to the centurion, Go home; be it to you according to your faith. That instant his servant was cured.

14.--Then Yeshua having entered Peter's house, saw his wife's mother lying sick of a fever, and having touched her hand, the fever left her; and she arose and served him.

16.--In the evening they presented to him many demoniacs; and he expelled the spirits with a word, and cured all the sick; so verifying the saying of the Forthteller Yeshayah, "He has himself carried off our infirmities, and removed *our* sickness."

18.--Yeshua seeing himself crowded on all sides, gave orders to pass to the opposite shore. Meantime a scribe implored him, saying, Teacher, I will follow you wherever you go. Yeshua answered, The foxes have holes, and the birds of the air have places of shelter, but the Son of Man has not where to lay his head.

21.--Another, one of his disciples, said to him, Master, permit me to go first, and bury my father. Yeshua answered, Follow me, and let the dead bury their dead.

23.--Then entering the boat, his disciples followed him. Soon after there arose in the sea so great a storm, that the boat was covered with the waves. But he being asleep, the disciples came and woke him, saying, Save us, Master, for we perish. He answered, Why are you fearful, O you distrustful? Then he arose, and having commanded the winds and the sea, a great calm ensued; so that everyone exclaimed with admiration, What person is this, whom even the winds and the sea obey!

28.--When he came to the other side, into the country of the Gadarenes, there met him two demoniacs, coming out of the tomb monuments, so furious, that no person dare pass that way. These instantly cried, saying, What have you to do with us, Son of God? Have you come to torment us before the time? Now there was feeding, at some distance, a great herd of swine. And the demons sought him, saying, If you expel us, permit us to go into the herd of swine. He answered, Go. And when they were cast out, they went into the swine; on which the whole herd rushed down a high overhang into the sea, and perished in the waters. Then the herdsmen fled into the city, and reported what had happened to the demoniacs. Presently the whole city went out to meet Yeshua, and having seen him, asked him to depart out of their territory.

## Chapter 9

IX.--Then having gone aboard the boat, he went to his own city; where they brought to him a paralytic, laid upon a bed. Yeshua perceiving their faith, said to the paralytic, Son, take courage, your sins are forgiven you. At which some of the scribes said within themselves, This man does evil speaking. But Yeshua knowing their sentiments, said, Why do you harbor evil thoughts? Which is easier--to say, *Your sins are forgiven*; or to say, *with effect*--Arise and walk? But that you may know that the Son of Man has power upon the earth to forgive sins; Arise, then (said he to the paralytic,) take up your bed and go home. Accordingly he arose, and went home. And the people saw and wondered, glorifying God, who had given such power to men.

9.--As Yeshua departed there, he saw a man, named Matthew, sitting at the tax office; to whom he said, Follow me. And he arose and followed him.

10.--Afterwards Yeshua being at table in a house, many tax collectors and sinners came, and placed themselves with him and his disciples. Some of the Pharisees observing this, said to his disciples, Why does your teacher eat with tax collectors and sinners? Yeshua hearing them, answered, the whole do not need a physician, but the sick. Go, therefore, and learn what this means, "I desire mercy, and not sacrifice:" for I came to call, not the righteous, but sinners.

14.--Then Yohanan's disciples addressing him, said, we and the Pharisees often fast: why do your disciples never fast? Yeshua answered; Can the sons of the wedding place mourn while the bridegroom is with them? But the time will come, when the bridegroom shall be taken from them, and then they will fast. No person mends an old garment with new cloth; else the patch itself tears the garment, and makes a greater tear. Neither do people put new wine into old leather bottles; otherwise the bottles burst: and so, both the wine is spilt, and the bottles are rendered useless. But they put new wine into new bottles, and both are preserved.



18.--While he was speaking, a ruler came, and prostrating himself, said, My daughter is by this time dead; but come, and lay your hand upon her, and she will revive. And Yeshua arose, and, as he followed him, with his disciples, a woman, who had been twelve years afflicted with a bloody discharge, coming behind, touched the fringe of his cloak; for she said within herself, If I but touch his cloak, I shall recover. Yeshua turning about, saw her, and said, Daughter, take courage, your faith has cured you. And the woman was well from that instant.

23.--Having come into the ruler's house, and seeing the players on the flute, with the crowd, making a commotion, he said to them, Withdraw, for the young woman is not dead, but asleep. And they laughed in scorn at him: but when the people were put out, he entered, and having taken her by the hand, the young woman arose. Now the fame of this action spread through all that country.

27.--When Yeshua departed there, two blind men followed him, crying, Son of David, have pity on us. Being come into the house, the blind men approached him: and Yeshua said to them, Do you believe that I can do this? They answered, Yes, Master. Then he touched their eyes, saying, Be it to you according to your faith. Immediately their eyes were opened. And Yeshua strictly charging them, said, Take care that no person knows it. But having departed, they spread his fame through all that country.

32.--They were scarcely gone, when a mute demoniac was presented to him. The demon being expelled, the mute spoke, and the people wondered, saying, Nothing like this was ever seen in Ysrael. But the Pharisees said, He expels the demons by the prince of the demons.

#### SECTION V.

#### *The Charge to the Delegates.*

THEN Yeshua went through all the cities and villages, teaching in their synagogues, and proclaiming the good news of the Reign, and curing every disease and every infirmity (lit: softness). But when he saw the multitudes, he had compassion upon them, because they were scattered and exposed, like a flock without a shepherd. Then he said to his disciples, The harvest is plentiful, but the reapers are few: ask, therefore, the Lord of the harvest, that he would send laborers to reap it.

#### Chapter 10

X.--And having called to him his twelve disciples, he gave them power to expel unclean spirits, and to cure diseases and afflictions of every kind. Now these are the names of the twelve Delegates: The first, Simon, called Peter (Gk: Petros; a piece of rock ), and Andrew his brother; Yaakob, *son* of Zebedee, and Yohanan his brother; Philip and Bartholomew; Thomas, and Matthew the tax collector; Yaakob, *son* of Alpheus, and Lebbeus, who was also called Thaddeus; Simon the Canaanite, and Yehuwdah Iscariot, he who betrayed him. These twelve Yeshua commissioned, instructing them, and saying,

6.—Do not go away to the Gentiles, nor enter a Samaritan city; but go directly to the lost sheep of the stock of Ysrael. And as you go, proclaim, saying, The Reign of Heaven approaches. Heal the sick, raise the dead; cleanse lepers, expel demons; freely you have received, freely give. Do not put gold, or silver, or brass in your purses; carry no travelling bag, no spare coats, shoes, or staff; for the workman is worthy of his maintenance.

11.--And whatever city or village you enter, inquire what person of worth dwells there; and remain with him until you leave the place. When you enter the house, greet the family. If the family is worthy, the peace you wish them, shall come upon them: if they are not worthy, it shall rebound upon yourselves. Whoever will not receive you, or regard your words, in departing that house or city, shake the dust off your feet. I say to you, the condition of Sodom and Gomorrah shall be more tolerable on the day of judgment, than the condition of that city.

16.--Behold! I send you forth as sheep among wolves. Be prudent as the serpents, and harmless as the doves. But be on your guard against *these* men; for they will deliver you to councils, and scourge you in their synagogues; and you shall be brought before governors and kings, on my account, to bear testimony to them, and to the Gentiles. But when they deliver you up, do not be anxious how, or what you shall speak; for what you shall speak shall be suggested to you in that moment. For it shall not be you, that shall speak; but the Spirit of my Father, who will speak by you. Then brother will deliver up brother to death; and the father the child; and children will rise against their parents, and procure their death. And for my name you shall be hated universally. But the man who perseveres to the end, shall be saved.

23.--Therefore, when they persecute you in one city, flee to another; for, I say to you, you shall not have gone through the cities of Ysrael, until the Son of Man appears. A disciple is not above his teacher, or a slave above his master. It is enough for the disciple to become like his teacher, and for the slave to be like his master. If they have called the master of the house Beelzebub (Aramaic for dung-god, a jab at Satan), how much more his servants?

26.--Therefore, do not fear those; for there is nothing hidden, that shall not be detected; nothing secret that shall not be known. What I tell you in the dark, speak in the light; and what is whispered in your ear, proclaim from the house tops. And do not fear those, who kill the body, but cannot kill the soul; rather fear him, who can destroy both soul and body in hell. Are not two sparrows sold for a penny? Yet neither of them falls to the ground without your Father. No, the every hairs of you head are all numbered. Fear not, then; for you are much more valuable than many sparrows. Whoever shall acknowledge me before men, he will I also acknowledge before my Father, who is in heaven. But whoever shall disown me before men, he will I also disown before my Father, who is in heaven.

34.—Do not think that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to cause dissension between father and son, between mother and daughter, between mother-in-law and daughter-in-law; so that a man's enemies will be found in his own family. He who loves (phileo) father or mother more than me, is not worthy of me. He who loves

(phileo) son or daughter more than me, is not worthy of me. He who will not take his cross and follow me, is not worthy of me. He who preserves his life, shall lose it: but he who loses his life, on my account, shall preserve it.

40.--He that receives you, receives me; and he that receives me, receives him who sent me. He that receives a forthteller, because he is a forthteller, shall obtain a forthteller's reward; and he that receives a righteous man, because he is a righteous man, shall receive a righteous man's reward: and whoever shall give one of these little ones, because he is my disciple, a single cup of cold water to drink; I say to you, he shall not lose his reward.

## Chapter 11

XI.--When Yeshua had made an end of instructing his twelve disciples, he departed there to teach and give warning in the cities.

### SECTION VI.

#### *The Character of the Times.*

2.--NOW Yohanan, having heard in prison of the works of the Anointed, sent two of his disciples, who asked him, Are you he that comes, or must we expect another? Yeshua answering, said to them, Go, and relate to Yohanan, what you have heard and seen. The blind are made to see, the lame to walk; lepers are cleansed; the deaf hear; the dead are raised; and good news is brought to the poor: and Blessed is he, to whom I shall not prove a stumbling block.

7.--When they were departed, Yeshua said to the people concerning Yohanan, What did you go out into the wilderness to behold? A reed shaken by the wind? But what did you go out to see? A man dressed in soft cloths? It is in king's palaces that such garments are found. What then did you go to see? A forthteller? Yes, I tell you, and something superior to a forthteller: for this is he, concerning whom it is written, "Behold I will send my messenger before you, who shall prepare your way." I say to you, among those that are born of women, there has not risen one greater than Yohanan the Immerser. Yet the least in the Reign of Heaven is greater than he. From the first appearing of Yohanan the Immerser until now, the kingdom of heaven suffers violence, and invaders take possession by force. For until Yohanan appeared, all the forthtellers and the law were your instructors: and, if you will bear to be told it, this is the Eliyah that was to come. Whoever has ears to hear, let him hear.

16.--But to what shall I compare this generation? It is like boys in the market place, to whom their playfellows complain, saying, We have played to you upon the flute, but you have not danced; we have sung mournful songs to you, but you have not grieved. For Yohanan came abstaining from meat and drink, and they say, He has a demon; the Son of Man came using meat and drink, and they say, He is a lover of banquets and wine, and a companion of tax collectors and sinners. But wisdom is justified by her children.

20.--Then he began to reprimand the cities, in which most of his miracles had been performed, because they did not reform. Woe for you, Chorazin! Woe for you, Bethsaida! for if the miracles which have been performed in you, had been performed in Tyre and Sidon, they had reformed long ago in sackcloth and ashes. Know, therefore, that the condition of Tyre and Sidon, on the day of judgment, shall be more tolerable than yours. And you, Capernaum, which has been exalted to heaven, shall be brought down to the land of the dead; for, if the miracles which have been performed in you, had been performed in Sodom, it would have remained until now. Know, therefore, that the conditions of Sodom, on the day of judgment, shall be more tolerable than yours.

25.--On that occasion Yeshua said, I adore you, O Father, Lord of heaven and earth, because, having concealed these things from sages and the learned, you have revealed them to babes: yes, Father, because such is your pleasure.

27.--My Father has imparted everything to me; and no one knows the Son, except the Father; neither does anyone know the Father, except the Son, and he to whom the Son will reveal him. Come to me, all you who toil and are burdened, and I will give you rest. Take my yoke upon you, and be taught by me; for I am gentle and humble: and your souls shall find relief. For my yoke is easy and my burden is light.

## Chapter 12

XII.--At that time, as Yeshua was walking through the grain on the Day of Rest, his disciples being hungry, began to pluck the kernels of grain, and to eat them. The Pharisees observing this, said to him, Lo! your disciples are doing what is not lawful to do on the Day of Rest. He answered, Have you not read what David did, and his attendants, when they were hungry; how he entered the tabernacle of God, and ate the loaves of the presence, which was not lawful for him, or his attendants, to eat, but solely for the priests? Or have you not learned from the law, that the priests in the temple violate the rest to be observed on the Day of Rest, and are blameless? Now I affirm, that something greater than the temple is here. But had you known what this means, "I desire compassion and not sacrifice." you would not have condemned the guiltless: for the Son of Man is master of the Day of Rest.

9.--Leaving that place, he went into their synagogue, and found a man there, whose hand was withered. They asked Yeshua, with a design to accuse him, Is it lawful to heal on the Day of Rest? He answered, What man is there among you, who having one sheep, if it falls into a pit on the Day of Rest, will not lay hold on it, and lift it out? And does not a man have greater value than a sheep? It is lawful, therefore, to do good on the Day of Rest. Then he said to the man, Stretch out your hand. And as he stretched it out, it was restored like the other. But the Pharisees went out, and consulted against Yeshua to destroy him.

15.--Yeshua knowing this, departed; and being followed by a vast multitude, healed all their sick, warned them not to make him known. So the word of the Forthteller Yeshayah was verified, "Behold my servant whom I have chosen, my beloved in whom my soul delights; I will cause my spirit to abide upon him, and he shall give laws to the nations; he will not quarrel, nor cry out, nor will

his voice be heard in the streets. A battered reed he will not break; and a smoldering linen he will not quench, until he sends his victorious judgment. Nations also shall trust in his name."

22.--Then was brought to him a demoniac both mute and blind, and he cured him, so that he both spoke and saw. And all the people said with amazement, Is this the son of David? But the Pharisees hearing them, said, This man expels demons only by Beelzebub, prince of the demons. But Yeshua, knowing their conjectures, said to them, By divisions any kingdom may be desolated; and no city or family, where such divisions exist can continue. Now if The Adversary expels The Adversary, his kingdom is torn by divisions: how can it then continue? Besides, if I expel demons by Beelzebub, by whom do your sons expel them? Therefore they shall be your judges. But if I expel demons by the Spirit of God, the Reign of God has overtaken you. For how can one enter the strong one's house, and plunder his goods, unless he first overpowers the strong one? Then he may plunder his house. He who is not for me, is against me: and he who does not gather with me, scatters.

31.--Therefore I say to you, though every other sin and detraction in men is pardonable, speaking evil of the Spirit is unpardonable: for whoever shall speak evil against the Son of Man may obtain pardon; but whoever shall speak against the Holy Spirit, shall never be pardoned, either in the present state, or in the future. Either call the tree good, and its fruit good; or call the tree bad, and its fruit bad: for we distinguish the tree by the fruit. Offspring of vipers! How can you that are evil speak good things, since it is out of the fullness of the heart, that the mouth speaks? The good man, out of his good treasure, produces good things; the bad man, out of his bad treasure, produces bad things. Be assured, however, that of every unprofitable word which men shall utter, they shall give an account on the day of judgment. For by your words you shall be justified, and by your words you shall be condemned.

38.--Then some of the Scribes and Pharisees interjected, saying, Teacher, we desire to see a sign from you. He answering, said to them, An evil and adulterous generation demands a sign; but no sign shall be given it, but the sign of the Forthteller Yonah. For as Yonah was three days and three nights in the stomach of the sea monster, the Son of Man will be three days and three nights in the heart of the earth. The Ninevites will stand up in the judgment against this generation, and cause it to be condemned, because they reformed, when they were warned by Yonah; and behold here something greater than Yonah. The Queen of the South country will arise in the judgment against this generation, and cause it to be condemned; because she came from the extremities of the earth to hear the wise messages of Solomon; and behold here something greater than Solomon.

43.--An unclean spirit, when he is gone out of a man, wanders over parched deserts in search of a resting place. And not finding any, he says, I will return to my house where I came; and having come, he finds it empty, swept, and put in place. Then he goes, and brings with him seven other spirits more wicked than himself; and having entered, they dwell there; and the last state of that man is worse than the first: so will it fare with this evil generation.

46.--While he spoke to the people, his mother and brothers were outside, desiring to speak to him. And one said to him, Your mother and your brothers are outside, desiring to speak with you. He answering, said to him that told him, Who is my mother? and who are

my brothers? Then stretching out his hand toward his disciples, he said, Behold my mother and my brothers. For whoever does the will of my Father who is in heaven, is my brother, and sister, and mother.

## Chapter 13

### SECTION VII. *Comparisons.*

XIII.--The same day, Yeshua having gone out of the house, sat by the sea-side; but so great a multitude flocked about him, that he went into a boat, and sat down there, while all the people stood on the shore. Then he spoke to them of many things in comparisons.

4.--The sower, said he, went out to sow; and, in sowing, some *seeds* fell by the way side, and the birds came and picked them up: some fell on rocky ground, where they had little earth: these sprang up the sooner, because the soil had no depth: but after the sun had beat upon them, they were scorched, and having no root, withered away. Some fell among thorns, and the thorns grew up, and choked them. Others fell into good ground, and yielded increase, some a hundred, some sixty, some thirty fold. Whoever has ears to hear, let him hear.

10.--Then the disciples addressed him, saying, Why do you speak to them in comparisons? He answering, said to them, Because it is your privilege, and not theirs, to know the secrets of the Reign of Heaven. For to him that has, more shall be given, and he shall abound; but from him that does not have, even that which he has shall be taken. For this reason I speak to them in comparisons; because they seeing, do not see; and hearing, do not hear, or understand; so that this forthtelling of Yeshayah is fulfilled in them, "You will hear, but you will not understand; you will look, but will not perceive. For this people's heart is thick, their ears are deafened, and their eyes they have closed; for fear seeing with their eyes, hearing with their ears, and apprehending with their understanding, they should reform, and I should cure them." But blessed are your eyes, because they see; and your ears, because they hear. For, I say to you, that many forthtellers and righteous men have desired to see the things which you see, but have not seen them; and to hear the things which you hear, but have not heard them.

18.--Understand you, therefore, the comparison of the sower. When one hears the teaching of the Reign, but does not understand it, the evil one comes, and snatches away that which was sown in his heart. This explains what fell by the way side. That which fell on rocky ground, denotes him who, hearing the word, receives it at first with pleasure; yet, not having it rooted in his mind, retains it only a while; for when trouble or persecution comes, because of the word, instantly he relapses. That which fell among thorns, denotes that heart, in who worldly cares, and deceitful riches, choke the word, and render it unfruitful. But that which fell into good soil, and bore fruit, some a hundred, some sixty, some thirty fold, denotes him, who not only hears and considers, but obeys the word.

24.--Another comparison he set before them, saying, The kingdom of heaven may be compared to a field, in which the owner had sown good grain: but while people were asleep, his enemy came, and sowed black darnel (a weed resembling wheat) among the wheat, and went off. When the blade was up, and was putting forth the grain, then there also appeared the black darnel. And the slaves came, and said to their master, Sir, you sowed good grain in your field; from where then, has come the black darnel? He answered, An enemy has done this. They said, Do you will then, that we weed them out? He replied, No; for fear in weeding out the black darnel, you tear up also the wheat. Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, first gather the black darnel, and make them into bundles for burning; then carry the wheat into my barn.

31.--Another comparison he set before them, saying, The kingdom of heaven is like a grain of mustard seed, which a man planted in his field; for though it is the smallest of seeds it is when grown, larger than any garden herb, and becomes a tree, so that the birds of the air take shelter in its branches.

33.--Another comparison he gave them: The kingdom of heaven is like leaven, which a woman mingled in three measures of meal, until the whole was leavened.

34.--All these comparisons Yeshua spoke to the people; for he taught them only by comparisons; in this verifying the word of the Forthteller, "I will speak in comparisons; I will utter things concerning which, all antiquity has been silent."

36.-Then Yeshua leaving the multitude, went to the house, where the disciples implored him, saying, Explain to us the comparison of the black darnel in the field. Yeshua answering, said to them, He who sowed the good seed is the Son of Man. The field is the world: the good seed are the sons of the kingdom; and the black darnel are the sons of the evil one; the enemy, who sowed them is The Accuser. The harvest is the end of this world; and the reapers are the messengers. As, therefore, the black darnel is gathered and burnt, so shall it be at the conclusion of this world. The Son of Man will send his messengers, who shall gather out of his kingdom all stumbling blocks and lawless persons, and throw them into the burning furnace: weeping and gnashing of teeth shall be there. Then shall the righteous shall shine like the sun in the kingdom of their Father. Whoever has ears to hear, let him hear.

44.--Again, the kingdom of heaven is like treasure hidden in a field, which, when a man has discovered it, he conceals the discovery, and for joy, sells all that he has, and buys that field.

45.--Again, the kingdom of heaven is like a pearl that is extremely precious, which a merchant, in quest of fine pearls, having found, sold all that he had, and purchased it.

47.--Again, the kingdom of heaven is like a sweep-net cast into the sea, which encloses *fishes* of every kind. When it is full, they draw it ashore, and gather the good into vessels, but throw the useless away. So shall it be at the conclusion of this world. The

messengers will come and separate the wicked from among the righteous, and throw them into the burning furnace. Weeping and gnashing of teeth shall be there.

51.--Yeshua said, Do you understand all these things? They answered, Yes, Master. He added, Every scribe, who has become a disciple for the Reign of Heaven, is like a householder, who brings out of his store-house new things and old. And after he had finished these comparisons, he departed there.

#### SECTION VIII.

#### *The People twice fed in the Desert.*

54.--YESHUA came into his own country, taught the inhabitants in their synagogue: and they said with astonishment, Where did this man get this wisdom, and this power of working miracles? Is not this the carpenter's (Gk:tekton, a craftsman or builder) son? Is not his mother called Mary? And do not his brothers, Yaakob, and Yehowshuwa, and Simon, and Yehuwdah, and all his sisters, live among us? Where, then, has he *obtained* all these things? So they were offended at him. But Yeshua said to them, A forthteller is nowhere disregarded, except in his own country, and in his own family. And he did not perform many miracles there, because of their disbelief.

#### Chapter 14

XIV.--At that time, Herod the tetrarch, hearing of the fame of Yeshua, said to his servants, This is Yohanan the Immerser; he is raised from the dead; and therefore miracles are performed by him.

3.--For Herod had caused Yohanan to be apprehended, imprisoned, and bound, on account of Herodias his brother Philip's wife; for Yohanan had said to him, It is not lawful for you to have her. And Herod would have put him to death, but was afraid of the throng, who considered him a forthteller. But when Herod's birthday came, the daughter of Herodias danced before the gathering, and pleased Herod, Therefore he swore he would grant her, whatever she should ask. She, being instigated by her mother, said, Give me here, on a platter, the head of Yohanan the Immerser. And the king was sorry; nevertheless, for regard of his oath and his guests, he commanded that it should be given her. Accordingly Yohanan was beheaded in the prison by his order. And his head was brought on a platter, and presented to the young woman; and she carried it to her mother. After which, his disciples went and brought the body, and having buried it, came and told Yeshua.

13.--When Yeshua heard this, he sailed privately; and went into a solitary place; of which the people being informed, followed him by land out of the cities. Observing, as he landed, a great multitude, he had compassion on them, and healed their sick.



15.--Towards the evening his disciples implored him, saying, This is a solitary place, and the time is late, dismiss the multitude, that they may go to the villages, and buy themselves provisions. Yeshua answered, They need not go. Supply them yourselves. They said to him, We have here but five loaves and two fishes. He replied, Bring them into to me. Then having commanded the people to recline upon the grass, he took the five loaves and the two fishes, and looking towards heaven, blessed them; then breaking the loaves, he gave them to the disciples, and they distributed them among the people. When all had eaten, and were satisfied, they carried off twelve baskets full of the fragments that remained. Now those that had eaten were about five thousand men, besides women and children.

22.--Immediately he obliged the disciples to get into a boat and go over to the other side *of the lake* ahead of him, while he dismissed the multitude. Having dismissed the multitude, he went by himself to a mountain to pray, and remained there alone, until it was late. By that time the boat was a long distance over (Lit: many stadia from; a stadion was about 600 feet), tossed by the waves, for the wind was opposing. In the fourth watch of the night (3 to 6 AM) Yeshua went to them, walking on the sea. When the disciples saw him walking on the sea, being terrified, they exclaimed, An apparition! and cried out for fear. Yeshua immediately spoke to them, saying, Take courage; it is I, do not be afraid. Peter (Gk:petros; piece of rock) answering, said to him, If it is you, Master, order me to come to you on the water. Yeshua said, Come. Then Peter getting out of the boat, walked on the water towards Yeshua. But finding the wind violent, he was frightened; and beginning to sink, cried, Master, save me. Yeshua instantly stretching out his hand, caught him; and said to him, Distrustful man, Why did you doubt? When they had gone aboard, the wind ceased. Then those in the boat came, and prostrated themselves before him, saying, You are assuredly God's son.

34.--Having passed over, they landed on the territory of Gennesaret; the inhabitants of which knowing him, sent through all that country, and brought to him all the diseased, who sought him to let them touch but a tuft of his cloak; and as many as touched, were cured.

## Chapter 15

XV.--Then some scribes and Pharisees of Yerushalem addressed him, saying, Why do your disciples transgress the tradition of the elders? For they do not wash their hands before meals? Yeshua answering, said to them, Why do you yourselves, by your tradition, transgress the commandment of God? For God has commanded, saying, "Honor your father and mother;" and "Whoever speaks evil of father or mother, let him be punished with death." But you affirm, If a man says to father or mother, I have given an offering of whatever is mine that would have assisted you, he shall not afterwards honor his father or his mother. So, by your tradition, you annul the commandment of God. Stage actors, well do you suit the character which Yeshayah gave of you, saying, "This people honors me with their lips, though their heart is far from me. But in emptiness they worship me, while they teach commandments merely human."

10.--Then, having called the multitude, he said to them, Hear, and be instructed. It is not what goes into the mouth that pollutes the man; but it is what proceeds out of his mouth, that pollutes the man. The disciples approached him, said, Did you observe how the Pharisees, when they heard that saying, were offended? He answered, Every plant which my heavenly Father has not planted, shall be uprooted. Leave them alone. They are blind leaders of the blind; and if the blind lead the blind, both will fall into the ditch. Then Peter addressing him, said, Explain to us that comparison. Yeshua answered, Are you also void of understanding? Do you not yet comprehend, that whatever enters the mouth passes into the stomach, and is thrown out into the toilet. But that which proceeds out of the mouth, issues from the heart, and so pollutes the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, and evil speaking. These are the things which pollute the man; but to eat with unwashed hands pollutes not the man.

21.--Then Yeshua withdrew into the region of Tyre and Sidon; and behold! a Canaanite woman of border came to him, crying, Master, Son of David, have pity on me; my daughter is grievously afflicted by a demon. But he gave her no answer. Then his disciples interjected, and asked him, saying, Dismiss her, for she cries out after us. He answering, said, My mission is only to the lost sheep of the family of Ysrael. She, nevertheless, advanced, and prostrating herself before him, said, O Lord, help me. He replied, It is not proper to take the children's bread, and throw it to the little dogs. True, sir, she replied, Yet even the little dogs are allowed the crumbs, which fall from their master's table. Then Yeshua, answering, said to her, O woman! great is your faith. Be it to you as you desire. And that instant her daughter was healed.

29.--Yeshua having left that place, came near to the sea of Galilee, and went to a mountain, where he sat down: and great multitudes flocked to him, bringing with them the lame, the blind, the mute, the cripples, and several others, whom they laid at his feet; and he healed them: so, that the people beheld, with admiration, the mute speaking, the crippled healthy, the lame walking, and the blind seeing; and they glorified the God of Ysrael.

32.--Then Yeshua called his disciples to him, and said, I have compassion on the multitude, because they have now attended me three days, and have nothing to eat; I will not dismiss them fasting, for fear they faint by the way. His disciples answered, Where can we get bread enough, in this desolate place, to satisfy such a crowd? He asked them, How many loaves have you? They said, seven, and a few small fishes. Then commanding the people to recline upon the ground, he took the seven loaves and the fishes, which, having given thanks, he divided, and gave to his disciples, who distributed them among the people. When all had eaten, and were satisfied, they carried off seven hand-baskets full of the fragments that remained. Now they that had eaten were four thousand men, besides women and children.

Then having dismissed the multitude, he got into the boat, and sailed to the coast of Magdala.

## Chapter 16

XVI.--Some Pharisees and Sadducees approached to test him, and desired that he would show them a sign in the sky. He answering, said to them, In the evening you say, It will be fair weather, for the sky is red: and in the morning, There will be a storm today, for the sky is red and threatening. You can judge correctly the appearance of the sky, but can you not discern the signs of the times? An evil and adulterous generation demands a sign, but no sign shall be given it, except the sign of the forthteller Yonah. Then leaving them he departed.

5.--Now his disciples, before they came over, had forgotten to bring loaves with them. Yeshua said to them, Take care, and beware of the leaven of the Pharisees and of the Sadducees. On which they said, reasoning among themselves, This is because we have brought no loaves with us. Yeshua perceiving it, said, Why do you reason among yourselves, O you men of little faith! that I speak, because you have brought no loaves? Have you no reflection? or do you not remember the five loaves among the five thousand, and how many baskets you filled with the fragments: nor the seven loaves among the four thousand, and how many hand-baskets you filled? How is it, that you do not understand, that I did not speak concerning bread, when I told you to beware of the leaven of the Pharisees and of the Sadducees? Then they understood, that he cautioned them not against the leaven, which the Pharisees and Sadducees used in bread, but against their teaching.

### SECTION IX.

#### *The Transfiguration.*

13.--As Yeshua was going to the district of Caesarea Philippi, he asked his disciples, saying, Who do men say that the Son of Man is? They answered, Some say, Yohanan the Immerser; others, Eliyah; others, Yirmeyah, or one of the Forthtellers. But who, returned he, do you say that I am? Simon Peter (Gk:petros; piece of rock) answering, said, You are the Anointed, the Son of the living God. Yeshua replying, said to him, Blessed (or happy) are you, Simon Barjona; for flesh and blood has not revealed this to you, but my Father who is in heaven. I tell you, likewise, you are named Stone (Gk: petros, Peter); and on this rock (Gk:petra) I will build my church, over which the gates of Hades (the realm of the dead) shall not prevail. Moreover, I will give you the keys of the kingdom of heaven: whatever you shall bind on the earth, shall be bound in heaven; and whatever you shall dissolve on the earth, shall be dissolved in heaven. Then he forbade his disciples to tell any man, that he is the Anointed.

21.--From that time Yeshua began to disclose to the disciples, that he must go to Yerushalem, and there suffer much from the elders, and the chief priests, and the scribes, and be killed, and that he must be raised the third day. On which Peter, taking him aside, reprimanded him, saying, Be this far from you, Master; this shall not befall you. But he turning, said to Peter, Get behind me, adversary, you are an obstacle in my way; for you do not desire the things of God, but the things of men.

24.--Then Yeshua said to his disciples, If any man will come under my guidance, let him renounce himself, and take up his cross, and follow me. For, whoever would save his life, shall lose it; and whoever will lose his life for my sake, shall find it. What is a man profited, if he should gain the whole world, with the forfeit of his life? or what will a man not give in ransom (Gk: lutron, the price for redeeming, ransom) for his life? For the Son of Man, came with his Father's glory, and is going to come with his heavenly messengers, and repay every one according to his actions. I say to you, some of those who are present, shall not taste death, until they see the Son of Man enter upon his Reign.

## Chapter 17

XVII.--After six days Yeshua took Peter (Gk:petros; piece of rock), and Yaakob, and Yohanan brother of Yaakob, apart to the top of a high mountain, and was transformed in their presence. His face shone as the sun; and his clothes became white as the light. And presently there appeared to them Moses and Eliyah conversing with him. Peter, addressing Yeshua, said, Master, it is good for us to stay here; let us make here, if you will, three tents; one for you, and one for Moses, and one for Eliyah. While he was speaking, behold! a bright cloud covered them, and out of the cloud a voice came, which said, This is my Son, the beloved, in whom I delight: hear him. The disciples hearing this, fell upon their faces, and were greatly frightened. But Yeshua came and touched them, saying, Arise; do not be afraid. Then lifting up their eyes, they saw none but Yeshua.

9.--As they went down from the mountain, Yeshua commanded them, saying, Tell no person what you have seen, until the Son of Man rises from the dead. Then the disciples asked him, saying, Why do the scribes say that Eliyah must come first? Yeshua answering, said to them, To restore the whole, Eliyah, must come first. But I tell you, Eliyah has come already, though they did not acknowledge him, but have treated him as they pleased. So they also will treat the Son of Man. Then the disciples understood, that he spoke concerning Yohanan the Immerser.

14.--When they came to the multitude, a man came up to him, who kneeling, said, Sir, have pity on my son; for he is grievously distressed with lunacy; often he falls into the fire, and often into the water, and I presented him to your disciples; but they could not cure him. Yeshua answering, said, O unbelieving and perverse generation! how long shall I be with you? how long shall I suffer you? Bring him into to me. Then Yeshua rebuked the demon, and he came out: and the lad was cured from that hour.

19.--At that time the disciples came to him privately, saying, Why could not we expel the demon? Yeshua answered, Because of your unbelief; for, I say to you; if you had faith as a grain of mustard seed, you might say to this mountain, Go to their place, and it would go: yes, nothing would be impossible to you. (This kind, however, is not dispossessed, unless by prayer and fasting.)

22.--While they remained in Galilee, Yeshua said to them, The Son of Man is to be delivered up to men, who will kill him: but the third day he shall be raised again. And they were exceedingly grieved.

24.--When they had come to Capernaum, the tax collectors came and asked Peter (Gk:Petros a piece of rock), Does not your teacher pay the drachma? (a tax of 2 days wages) He said, Yes. Having come into the house, Yeshua spoke to him first and said to him, What is your opinion, Simon? From whom do the kings of the earth exact tribute or custom? from their own sons, or from others? Peter answered, From others. Yeshua replied, The sons then are exempted. Nevertheless, for fear we should give them offense, go to the sea and throw a line, draw out the first fish that is hooked, and, having opened his mouth, you shall find a coin; take that, and give it them for me and you.

## Chapter 18

XVIII.--At that time the disciples came to Yeshua inquiring, Who shall be the greatest in the Reign of Heaven? Yeshua calling to him a child, placed him in the middle of them, and said; I say to you, unless you are changed, and become as children, you shall never enter the kingdom of heaven. Whoever, therefore, shall become humble like this child, shall be greatest in the Reign of Heaven. No, whoever receives one such child, in my name, receives me: but whoever shall ensnare any of these little ones, who believes in me, it were better for him, that an upper mill-stone was hung about his neck, and that he was sunk into the ocean.

7.--Woe for the world because of snares! Snares there must be; nevertheless, Woe for the ensnarer! Therefore, if your hand or foot ensnares you, cut it off and throw it away; it is better for you to enter lame or broken in life, than having two hands or two feet to be cast into the everlasting fire. And if your eye ensnares you, pluck it out and throw it away: it is better for you to enter one-eyed into life, than having two eyes to be cast into hell fire. Beware of despising any of these little ones; for I assure you, that in heaven, their messengers continually behold the face of my heavenly Father: and the Son of Man has come to recover the lost. What think you? If a man has a hundred sheep, and one of them strays, will he not leave the ninety-nine upon the mountains, and go in quest of the stray? And if he happens to find it, I say to you, he derives greater joy from it, than from the ninety-nine which did not go astray. So it is not the will of your Father in heaven, that any of these little ones should be lost.

15.--Therefore, if your brother sins against you, go and rebuke with him, when you and he are alone together. If he hears you, you have gained your brother; but if he will not hear, take one or two along with you, that by the testimony of two or three witnesses everything may be ascertained. If he despises them, tell the congregation; and, if he despises the congregation also, let him be to you as the gentile or the tax collector. I say to you, whatever you shall bind on the earth, shall be bound in heaven; and whatever you shall dissolve on earth, shall be dissolved in heaven.

19.--Again, I say to you, whatever two of you upon the earth shall agree to ask, shall be granted them by my Father, who is in heaven. For wherever two or three are assembled in my name, I am in the middle of them.

21.--Then Peter approaching, said to him, Master, if my brother repeatedly sins against me, how often must I forgive him? must I seven times? Yeshua answered, I say to you, not seven times, but seventy times seven times.

23.-- The realm of Heaven resembles a king, who determined to settle accounts with his slaves. Having begun to settle, one was brought to him, who owed him ten thousand talents.(150,000 years wages). But that slave not having the means to pay; his master, to obtain payment, commanded that he, and his wife and children, and all that he had, should be sold. Then the slave throwing himself prostrate before his master, cried, Have patience with me, my lord, and I will pay you the whole. And his master had compassion upon him, and dismissed him, remitting the debt. But this slave, as he went out, met one of his fellow-slaves, who owed him a hundred denarii (100 days wages), seized him by the throat, saying, Pay me what you owe. His fellow-slave, falling down, sought him, saying, Have patience with me, and I will pay you. And he would not, but instantly caused him to be imprisoned, until he should discharge the debt. His fellow-slaves seeing this, were deeply affected, and went, and informed their master of all that had passed. Then his master, having given orders to call him, said to him, You wicked slave: all that debt I forgave you, because you sought me. Ought not you to have shown such pity to your fellow-slave, as I showed to you? So his master, being provoked, delivered him to the jailors, to remain in their hands until he should clear the debt. So will my heavenly Father treat every one of you, who does forgive his brother from his heart.

## **Chapter 19**

### **SECTION X.**

#### ***The Rich Man's Application.***

XIX.--WHEN Yeshua had ended this message, he left Galilee, and came into the region of Yehuda, upon the Yarden, Where great multitudes followed him, and he healed their sick.

3.--Then some Pharisees came to him, and testing him, asked, Can a man lawfully, upon every pretense, dismiss (divorce) his wife? He answered, Have you not read, that at the beginning, when the Creator made man, he formed a male and a female, and said, "For this cause a man shall leave father and mother, and adhere to his wife, and they two shall be one flesh." Therefore they are no longer two, but one flesh. What, then, God has joined, let no man separate. They replied, Why, then, did Moses command to give a writing of divorce, and dismiss her? He answered, Moses, because of your intractable disposition, permitted you to dismiss your wives, but it was not so from the beginning. Therefore, I say to you, whoever dismisses his wife, except for fornication, and marries another, commits adultery: and whoever marries the woman dismissed, commits adultery. His disciples said to him, If such is the condition of the husband, it is better to live unmarried. He answered, They alone are capable of living so, on whom the power is conferred. For some are eunuchs from their birth; others have been made eunuchs by men; and others, for the sake of the kingdom of heaven, have made themselves eunuchs. Let him who is able to accept, accept.

13.--Then children were presented to him, that he might lay his hands on them, and pray, but the disciples reprimanded them. Yeshua said, Let the children alone, and do not hinder them from coming to me; for of such is the kingdom of heaven. And having laid his hands on them, he departed there.

16.--Afterwards, one approaching, said to him, Good Teacher, what good must I do to obtain eternal life? He answered, why do you call me good? God alone is good. If you would enter into that life, keep the commandments. He said to him, Which? Yeshua answered, "You shall not commit murder. You shall not commit adultery. You shall not steal. You shall not give false testimony. Honor father and mother; and love your neighbor as yourself." The young man replied, All these I have observed from my childhood. In what am I still deficient? Yeshua answered, If you would be complete, go sell your estate, and give the price to the poor, and you shall have treasure in heaven; then come, and follow me. The young man hearing this, went away sorrowful, for he had great possessions.

23.--Then Yeshua said to his disciples, I say to you, it is difficult for a rich man to enter into the kingdom of heaven: I say further, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God. The disciples, who heard this with amazement, said, Who then can be saved? Yeshua, looking at them, answered, With men this is impossible, but with God everything is possible.

27.--Then Peter replying, said, As for us, we have forsaken all, and followed you; what then shall be our reward? Yeshua answered, I say to you, that at the new age (or rebirth), when the Son of Man shall be seated on his glorious throne, you my followers, sitting also upon twelve thrones, shall judge the twelve tribes of Ysrael. And whoever shall have forsaken, on my account, houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, shall receive a hundred fold, and inherit eternal life. But many shall be first that are last, and last that are first.

## Chapter 20

XX For the Realm of Heaven will resemble the conduct of a householder, who went out early in the morning to hire laborers for his vineyard. Having agreed with some for a denarius ( a day's wage) for a-day, he sent them into his vineyard. About the third hour he went out, and seeing others unemployed in the market place, said to them, Go you likewise into my vineyard, and I will give you what is reasonable. Accordingly they went. Again, about the sixth hour (12:00 PM), and about the ninth (3:00 PM), he went out and did the same. Lastly, about the eleventh hour (5:00 PM), he went out, and finding others standing, said to them, Why do you stand here all the day doing nothing? They answered, Because no person has hired us. He said to them, Go you also into my vineyard, and you shall receive what is reasonable. When it was night, the owner of the vineyard said to his manager, Call the laborers, and pay them their wages, beginning with the last, and ending with the first. Then they who had been hired at the eleventh hour came, and received each a denarius. When the first came, they imagined they should receive more; but they got only a denarius a-piece. Upon receiving it, they murmured against the householder, saying, These last have worked but one hour; yet you have made them equal to

us, who have carried the burden and the heat of the day. He answering, said to one of them, Friend, I do you no injury. Did you not agree with me for a denarius? Take what is yours, and depart. It is my will to give to this last as much as to you. And may not I do what I will with my own? Is your eye evil, because I am good? So the last shall be first, and the first last; for there are many called, but few chosen.

## SECTION XI.

### *The Entry into Yerushalem.*

17.--WHEN Yeshua was on the road to Yerushalem, he took the twelve disciples aside, and said to them, We are now going to Yerushalem, where the Son of Man shall be delivered to the chief priests and the scribes, who will condemn him to die, and deliver him to the Gentiles to be mocked, and scourged, and crucified: but the third day he will rise again.

20.--Then the mother of Zebedee's sons came to him with her sons, and, prostrating herself, asked that he would grant the request she had to make. He said to her, What do you wish? She answered, that, in your Reign, one of these my sons may sit at your right hand, the other at your left. Yeshua replying, said, You do not know not what you ask. Can you drink such a cup, as I must drink? They said to him, We can. He answered, You shall drink such a cup. But to sit at my right hand, and at my left, I cannot give, unless to those for whom it is prepared by my Father.

24.--The ten, hearing this, were full of indignation against the two brothers; but Yeshua, calling them to him, said, You know that the Princes of the nations domineer over them, and the greatly exercise their authority upon them. It must not be so among you: on the contrary, whoever would become great among you, let him be your slave; and whoever would be chief among you, let him be your slave: even as the Son of Man came not to be served, but to serve, and to give his life a ransom (Gk: lutron, the price for redeeming, ransom) for many.

29.--As they left Yericho, followed by a great multitude, two blind men, who sat by the way side, hearing that Yeshua passed, cried, saying, Master, Son of David, have pity on us. Then Yeshua stopping, called them, and said, What do you want me to do for you? They answered, Sir, to make us see. Yeshua had compassion and touched their eyes. Immediately they received sight, and followed him.

## Chapter 21

XXI.-- They were at night in Yerushalem, having come to Bethphage, near the Mount of Olives, Yeshua sent two of his disciples, saying, Go to the village opposite you, where you will find an donkey tied, and her colt with her; release them, and bring them . If any man says anything to you, say, your Master wants them, and he will send them directly. Now all this was done, that the words of the Forthteller might be fulfilled, "Say to the daughter of Zion, Behold your King comes to you humble, riding on a donkey, even the



colt of a laboring beast." Accordingly the disciples went, and having done as Yeshua had commanded them, brought the donkey and the colt, and covering them with their cloaks, let him ride. Now many the very large crowd spread their cloaks on the way; others lopped branches off the trees, and placed them in the road, while the crowd that went before and that followed, shouted, saying, Hosanna (hosanna; of Hebrew origin; oh save!, an exclamation of adoration) to the Son of David! Blessed be He that comes in the name of the Lord! Hosanna(hosanna; of Hebrew origin; oh save!, an exclamation of adoration)in the highest heaven, When he entered Yerushalem, the whole city was in an uproar, everybody asking, Who is this? The crowd answered, It is Yeshua the Forthteller of Nazareth in Galilee.

12.--Then Yeshua went into the temple of God, and drove out there all, who sold and who bought in the temple, and overturned the tables of the money-changers, and the stalls of those who sold doves, and said to them, "My house shall be called a house of prayer, but you have made it a den of robbers." Then the blind and the lame came to him in the temple, and he healed them. But the chief priests and the scribes, seeing the wonders which he performed, and the children shouting in the temple, Hosanna (hosanna; of Hebrew origin; oh save!, an exclamation of adoration) to the Son of David, said to him with indignation, Do you hear what these say? Yeshua answered, Yes. Have you never read, "From the mouths of infants and nursing babes you have procured praise?" And leaving them, he went out of the city to Bethany, where he remained that night.

18.--Returning to the city in the morning he was hungry, and seeing a single fig tree by the road, he went to it; but finding only leaves on it, said, Let no fruit grow on you henceforward. And the fig tree withered immediately. When the disciples saw it, they said with astonishment, how soon is the fig tree withered! Yeshua answered, I say to you, if you have an unshaken faith, you may not only do as much as is done to the fig tree, but if you should say to this mountain, Be lifted up, and thrown into the sea, it shall be done. Whatsoever you shall ask in prayer, with faith, you shall receive.

23.--Having come into the temple, the chief priests and the elders of the people came near, as he was teaching, and said, By what authority do you these things? and who empowered you? Yeshua answering, said to them, I also have a question to propose, which if you answer me, I will tell you by what authority I do these things. The source for Yohanan to immerse? Was it from heaven or from men? Then they reasoned within themselves: If we say, From Heaven, he will reply, Why then did you not believe him? And if we say, From men, we fear the multitude, among whom Yohanan is universally accounted as a forthteller. They, therefore, answered him, We cannot tell. Yeshua replied, Neither do I tell you, by what authority I do these things.

28.--But what do you think of this? A man had two sons, and addressing his elder son, said, Son, go to work today in my vineyard. He answered, I will not, but afterwards repented and went. Then addressing the younger, he said to him likewise. He answered, Immediately, sir, but did not go. Now, which of the two obeyed his father? They said, The first. Yeshua replied, I say to you, even the tax collectors and harlots show you the way into the kingdom of God. For Yohanan came to you in the way of righteousness, and you did not believe him; but the tax collectors and the harlots believed him; yet you who saw this, did not afterwards repent and believe him.

33.--Hear another comparison: A landlord planted a vineyard, and hedged it round, and dug a wine press in it, and built a tower; and having farmed it out, went abroad. When the time for fruit approached, he sent his slaves to the vine-growers to receive the fruits. But they seized the slaves, beat one, drove away with stones another, and killed another. Again he sent a larger group of slaves ; but they received the same treatment; Finally, he sent his son to them; for he said, They will respect my son. But when the vine-growers saw the son, they said among themselves, This is the heir, come, let us kill him, and keep possession of his inheritance. Then they seized him, thrust him out of the vineyard, and killed him. When, therefore, the owner of the vineyard comes, what will he do to those vine-growers? They answered, He will put those wretches to a wretched death, and will give the vineyard to others, who will render him the fruits in the season.

42.--Yeshua replied, Did you never read in the scripture, "A stone which the builders rejected, is made the head of the corner. This the Lord has done, and we behold it with admiration." Know, therefore, that the kingdom of God shall be taken from you, and given to a nation who will produce the fruits of it. For whoever shall fall on this stone, shall be bruised; but on whomever this stone shall fall, it will crush him to pieces.

45.--The chief priests and the Pharisees hearing his comparisons, perceived that he spoke of them; but though they wished to lay hold on him, they were afraid of the populace, who considered him a forthteller.

## Chapter 22

XXII.--Yeshua continuing to speak to them in comparisons, said, The Realm of Heaven resembles the conduct of a king, who having made a marriage feast for his son, sent his slaves to call those who had been invited; but they would not come. Then he sent other slaves, saying, Tell those who are invited I have prepared my feast; my bullocks and fatlings are slain, and all is ready; come to the marriage. But they turned away with indifference, one to his farm, another to his merchandise. And the rest seizing his slaves, abused and killed them. When the king heard this, being enraged, he sent his soldiers, destroyed those murderers, and burnt their city. Then he said to his slaves, The wedding feast is ready; but they who were invited, were not worthy: go, therefore, into the public roads, and all that you find, invite to the marriage. Accordingly they went into the highways, and assembled all that they found, good and bad, so that the hall was furnished with guests. When the king came in to see the guests, observing one who did not have on a wedding garment, he said to him, Friend, how did come here without a wedding garment? And he was speechless. Then the king said to the attendants, Bind him hand and foot, and thrust him out into darkness, where will be weeping and gnashing of teeth; for there are many called, but few chosen.

## SECTION XII.

### *The Character of the Pharisees.*

15.--THEN the Pharisees went, and having consulted how they might entrap him in his words, sent to him some of their disciples, and some Herodians, who being instructed by them, said, Teacher, we know that you are sincere, and faithfully teach the way of God, without partiality, for it is not a concern to you about anyone. Tell us, therefore, your opinion: Is it lawful to give tribute to Caesar, or not? Yeshua, perceiving their wickedness, said, Pretenders, why would you entangle me? Show me the money of the tax. And they brought him a denarius. He asked, them, Whose image and inscription is this? They answered, Caesar's. (Kaisar; of Latin origin; Caesar, a title of the Roman emperor) He replied, Render, then, to Caesar that which is Caesar's, and to God that which is God's. And admiring his answer, they left him, and went away.

23.--The same day Sadducees came to him, who say that there is no resurrection, and so addressed him: Teacher, Moses has said, if one dies, and has no children, his brother shall marry his widow, and raise children to the deceased. Now there lived among us seven brothers; the eldest married, and died without children, leaving his wife to his brother. So also the second, and the third, and so to the seventh. Last of all the woman died also. Now, at the resurrection, whose wife shall she be of the seven; for they all married her? Yeshua answering, said to them, You err, not knowing the scriptures, nor the power of God; for in that state, they neither marry, nor are given in marriage; they resemble the messengers of God. But as to the revival of the dead, have you not read what God declared to you, saying, "I am the God of Abraham, and the God of Yitschaq, and the God of Yaqob." God is not a God of the dead, but of the living. Now, the people who heard this, were struck with awe at his teaching.

34.--Meantime, the Pharisees hearing that he had silenced the Sadducees, flocked about him. Then, one of them, a lawyer, testing him, proposed this *question*, Teacher, which is the greatest commandment in the law? Yeshua answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the first and greatest commandment. The second is like it, "You shall love your neighbor as yourself." On these two commandments the whole law and the forthtellers depend.

41.--While the Pharisees were assembled, Yeshua asked them, saying, What do you think of the Anointed? Whose son should he be? They answered, David's. He replied, How then does David, speaking by inspiration, call him his Lord? "Yahweh (The Lord), said to my Lord, Sit at my right hand until I make your foes your footstool." If the Anointed were David's son, would David call him his Lord? To this none of them could answer; and from that day no person presumed to interrogate him.

## Chapter 23

XXIII.--Then Yeshua addressed the people and his disciples, saying, The Scribes and the Pharisees sit in Moses' chair; therefore observe and do whatever they say to you; nevertheless, do not follow their example; for they say and do not *do*. Heavy and intolerable burdens they prepare for other men's shoulders, burdens to which they themselves will not put a finger. But whatever they

do, they do to be observed by men. For this they wear broader phylacteries (small cases containing Scripture worn on the left arm and forehead) than others, and enlarge tassels on their cloaks; and love (phileo) the chief places at feasts, and the principal seats in the synagogues, and greetings in public places; and to hear men addressing them, Teacher, Teacher. But as for you, assume not the title of Teacher; for you have only one teacher; and call no man on earth your father, for He alone is your Father, who is in heaven; and all you are brothers. Neither assume the title of leaders, for you have only one leader--who is The Anointed. The greatest of you, on the contrary, shall be your slave; for whoever will exalt himself, shall be humbled; and whoever will humble himself, shall be exalted.

13.--But Woe for you, Scribes and Pharisees! Stage actors (or pretenders)! because you shut the kingdom of heaven against men; and will neither enter yourselves, nor permit others that would, to enter.

14.--Woe for you, Scribes and Pharisees! Stage actors! because you devour the homes of widows; and use long prayers in pretense. This will but aggravate your punishment.

15.--Woe for you, Scribes and Pharisees! Stage actors! because you traverse sea and land to make one follower; and when he is gained, you make him a son of hell doubly more than yourselves.

16.--Woe for you, blind guides! who say, To swear by the temple does not bind, but to swear by the gold of the temple is binding. Foolish and blind! which is more sacred, the gold, or the temple that consecrates the gold? and, to swear by the altar, does not bind, but to swear by the gift that is upon it is binding. Foolish and blind! which is more sacred the gift, or the altar that consecrates the gift? Whoever, therefore, swears by the altar, swears by it, and by everything on it. And whoever swears by the temple, swears by it, and by Him who dwells in it; and whoever swears by heaven, swears by the throne of God, and by Him who sits on it.

23.--Woe for you, Scribes and Pharisees! Stage actors! Because you pay the tithe (a tenth, an offering) of mint, dill, and cumin, and omit the more important articles of the law, justice, humanity, and faithfulness. These you ought to have practiced, without neglecting the others. Blind guides! you are skimming off the gnat, and swallowing the camel.

25.--Woe for you, Scribes and Pharisees! Stage actors! Because you cleanse the outside of those cups and platters, which within are laden with robbery and excess. Blind Pharisee! Begin with cleansing the inside of the cup, and of the platter, if you would make even the outside clean.

27.--Woe for you Scribes and Pharisees! Stage actors! Because you resemble whitened tombs, which outside, are beautiful, but within are full of decay, and of dead men's bones. So you outwardly appear righteous to men; but are inwardly fraught with pretending and lawlessness.

29.--Woe for you, Scribes and Pharisees! Stage actors! Because you build the tombs of the Forthtellers, and adorn the monuments of the righteous, and say, had we lived in the days of our fathers, we would not have been their accomplices in the slaughter of the Forthtellers. So you testify against yourselves, that you are the sons of those, who murdered the Forthtellers. Fill you up then the measure of your fathers. Ah! Serpents, offspring of vipers! How can you escape the punishment of hell? (Gk:gehenna, valley of Hinnom, known as a garbage dump, and previously Moloch child sacrifice)

34.--Therefore, I send you Forthtellers, and wise men, and scribes. Some of them you will kill and crucify; others you will scourge in the synagogues, and banish from city to city; so that all the innocent blood, shed upon the earth, shall be charged upon you, from the blood of righteous Abel, to the blood of Zachariah, son of Barachiah, whom you murdered between the altar and the sanctuary. I say to you, all shall be charged upon this generation.

37.--O Yerushalem, Yerushalem! who killed the forthtellers, and stoned those whom God sends to you, how often would I have gathered your children together, as a hen gathers her chickens under her wings, but you would not have it! Soon shall your dwelling be turned into a desert: know, that you shall not from now on see me, until you say, Blessed be He, who comes in the name of the Lord.

## Chapter 24

### SECTION XIII.

#### *The Prophecy on Mount Olivet.*

XXIV.--As Yeshua walked out of the temple, his disciples came, and showed him the architecture of the buildings. Yeshua said to them, All this you see; , I say to you, one stone shall not be left here upon another. All shall be torn down.

3.--As he sat upon the Mount of Olives, his disciples addressed him privately, saying, Tell us, when will this happen; and what will be the sign of your coming, and of the conclusion of this age? Yeshua answering, said to them, Take care that no man seduces you: for many will assume my character, saying, I am the Anointed, and will seduce many. No, you shall hear of wars, and rumors of wars; but take care that you be not alarmed: for all these things must happen; but the end is not yet.

7.--For nation will rise against nation; and kingdom against kingdom; for there shall be famines and pestilences, and earthquakes in various places. Yet these are but the prelude of woes. For they will deliver you to torments and to death, and you shall be hated by all nations on my account. Then many will be ensnared, and will betray their fellows, and hate them. And many false forthtellers will arise, who will seduce many. And because lawlessness will abound, the love of the greater number will cool. But the man who perseveres to the end shall be saved. And this The Good News of the Reign shall be preached through all the world, for the testimony of all nations. And then shall come the end.

15.--When, therefore, you shall see, on holy ground, the desolating abomination foretold by the Forthteller Daniel, (reader, attend!) then let those in Yehuda flee to the mountains: do not let him, who shall be upon the house-top, come down to carry things out of his house; and do not let him, who shall be in the field, return to take his cloak. But Woe for the women with child, and for those that nurse in those days! Pray, therefore, that your flight does not happen in the winter, or on a Day of Rest; because there shall be then so great affliction, as has not been since the beginning of the world until now, or shall be ever after. For except, the time were shortened, no soul could survive; but for the sake of the chosen, the time shall be short.

23.--If any man shall say to you then, Lo! the Anointed is here, or he is there, do not believe it: for false Anointed and false Forthtellers will arise, who will perform great wonders and miracles, so as to seduce, if possible, the chosen themselves. Remember, I have warned you.--Therefore, if they say, He is in the desert, do not go out. He is in the inner room, do not believe it. For the coming of the Son of Man shall be like the lightning, which breaks forth from the east, and shines even to the west. For where the carcass is, the eagles will be gathered together.

29.--Immediately after those days of affliction, the sun shall be darkened, and the moon shall withhold her light; and the stars shall fall from heaven, and the heavenly powers shall be shaken. Then shall appear the sign of the Son of Man in heaven, and all the tribes of the land shall mourn, when they see the Son of Man coming on the clouds of heaven, with great majesty and power. And he will send his messengers with a loud sounding trumpet, who shall assemble his chosen from the four quarters of the earth, from one extremity of the world to the other.

32.--Learn now a comparison from the fig tree. When its branches become tender and put forth leaves, you know that summer is near. In like manner, when you shall see all these things, know that he is near, even at the door. I say to you, this generation shall not pass, until all these things happen. Heaven and earth shall fail; but my words shall never fail. But of that day, and that hour, no one knows, but the Father; no, not the messengers.

37.--Now that which happened in Noah's time, will also happen at the coming of the Son of Man. For as in the days before the flood, even to that day that Noah entered the ark, they were eating and drinking, and marrying, and suspected nothing, until the flood came and swept them all away: so shall it also be at the coming of the Son of Man. Two men shall be in the field; one shall be taken, and one shall be left. Two women shall be grinding at the mill; one shall be taken, and one shall be left.

42.--Watch, therefore, since you do not know at what hour your master will come. You are sure, that if the householder knew, at what time of the night the thief would come, he would watch, and not allow him to break into his house. Be therefore, always prepared; because the Son of Man will come at an hour when you are not expecting him.

45.--Who, now, is the discreet and faithful slave, whom his master has set over his household, to dispense to those regularly their food? Blessed is that slave, if his master, at his return, finds him so employed. I say to you, he will entrust him with the

management of all his estate. But as to the worthless slave, who shall say within himself, My master delays his return, and shall beat his fellow-slaves, and feast and drink with drunkards; the master of that slave will come on a day, when he is not expecting him, and at an hour of which he is not aware, and having cut him to pieces, will assign his place among the pretenders. Weeping and gnashing of teeth shall be there.

## Chapter 25

XXV.--Then may the kingdom of heaven be compared to ten virgins, who went out with their lamps to meet the bridegroom. Of these five were prudent and five foolish. The foolish took their lamps, but carried no oil with them. But the prudent, besides their lamps, carried oil in their vessels. While the bridegroom delayed, they all became drowsy, and fell asleep. And at midnight a cry was raised, The bridegroom is coming, go out and meet him. Then all the virgins arose and trimmed their lamps. And the foolish said to the prudent, Give us of your oil; for our lamps are going out. But the prudent answered, saying, There is not enough for us and you, go rather to those who sell, and buy for yourselves. While they went to buy, the bridegroom came, and those who were ready, went in with him to the wedding, and the door was shut. Afterwards the other virgins came also, saying, Master, master, open to us. He answered, I say to you, I do not know you. Watch, therefore, because you know neither the day or the hour.

14.--For *the Son of Man* is like one who intending to travel, called his slaves, and committed to them his possessions; to one he gave five talents (one talent is 15 years wages), to another two, and to another one; to each according to his respective ability, and immediately set out. Then he who had received the five talents, went and traded with them, and gained other five. Likewise he who had *received* two, gained other two. Whereas he who had received but one, dug a hole in the ground, and hid his master's money. After a long time, their master returned and settled accounts with them. Then he, who had received the five talents, came and presented five other talents, saying, Sir, you delivered to me five talents: here they are, and five other talents which I have gained. His master answered, Well done, good and faithful slave, you have been faithful in a small matter, I will give you a more important trust. Partake of your master's joy. He, also, who had received the two talents, advancing, said, Sir, you delivered to me two talents; here they are, and two other talents which I have gained. His master answered, Well done, good and faithful slave, you have been faithful in a small matter, I will give you a more important trust. Partake of your master's joy. Then came also the one who had received *the one* talent, and said, Sir, I know that you are a hard man, reaping where you have not sown, and gathering where you have not scattered; being therefore afraid, I hid your talent underground: but now I restore to you your own. His master answering, said to him, Evil and lazy slave, you know that I reap where I have not sown, and gather where I have not scattered? Should you not then have given my money to the bankers (GK:trapezitees, a money-changer, broker, banker, one who exchanges money for a fee, and pays interest on deposits), that, at my return, I might have received it with interest? Take from him, therefore, the talent, and give it to him who has ten: for to everyone that has, more shall be given, and he shall abound; but from him that has not, even that which he has shall be taken. And thrust out this unprofitable slave into darkness, where shall be weeping and gnashing of teeth.

31.--Now when the Son of Man shall come in all his glory, accompanied by all the messengers, and shall be seated on his glorious throne; then shall all the nations be assembled before him; and out of them he will separate the good from the bad, as a shepherd separates the sheep from the goats. The sheep he will set at his right hand, and the goats at his left.

34.--Then will the King say to those at his right hand: Come, you blessed of my Father, inherit the kingdom prepared for you from the formation of the world: for I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you lodged me; I was naked, and you clothed me; I was sick, and you assisted me; I was in prison, and you visited me. Then the righteous will answer him, saying, Lord, when did we see you hungry, and feed you, or thirsty, and gave you a drink? When did we see you a stranger, and lodged you; or naked, and clothed you? When did we see you sick, or in prison, and visited you? The King will reply to them, I say to you, that inasmuch as you have done this to any the least of these my brethren, you have done it to me.

41.--Then he will say to those at his left hand, Depart from me, you cursed, into the eternal fire, prepared for The Accuser and his messengers: for I was hungry, and you gave me no food; thirsty, but you gave me no drink; I was a stranger, but you did not lodge me; naked, but you did not clothe me; sick, and in prison, but you did not visit me. Then they also will answer, saying, Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not assist you? Then he will reply to them, saying, I say to you, that inasmuch as you did it not to any the least of these, you did it not to me. And these shall go into eternal punishment, but the righteous into eternal life.

## Chapter 26

### SECTION XIV.

#### *The Last Supper.*

XXVI.--YESHUA having ended this message, said to his disciples, You know that in two days comes the Passover. Then the Son of Man shall be delivered up to be crucified. About this time the chief priests and the scribes, and the elders of the people, were assembled in the palace of Caiaphas the high priest, where they consulted how they might take Yeshua by surprise, and kill him. They said, however, Not during the festival, for fear there be a commotion among the people.

6.--Now Yeshua being in Bethany, in the house of Simon, *formerly* a leper, a woman came to him with an alabaster box of perfume, (Gk:muron; "myrrh") very precious, which she poured on his head while he was at table. His disciples observing it, said, with indignation, Why this waste? This might have been sold for a great price, and the money given to the poor. Yeshua knowing it, said to them, Why do you trouble the woman? She has done me a good deed. For you have the poor always among you, but me you do not always have. For it is to embalm me, that she has poured this perfume upon my body. I say to you, in whatever part of the world The Good News shall be preached, what this woman has now done, shall be mentioned to her honor.



14.--Then one of the twelve, named Yehuwdah Iscariot, went to the chief priests, and said, What will you give me, and I will deliver him to you? And they weighed to him thirty silver shekels. (perhaps a value of \$ 5 each today although this is uncertain) And from that time he watched an opportunity to deliver him up.

17.--Now on the first day of unleavened bread, the disciples came to Yeshua, saying, Where shall we prepare for you the Passover supper? He answered, Go into the city, to such a man, and tell him, The Teacher says, My time is near: I must celebrate the Passover at your house with my disciples. And the disciples did as they were ordered, and prepared the Passover.

20.--In the evening he placed himself at table with the twelve; and while they were eating, he said, I say to you, that one of you will deliver me up. And they were extremely sorrowful, and began every one of them to say, Master, is it I? He answering, said, The man, whose hand is in the dish with mine, is he who betrays me. The Son of Man departs in the manner foretold in the Scripture concerning him; but Woe for that man, by whom the Son of Man is betrayed! it had been better for that man never to have been born. Then Yehuwdah, who betrayed him, also said, Teacher, is it I? Yeshua answered, You have said it.

26.--As they were eating Yeshua took the bread; and having given thanks, broke it; and gave it to the disciples, and said, Take, eat; this is my body. Then he took the cup, and, having given thanks, gave it to them, saying, Drink of this all of you: for this is my blood, the blood of the new covenant, shed for many, for the remission of sins. I assure you, that I will not from now on drink of the fruit of the vine, until the day when I shall drink it new with you in my Father's kingdom. And after the hymn, they went out to the Mount of Olives.

31.--Then Yeshua said to them, This night I shall prove a stumbling stone to you all; for it is written, "I will hit the Shepherd, and the flock will disperse." But after I am raised again, I will go before you into Galilee. Peter (Gk:petros; piece of rock), then, said to him, though you should prove a stumbling stone to them all, I never will be made to stumble. Yeshua answered, I say to you, that this very night, before the cock crows, you will three times disown me. Peter replied, although I should die with you, I never will disown you. And all the disciples said the same.

36.--Then Yeshua went with them to a place called Gethsemane, and said to his disciples, Stay here, while I go and pray. And he took with him Peter and the two sons of Zebedee; and being distressed and having grief, said to them, My soul is grieved to death; remain here, and watch with me. And going a little before, he threw himself on his face, and praying, said, My Father, remove this cup from me, if it be possible; nevertheless, not as I would will, but as you will. And he returned to his disciples, and finding them asleep, said to Peter, Is it so, then, that you could not keep awake with me a single hour? Watch and pray, that you be not overcome by temptation; the spirit is willing, but the flesh is weak. A second time he withdrew and prayed, saying, O my Father, if there be no exemption for me; if I must drink this cup, your will be done. Upon his return, he again found them sleeping, (for their eyes were overpowered.) Again, leaving them, he went and prayed the third time, using the same words. Then he came back to his disciples,

and said to them, Do you sleep now, and take your rest? Behold the hour approaches, when the Son of Man must be delivered into the hands of sinners. Arise, let us be going; lo! he who betrays me is at hand.

47.--Before he was done speaking, Yehuwdah, one of the twelve, appeared with a great multitude, armed with swords and clubs, and sent by the chief priests and elders of the people. Now the betrayer had given them a sign, saying, The man whom I shall kiss is he; secure him. And coming directly to Yeshua, he said, Hail, Teacher, and kissed him. Yeshua answered, Friend, for what purpose do you come? Then they advanced, and laying hands on Yeshua, seized him. Upon this, one with Yeshua laying his hand upon his sword, drew it; and striking the slave of the high priest, cut off his ear. Yeshua said to him, Sheathe your sword; for whoever takes up the sword, shall fall by the sword. Do you think, that I cannot presently call to my Father, who would send to my relief more than twelve legions of messengers? But in that case how should the Scriptures be accomplished, which declare that these things must be? Then turning to the multitude, he said, Do you come with swords and clubs to apprehend me, like people in pursuit of a robber? I sat daily among you, teaching in the temple, and you did not arrest me. But all this has happened, that the writings of the Forthtellers might be fulfilled. Then all the disciples left him and fled.

#### SECTION XV.

#### *The Crucifixion.*

57.--NOW those who had apprehended Yeshua, brought him to Caiaphas the high priest, with whom the scribes and the elders were assembled. But Peter followed him at a distance, to the court of the high priest's house, and having gone in, sat with the officers to see the conclusion.

59.--Meantime the chief priests, and the elders, and the whole Sanhedrin (Gk:sunedrion, any assembly or the great council at Yerushalem), sought out false evidence against Yeshua, upon which they might condemn him to die. But though many false witnesses appeared, they found none. At length two false witnesses came, who charged him with saying, I can demolish the temple of God, and rebuild it in three days. Then the high priest rising, said to him, Do you answer nothing to what these men testify against you. Yeshua remained silent. He added, On the part of the living God, I command solemnly that you to tell us, whether you are the Anointed, the son of God. Yeshua answered him, It is as you say: No, be assured, that hereafter you shall see the Son of Man sitting at the right hand of the Almighty, and coming on the clouds of heaven. Then the high priest, ripping his clothes, said, he has uttered evil speaking. What further need have we of witnesses, now that you have heard him speaking evil? What do you think? They answered, He deserves to die. Then they spit in his face. Some gave him blows on the head, and others struck him on the cheek, and said, Forthtell to us, Anointed, who it was that struck you.

63.--Now Peter was sitting outside in the court, and a maid servant came to him, and said, You also were with Yeshua, the Galilean. But he denied before them all, saying, I know nothing of the matter. And as he went out into the porch, another observing him, said to them, This man too was there with Yeshua, the Nazarene. Again he denied, swearing that he did not know. Soon after some of the

bystanders said to Peter, You are certainly one of them, for your speech (Galilean accent) gives you away. Upon which, with swearing and oaths, he asserted that he did not know him; and immediately the cock crowed. Then Peter remembered the words, which Yeshua had said to him, Before the cock crows, you will three times disown me. And he went out, and wept bitterly.

## Chapter 27

XXVII.--When it was morning, all the chief priests and the elders of the people having consulted against Yeshua, how they might procure his death, led him bound to Pontius Pilate, the procurator, to whom they delivered him.

3.--Then Yehuwdah, who had betrayed him, finding that he was condemned, repented; and returning the thirty shekels to the chief priests and the elders, said, I have sinned, in that I have betrayed the innocent. They answered, What is that to us? See you to that. After which, having thrown down the money in the temple, he went away, and strangled himself. The chief priests taking the money, said, It is not lawful to put it into the sacred treasury, because it is the price of blood. But, after deliberating, they bought with it the potter's field, to be a burying place for strangers, for which reason that field is, to this day called The Field of Blood. Then was the word of Yirmeyah the Forthteller verified, "The thirty shekels, the price at which he was valued, I took, as the Lord appointed me, from the sons of Ysrael, who gave them for the potter's field."

11.--Now Yeshua appeared before the procurator, who questioned him, saying, You are the King of the Jews? He answered, So you say. But when he was arraigned by the chief priests and the elders, he made no reply. Then Pilate said to him, Do you not hear of how many crimes they accuse you? But he answered not one word, which surprised the procurator exceedingly.

15.--Now the procurator was accustomed to release, at the festival, any one of the prisoners, whom the multitude demanded. And they had then a famous prisoner named Barabbas. Therefore, when they were assembled, Pilate said to them, Whom shall I release to you? Barabbas, or Yeshua, who is called Anointed? (For he perceived, that through envy they had delivered him up; besides, while he was sitting on the tribunal, his wife sent him this message, Have you nothing to do with that innocent person; for, today, I have suffered much in a dream, on his account.) But the chief priests and the elders convinced the populace to ask for Barabbas, and to have Yeshua be destroyed. Therefore, when the procurator asked, which of the two he should release, they all answered, Barabbas. Pilate replied, What then shall I do with Yeshua, whom they call Anointed? They all answered, Let him be crucified. The procurator said, Why? What evil has he done? But they cried the louder, saying, Let him be crucified. Pilate seeing nothing useful and a growing disturbance, took water, and washed his hands before the multitude, saying, I am guiltless of the blood of this innocent person. See you to it. And all the people answering, said, His blood be on us, and on our children. Then he released Barabbas to them, and having caused Yeshua to be scourged, delivered him up to be crucified.

27.--After this the procurator's soldiers took Yeshua into the pretorium, where they gathered around him all the band *of solders*. And having stripped him, they wrapped him in a scarlet cloak, and crowned him with a braided wreath of thorns, and put a rod in his right hand, and kneeling before him in mockery, cried, Hail, King of the Jews! And spitting upon him, they took the rod, and struck him with it on the head. When they had mocked him, they disrobed him again, and having put his own clothes on him, led him away to crucify him.

32.--As they went out of the city, they met one Simon, a Cyrenian, whom they compelled to carry the cross; and being arrived at a place called Golgotha, which translated is a Place of Skulls, they gave him to drink, vinegar mixed with gall, which, having tasted, he would not drink. After they had nailed him to the cross, they parted his garments by lot. And having sat down there, they guarded him. And over his head they placed this inscription, denoting the cause of his death: THIS IS JESUS THE KING OF THE JEWS. (referring to Yeshua , Lit:Ioudaios) .Two robbers also were crucified with him, one at his right hand, and the other at his left.

39.--Meanwhile those passing reviled him, shaking their heads, and saying, You who could demolish the temple, and rebuild it in three days; if you are God's Son, come down from the cross. The chief priests also, with the scribes and elders, mocked him, and said, He saved others: can he not save himself? If he is King of Ysrael, let him now descend from the cross, and we will believe him. He trusted in God. Let God deliver him now, if he regards him; for he called himself God's Son. The robbers too, his fellow-sufferers, taunted him in the same manner.

45.--Now from the sixth hour (12:00 PM) to the ninth (3:00 PM), the whole land was in darkness. About the ninth hour, Yeshua cried aloud, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why have you left me? Some of the bystanders hearing this, said, He calls Elijah. Instantly one of them ran, brought a sponge and soaked it in vinegar, and having fastened it to a stick, presented it to him to drink. The rest said wait and we shall see whether Eliyah will come to save him. Yeshua having again cried with a loud voice, yield up his spirit.

51.--And, behold, the veil of the temple was split in two from top to bottom, the earth trembled, and the rocks split. Graves also burst open; and after his resurrection, the bodies of several holy ones who slept were raised, came out of the graves, went into the holy city, and were seen by many. Now the centurion, and those who with him guarding Yeshua saw the earthquake, and what passed, and were exceedingly terrified, and said, This was certainly the son of a god.

55.--Several women also were there, looking on at a distance, who had followed Yeshua from Galilee, assisting him with their service. Among them were Mary the Magdalene, and Mary the mother of Yaakob and Yehowshuwa, and the mother of Zebedee's sons.

**SECTION XVI.**  
*The Resurrection.*

57.--IN the evening a rich Arimathean named Yowceph, who was himself a disciple of Yeshua, went to Pilate and asked for the body of Yeshua. Pilate having given orders to deliver it to Yowceph. He took the body, wrapped it in clean linen, and deposited it in his own tomb, which he had hewn in the rock; and having rolled a great stone to the entrance, he went away. Now Mary the Magdalene, and the other Mary were there, sitting over against the tomb.

62.--On the next day, being the day after The Preparation, the chief priests and the Pharisees came in a group to Pilate, and said, My lord, we remember that this imposter, when alive, said, Within three days I shall be raised. Command, therefore, that the tomb be guarded until the third day, for fear his disciples come and steal him, and say to the people, He is raised from the dead; and this last deceit would prove worse than the first. Pilate answered, You have a guard; make the tomb as secure as you can. Accordingly they went and secured it, sealing the stone, and posting guards.

Chapter 28

XXVIII.—The Day of Rest being over, and the first day of the week beginning to dawn, Mary the Magdalene, and the other Mary, went to visit the tomb. Now behold there had been a great earthquake, for an messenger of the Lord had descended from heaven, who, having rolled the stone from the entrance, sat upon it. His appearance was like lightning, and his apparel white as snow. Seeing him, the guards quaked with terror, and became as dead men. But the messenger said to the women, Fear not; for I know that you seek Yeshua who was crucified. He is not here; for he is risen, as he foretold. Come, see the place where he was laid. And go quickly, and say to his disciples, He is risen from the dead; behold he goes before you to Galilee, where you shall see him. Take notice: I have told you.

8.--Instantly they went from the tomb with fear and great joy, and ran to inform his disciples. When they were gone, Yeshua himself met them, greeting them saying, Rejoice. Upon which they prostrated themselves before him, and embraced his feet. Then Yeshua said to them, Do not be not afraid: go, tell my brethren to go to Galilee, and there they shall see me.

11.--They were no sooner gone, than some of the guard went into the city, and informed the chief priests of all that had happened. These, after meeting and consulting with the elders, gave a large sum to the soldiers, with this; Say, his disciples came by night, and stole him while we were asleep. And if this comes to the procurator's ears, we will appease him, and protect you. So they took the money, and acted on their instructions. Accordingly this report is current among the Jews to this day.

16.--Now the eleven disciples went to Galilee, to the mountain where Yeshua had appointed them to go. When they saw him, they threw themselves prostrate before him; yet some doubted. Yeshua came near, and said to them, All authority is given to me in

heaven and upon the earth; go, make disciples of all the nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all the things which I have commanded you: and behold! I am with you always, even to the conclusion of this age.

**THE  
TESTIMONY  
OF  
YOHANAN MARK,  
THE PREACHER OF GOOD NEWS.**

*[FIRST PROCLAIMED IN ROME, A.D. 64.]  
MARK'S PREFACE.*

*The beginning of The Good News of Yeshua The Anointed, Son of God.*

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[Mark1](#)

[Mark2](#)

[Mark3](#)

[Mark4](#)

[Mark5](#)

[Mark6](#)

[Mark7](#)

[Mark8](#)

[Mark9](#)

[Mark10](#)

[Mark11](#)

[Mark12](#)

[Mark13](#)

[Mark14](#)

[Mark15](#)

[Mark16](#)

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## Chapter 1

### SECTION I.

#### *The Entrance on the Ministry.*

2.--AS it is written in Yeshayah the Forthteller, "Behold, I send my messenger before you, who shall prepare your way:" "The voice of one proclaiming in the wilderness, Prepare a way for the Lord, make for him a straight passage:" Yohanan came immersing in the wilderness, and preaching the immersion of repentance for the remission of sins. And all the country of Yehuda, and the inhabitants of Yerushalem turned to him, and were immersed by him in the river Yarden, confessing their sins. Now Yohanan's clothing was of camel's hair, tied round his waist with a leather belt: and he ate locusts and wild honey. And he proclaimed, saying, One mightier than I comes after me, whose shoe-latch I am unworthy to stoop down and untie. I, have immersed you in water; but he will immerse you in the Holy Spirit.

9.--At that time Yeshua came from Nazareth of Galilee to the Yarden, and was immersed by Yohanan. As soon as he arose out of the water, he saw the sky split apart, and the Spirit descended upon him like a dove. And a voice was heard from heaven, which said, You are my Son, the beloved, in whom I delight.

12.--Immediately after this, the Spirit compelled him into the wilderness; and he continued in the wilderness forty days tempted by The Adversary; and was among the wild beasts; and the heavenly messengers ministered to him.

14.--But after Yohanan's imprisonment, Yeshua went to Galilee, proclaiming the good news of the Reign of God. The time, said he, is accomplished, the Reign of God approaches; reform, and believe the good news.

16.--Then walking by the sea of Galilee, he saw Simon, and Andrew, Simon's brother, casting a drag net into the sea, for they were fishermen. Yeshua said to them, Come with me, and I will cause you to be fishers of men. Immediately they left their nets, and followed him. Passing on a little, and seeing Yaakob, son of Zebedee, with Yohanan his brother, who were mending their nets in a boat, he immediately called them: and, leaving their father Zebedee in the boat with the hired servants, they accompanied him.

21.--And they went to Capernaum; and on the Day of Rest he went directly to the Synagogue, and instructed the people, who were filled with admiration at his manner of teaching; for he taught as one having authority, and not as the scribes.

23.--Now there was in their synagogue a man possessed with an unclean spirit, who cried out, Ah! Yeshua of Nazareth, what have you to do with us? Have you come to destroy us? I know who you are, the Holy One of God. Yeshua rebuking him, said, Be silent, and come out of him. Then the unclean spirit threw him into convulsions; and, raising loud cries, came out of him: at which they were all so amazed, that they asked one another, What does this mean? What new teaching is this? For he commands with authority even the unclean spirits, and they obey him. And therefore his fame spread through all the region of Galilee.

29.--As soon as they came out of the synagogue, they went with Yaakob and Yohanan into the house of Simon and Andrew, where Simon's wife's mother lay sick of a fever, of which they immediately spoke to Yeshua. And he came, and taking her by the hand, raised her; instantly the fever left her, and she served them.

32.--In the evening, after sun-set, they brought to him all the sick, and the demoniacs; the whole city being assembled at the door. And he healed many people affected with various diseases, and expelled many demons, whom he permitted not to speak, because they knew him.

35.--On the next day, having risen before the dawn, he went out, and went to a solitary place, and prayed there. And Simon and those with him and having found him, said to him, Every person seeks you. Yeshua said, Let us go to the neighboring towns to make proclamation there also; for I came with this design. Accordingly he proclaimed in their synagogues throughout all Galilee, and expelled demons.

40.--And a leper came to him, and on his knees asked him, saying, If you will, you can cleanse me. Yeshua had compassion, and stretching out his hand and touching him, said, I will, be clean. This he had no sooner uttered, than the leprosy departed from the man, and he was cleansed. Then Yeshua strictly charging him, and dismissing him, said, See you tell nothing of this to any man; but go, show yourself to the priest; and offer for your cleansing the things prescribed by Moses, that it may be notified to the people. But the man, as soon as he was gone, began to proclaim this story, talking openly everywhere, so that Yeshua could no longer publicly appear in the city; but remained in solitary places, where the people gathered to him from all parts.

## Chapter 2

II.--After many days, he returned to Capernaum; and when it was known that he was in the house, such a multitude flocked, that there was no room for them, not even near the door, and he taught them the word.



3.--A paralytic was then brought, carried by four men, who, not being able to come near him for the crowd, uncovered the roof where Yeshua was; and, through the opening, let down the couch, on which the paralytic lay. Yeshua perceiving their faith, said to the paralytic, Son, your sins are forgiven you. But certain scribes who were present, reasoned within themselves: How does this man speak such evil? Who can forgive sins but God? Yeshua immediately knowing in himself, that they made these reflections, said to them, Why do you reason within yourselves? Which is easier, to say to the paralytic, *Your* sins are forgiven, or to say, *with effect*, Arise, take up your couch and walk? But that you may know that the Son of Man has power upon the earth to forgive sins, rise (he said to the paralytic,) I command you, take up your couch, and go home. Immediately he arose, took up the couch, and walked out before them all; so that they were all amazed, and glorified God, saying, We never saw anything like this.

13.--Again, he went out towards the sea, and all the multitude went to him, and he taught them. Passing along, he saw Levi, son of Alpheus, sitting at the tax office, and said to him, Follow me. And he arose and followed him. Now when Yeshua was eating in this man's house, several tax collectors and sinners placed themselves at table with him and his disciples: for many of these people followed him. The Scribes and the Pharisees, seeing him eat with tax collectors and sinners, said to his disciples, Why does he eat with tax collectors and sinners? Yeshua hearing this, replied, Those whole do not need a physician, but the sick. I did not come to call the righteous, but sinners.

18.--The disciples of Yohanan, and those of the Pharisees, accustomed to fasting, came to him and said, Yohanan's disciples and those of the Pharisees, fast; why do not your disciples fast? Yeshua answered, Do the sons of the bride chamber fast while the bridegroom is with them? While the bridegroom is with them they do not fast. But the days will come, when the bridegroom shall be taken from them; and in those days they will fast. No person sews a piece of new cloth on an old garment; otherwise the new patch tears the old cloth, and makes a worse split. No person puts new wine into old leather bottles; else the new wine bursts the bottles; and so both the wine is spilt, and the bottles are rendered useless; but new wine must be put into new bottles.

23.--Once, when he was going through the grain on the Day of Rest, his disciples began to pluck the kernels of grain as they went. The Pharisees said to him, Why do they do that which, on the Day of Rest, is unlawful to do? He answered, Did you never read what David and his attendants did, in a need, when they were hungry, how he entered the tabernacle of God, in the days of Abiathar the high priest, and ate the loaves of the presence, which none but the priests could lawfully eat, and gave them also to his attendants? He added, The Day of Rest was made for man, and not man for the Day of Rest. Therefore the Son of Man is master even of the Day of Rest.

### Chapter 3

III.--At another time he entered the synagogue, when a man was there who had a withered hand. And they, with a design to accuse Yeshua, watched him, to see whether he would heal the man on the Day of Rest. Yeshua said to the man, who had the withered hand, stand up. Then he said to them, is it lawful to do good on the Day of Rest, or to do evil to save, or to kill? But they were silent.

And looking around on them with anger, being grieved for the blindness of their hearts, he said to the man, Stretch out your hand: and as he stretched out his hand, it was restored. And the Pharisees went out immediately, and conspired with the Herodians against him to destroy him.

7.--But Yeshua withdrew with his disciples towards the sea, Where a great multitude followed him from Galilee, from Yehuda, from Yerushalem, from Idumea, and from the banks of the Yarden. They also of the territories of Tyre and Sidon, having heard what wonders he had performed, flocked to him in crowds. Then he ordered his disciples to get a boat to attend him, because of the multitude, so they would not crowd him: for he had healed many, which made all, who had afflictions, press upon him to touch him. And the unclean spirits, when they saw him, prostrated themselves before him, crying, You are the Son of God. But he strictly charged them not to make him known.

## SECTION II.

### *The Nomination of Delegates.*

13.--AFTERWARDS Yeshua went up a mountain, and called to him those whom he wanted, and they went to him. And he chose twelve, that they might attend him, and that he might commission them to make proclamation; empowering them to cure diseases, and to expel demons. These were Simon, whom he also called Peter (Gk:Petros; a piece of rock ), and Yaakob, *son* of Zebedee, and Yohanan, the brother of Yaakob. These he also called Boanerges, that is, sons of thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and Yaakob, *son* of Alpheus, and Thaddeus, and Simon the Canaanite, and Yehuwdah Iscariot, who betrayed him.

20.--Then they went into a house, where a crowd again assembled, so that Yeshua and his disciples could not so much as eat. His kinsmen hearing this, went out to seize him, (for they said, He is beside himself. And the scribes who came from Yerushalem, said, He is with Beelzebub, and expels demons by the prince of demons.) Yeshua having called them, spoke to them by comparisons, How can The Adversary expel The Adversary? If a kingdom is torn by factions, that kingdom cannot continue. And if a family is torn by factions, that family cannot continue. So, if The Adversary fights against himself, and is divided, he cannot continue, but near is his end. No one who enters the strong one's house, can plunder his goods, unless he first overpowers the strong one; then, he may plunder his house. I say to you, that though all other sins in the sons of men are pardonable, and whatever evil they shall utter; whoever shall speak evil against the Holy Spirit, shall never be pardoned, but is liable to eternal punishment. *He said this* because they affirmed he was leagued with an unclean spirit.

31.--Meanwhile his mother and brothers arrived, who standing outside, sent for him. And the crowd who sat round him, said to him, Lo, your mother and brothers are outside, and seek you. He answered them, saying, Who is my mother or my brothers? And looking on those who sat around him, he said, Behold my mother and my brothers; for whoever does the will of God, is my brother, my sister, and mother.

## Chapter 4

IV.--Again, he was teaching by the sea side, when so great a multitude gathered about him, that he was obliged to go abroad a boat, and sit there, while all the people remained on shore. Then he taught them many things by comparisons.

3.--In teaching, he said to them, Listen, behold the sower went out to sow And as he sowed, part of the seed fell by the way side, and the birds came and picked it up. Part fell upon rocky ground, where it had little soil. This sprang sooner, because there was no depth of soil. But after the sun had beaten upon it, it was scorched, and having no root, and it withered away. Part fell among thorns; and the thorns grew up and stifled it, so that it yielded nothing. Part fell into good ground, and sprang up, and became so fruitful, that some grains produced thirty, some sixty, and some a hundred. He added, Whoever has ears to hear, let him hear.

10.--When he was in private, those who were around him with the twelve, asked him the meaning of the comparison. He said to them, It is your privilege to know the secrets of the Reign of God, but to those outside everything is veiled in comparisons; that they may not perceive what they look at, or understand what they hear; in fear they should be reclaimed, and obtain the forgiveness of their sins. He said also to them, Do you not understand this comparison? How then will you understand all the comparison?

14.--The sower is he, who disperses the word. The way side on which some of the grain fell, denotes those who have no sooner heard the word, than The Adversary comes, and takes away that which was sown in their hearts. The rocky ground denotes those, who, hearing the word, receive it at first with pleasure; yet not having it rooted in their minds, retain it but a while; for when trouble or persecution comes because of the word, they instantly relapse. The ground overrun with thorns, denotes those who hear, in whom worldly cares, and the deceitfulness of riches, and the coveting of other things, stifle the word, and render it unfruitful. The good soil on which some grains yielded thirty, some sixty, and some a hundred, denotes those who hear the word, and retain it, and produce the fruits from it.

21.--He said further, Is a lamp brought to be put under a vessel, or under a bed, and not to be set on a stand? For there is no secret, that is not to be discovered; nor has any thing been concealed, which is not to be divulged. If any man have ears to hear, let him hear.

24.--He said, moreover, Consider what you hear; with the measure with which you give, you shall receive. For to him who has, more shall be given; but from him who has not, even that which he has shall be taken.

26.--He said also, The kingdom of God is like seed, which a man sowed in his field. While he slept by night, and was awake by day, the seed shot up, and grew without his minding it. For the earth produces of itself first the blade, then the head; afterwards the full grain. But as soon as the grain was ripe, he applied the sickle, because it was time to reap it.

30.--He said also, To what shall we compare the kingdom of God, or by what comparison shall we represent it? It is like a grain of mustard seed, which, when it is sown in the earth, is the smallest of all the seeds that are there. But after it is sown, it springs up, and becomes greater than any herb, and shoots out branches so large, that under their shade, the birds of the air may find shelter.

33.--And in many such comparisons, he conveyed instruction to the people, as he found them able to hear: and without a comparison he told them nothing; but he explained all to his disciples in private.

35.--That day, in the evening, he said to them, Let us pass to the other side. And they, leaving the people, but having him in the boat, *set sail* in company with other small boats. Then there arose a great storm of wind, which drove the waves into the boat, which was now full. Yeshua being in the stern, asleep on a pillow, they awoke him, saying, Teacher, do you not care that we perish? And he arose, and commanded the wind, saying to the sea, Peace! be still! Immediately the wind ceased, and a great calm ensued. And he said to them, Why are you so fearful? How is it that you have no faith? And they were exceedingly terrified, and said to one another, Who is this, whom even the wind and the sea obey?

## Chapter 5

V. Then they crossed the sea, and came into the country of the Gadarenes.

2.--He was no sooner ashore, than there met him a man coming from the tomb monuments, possessed of an unclean spirit, who made his abode in the tombs; and no man could confine him, not even with chains. For he had been often bound with hand-cuffs and chains, and had wrenched off the chains, and broken the hand-cuffs, so that no person was able to tame him. He was continually, night and day, in the mountains, and in the tombs, howling, and cutting himself with flints. But when he saw Yeshua far off, he ran, and prostrating himself before him, cried out, What have you to do with me, Yeshua, Son of the Most High God? I implore you by God not to torment me. (For Yeshua had said to him, Come out of the man, you unclean spirit.) Yeshua asked him, What is your name? He answered, My name is Legion, for we are many. And he begged him not to drive them out of the country. Now there was a great herd of swine feeding on the mountain. And the *spirits* implored him, saying, Allow us to go to the swine, that we may enter into them. Yeshua immediately permitted them. Then the unclean spirits having gone out, entered into the swine; and the herd, in number about two thousand, rushed down a high overhang into the sea, and were choked by the sea.

14 And the swineherds fled, and told it in the city and villages. And the people flocked out to see who had been possessed by the legion, sitting, and clothed, and in his right mind, and they were afraid. And those who had seen the whole event, related to them what had happened to the demoniac, and to the swine, and they asked him to leave their territories. As he entered the boat, the man who had been possessed, begged permission to attend him. Yeshua, however, did not permit him, but said, Go home to your relations, and tell them what great things the Lord, in compassion, has done for you. Accordingly he departed, preaching in Decapolis, what great things Yeshua had done for him. And all were amazed.

21.--Yeshua having crossed over in the boat, a great crowd gathered round him while he was on the shore. Then came one of the directors of the synagogue, named Jairus, who seeing him, threw himself at his feet, and begged him greatly, saying, My little daughter is in extreme danger; I ask that you come, and lay your hands upon her to heal her, and she will be well. And Yeshua went with him, followed by a great multitude.

25.--And a woman, who had been twelve years distressed with an flow of blood, who had suffered much from several physicians, and had spent all she had without receiving any relief, but rather growing worse, having heard of Yeshua, came in the crowd behind, and touched his cloak; for she had said, If I but touch his clothes, I shall recover. Instantly the source of her fountain of blood was dried up, and she felt in her body , that she was delivered from that scourge. Yeshua immediately, conscious of the power which had issued from him, turned towards the crowd, saying, Who touched my clothes? His disciples answered, You see how the multitude crowds you; yet you say, Who touched me? But he looked round him, to see her who had done it. Then the woman, knowing the change worked upon her, came trembling with fear, threw herself prostrate before him, and confessed the whole truth. But he said to her, Daughter, your faith has cured you; go in peace, released from this scourge.

35.--Before he had finished speaking, messengers came from the house of the director of the synagogue, who said, "Your daughter is dead, why should you trouble the teacher any further? Yeshua hearing this message delivered, said immediately to the director, Fear not; only believe. And he allowed no person to follow him except Peter (Gk:petros; piece of rock) and Yaakob, and Yohanan, the brother of Yaakob. Having arrived at the director's house, and seeing the uproar, and the people greatly weeping and wailing , he said to them, as he entered, Why do you weep and make a commotion? The child is not dead, but asleep. And they ridiculed him. But having made them all go out, he took with him the child's father and mother, and those who came with him; and he entered the chamber where she was; and, taking her by the hand, said to her, Talitha cumi, (which signifies, Young woman, arise,) I command you. Immediately the girl arose and walked, for she was twelve years old; and they were confounded with astonishment. But he strictly enjoined them not to mention it to any person, and ordered that something should be given her to eat.

## Chapter 6

### SECTION III.

#### *The First Mission of the Delegates.*

VI.--YESHUA leaving that place, went to his own country, accompanied by his disciples. And on the Day of Rest he taught in their synagogues, and many who heard him said with astonishment, How has this man these abilities? What wisdom is this which he has gotten? and how are so great miracles performed by him? Is not this the (Gk:tekton, a craftsman or builder), the son of Mary, the brother of Yaakob and Yehowshuwa, and Yehuwdah and Simon? Are not his sisters also here with us? And they were offended at him. But Yeshua said to them, A forthteller is nowhere disregarded, except in his own country, and among his own relations, and in

his own house. And he could do no miracle there, except curing a few sick by laying his hands on them. And he wondered at their unbelief.

6.--And he went through the neighboring villages teaching. And having called to him the twelve, he sent them out two by two, and gave them power over the unclean spirits; and ordered them to take nothing for their journey, but a single staff; no bag, no bread, and in their belt no money; to wear sandals, and not to put on two coats. He said also, Whatever house you enter in any place, continue in that house, until you leave the place. But whoever will not receive you, nor hear you, shake off the dust under your feet at your departure, as a protest against them. And having departed, they publicly warned men to reform; and expelled many demons, and cured many sick persons, anointing them with oil.

14.--And king Herod heard of him (for his name was famous) and said, Yohanan the Immerser is raised from the dead; and therefore miracles are performed by him. Others said, It is Eliyah. Others, It is a forthteller like those of ancient times. But when Herod heard of him, he said, This is Yohanan whom I beheaded. He is raised from the dead.

17.--For Herod had caused Yohanan to be apprehended, and kept bound in prison, on account of Herodias, his brother Philip's wife, whom he had himself married. For Yohanan had said to Herod, It is not lawful to you to have your brother's wife. Now this roused Herodias' resentment, who would have killed Yohanan, but could not, because Herod respected him, and knowing him to be a just and holy man, protected him; and did many things recommended by him, and heard him with pleasure. At length a favorable opportunity came, which was Herod's birthday, when he made a feast for the great officers of his court and army, and the persons of distinction in Galilee. For the daughter of Herodias came in, and danced before them, and pleased Herod and his guests so much, that the king said to the young woman, Ask whatever you will, and I will give it you; and he swore to her, Whatever you shall ask, I will give it you, were it the half of my kingdom. And she withdrew, and said to her mother, What shall I ask? She answered, The head of Yohanan the Immerser. Her daughter then, returning quickly to the king, made this request: I ask that you give me presently in a basin, the head of Yohanan the Immerser. And the king was very grieved; however, from a regard to his oath, and his guests, he would not refuse her, and immediately dispatched a sentinel with orders to bring the Immerser's head. Accordingly he went, and beheaded him in the prison, and brought his head in a basin, and presented it to the young woman; and the young woman presented it to her mother. When his disciples heard this, they went and brought his body, and laid it in a tomb.

30.--Now the Delegates, being assembled, related everything to Yeshua, both what they had done, and what they had taught. And he said to them, Come away into a desert place, and rest awhile; for there were so many coming and going, that they had no leisure so much as to even eat. And they went by ship to a desert place, to be by themselves. But many who saw them depart, and knew where they were sailing, ran out of all the cities, and came together. Having landed, he saw a great multitude, and had compassion on them; because they were as a flock, which has no shepherd; and he taught them many things.

35.--When it grew late, his disciples came to him and said, This is a desert place, and it is now late; dismiss the people, that they may go to the neighboring farms and villages, and buy themselves bread, for they have nothing to eat. He answering, said to them, Supply them yourselves. They replied, Shall we go and give two hundred denarii (each a day's wage) for bread, in order to supply them? He said to them, How many loaves have you? Go and see. Upon inquiry, they answered, Five, and two fishes. And he commanded them to make all the people recline upon the green grass in separate companies. And they formed themselves into squares, by hundreds and by fifties. Then Yeshua taking the five loaves and the two fishes, and looking up to heaven, blessed and broke the loaves, and gave them to his disciples to set before the multitude. He distributed also the two fishes among them all. When they all had eaten and were satisfied, they carried off twelve baskets full of the fragments of the bread and of the fishes. Now they, who had eaten of the loaves, were five thousand men.

45.--And immediately he obliged his disciples to sail, and pass over before, towards Bethsaida, while he dismissed the people. And having sent them away, he went to a mountain to pray. In the evening, the boat being in the middle of the sea, and he alone on the land, he observed them toiling at the oars, for the wind was against them: and about the fourth watch of the night, he went to them, walking on the water, and seemed to be intending to pass by them. When they saw him walking on the sea, they thought it was an apparition, and cried out. For they all saw him, and were terrified; but he immediately spoke to them, saying, Take courage, it is I; do not be afraid. And having gone aboard to them, the wind ceased, which struck them still more with astonishment and admiration: for their minds did not comprehend the *miracle of the loaves* for their hearts were hard.

53.--When they had crossed, they came to the territory of Genesaret, where they landed. And having come ashore, the people recognized him, and ran through all that country, carrying the sick on couches, to every place where they heard he was. And whatever village, or city, or town he entered, they laid the diseased in the streets, and sought him, that they might touch, but a tuft of his cloak, and whoever touched him, was healed.

## Chapter 7

### SECTION IV.

#### *The Errors of the Pharisees.*

VII.--NOW the Pharisees, and some scribes from Yerushalem, came to Yeshua. And observing some of his disciples eating with impure, that is, unwashed hands; (for the Pharisees, and all the Jews who observed the tradition of the elders, do not eat until they have washed their hands by pouring a little water upon them: and if they have come from the market by dipping them; and many other practices which they have adopted, as immersions of cups and pots, and brazen vessels and beds:) then the Pharisees and scribes asked him, Why is it that your disciples do not observe the tradition of the elders, but eat with unwashed hands? He answering, said to them, O stage actors! well do you suit the character, which Yeshayah gave of you, when he said, "This people honor me with their lips; but their heart is estranged from me. In emptiness however, they worship me, while they teach commands

merely human." For laying aside the commandment of God, you retain the traditions of men, immersions of pots and cups, and many other similar practices. You are expert, he continued, in annulling the commandment of God, to make room for your traditions. For Moses has said, "Honor your father and mother," and "Whoever abuses father or mother, shall be punished with death." But you maintain, if a man says to father or mother, "Be it corban (that is devoted) whatever of mine that would profit you;" he need not therefore do anything for his father or mother; so invalidating the word of God, by the tradition, which you have established. And in many other instances you act so.

14.--Then having called the whole multitude, he said to them, Listen to me all of you, and be instructed. There is nothing from the outside, which entering into the man, can pollute him; but the things which proceed from within the man, are the things that pollute him. If any man have ears to hear, let him hear.

17.--When he had withdrawn from the people into a house, his disciples asked him the meaning of that sentence. He answered, Are you also void of understanding? Do you not perceive, that whatever from outside enters into the man, cannot pollute him; because it does not enter into his heart, but into his stomach, then all waste passes into the toilet. But, added he, that which proceeds out of the man, is what pollutes the man: for from within the human heart proceed evil thoughts, adulteries, fornications, murders, thefts, insatiable desires, wickedness, fraud, sensuality, envy, slander, arrogance, and foolishness. All these evils issue from within, and pollute the man.

24.--Then he arose, and went to the frontiers of Tyre and Sidon; and having entered a house, he desired that no one might know of him; but he could not be concealed. For a woman, whose little daughter had an unclean spirit, hearing of him, came and threw herself at his feet (the woman was a Greek, a native of Syrophenicia,) and asked him, that he would cast the demon out of her daughter. Yeshua answered, Let the offspring first be satisfied; for it is not proper to take the offspring's bread, and throw it to the little dogs. She replied, True, sir; yet even the little dogs under the table eat of the young children's crumbs. He said to her, For this answer go home; the demon is gone out of your daughter. Immediately she went home, and found her daughter lying upon the bed, and freed from the demon.

31.--Then leaving the borders of Tyre and Sidon, he returned to the Sea of Galilee, through the precincts of Decapolis. And they brought to him a deaf man, who had also an impediment in his speech, and asked him to lay his hand upon him. Yeshua having taken him aside from the crowd, spit upon his own fingers, and put them into the man's ears, and touched his tongue. Then looking up to heaven, and sighing, he said, Ephphatha, that is, Be opened. Immediately his ears were opened, and his tongue released, and he spoke distinctly. He charged them to tell no person: but the more he charged them, the more they preached it, saying with inexpressible amazement, He does good in all things: he makes both the deaf to hear, and the mute to speak.



## Chapter 8

VIII--At that time the crowd being very numerous, and having no food, he called his disciples, and said to them, I have compassion on the multitude; for they have attended me now three days, and have nothing to eat; and if I send them home fasting, their strength will fail by the way; for some of them come from afar. His disciples answered, How can we supply these people with bread here in the desert? He asked them, How many loaves have you? They said, Seven. Then commanding the multitude to place themselves upon the ground, he took the seven loaves, and having given thanks, broke them, and gave them to his disciples, that they might distribute them to the people, and they distributed them. They had also a few small fishes, which, after the blessing, he likewise ordered to be presented. So they eat, and were satisfied; and the fragments which remained were carried off in seven hand-baskets. Now they who ate food were about four thousand.

Having dismissed them, he immediately departed with his disciples, and went into the territory of Dalmanutha. There some Pharisees came, who began to argue with him; and, in order to test him, demanded of him a sign in the sky. Yeshua answered with a deep groan, Why does this generation require a sign? I say to you, that no sign shall be given to this generation. After that, leaving them, he entered the boat and returned.

14.--Now the disciples had forgot to bring bread, having only one loaf with them in the boat. Then Yeshua gave them this caution: Listen; beware of the leaven of the Pharisees, and of the leaven of Herod. They reasoned, said among themselves, It is because we have no bread. Yeshua remarking said to them, Why do you reason so, that you have no bread? Are you yet so thoughtless, and so inattentive? Is your understanding still blinded? Have you no use of your eyes, or of your ears? or do you not remember when I distributed the five loaves among five thousand, how many baskets full of fragments did you carry off? They said, Twelve. And when the seven (loaves) among four thousand, how many hand-baskets full of the fragments did you carry off? They said, Seven. How then is it that you do not understand me?

22.--When Yeshua came to Bethsaida, they brought to him a blind man, whom they asked him to touch. He took the blind man by the hand, and led him out of the village. Then having put spittle on his eyes, and laid his hands upon him, he asked him whether he saw. Having looked up, he said, I see men, as trees, walking. And Yeshua laid his hands upon the man's eyes, and made him look again. And he was perfectly cured, as to see every object clearly. And Yeshua sent him home, saying, Neither go into the village, nor tell anything to any of the villagers.

### SECTION V.

#### *The Transfiguration.*

27.--YESHUA went with his disciples to the villages of Caesarea Philippi, and on the way asked them, saying, Who do men say that I am? They answered, Yohanan the Immerser; but some say, Eliyah; and others, One of the Forthtellers. He said to them, But who do

you say that I am? Peter answering, said to him, You are The Anointed ( in Hebrew: Messiah) Then he charged them to tell no person this concerning him.

31.--And he began to inform them, that the Son of Man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and that in three days he must rise again. This he spoke plainly. Peter, taking him aside, reprimanded him. But he turning, and looking on his disciples, rebuked Peter, saying, Get you away, adversary, for you do not crave the things of God, but the things of men.

34.--Then having called to the people, and to his disciples, he said, Are any willing to come after me? Let him renounce himself, and take up his cross, and follow me. For whoever would save his life, shall lose it; and whoever will lose his life, for my sake and The Good News's, shall save it. What would it profit a man, if he should gain the whole world, with the forfeit of his life? or what will a man not give in ransom (Gk: lutron, the price for redeeming, ransom) for his life? For whoever shall be ashamed of me, and of my words, in this adulterous and sinful generation: of him likewise the Son of Man will be ashamed, when he shall come in the glory of his Father, accompanied by the holy messengers. He added, I say to you, there are some standing here, who shall not taste death, until they see the Reign of God ushered in with power.

## Chapter 9

IX.--After six days, Yeshua took Peter, and Yaakob, and Yohanan, to the top of a high mountain, and was transformed in their presence. His garments became glittering, and were, like snow, of such a whiteness, as no launderer on the earth could imitate. There appeared to them also Eliyah and Moses, who were conversing with Yeshua. Then Peter (Gk: Petros a piece of rock) said to Yeshua, Teacher, it is good for us to be here: let us make three tents, one for you, and one for Moses, and one for Eliyah; for he knew not what he said, they were so terrified. And there came a cloud which covered them; and out of the cloud came a voice, which said, This is my Son, the beloved: hear him. And instantly, looking about, they saw no person but Yeshua and themselves.

9.--As they went down from the mountain, he charged them not to relate to any persons, what they had seen, until the Son of Man has risen from the dead. And they took notice of that expression, and inquired among themselves, what the rising from the dead could mean. Then they asked him, saying, Why do the Scribes affirm, that Eliyah must come first? He answered, Eliyah, to restore all things, must come first; and, (as it is written of the Son of Man) must likewise suffer many things, and be condemned. But I tell you, that Eliyah has come, as was predicted, and they have treated him as they pleased.

14.--When he returned to the *other* disciples, he saw a great multitude about them, and some scribes disputing with them. As soon as the people saw him, they were all struck with awe, and ran to greet him. And he asked the scribes, about what do you dispute with them? One of the people answering, said, Teacher, I have brought you my son, who has a mute spirit; and wherever it seizes him, it dashes him on the ground, where he continues foaming, and grinding his teeth, until his strength is exhausted. And I spoke to your

disciples to expel the demon, but they were not able. Yeshua then said, O unbelieving generation! how long shall I be with you? how long shall I suffer you? Bring him to me. Accordingly they brought him: and no sooner did he see him, than the spirit threw him in convulsions, so that he foamed, and rolled upon the ground. Yeshua asked the father, How long since this first happened to him? He answered, From his infancy; and often it has thrown him both into the fire, and into the water, to destroy him; but if you can do anything, have compassion upon us, and help us. Yeshua replied, If you can? Believe; all things are possible for him who believes. The boy's father, crying out immediately, said with tears, I believe; *Master*, help my faithlessness. When Yeshua saw, that the people came crowding upon him, he rebuked the unclean spirit, saying to him, Mute and deaf spirit, come out of him, I command you, and enter no more into him. Then, having cried aloud, and severely convulsed him, it came out, and he appeared as one dead, so that many said, He is dead. But Yeshua taking him by the hand, raised him, and he stood up.

28.--When Yeshua had come into the house, his disciples asked him privately, Why could not we expel the demon? He answered, This kind cannot be dislodged except by prayer and fasting.

30.--Having left that place, they passed through Galilee; and he desired that no person should know it, for he was instructing his disciples. And he said to them, The Son of Man will soon be delivered into the hands of men, who will kill him; and after he is killed, he will rise again the third day. But they did not understand what he meant, and were afraid to ask him.

33.--When he came to Capernaum, being in the house, he asked, them, What were you debating among yourselves by the way? But they were silent; for they had debated among themselves by the way, who should be greatest. Then having sat down, he called the twelve, and said to them, If any man would be first, he shall be the last of all, and the slave of all. And he took a child, and placed him in the middle of them, and holding him in his arms, said to them, Whoever shall receive one such child on my account, receives me; and whoever shall receive me, receives not just me, but him who sent me.

38.--Then Yohanan said to him, Teacher, we saw one expelling demons in your name, who does not follow us, and we forbade him, because he does not follow us. Yeshua answered, Do not forbid him; for there are none that works a miracle in my name, that can soon speak evil of me. For whoever is not against you, is for you. For whoever shall give you a cup of water to drink on my account, because you are The Anointed's; I say to you, he shall not lose his reward.

42.--But whoever shall ensnare any of the little ones, who believes in me, it is better for him that a millstone were fastened to his neck, and that he were thrown into the sea. Moreover, if your hand ensnares you, cut it off; it is better for you to enter crippled into life, than having two hands to go into hell, into the unquenchable fire; where the worm does not die, and the fire is not quenched. And if your foot ensnares you, cut it off; it is better for you to enter limping into life, than having two feet to be cast into hell, into the unquenchable fire; where their worm does not die, and the fire is not quenched. And if your eye ensnares you, pull it out; it is better for you to enter one-eyed into the kingdom of God, than having two eyes to be cast into hell fire; where their worm does not

die, and the fire is not quenched. For every one shall be salted with fire; Salt is good; but if the salt become tasteless, with what will you season it? Have salt in yourselves, and maintain peace with one another.

## Chapter 10

X.--Then he arose and came into the region of Yehuda, through the country upon the Yarden. Again multitudes turned to him; and again, as his custom was, he taught them.

2.--And some Pharisees came, who, to test him, asked him, Is it lawful for the husband to divorce his wife? He answered, said to them, What precept has Moses given you on this subject? They replied, Moses has permitted us to write her a bill of divorcement, and dismiss her. Yeshua answering, said to them, Because of your hard-heartedness, Moses gave you this permission. But from the beginning, at the creation, God made them a male and a female. For this reason a man shall leave his father and mother, and shall adhere to his wife, and they two shall be one flesh. What then God has joined, let no man separate.

10.--And, in the house, his disciples asked him concerning this matter. He said to them, Whoever divorces his wife, and marries another, commits adultery against her; and if a woman divorce her husband, and marry another, she commits adultery.

13.--Then they brought children to him, that he might touch them; but the disciples rebuked those who brought them. Yeshua perceiving this, was indignant, and said, Allow the children to come to me, do not hinder them; for of such is the kingdom of God. I say to you, whoever will not receive the kingdom of God as a child, shall never enter it. Then taking them up in his arms, and laying his hands upon them, he blessed them.

17.--As he went out into the road, one came running to him, who, kneeling, asked him, Good Teacher, what shall I do to inherit eternal life? Yeshua answered, Why do you call me good? God alone is good. Do you know the commandments? Do not commit adultery; do not commit murder; do not steal; do not give false testimony; do not defraud; honor your father and mother. The other replied, Teacher, I have observed all these from my childhood. Yeshua, looking upon him, loved (agape) him, and said to him, In one thing, nevertheless, you are deficient. Go, sell all that you have, and give the price to the poor, and you shall have treasure in heaven; then come, and follow me. But he was troubled at this answer, and went away sorrowful; for he had great possessions.

23.--Then Yeshua looking around him, said to his disciples, How difficult is it for the wealthy to enter the kingdom of God! The disciples were astonished at his words; but Yeshua resuming the message, said, Children, how difficult it is for them, who trust in wealth, to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God. At this they were still more amazed, and said one to another, Who then can be saved? Yeshua looking upon them, said, To men it is impossible, but not to God; for to God all things are possible.

28.--Then Peter (Gk:petros; piece of rock) took occasion to say, As for us, we have left all, and followed you. Yeshua answering, said, I say to you, there is none who shall have left his house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my sake and The Good News; who shall not receive now, in this world, a hundred fold; houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the future state, eternal life. But many shall be first, who are last, and last, who are first.

## SECTION VI.

### *The Entry into Yerushalem.*

32.--AS they were on the road to Yerushalem, Yeshua walking before them, they were amazed and those who followed him were afraid. Then taking the twelve aside, he told them again what would happen to him. Saying behold, we are going to Yerushalem, where the Son of Man shall be delivered to the chief priests, who will condemn him to die, and deliver him to the Gentiles, who will mock him, and scourge him, and spit upon him, and kill him; but the third day he shall rise again.

35.--Then Yaakob and Yohanan, the sons of Zebedee, implored him, saying, Teacher, we ask you would grant us, what we purpose. He said to them, What would you have me to grant you? They answered, That when you shall have attained your glory, one of us may sit at your right hand, and the other at your left. Yeshua replied, You do not know what you ask. Can you drink such a cup as I am to drink; and undergo an immersion like that which I must undergo? They answered, We can. Yeshua said to them, you shall drink such a cup, as I am to drink, and undergo an immersion like that which I must undergo: but to sit at my right hand, and left, I cannot give but to those for whom it is prepared.

41.--The ten hearing this were very indignant against Yaakob and Yohanan. But Yeshua having called them together, said to them, You know that those who are accounted the princes of the nations, domineer over them; and their great ones exercise their authority upon them; but it must not be so among you. On the contrary, whoever would be great among you, shall be your slave; and whoever would be the chief, shall be the slave of all. For even the Son of Man came not to be served, but to serve, and to give his life as a ransom (Gk: lutron, the price for redeeming, ransom) for many.

46.--Then they came to Yericho. Afterwards, as he was departing there, with his disciples, and a great crowd, Bartimaeus, son of Timeus, who blind sat by the way side begging. Hearing that it was Yeshua of Nazareth, he cried out, saying, Yeshua, Son of David, have pity on me! Many charged him to be silent, but he cried still the louder, Son of David, have pity on me! Yeshua stopping, ordered them to call him. Accordingly they called the blind man, saying to him, Take courage; arise, he calls you. Then throwing down his cloak, he sprang up, and went to Yeshua. Yeshua addressing him, said, What do you wish me to do for you? Teacher, answered the blind man, to give me my sight. Yeshua said to him, Go; your faith has cured you. Immediately he recovered his sight, and followed Yeshua in the way.

## Chapter 11

XI.--As they approached Yerushalem, having come as far as Bethphage and Bethany, near the Mount of Olives; he sent two of his disciples, and said to them, Go into the village opposite you, and just as you enter it, you will find a colt tied, on which no man ever rode; release him, and bring him. And if any person ask you, Why do you do this? say, The Master needs him, and he will instantly send him here. Accordingly they went, and finding a colt tied before a door, where two ways met, they released him. Some of the people present said to them, Why do you take the colt? They having answered as Yeshua had commanded them, were allowed to take him. Accordingly they brought the colt to Yeshua, on which having laid their cloaks, and he sat on him. And many spread their cloaks in the road; others cut down branches from the trees. And those who went before, and those who followed, shouted, saying, Hosanna (hosanna; of Hebrew origin; oh save!, an exclamation of adoration) 1 blessed is He that comes in the name of the Lord! Blessed is the approaching Reign of our Father David! Hosanna (hosanna; of Hebrew origin; oh save!, an exclamation of adoration) in the highest Heaven! In this manner Yeshua entered Yerushalem and the temple; where, after surveying everything around, it being late, he departed with the twelve to Bethany.

12.--The next day, when he left Bethany, he was hungry; and observing a fig tree at a distance, full of leaves, went to look for fruit on it. And coming to it, he found nothing but leaves for it was not the time of fig harvest. Then he said to it, From now on let no man ever eat fruit off you. And his disciples heard him.

15.-- Returning to Yerushalem, he went into the temple, and drove out those who sold, and those who bought in the temple, and overturned the tables of the money changers, and the stalls of those who sold doves; and would allow no person to carry vessels through the temple. He also taught them, saying, Is it not written, "My house shall be called a house of prayer for all nations?" but you have made it a den of robbers. And the scribes and the chief priests hearing this, sought means to destroy him; for they dreaded him, because all the multitude admired his teaching. And in the evening he went out of the city.

20.—The next morning, as they returned, they saw that the fig tree was dried up from the root. Peter remembering, said to him, Teacher, behold the fig tree, which you cursed, already is withered. Yeshua answered, Have faith in God. For, I say to you, Whoever shall say to this mountain, Be lifted, and thrown into the sea, and shall not in the least doubt, but shall believe, that what he says shall happen; whatever he shall command, shall be done for him; for which reason I assure you, that whatever things you pray for, if you believe that you shall obtain them, they shall be yours.

25.--And when you pray, forgive, if you have a matter of complaint against any; that your Father, who is in heaven, may also forgive you your side-slips. But if you do not forgive, neither will your Father, who is in heaven, forgive you your side-slips.

27.--Again, they arrived at Yerushalem; and as he was walking in the temple, the chief priests, the scribes, and the elders, came and said to him, By what authority do you do these things? and who empowered you to do them? Yeshua answering, said to them, I also have a question to ask; answer me, and I will tell you by what authority I do these things. Was the authority which Yohanan had to immerse, from heaven, or from men? Answer me. Then they argued among themselves; If we say, From heaven; he will reply, Why then did you not believe him? But if we say, From men; we are in danger from the people, who are all convinced that Yohanan was truly a Forthteller. They therefore answering, said to Yeshua, We cannot tell. Yeshua replied, Neither do I tell you by what authority I do these things.

## Chapter 12

XII.--Then addressing them in comparisons, he said, A man planted a vineyard, and hedged it about, and dug a place for a wine vat, and built a tower, and having farmed it out, went abroad. At the proper time he sent a slave to the vine-growers, to receive his portion of the fruits of the vineyard. But they seized him, beat him, and sent him away empty. Again, he sent to them another slave, whom they wounded in the head with stones, and sent back with maltreatment. He sent another, whom they killed; and then many more he sent; some they beat, and some they killed. At last, having an only son, whom he loved, he sent him also to them; for he said, They will respect my son. But those vine-growers said among themselves, This is the heir; come, let us kill him, and the inheritance will be our own. Then they laid hold on him, and having thrust him out of the vineyard, they killed him. What, therefore, will the owner of the vineyard do? He will come and destroy the vine-growers, and give the vineyard to others. Have you not read this passage of Scripture, "A stone which the builders rejected, is made the head of the corner. This the Lord has performed, and it wonderful in our eyes?" And they desired to seize him, but were afraid of the multitude: for they knew that he spoke the comparison against them.

### SECTION VII.

#### *The Prophecy on Mount Olivet.*

13.--THEN the chief priests, and the elders, leaving Yeshua, went away, and sent to him certain Pharisees and Herodians, to catch him in his words. These coming up, said to him, Teacher, we know that you are upright, and court the favor of none; for you do not respect the person of men, but teach the way of God faithfully. Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give? He, perceiving their pretending, answered, Why would you entangle me? Bring me a denarius (a day's wage), that I may see it. When they had brought it, he asked them, Whose is this image and inscription? They answered, Caesar's (Kaisar; of Latin origin; Caesar, a title of the Roman emperor) Yeshua replied, Render to Caesar, that which is Caesar's, and to God, that which is God's. And they were amazed at him.

18.--Then Sadducees came to him, who say that there is no resurrection, and proposed this question: Teacher, Moses has enacted, that if a man's brother dies, and is survived by a wife without children, he shall marry the widow, and raise children for his brother.

Now there were seven brothers. The first took a wife, and dying, left no children. The second married her, and died; neither did he leave any children; so did also the third. So all the seven married her, and left no children. Last of all, the woman also died. At the resurrection, therefore, when they are risen, to which of the seven will she belong; for she had been the wife of them all? Yeshua answering, said to them, Is not this the source of your error, you not knowing the Scriptures, nor the power of God? For there will be neither marrying, nor practice marriage, among them who rise from the dead. They will then resemble the messengers. But as to the dead, that they are raised, have you not read in the book of Moses, how God spoke to him in the bush, saying, "I am the God of Abraham, and the God of Yitschaq , and the God of Yaqob." God is not a God of the dead, but of the living. Therefore you greatly err.

28.--A scribe, who had heard them dispute, perceiving the good reply, came to him, and proposed this question: Which is the chief commandment of all? Yeshua answered, The chief of all the commandments is, "Hear, Ysrael, the Lord is our God. The Lord is one:" and, "You shall love (agape) the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." This is the first commandment. The second resembles it: "You shall love (agape) your neighbor as yourself." There is no commandment greater than these. The scribe replied, Truly, Teacher, you have answered well. There is one, and only one; and to love him with all the heart, and with all the spirit, and with all the soul, and with all the strength; and to love one's neighbor as one's self, is more than all burnt offerings and sacrifices. Yeshua observing how intelligently he had answered, said to him, You are not far from the kingdom of God. After that no person ventured to put questions to him.

35.--As Yeshua was teaching in the temple, he asked them, Why do the scribes assert, that The Anointed must be a son of David? Yet David, himself, speaking by the Holy Spirit, says, "Yahweh (Gk:The Lord) said to my Lord, Sit at my right hand, until I make your enemies your footstool." David himself, therefore, calls him his Lord; how then can he be his son? And the common people heard him with delight.

38.--Further, in teaching, he said to them, Beware of the scribes, who like to walk in robes *like* greetings in public places, and the principal seats in the synagogues, and the uppermost places at feasts; who devour the homes of widows, and use long prayers for show. They shall undergo the severest punishment.

41.--And Yeshua sitting opposite the treasury, observed the people throwing money into the treasury: and many rich persons put in much. Then a poor widow came, who threw in two small copper coins which makes a cent. (lit: quadrans $1/64$  of a day's wage each.) Yeshua having called his disciples, said to them, I say to you, that this poor widow has given more, than any of those who have thrown into the treasury; for they all have contributed out of their super-abundance; whereas she has given all the little that she had--her whole living.



## Chapter 13

XIII.--As he was going out of the temple, one of his disciples said to him, Teacher, look what stones and stately buildings are here! Yeshua answering, said to him, You see these great buildings. They shall be torn down so that one stone will not be left upon another.

3.--Afterwards, as he was sitting upon the Mount of Olives, opposite the temple, Peter (Gk:petros; piece of rock), and Yaakob, and Yohanan, and Andrew, asked him privately, Tell us, when will this happen? and what will be the sign, when all this is to be accomplished? Yeshua answering them, took occasion to say, Take care that no man seduces you; for many will assume my character, saying, I am he, and will seduce many. But when you hear of wars and rumors of wars, do not be alarmed; for this must happen, but the end is not yet.

8.--For nation will rise against nation, and kingdom against kingdom; and there will be earthquakes in various places, and there will be famines. These are the prelude of woes. But take care to yourselves; for they will deliver you to councils; and you will be beaten in the synagogues, and brought before governors and kings for my sake, to bear testimony to them. The good news, however, must first be preached among all nations. But when they lead you, to deliver you up, have no anxiety beforehand, nor prepare what you shall speak; but whatever shall be suggested to you in that moment, speak; for it is not you that shall speak, but the Holy Spirit. Then brother will deliver up brother to death; and the father the child; and children will arise against their parents, and procure their death. And on my account you shall be universally hated; but the man, who perseveres to the end, shall be saved.

14.--But when you shall see standing on ground where it should not, the desolating abomination, (reader, attend!) then let those in Yehuda flee to the mountains; and let not him who shall be on the roof, go down into the house, nor enter it, to carry anything out of his house; and let not him who shall be in the field, turn back to fetch his cloak. But Woe for the women with child, and for them who nurse in those days! Pray then, that your flight happens not in the winter; because there shall be such affliction in those days, as has not been before, from the beginning of the world, which God created, nor shall be ever after. Had the Lord assigned it a long duration, no soul could escape; but for the sake of the people whom he has chosen, he has made its duration the shorter.

21.--Then if any one shall say to you, Lo! The Anointed is here, or Lo! he is there, believe it not. For false Anointed and false forthtellers will arise, who will perform wonders and miracles, in order to lead astray if possible, even the chosen. Be you, therefore, upon your guard: remember, I have warned you of everything.

24.--But in those days, after that affliction, the sun shall be darkened, and the moon shall withhold her light, and the stars of heaven shall fall; and the powers which are in heaven shall be shaken. Then they shall see the Son of Man coming in the clouds with great

power and glory. Then he will send his messengers, and assemble his chosen from the four quarters of the world, and from the extremities of heaven and earth.

28.--Learn now a comparison from the fig tree. When its branches become tender, and put forth leaves, you know that the summer is near. In like manner, when you shall see these things happen, know that he is near, even at the door. I say to you, that this generation shall not pass, until all these things are accomplished. For heaven and earth shall fail: but my words shall not fail.

32.--But of that day, or of that hour, no one knows (not the messengers; no, not the Son,) but the Father. Take care, be vigilant, and pray; for you know not, when that time will be. When a man intends to travel, he leaves his household in charge to his slaves and assigns to everyone his task, and orders the door keeper to watch. Watch you, therefore; for you know not when the master of the house will return, (whether in the evening, or at midnight, or at cockcrowing, or in the morning;) in case coming suddenly, he finds you asleep. Now, what I say to you, I say to all, Watch.

## **Chapter14**

### **SECTION VIII.**

#### ***The Last Supper.***

XIV.--AFTER two days was the feast of the Passover, and of unleavened bread. And the chief priests and the scribes were contriving how they might take Yeshua by surprise, and kill him. They said, however, Not during the festival, for fear of an insurrection among the people.

3.--Now being at table in Bethany, in the house of Simon, *formerly* a leper, there came a woman, who had an alabaster box of the perfume of nard, which was very costly: and she broke open the box, and poured the liquid upon his head. There were some present, who said with indignation, Why this waste of the perfume ? For it could have been sold for three hundred denarii, (300 days wages) which might have been given to the poor. And they murmured against her. But Yeshua said, Leave her alone. Why do you trouble her? She has done me a good deed. For you will have the poor always among you, and can do them good, whenever you please; but you will not always have me. She has done what she could. She has beforehand embalmed my body for the funeral. I say to you, in whatever corner of the world the glad news shall be proclaim, what this woman has now done, shall be mentioned to her honor.

10.--Then Yehuwdah Iscariot, one of the twelve, went to the chief priests, to betray Yeshua to them. And they listened to him with joy, and promised to give him money. Afterwards he sought a favorable opportunity to deliver him up.

12.--Now the first day of unleavened bread, when the Passover is sacrificed, his disciples said to him, Where shall we go to prepare for you the eating the Passover? Then he sent two of his disciples, saying to them, Go into the city, where you will meet a man carrying a pitcher of water; follow him; and wherever he shall enter, say to the master of the house, The Teacher says, Where is the guest chamber, in which I may eat the Passover with my disciples? And he will show you a large upper room already furnished. There prepare for us. Accordingly his disciples went away, and being come into the city, found everything as he had told them, and prepared the Passover.

17.--In the evening he came in with the twelve. As they were at the table eating, Yeshua said, I say to you, that one of you who eats with me, will betray me. Upon this they became very sorrowful; and asked him, all of them, one after another, Is it I? He answering, said to them, It is one of the twelve; he who dips in the dish with me. The Son of Man departs in the manner foretold in the scripture of him; but Woe for that man! by whom the Son of Man is betrayed: It would have been better for that man never to have been born.

22.--While they were at supper, Yeshua took bread, and after the blessing, broke it, and gave it to them, saying, Take; this is my body. Then he took the cup, and having given thanks, gave it to them; and they all drank of it. And he said to them, This is my blood, the blood of the new covenant, shed for many. I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God. And after a hymn, they went to the Mount of Olives.

27.--And Yeshua said to them, This night I shall be a stumbling stone to you all; for it is written, "I will hit the Shepherd, and the sheep shall be scattered." Nevertheless, after I am raised again, I will go before you to Galilee. Peter (Gk:Petros a piece of rock) then said to him, Though they all might stumble, I never will. Yeshua answered him, I say to you, that today, this very night, before the cock crows twice, even you will disown me three times. But Peter said again and again, Although I should die with you, I will never disown you. And all the rest said the same.

32.--Then they came to a place named Gethsemane, where he said to his disciples, Stay here while I pray. And he took with him Peter, and Yaakob, and Yohanan, and began to be gripped with alarm and grief, said to them, My soul is overwhelmed with a great sorrow; wait here and watch. And going a little before, he threw himself on the ground, and prayed that, if it were possible, he might be delivered from that hour, and said, Abba (that is Father,) all things are possible to you; take this cup away from me; yet not what I will, but what you. Then he returned, and finding them asleep, said to Peter, Simon, do you sleep? Could you not keep awake a single hour? Watch and pray, that you be not overcome by temptation: the spirit is willing, but the flesh is weak. Again, he went and prayed, using the same words. When he returned, he again found them sleeping; for their eyes were overpowered, and they did not know what to say to him. A third time he came, and said to them, Do you now sleep, and take your rest? All is over: the hour has come: and the Son of Man is delivered into the hands of sinners. Arise. Let us be going. Lo! he who betrays me is drawing near.

43.--Immediately, before he was done speaking, appeared Yehuwdah, one of the twelve, with a great multitude armed with swords and clubs, who were sent by the chief priests, the scribes, and the elders. Now the betrayer had given them this signal: The man

whom I shall kiss, is he; seize him, and lead him away safely. He no sooner arrived that approaching Yeshua, he said, Teacher, Teacher, and kissed him. Then they laid hands on him, and seized him. But one of those who were present drew his sword, and striking the high priest's slave, cut off his ear. Then Yeshua addressing them, said, Do you come with swords and clubs to apprehend me, like people in pursuit of a robber? I was daily among you, teaching in the temple, and you did not arrest me. But in this the scriptures are accomplished. Then they all left him and fled.

51.--Now a young man was following him, who had only a linen cloth wrapped about his body; the soldiers having laid hold of him, he left the cloth, and fled from them naked.

### **SECTION IX.** ***The Crucifixion.***

53.--THEN they took Yeshua away to the high priest, with whom all the chief priests, the elders, and the scribes, were assembled. And Peter followed at a distance, as far as the court of the high priest's house, and sat there with the officers, warming himself at the fire.

55.--Meanwhile, the chief priests, and all the Sanhedrin (Gk:sunedrion, any assembly or the great council at Yerushalem), sought evidence against Yeshua, in order to condemn him to death, but found nothing: for many gave false testimony against him, but their testimonies were insufficient. Then some arose, who testified falsely against him, saying, We heard him say, I will demolish this temple made with hands, and in three days will build another without hands. But even here their testimony was defective. Then the high priest, standing up in the middle, interrogated Yeshua, saying, Do you answer nothing to what these men testify against you? But he was silent, and gave no answer. Again, the high priest interrogating him, said, Are you The Anointed, the Son of the Blessed One? Yeshua answered, I am; and, you shall see the Son of Man sitting at the right hand of the Almighty, and coming in the clouds of heaven. Then the high priest tore his garments, saying, What further need have we of witnesses? You have heard the evil. What is your opinion? And they all pronounced him worthy of death. Then some began to spit on him; others to cover his face and buffet him, saying to him, Forthtell who it is. And the officers gave him blows on the cheeks.

66.--Now Peter being below in the court, one of the maid servants of the high priest came, who seeing Peter (Gk:petros; piece of rock) warming himself, looked on him, and said, You also were with the Nazarene Yeshua. But he denied, saying, I do not know him : nor do I understand what you mean. Immediately he went out into the portico, and the cock crowed. The maid seeing him again, said to the bystanders, This is one of them. Again he denied. And a little after, those who were present said to Peter, You are certainly one of them; for you are a Galilean, your speech shows it. Upon this he affirmed, with swearing and oaths, that he did not know the man, of whom they spoke. The cock crowed the second time: and Peter recalled the word which Yeshua had said to him, Before the cock crowed twice, you will disown me three times. And reflecting upon this, he wept.

## Chapter 15

XV.--Early in the morning, the chief priests, with the elders, the scribes, and all the Sanhedrin (Gk:sunedrion, any assembly or the great council at Yerusalem), after consulting together, bound Yeshua, carried him away, and delivered him to Pilate.

2.--Pilate, asking him, said, You are the king of the Jews? He answered, So you say. Now the chief priests accused him of many things. Again Pilate asked him, saying, Do you answer nothing? Observe how many crimes they charge you. But Yeshua answered no more, so that Pilate was astonished.

6.--Now, at the festival, Pilate always released to them any one prisoner, they desired. And there was one Barabbas, that had been imprisoned with his rebel associates, who in their revolt had committed murder. And, with outcry, the multitude demanded of Pilate, what he used to grant them. He answered them, saying, Shall I release to you the king of the Jews? (For he knew that through envy, the chief priests had delivered him up.) But the chief priests incited the multitude to insist on the release of Barabbas, in preference to Yeshua. Pilate again answered, saying, What then would you have me do with him, whom you call king of the Jews? They screamed, Crucify him. Pilate asked them, Why? What evil has he done? But they screamed more vehemently, Crucify him. Then Pilate, wanting to satisfy the crowd, released Barabbas to them; and having caused Yeshua to be scourged, delivered him up to be crucified.

16.--And the soldiers brought him into the hall called pretorium (Latin for the governor's palace), where, having assembled all the troops, they arrayed him in purple, and crowned him with a wreath of thorns, and greeted him, saying, Hail, King of the Jews! Then they struck him on the head with a reed, and spit on him, and paid him homage on their knees. And when they had mocked him, they stripped him of the purple, and dressed him in his own clothes, and took him away to be crucified.

21.--And they pressed into service Simon, a Cyrenian, who passed by, coming from the country, the father of Alexander and Rufus, to carry the cross. And they brought him to Golgotha, (that is to say, The Place of Skulls,) where they gave him wine to drink, mingled with myrrh, which he would not accept. When they had nailed him to the cross, they divided up his garments, dividing by lot what every man should take. Now it was the third hour, when they nailed him to the cross. And the inscription, bearing the cause of his death, was in these words, THE KING OF THE JEWS. They likewise crucified two robbers with him, one at his right hand, and the other at his left. And that scripture was fulfilled, which says, "He was ranked with transgressors."

29.--Meanwhile, they who passed by spoke evil of him, shaking their heads, and saying, Ah! you who could demolish the temple, and rebuild it in three days! save yourself, and come down from the cross! The chief priests likewise, with the scribes, mocked him, said among themselves, He saved others; cannot he save himself? Let The Anointed, the King of Ysrael, descend now from the cross, that we may see and believe! Even those who were crucified with him, insulted him.

33.--Now from the sixth hour until the ninth, darkness covered all the land. At the ninth hour, Yeshua cried aloud, saying, Eloi, Eloi, lama sabachthani! which signifies, My God, my God, why have you left me? Some who were present, hearing this, said, Behold! he calls Eliyah. One at the same time ran, and dipped a sponge in vinegar, and having fastened it to a stick, presented it to him to drink, saying, Wait, let us see whether Eliyah will come to take him down. And Yeshua sending forth a loud cry, expired.

38.—Then the veil of the temple split apart, from top to bottom. And the centurion, who stood opposite him, observing that he expired with so loud a cry, said, Certainly this man was a son of a god.

40.--There were women also looking on at a distance, among whom were Mary the Magdalene, and Mary the mother of Yaakob the younger, and of Yehowshuwa and Salome, (these had followed him, and served him, when he was in Galilee,) and several others, who came with him to Yerushalem.

#### SECTION X.

##### *The Resurrection.*

42.--WHEN it was evening (because it was The Preparation, that is, the eve of the Day of Rest,) Yowceph of Arimathea, an honorable council member, who himself also expected the Reign of God, taking courage, went to Pilate, and asked for the body of Yeshua. Pilate, amazed that he was so soon dead, sent for the centurion, and asked him, how long had he been dead. And being informed by the centurion, he granted the body to Yowceph; who having bought linen, and took Yeshua down, wrapped him in the linen; and laid him in a tomb, hewn out of the rock, and rolled a stone to the entrance. Now Mary the Magdalene, and Mary *the mother* of Yehowshuwa, saw where he was laid.

#### Chapter 16

XVI.--When the Day of Rest was past, Mary the Magdalene, Mary *the mother* of Yaakob, and Salome, bought spices, that they might embalm Yeshua. And early in the morning, the first day of the week, they came to the tomb about sunrise. And they said among themselves, Who will roll away the stone for us from the entrance of the tomb? (for it was very large.) But when they looked, they saw that the stone had been rolled away. Then entering the tomb, they saw a young man sitting on the right side, clothed in a white robe, and they were frightened. But he said to them, Be not frightened; you seek Yeshua the Nazarene, who was crucified. He is risen: he is not here: see the place where they laid him. But go, say to his disciples, and to Peter (Gk: Petros a piece of rock), He

has gone before you into Galilee; where you shall see him, as he told you. The women then getting out, fled from the tomb, seized with trembling and bewilderment; but said nothing to any one, they were so terrified.

(Some manuscripts end here. There is ample evidence that the following verses are genuine)

9.--Yeshua having arisen early the first day of the week, appeared first to Mary the Magdalene, out of whom he had cast seven demons. She went and informed those who had been with him, who were in grief and tears. But when they heard that he was alive, and had been seen by her, they did not believe it.

12.--Afterwards he appeared in another form to two of them, as they travelled on foot into the country. These returned, and informed the other disciples, but neither did they believe them.

14.--At length he appeared to the eleven, as they were eating, and reprimanded them with their unbelief and hardness, in disbelieving those who had seen him after his resurrection. And he said to them, Go through all the world, proclaim the glad news to the whole creation. He who believes, and is immersed, shall be saved; but he, who does not believe, shall be condemned. And these miraculous powers shall attend the believers:--In my name they shall expel demons. They shall speak languages unknown to them before. They shall handle serpents *with safety*. And if they drink poison, it shall not hurt them. They shall cure the sick by laying their hands on them.

19.--Now, after the Lord had spoken to them, he was taken up into heaven, and sat down at the right hand of God. As for them, they went out and proclaimed the word everywhere, the Lord co-operating with them, and confirming their teaching by the miracles with which it was accompanied.

**THE  
TESTIMONY  
OF  
LUKE,  
THE PREACHER OF GOOD NEWS.**

*[FIRST PROCLAIMED IN GREECE, A. D. 64.]*

[Luke1](#)

[Luke2](#)

[Luke3](#)

[Luke4](#)

[Luke5](#)

[Luke6](#)

[Luke7](#)

[Luke8](#)

[Luke9](#)

[Luke10](#)

[Luke11](#)

[Luke12](#)

[Luke13](#)

[Luke14](#)

[Luke15](#)

[Luke16](#)

[Luke17](#)

[Luke18](#)

[Luke19](#)

[Luke20](#)

[Luke21](#)

[Luke22](#)

[Luke23](#)

[Luke24](#)

#### *LUKE'S PREFACE.*

I.--INASMUCH as many have undertaken to compose an account of those things, which have been accomplished among us, just as they who were, from the beginning, eye-witnesses, and afterwards assistants of the word, delivered them to us; I have also determined, having exactly traced everything from the first, to write a particular account to you, most excellent Theophilus; that you might know the certainty of those matters in which you have been instructed.

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**SECTION I.**  
***The Annunciation.***

5.--IN the days of Herod, king of Yehuda, there was a priest named Zacharias, of the course of Abijah; and his wife, named Elizabeth, was of the daughters of Aaron. They were both righteous before God, blameless observers of all the Lord's commandments and ordinances. And they had no child, because Elizabeth was barren, and they were both advanced in years.

8.--Now when he came to officiate as priest in the order of his course, it fell to him by lot, according to the custom of the priesthood, to offer incense in the sanctuary. And while the incense was burning, the whole congregation was praying outside. There appeared to him an messenger of the Lord, standing on the right side of the altar of incense. And Zacharias was agitated at the sight, and in great terror. But the messenger said to him, Fear not, Zacharias; for your prayer is heard, and Elizabeth your wife shall bear you a son, whom you shall name Yohanan. He shall be to you matter of joy and gladness; and many shall rejoice because of his birth. For he shall be great before the Lord; he shall not drink wine, nor any fermented liquor; but he shall be filled with the Holy Spirit, even from his mother's womb. And many of the sons of Ysrael he shall bring back to the Lord their God. Moreover, he shall go before him in the spirit and power of Eliyah, to reconcile fathers to their children, and, by the wisdom of the righteous, to make ready the disobedient, a people prepared for the Lord. And Zacharias said to the messenger, How will I know this: for I am an old man, and my wife is advanced in years? The messenger answering, said to him, I am Gabriel, who attends in the presence of God, and am sent to tell you this joyful news. But know that you shall be mute, and shall not recover your speech, until the day when these things happen, because you have not believed my words, which shall be fulfilled in proper time.

21.--Meanwhile, the people waited for Zacharias, and wondered why he stayed so long in the sanctuary. But when he came out, he could not speak to them; and they perceived, that he had seen a vision in the sanctuary; for he made them understand by signs, and remained speechless. And when his days of officiating were expired, he returned home. Soon after, Elizabeth his wife conceived, and lived in seclusion five months, and said, The Lord has done this for me, purposing now to deliver me from the reproach among men.

26.--Now, in the sixth month, God sent Gabriel his messenger, to Nazareth, a city of Galilee; to a virgin betrothed (the first stage of marriage in Jewish culture, usually lasting for a year before the wedding night. More formal than engagement ) to a man called Yowceph, of the house of David, and the virgin's name was Mary. When the messenger entered, he said to her, Hail, highly favored one .The Lord be with you, happiest of women! At his appearance and words she was disturbed, and considered in her mind, what this greeting could mean. And the messenger said to her, Fear not, Mary, for you have found favor with God. And behold, you shall conceive and bear a son, whom you shall name Yeshua. (Gk:Iesous, Heb: Yehoshua) He shall be great, and shall be called the Son of the Highest. And the Lord God will give him the throne of David his Father. And he shall reign over the house of Yaqob for ever: his reign shall never end. Then said Mary to the messenger, How shall this be, since I have no intimacy with a man? The messenger answering, said to her, The Holy Spirit will descend upon you, and the power of the Highest will overshadow you; therefore the holy

offspring shall be called the Son of God. And lo! your cousin Elizabeth also has conceived a son in her old age; and she who is called barren, is now in her sixth month; for nothing is impossible with God. And Mary said, Behold the handmaid of the Lord. Be it to me according to your word. Then the messenger departed.

39.--In those days Mary set out, and travelled quickly into the hill country, to a city of Yehuwdah; where having entered the house of Zacharias, she greeted Elizabeth. As soon as Elizabeth heard Mary's salutation, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit, and cried with a loud voice, You are the most blessed of women, and blessed is the fruit of your womb. But how have I deserved this honor, to be visited by the mother of my Lord? Know, that as soon as the sound of your greeting reached my ears, the babe leaped in my womb for joy. And Blessed is she who believed, the Lord will perform the things promised her.

46.--Then Mary said, My soul magnifies the Lord, and my spirit rejoices in God my Savior; because he has looked at the low condition of his handmaid; for from now on, all generations will pronounce me blessed. For the Almighty, whose name is holy, has done wonders for me. His mercy on those who fear him, extends from generation to generation. He displays the strength of his arm, and scatters those who are proud in the thoughts of their hearts. He pulls down rulers from their thrones, and exalts the lowly. The hungry he loads with good; but the rich he sends away empty. He supports Ysrael his servant, (as he promised to our fathers,) in remembrance of His mercy as He spoke to Abraham and his seed forever. And Mary, after staying with Elizabeth about three months, returned home.

## SECTION II.

### *The Nativity.*

57.--WHEN the time for Elizabeth to give birth came, she brought forth a son; and her neighbors and relations who heard, that the Lord had shown her great kindness, rejoiced with her. And, on the eighth day, when they came to the circumcise of the child, they would have called him by his father's name, Zacharias. And his mother answered, saying, No; but he shall be called Yohanan. They said to her, There is no one of your kindred of that name. They asked his father by signs, how he would have him called. He, asked for a tablet, and wrote upon it, His name is Yohanan, which surprised them all. And his mouth was opened directly, and his tongue was *released*. And he spoke, praising God. Now all in the neighborhood were struck with fear; and the fame of these things spread throughout all the hill country of Yehuda. And all who heard these things, pondering them in their hearts, said, What will this child be? And the hand of the Lord was with him.

67.--Then Zacharias, his father, being filled with the Holy Spirit, Forthtold, saying, Blessed be the Lord, the God of Ysrael, because he has visited and redeemed his people; and (as anciently he promised by his holy forthtellers) has raised a Prince for the deliverance from our enemies, and from the hands of all who hate us; in kindness to our forefathers and remembrance of his holy covenant;--the oath which he swore to our father Abraham, to grant to us, that being rescued out of the hands of our enemies, we might serve him

without fear, in holiness and righteousness all our days. And you, child, shall be called a Forthteller of the Most High; for you shall go before the Lord, to prepare the way, by giving the knowledge of salvation to his people, in the remission of their sins, through the tender mercy of our God, who has caused a light to spring from on high to visit us, to enlighten those who abide in darkness and in the shades of death; and to direct our feet into the way of peace.

80.--Meanwhile the child grew, and acquired strength of mind, and continued in the deserts, until the time when he made himself known to Ysrael.

## Chapter 2

II.--About that time, Caesar Augustus (Kaisar; of Latin origin; Caesar, a title of the Roman emperor) issued an edict, that all the inhabitants of the empire should be registered. (This first registration took effect, when Cyrenius was the governor of Syria.) All went to be registered, everyone to his own city, Yowceph also went from Nazareth, a city of Galilee, to a city of David in Yehuda, called Bethlehem, (for he was of the house and lineage of David,) to be registered, with Mary his betrothed wife, who was pregnant. While they were there, the time came, that she should give birth. And she brought forth her first born son, and wrapped him in swaddling cloths , and laid him in a manger, because there was no room for them in the lodging place. (Gk:kataluma. a guest room)

8.--Now there were shepherds in the fields in that country, who tended the flocks through the night watches. Suddenly a messenger of the Lord stood by them, and a divine glory encompassed them with light, and they were greatly afraid. But the messenger said to them, Fear not; for lo! I bring you good news, which shall prove to be a matter of great joy to all the people; because today is born to you, in the city of David, a Savior, who is the Lord The Anointed. And by this you shall know him; you shall find a babe in swaddling cloths, lying in a manger. Instantly the messenger was attended by a multitude of the heavenly host, who praised God, saying, Glory to God in the highest heaven, and on earth peace, among men of good will!

15.--And when the messengers returned to heaven the shepherds said one to another, Let us go to Bethlehem, and see this which has happened, of which the Lord has informed us. And going quickly , they found Mary and Yowceph with the babe, who was laying in the manger. When they saw this, they made known what had been told to them, concerning this child. And all who heard it, wondered at the things told them by the shepherds. But Mary kept and remembered these things pondering them in her heart. And the shepherds returned, glorifying and praising God, for all that they had heard and seen as it had been declared to them.

21.--On the eighth day, when the child was circumcised, they called him Yeshua, the messenger having given him that name, before he was conceived in the womb.

22.--And when the time of their purification was accomplished, they carried him to Yerushalem, as the law of Moses appoints, to present him to the Lord; (as it is written in the law of God, "Every male who is the first born of his mother, is consecrated to the Lord:") and to offer the sacrifice stated in the law, a pair of turtle doves, or two young pigeons.

25.--Now there was at Yerushalem a man named Simeon, a just and devout man, who expected the comforting of Ysrael; and the Holy Spirit was upon him, and had revealed to him, that he should not die, until he had seen the Lord's The Anointed. This man came, guided by the Spirit, into the temple. And when the parents brought in the child Yeshua, to do what the law required, he took him into his arms, and blessed God, and said, Now, Lord, in peace dismiss your servant, according to your word; for my eyes have seen the Savior, whom you have provided in the sight of all the world, a light of revelation to the Gentiles, and to be the glory of Ysrael your people. And Yowceph, and the mother of Yeshua, heard with admiration, the things spoken concerning him. And Simeon blessed them, and said to Mary his mother, This child is destined for the fall and the rise of many in Ysrael, and to serve as a sign to be spoken against ; (yes, your own soul shall be pierced as with a sword;) that the thoughts of many hearts may be disclosed.

36.--There was also a forthtelleress, Anna, daughter of Phanuel, of the tribe of Asher, in advanced age, who had lived seven years with a husband, whom she married when a virgin; and being a widow of about eighty-four years, she did not depart from the temple, but served *God* in prayer and fasting night and day; she also coming in at that moment, gave thanks to the Lord, and spoke concerning Yeshua, to all those in Yerushalem who expected redemption.

39.--After they had performed everything required by the law of the Lord, they returned to Galilee, to their own city Nazareth. And the child grew, and acquired strength of mind, being filled with wisdom, and the favor of God was upon him .

### **SECTION III.** ***The Immersion.***

41.--NOW, the parents of Yeshua went yearly to Yerushalem at the feast of the Passover. And when he was twelve years old, they went, according to the custom of the festival, and completed the days On their return, the child Yeshua stayed behind in Yerushalem, and neither Yowceph nor his mother knew it. They supposed him to be in the caravan and they went a day's journey, and then sought him among their relations and acquaintance; but not finding *him*, they returned to Yerushalem seeking him. And after three days, they found him in the temple, sitting among the teachers, both hearing them, and asking them questions. And all who heard him, were amazed at his understanding and answers, and they beheld him with astonishment. And his mother said to him, Son, why have you treated us this way? Behold, your father and I have sought you with sorrow. He answered, Why did you seek me? Did you not know that I must be in the courts of my Father? But they did not comprehend his answer.

51.--And he returned with them to Nazareth, and was subordinate to them. And his mother treasured up all these things in her memory. And Yeshua advanced in wisdom and stature, and in favor with God and man.

## Chapter 3

III.--Now in the fifteenth year of the reign of Tiberius, Pontius Pilate being procurator of Yehuda, Herod tetrarch of Galilee, Philip his brother tetrarch of Iturea and the province of Trachonitis, and Lysanias tetrarch of Abilene; in the high priesthood of Annas and Caiaphas, the word of God came to Yohanan the son of Zacharias, in the wilderness. And he went through all the country along the Yarden, preaching the immersion of repentance for the remission of sins. As it is written in the book of the Forhtteller Yeshayah, "The voice of one proclaiming in the wilderness, Prepare a way for the Lord, make for him a straight path. Let every valley be filled, every mountain and hill be leveled; let the crooked roads be made straight, and the rough ways smooth, that all flesh may see the salvation of God." Then he said to the multitudes, who flocked out to be immersed by him, Offspring of vipers, who has prompted you to flee from the impending wrath? Produce the proper fruits of repentance; and do not say within yourselves, We have Abraham *for* a father; for I assure you, that of these stones God can raise children to Abraham. And even now the axe lies at the root of the trees. Every tree, therefore, which does not produce good fruit, is cut down, and thrown into the fire.

10.--Upon this the multitude asked him, What must we do then? He answered, Let him who has two coats, give to him who has none; and let him who has food do the same. There came also tax collectors to be immersed, who said, Teacher, what must we do? He answered, Exact no more, than what you are ordered. Soldiers likewise asked him, And what must we do? He answered, hurt no man, either by violence, or false accusation, and be content with your rations.

15.--As the people were in expectation concerning Yohanan, every man imagining within himself, that he might be the Anointed, Yohanan addressed them all, saying, I, immerse in water; but one mightier than I comes, whose shoe strap I am not worthy to loosen; he will immerse you in the Holy Spirit and fire: his winnowing fork is in his hand, and he will thoroughly cleanse his grain; he will gather the wheat into his granary, and consume the chaff in unquenchable fire. And with many other exhortations, he preached the good news to the people.

19.--But Herod the tetrarch having been reprimanded by him, on account of Herodias his brother's wife, and for all the crimes which Herod had committed, added this to the number, that he confined Yohanan in prison.

21.--Now when Yohanan was immersing all the people, Yeshua was likewise immersed; and while he prayed, the heaven was opened, and the Holy Spirit descended upon him in a physical form, like a dove; and a voice came from heaven, which said, You are my Son, the beloved; in you I delight. Now Yeshua was himself about thirty years when his ministry started, being (as was supposed) a son of Yowceph, son of Heli, son of Matthan, son of Levi, son of Melchi, son of Yanah, son of Yowceph, son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai, son of Maath, son of Mattathias, son of Shimei, son of Yowceph, son of Yehuwdah, son of Yowchanan, son of Zerubabel, son of Salathiel, son of Neri, son of Melchi, son of Addi, son of Cosam, son of Elmodam, son of Er, son of Yehowshuwa, son of Eliezer, son of Yowram, son of Matthat, son of Levi, son of Simeon, son of Yehuwdah, son of Yowceph, son of Yonan, son of Eliakim, son of Meleah, son of Mainan, son of Mattatha, son of

Nathan, son of David, son of Yishay, son of Obed, son of Boaz, son of Salmon, son of Nahshon, son of Aminadab, son of Ram, son of Hezron, son of Pharez, son of Yehuwdah, son of Yaqob, son of Yitschaq , son of Abraham, son of Terah, son of Nahor, son of Serug, son of Ragau, son of Peleg, son of Eber, son of Salah, son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech, son of Methueselah, son of Enoch, son of Yered, son of Mehalaleel, son of Cainan, son of Enos, son of Seth, son of Adam, the son of God.

## Chapter 4

IV.--Now Yeshua, full of the Holy Spirit, returned from the Yarden, and was led by the Spirit into the wilderness, where he continued forty days, and was tempted by The Accuser. Having nothing to eat all that time, when it was ended he was hungry: and The Accuser said to him, If you are God's Son, command this stone to become bread. Yeshua answered him, saying, It is written, "Man lives not by bread alone." Then The Accuser, brought him to the top of a high mountain, and showed him all the kingdoms of the world in an instant, and said to him, All this power and glory I will give you; for it is delivered to me, and to whom ever I will, I give it; if, therefore, you will worship me, it shall all be yours. Yeshua answering, said, It is written, "You shall worship the Lord your God, and shall serve him only." Then he brought him to Yerushalem, and placing him in the pinnacle of the temple, said to him, If you are God's Son, throw yourself down here; for it is written, "He will give his messengers charge concerning you to keep you; and in *their* arms they shall uphold you, for fear you dash your foot against a stone." Yeshua answered, It is said, "You shall not put the Lord your God to the test." When The Accuser ended all the temptation, he departed from him for a time.

### SECTION IV.

#### *The Entrance on the Ministry.*

14.--THEN Yeshua, by the power of the Spirit, returned to Galilee, and his renown spread through the whole country, and he taught in their synagogues with universal praise.

16.-- Coming to Nazareth, where he had been brought up, he entered the synagogue, as his custom was, on the Day of Rest day, and stood up to read. And they put into his hands the book of the Forthteller Yeshayah, and having opened the book, he found the place, where it was written, "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor, to announce liberty to the captives, and recovery of sight to the blind, to release the oppressed, to proclaim the year of acceptance with the Lord." And having closed the book, and returned it to the servant, he sat down. And the eyes of all in the synagogue were fixed upon him. And he began with saying to them, This very day, the scripture, which you have just now heard, is fulfilled. And all

testified of him; and were astonished at the gracious words which he uttered, they said, Is not this Yowceph's son? He said to them, You will doubtless apply to me this proverb, 'Physician, cure yourself.' Do great things here in your own country, as we hear you have done in Capernaum. But in fact, added he, No forthteller was ever well received in his own country. I tell you a truth, there were many widows in Ysrael in the days of Eliyah, when heaven was shut up for three years and a half, so that there was great famine through all the land; yet to none of them was Eliyah sent, but to a widow in Sarepta of Sionia. There were likewise many lepers in Ysrael, in the days of Elisha the Forthteller; and only Naaman the Syrian was cleansed. On hearing this, the whole synagogue were enraged, and breaking up, drove him out of the city, and brought him to the brow of the hill, on which their city was built, that they might throw him down headlong. But he, passing through the middle of them, went away.

31.--Then he came to Capernaum, a city of Galilee, and taught them on the Day of Rest. And they were struck with awe at his manner of teaching; for he spoke with authority.

33.--Now there was in the synagogue a man, possessed by the spirit of an unclean demon, who roared out, saying, Ah! Yeshua of Nazareth, what have you to do with us? Have you come to destroy us? I know who you are--the Holy One of God. And Yeshua rebuked him, saying, Be silent, and come out of him. On this the demon, having thrown him into the middle of the assembly, came out without harming him. And they were all in amazement, and said one to another, What does this mean, that with authority and power he commands the unclean spirits, and they come out? From that time, his fame was proclaimed in every corner of the country.

38.--When he had gone out of the synagogue, he entered the house of Simon, whose wife's mother, had a violent fever, and they asked him on her behalf. Yeshua standing near her, rebuked the fever, and it left her, and she instantly arose, and served them.

40.--After sunset, all those who had any sickness, of whatever kind of disease, brought them to him; and he, laying his hands on every one, cured them. Demons also came out of many, crying out, You are the Son of God. But he rebuked them, and would not allow them to speak, because they knew that he was the Anointed. When it was day, he went into a desert place; and the multitude sought him out, and came to him, and urged him not to leave them; but he said to them, I must preach the good news of the Reign of God in other cities also, because for this purpose I am sent. Accordingly, he made this known in the synagogues of Galilee.

## Chapter 5

V.--Now it happened, as he stood by the lake Gennesareth, the multitude was pressing on him to hear the word of God; seeing two boats aground near the shore where the fishermen landed to wash their nets, he went aboard one of them, which was Simon's; and, desiring him to put off a little from the land, sat down, and taught the people out of the boat.

4.--When he finished speaking, he said to Simon, Launch out into deep water, and let down your nets for a catch. Simon answered, Master, we have toiled all night, and have caught nothing; nevertheless, at your word, I will let down the net. Having done this, they

enclosed such a multitude of fishes, that the net began to break. And they called to their companions, in the other boat, to come and help them. And they came, and loaded both the boats, so that they were *near* sinking. When Simon (Heb:Shimown ; hearing) Peter (Gk:petros; piece of rock) saw this, he threw himself at Yeshua' knees, saying, Depart from me, Lord, for I am a sinful man. For the catch of fishes which they had taken, had filled him and all his companions with terror, particularly Yaakob and Yohanan, sons of Zebedee, who were Simon's partners. And Yeshua said to Simon, Fear not, from now on you shall catch men. And having brought their boats to land, they left all, and followed him.

12.--When he was in one of the neighboring cities, a man covered with leprosy, happening to see him, threw himself on his face, and sought him, saying, Master, if you will, you can cleanse me. Yeshua stretching out his hand, and touching him, said, I will; be cleansed. That instant his leprosy departed from him. And he commanded him to tell no person. But go, *said he*, show yourself to the priest, and present the offering appointed by Moses, for notification to the people, that you are cleansed. Yet so much the more was Yeshua everywhere talked of, that vast multitudes flocked to hear him, and to be cured by him of their afflictions. And he withdrew into solitary places, and prayed.

17.--One day, as he was teaching, Pharisees, and doctors of law, who had come from Yerushalem, and from every town of Galilee and Yehuda, were sitting nearby; and the power of the Lord was exerted in the cure of the sick. And, behold, some men, carrying on a bed a man afflicted with a paralysis, endeavored to bring him in, and place him before Yeshua; but finding it impracticable by reason of the crowd, they got on the roof, and let him down through the roof tiling, with the little bed before him. Yeshua perceiving their faith, said, Man, your sins are forgiven you. On which the scribes and the Pharisees reasoned, Who is this that speaks evil? Can anyone forgive sins except God? Yeshua knowing their thoughts, addressed himself to them, and said, Why are you reasoning in your hearts? Which is easier, to say, Your sins are forgiven; or to say, Arise and walk? But that you may know, that the Son of Man has power on earth to forgive sins, Arise, (said he to the paralyzed man,) take up your bed, and return to your house. That instant he rose in their presence, took up his bed, and returned home, glorifying God. Seeing this, they were all struck with amazement and fear, and glorified God, saying, We have seen wonderful things today.

27.--After this, he went out, and observing a tax collector, named Levi, sitting at the tax-office, said to him, Follow me. And he arose, left all, and followed him. And Levi made him a great feast in his own house, where there was a great company of tax collectors and others, at table with them. But the scribes and the Pharisees murmured, saying to his disciples, Why do you eat and drink with tax collectors and sinners? Yeshua answering, said to them, It is not the healthy, but the sick, who need a physician. I have come to call, not the righteous, but sinners, to repentance.

33.--Then they asked him, How is it that the disciples of Yohanan, and likewise those of the Pharisees, frequently fast and pray, but yours eat and drink? He answered, Would you have the sons of the bridal chamber (or attendants) fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them: in those days they will fast. He added this comparison, No person mends an old cloak with new cloth; otherwise the new will pull apart the old; besides the old and new will



never suit each other. No person puts new wine into old leather bottles; otherwise, the new wine will burst the bottles, and so the wine will be spilled, and the bottles rendered useless. But if new wine be put into new bottles, both will be preserved. Besides, a man, after drinking old wine, does not call immediately for new; for he says, The old is good.

## Chapter 6

VI.--On the Day of Rest, as Yeshua was passing through the grain fields, his disciples plucked the kernels of grain, and rubbed them in their hands, and ate them. And some Pharisees said to them, Why do you what is not lawful to do on the Day of Rest? Yeshua replying, said to them, Did you never read what David and his attendants did, when they were hungry; how he entered the house of God, and took and ate the loaves of the presence, and also gave of this bread to his attendants; though it cannot lawfully be eaten by any, but the priests? He added, The Son of Man is master even of the Day of Rest.

6.--It happened also on another Day of Rest, that he went into the synagogue, and taught; a man was there, whose right hand was withered. Now the scribes and the Pharisees watched to see, whether he would heal on the Day of Rest, that they might find matter for accusing him. But he, knowing their thoughts, said to the man, whose hand was withered, Arise, and stand in the middle. And he arose and stood. Then Yeshua said to them, I would ask you one thing Is it lawful on the Day of Rest to do good or evil, to save life, or to destroy? And, looking around on them all, he said to the man, stretch out your hand; and in doing this, his hand was restored like the other. But they were filled with rage, and consulted together, what they should do to Yeshua.

### SECTION V.

#### *The Nomination of Delegates.*

12.--IN those days, Yeshua went to a mountain to pray, and spent the whole night in prayer. When it was day, he called to him his disciples; and of them he chose twelve, whom he named Delegates. Simon (Heb:Shimown ; hearing), whom he also named Peter (Gk: Petros, rock), and Andrew his brother, Yaakob and Yohanan, Philip and Bartholomew, Matthew and Thomas, Yaakob son of Alphaeus, and Simon called the Zealous, Yehuwdah *brother* of Yaakob, and Yehuwdah Iscariot, who proved a traitor.

17.--Afterward, Yeshua, coming down with them, stopped on level place, where a company of his disciples, with a vast multitude from all parts of Yehuda, Yerushalem, and the maritime country of Tyre and Sidon, were there to hear him, and to be healed of their diseases. Those also who were troubled with unclean spirits, came and were cured. And every one strove to touch him, because a power came from him, which healed them all.

20.--Then fixing his eyes on his disciples, he said, Blessed are you poor, for the kingdom of God is yours! Blessed are you that hunger now, for you shall be satisfied! Blessed are you that weep now, for you shall laugh! Blessed shall you be when men shall hate you, and separate you *from their society*; yes, reprimand and defame you, on account of the Son of Man! Rejoice on that day,

and triumph, knowing that your reward in heaven is great! for so did the fathers treat the Forthtellers. But, Woe for you rich; for you have received your comforts! Woe for you that are full; for you shall hunger! Woe for you who laugh now; for you shall mourn and weep! Woe for you, when all men shall speak well of you; for so did their fathers of the false forthtellers.

27.--But I charge you, my hearers, love your enemies, do good to those who hate you, bless those who curse you, pray for those who insult you. To him who hits you on one cheek, present the other; and from him who takes your cloak, do not withhold your coat. Give to everyone who asks you; and from him who takes away your goods, do not demand them back. And as you would, have men do to you, do you likewise to them. For if you love those, who love you, what thanks are you entitled to, since even sinners love those, who love them? And if you do good to those, who do good to you, what thanks are you entitled to, since even sinners do the same? And if you lend to those, from whom you hope to receive, what thanks are you entitled to, since even sinners lend to sinners, that they may receive as much in return? But love your enemies, do good and lend, expecting nothing in return; and your reward shall be great; and you shall be sons of the Most High; for he is kind to the ungrateful and evil. Be therefore merciful, as your Father is merciful.

37.--Judge not, and you shall not be judged; condemn not, and you shall not be condemned; release, and you shall be released; give, and you shall receive: good measure, pressed and shaken, and heaped, shall be poured into your lap; for, the very measure you give to others you yourselves shall receive.

39.--He also used this comparison: Can the blind guide the blind? Will not both fall into a ditch? The disciple is not above his teacher; but every finished disciple shall be as his teacher. And why do you observe the speck in your brother's eye; but do not perceive the log in your own eye? Or how can you say to your brother, Brother, let me take out the speck, which is in your eye, not considering that there is a log in your own eye? Pretender!, first take the log out of your own eye: then you will see to take out the speck, which is in your brother's eye. There is not a good tree, which yields bad fruit; nor a bad tree, which yields good fruit. For every tree is known by its own fruit. Figs are not gathered off thorns; nor grapes off a bramble-bush. The good man, out of the good treasure of his heart, brings that which is good: the bad man, out of the bad treasure of his heart, brings that which is bad; for it is out of the fullness of the heart, that the mouth speaks.

46.--But why do you, in addressing me, cry, Master, Master, and do not obey my commands! Whoever comes to me, and hears my precepts, and practices them, I will show you whom he resembles: he resembles a man, who built a house, and digging deep, laid the foundation upon the rock: and when an flood came, the torrent broke upon that house, it could not shake it; for it was founded upon the rock. But he who hears, and does not practice, resembles a man, who, without laying a foundation, built a house upon the earth: which, when the torrent broke against it, fell, and it became a great pile of ruins.

## Chapter 7

VII.--When he had finished his message in the hearing of the people, he entered Capernaum. And a centurion's slave, who was dear to his master, was sick, and in danger of dying. And the centurion, having heard about Yeshua, sent to him Jewish elders, to ask him to come and save his slave. When they came to Yeshua, they promptly asked him, saying, He is worthy of this favor; for he loves our nation; and it was he, who built our synagogue. Then Yeshua went with them; and when he was not far from the house, the centurion sent friends to him to say, Master, do not trouble yourself; for I am not worthy, that you should come under my roof; nor, did I think myself entitled to come into your presence: say but the word, and my slave will be healed. For even I, who am under the authority of others, having soldiers under me, say to one, Go, and he goes; to another, Come, and he comes; and to my slave, Do this, and he does it. Yeshua, hearing these things, admired him, and turning, said to the multitude which followed, I assure you, I have not found such great faith, even in Ysrael. And those who had been sent, having returned to the house, found the slave well.

11.--The day following, he went into a city called Nain, accompanied by his disciples and a great crowd. As he approached the gate of the city, the people were carrying out a dead man, the only son of his mother, who was a widow; and many of the citizens were with her. When the Lord saw her, he had compassion on her, and said to her, Do not weep. Then he advanced, and touched the coffin (the bearers stopping) and said, Young man, arise, I command you. Then he, who had been dead, sat up, and began to speak, and he delivered him to his mother. And all present were struck with awe, and glorified God, saying, A great Forthteller has arisen among us; and, God has visited his people. And this report, concerning him, spread through Yehuda and all the neighboring country.

18.--Now Yohanan's disciples had informed him of all these things, and he called two of them, whom he sent to Yeshua to ask him, Are you He who comes, or must we expect another? When they came him, they said, Yohanan the Immerser has sent us to ask you, Are you He who comes, or must we expect another? At that very time, Yeshua was delivering many from diseases and afflictions, and evil spirits, and giving sight to many, who were blind. And he returned this answer, Go, and report to Yohanan, what you have seen and heard: the blind are made to see, the lame to walk, the deaf to hear; the leprous are cleansed, the dead are raised, glad news is brought to the poor. And Blessed is he, to whom I shall not prove a stumbling block.

24.--When Yohanan's messengers departed, Yeshua said to the multitude concerning Yohanan, What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man in soft garments? It is in royal palaces, that they, who wear splendid apparel, and live in luxury, are found. What then did you go to see? a Forthteller? yes, I tell you, and something superior to a forthteller. For this is he, concerning whom it is written, "Behold, I send my messenger before you, who shall prepare your way." For I declare to you, among those who are born of women, there is not a greater forthteller, than Yohanan the Immerser; yet, the least in the Reign of God is greater than he. All the people, even the tax collectors, who heard Yohanan, have,

by receiving immersion from him, honored God; whereas, the Pharisees and the lawyers, in not being immersed by him, have rejected the counsel of God with regard to themselves.

31.--To what shall I compare the men of this generation? Whom are they like? They are like children in the market place, of whom their companions calling say, We have played to you upon the flute, but you have not danced; we have sung mournful songs to you, but you have not wept. For Yohanan the Immerser came, abstaining from bread and wine; and you say, He has a demon. The Son of Man came, using both; and you say, He is a lover of banquets and wine, an associate of tax collectors and sinners. But wisdom is justified by her children.

## SECTION VI.

### *Signal Miracles and Instructions.*

36.--NOW one of the Pharisees asked Yeshua to eat with him: and he went into the Pharisee's house, and placed himself at table. And, behold, a woman of the city who was a sinner, knowing that he eating at the house of the Pharisee, brought an alabaster box of perfume, (myrrh) and standing behind at his feet weeping, bathed them with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the perfume. The Pharisee, who had invited him, observing this, said within himself, If this man were a forthteller, he would have known, who this woman is, that touches him, and of what sort; for she is a sinner. Then Yeshua said to him, Simon, I have something to say to you. He answered, Say it, Teacher. A certain lender had two debtors; one owed five hundred denarii (500 days wages), the other fifty. But not having the means to pay, he freely forgave them both. Say then, which of them will love (agape) him most? Simon answered, I suppose the one to whom he forgave most. Yeshua replied, You have judged right. Then turning to the woman, he said to Simon, Do you see this woman? When I came into your house, you gave me no water for my feet; but she has washed my feet with tears, and wiped them with her hair. You gave me no kiss; but she, since she entered, has not ceased kissing my feet. You did not anoint my head with oil; but she has anointed my feet with perfume. Therefore, I tell you, her sins, which are many, are forgiven; therefore, her love (agape) is great. But he to whom little is forgiven, has little love (agape). Then he said to her, Your sins are forgiven. Those, who were at table with him, said within themselves, Who is this, that even forgives sins? But he said to the woman, Your faith has saved you, go in peace.

## Chapter 8

VIII.--Afterwards he travelled through cities and villages, proclaiming the good news of the Reign of God, being attended by the twelve, and by certain women, who had been delivered from evil spirits and sickness: Mary, called Magdalene, out of whom went seven demons; Yoanna, wife of Chuza, Herod's manager; Susanna, and several others, who assisted him with their property.

4.--Now, when a great multitude was assembled, and the people were flocking to him, out of the cities, he spoke by a comparison. The sower went out to sow his grain: and in sowing, part fell by the way side, and was crushed under foot, or picked up by the birds; part fell upon a rock, and when it sprung up, withered away for lack of moisture; part also fell among thorns, and the thorns grew up and choked it; and part fell into good soil, and sprung up, and yielded an increase, a hundred fold. Having said this, he called out, Whoever has ears to hear, let him hear.

9.--And his disciples asked him, saying, What does this comparison mean? He answered, It is your privilege to know the secrets of the Reign of God, which to others are couched in comparisons; that, though they look, they may not perceive; though they hear, they may not understand.

11.--Now, this is the meaning of the comparison. The seed is the word of God. By the way side is meant those hearers, out of whose ears The Accuser comes and takes away the word, so that they will not believe and be saved. By the rock is meant those, who, when they hear, receive the word with joy; yet not having it rooted in them, are temporary believers; for in the time of trial they fall off. By the ground with thorns, is meant those hearts, who are entangled in the business, and pursuits, and pleasures of life; which stifle the word, so that it brings no fruit to maturity. But by the good soil, is meant those, who, having heard the word, retain it in a good and honest ears, and with patient enduring bringing forth good fruit.

16.--A lamp is never lit to be covered with a vessel, or put under a bed; but to be set on a stand, that those who enter may see the light. For there is no secret, which shall not be discovered; nor any thing concealed, which shall not be known, and become public. Take care, therefore, how you listen; for to him who has, more shall be given; but from him who has not, shall be taken, even that which he seems to have.

19.--Then his mother and brothers came to speak to him; but could not get near him because of the crowd. And it was told him by some people, Your mother and your brothers are outside, desiring to see you. But he answering, said to them, My mother and my brothers are those who hear the word of God, and obey.

22.--One day Yeshua having gone into a boat with his disciples, said to them, Let us cross the lake. Accordingly, they launched out. But while they sailed, he fell asleep; and there blew such a storm upon the lake, as to fill the boat *with water*, and endangered their lives. And they came to him, and awakened him, saying, Master, Master, we perish! Then he arose and rebuked the wind, and the raging of the water: and they ceased, and there was a calm. And Yeshua said to them, Where is your faith? But they said one to another, with fear and admiration, Who is this that commands even the winds and the water, and they obey him? And they arrived at the country of the Gadarenes, which is opposite to Galilee.

27.-- Having come ashore, a man of the city met him, who had been long possessed by demons; and who wore no clothes, and had no home but the tombs. When he saw Yeshua, he roared out, and threw himself at his feet, crying, What have you to do with me,

Yeshua, Son of the Most High God? I implore you, do not torment me. (For he had ordered the unclean spirit to come out of the Man; for it had frequently seized him, so that when he was chained and bound, he broke his bonds, and was driven by the demon into the wilderness.) Then Yeshua asked him, saying, What is your name? He answered, Legion; because many demons had entered into him. And they asked him, that he would not command them to go into the bottomless deep (Gk:abussos, or abyss); but as there was a numerous herd of swine, feeding on the mountain, that he would permit them to enter into the swine. And he permitted them. Then the demons, having left the man, entered into the swine; and the herd rushed down a high overhang into the lake, and were drowned.

34 The herdsmen, seeing this, fled, and spread the news through the city and villages. And the inhabitants flocked out to see what had happened. Having come to Yeshua, and finding the man, of whom the demons were removed, sitting at the feet of Yeshua, clothed, and in his right mind, they were afraid. But having been informed by the spectators, in what manner the man possessed had been delivered, all the people of the country of the Gadarenes, asked him to leave them; for they were struck with terror. Accordingly, he re-entered the boat and returned. Now, the man, out of whom the demons were gone, asked his permission to attend him. But Yeshua dismissed him, saying, Return home, and relate what great things God has done for you. Then he departed, and preached through all the city, what great things Yeshua had done for him. Yeshua, at his return, was welcomed by the crowd, who were all waiting for him.

41.--Meantime a man named Jairus came, a ruler of the synagogue, who, throwing himself at the feet of Yeshua, sought him to come into his house; for he had an only daughter, about twelve years old, who was dying.

43.--As Yeshua went along, the people crowded him; and a woman, who had been twelve years afflicted with an discharge of blood, and had consumed all her living upon physicians, none of whom could cure her, came behind, and touched the tuft of his cloak; upon which her discharge stopped. Then Yeshua said, Who touched me! When everybody denied it; Peter, and those with him, answered, Master, the multitude crowds and presses you. Yeshua replied, Some person has touched me; for I know, that my power was just now exerted. Then the woman, perceiving that she was discovered, came trembling, and having thrown herself prostrate, declared to him, before all the people, why she had touched him, and how she had been immediately healed: and he said to her, Daughter, take courage, your faith has cured you; go in peace.

49.--While he was yet speaking, one came from the house of the director of the synagogue, who said, Your daughter is dead; do not trouble the Teacher. Yeshua hearing this, said to Jairus, Fear not; only believe, and she shall be well. Coming to the house, he allowed no person to enter with him, except Peter, and Yohanan and Yaakob, and the girl's father and mother. And all wept, and mourned for her. But he said, Do not weep; she is not dead, but asleep. And they laughed to scorn at him, knowing that she was dead. But he, having made them all go out, took her by the hand, and called, saying, Child, arise. And her spirit returned, and she arose immediately, and he commanded to give her some food. And her parents were astonished, but he charged them, not to mention to any person, what had happened.

## Chapter 9

IX.--He assembled the twelve and gave them power and authority over all the demons, and to cure diseases; and sent them to proclaim the Reign of God, and to heal the sick. And he said to them, Provide nothing for your journey; or staffs, or bag, nor bread, or silver, or two coats a-piece: and continue to stay in whatever house you are received into, until you leave the place. And wherever they will not receive you, shake the dust of your feet, as a testimony against them. They accordingly departed, and travelled through the villages, preaching the good news, and performing cures everywhere.

7.--Now, Herod the tetrarch, having heard of all that Yeshua had done, was perplexed; because some said, Yohanan is risen from the dead; some said Eliyah has appeared; and others, one of the ancient Forthtellers is risen again. And Herod said, Yohanan I beheaded; but who is this, of whom I hear such things? And he desired to see him.

10.--Now, the Delegates having returned, reported to Yeshua all they had done: and taking them with him, he went privately to the city of Bethsaida. But the multitude, having known it, followed him; and he, receiving them, spoke to them concerning the Reign of God; and he healed those who had need of healing.

12.--When the day began to decline, the twelve came to him, and said, Dismiss the people, that they may go to the nearest towns and villages, and provide themselves lodging and food; for we are here in a solitary place. He answered, Supply them yourselves with food. They replied, We have only five loaves and two fishes; unless we go and buy food for all this people. For they were about five thousand men. Then he said to his disciples, Make them recline in parties; fifty in a party. And they did so, making them all recline. Then he took the five loaves and the two fishes; and looking up to heaven, he blessed and broke them, and gave them to his disciples, to set before the multitude. And they all ate, and were satisfied; and took up twelve baskets full of fragments.

### SECTION VII.

#### *The Transfiguration.*

18.--AFTERWARDS, Yeshua having withdrawn from the multitude to pray, with his disciples, asked them, saying, Who do people say that I am? They answered, Yohanan the Immerser; others say, Eliyah; and others, that one of the ancient Forthtellers is risen again. He said to them, But who do you say that I am? Peter answered, The Anointed of God. Then, having strictly charged them, he prohibited them from telling this to any person; adding, The Son of Man must suffer many things, and be rejected by the elders, the chief priests, and scribes, and be killed, and rise again the third day.

23.--Moreover, he said to all the people, If any man will come after me, let him deny himself, and take his cross daily, and follow me. For whoever would save his life, shall lose it; and whoever will lose his life for my sake, shall save it. What will it profit a man to gain the whole world, with the forfeit or ruin of himself? For whoever shall be ashamed of me and of my words; of him will the Son of Man be ashamed, when he shall come in his own glory, and in that of the Father, and of the holy messengers. I assure you, that there are some standing here, who shall not taste death until they see the Reign of God.

28.--About eight days after this message, he took with him Peter (Gk:Petros a piece of rock), and Yohanan, and Yaakob, and went up on a mountain to pray. While he prayed, the form of his appearance was changed, and his clothes had a dazzling radiant whiteness. And, behold, two men Moses and Eliyah of a glorious appearance conversed with him, and spoke of the departure, which he was to accomplish at Yerushalem. Now, Peter, and those that were with him, were overpowered with sleep; but when they awoke, they saw his glory, and the two men, who stood with him. As these were leaving Yeshua, Peter said to him, not knowing what he said, Master, it is good for us to stay here: let us, then, make three tents, one for you, one for Moses, and one for Eliyah. While he was speaking, a cloud came and covered them, and the disciples were afraid as they entered the cloud.--From the cloud a voice came, which said, This is my Son, the beloved: hear him. When the voice was uttered, Yeshua was found alone. And this they kept secret, telling no person, in those days, anything of what they had seen.

37.--The next day, when they came down from the mountain, a great multitude met him. And one of the crowd cried out, saying, Teacher, I implore you, take pity on my son; for he is my only child. But lo! a spirit seizes him, making him instantly cry out, and fall into convulsions, so that he foams; and afterwards he is very bruised and it hardly leaves him. And I sought your disciples to expel the demon; but they were not able. Then, Yeshua answering, said, O faithless and perverse generation! how long shall I be with you, and endure you? Bring your son into. And, as he was coming, the demon dashed him down in convulsions. And Yeshua rebuked the unclean spirit, and having cured the child, delivered him to his father. And they were all amazed at the great power of God.

44.--While all were admiring everything, which Yeshua did; he said to his disciples, Set in place these words, the Son of Man is to be delivered into the hands of men. But they did not understand this language; it was veiled to them, that they might not understand it; and they were afraid to ask him concerning it.

46.--And there arose a debate among them, as to which of them might be the greatest. But Yeshua, who perceived the thought of their hearts, took a child, and placing him near himself, said to them, Whoever shall receive this child for my sake, receives me; and whoever shall receive me, receives him who sent me: for he who is least among you all, this person shall be great.

49.--Then Yohanan replied, Master, we saw one expelling demons in your name, and we forbade him, because he does not follow along with us. Yeshua answered, Do not forbid him ; for whoever is not against us, is for us.



51.--Now, as the time for him to be received up approached, he set out resolutely for Yerushalem, and sent messengers before, who went into a village of the Samaritans to make preparation for him. But they would not admit him; because they perceived he was going to Yerushalem. His disciples, Yaakob and Yohanan, observing this, said, Master, shall we call down fire from heaven to consume them, as Eliyah did? But he turned and rebuked him, saying, You do not know what kind of spirit you are of; 56 for the Son of Man did not come to destroy men's lives, but to save them. Then they went to another village.

57.--As they were on the way, one said to him, Master, I will follow you wherever you go. Yeshua answered, The foxes have holes, and the birds of the air have places of shelter; but the Son of Man has nowhere to lay his head.

59.--He said to another, Follow me. He answered, Sir, permit me first to bury my father. Yeshua replied, Let the dead bury their dead; but go and preach the Reign of God.

61.--Another likewise said, I will follow you, sir; but first permit me to say good-bye to my family. Yeshua answered, No man, who having put his hand to the plough, looks behind him, is fit for the kingdom of God.

## Chapter 10

X.--Afterwards the Lord appointed seventy others also, and sent them two and two before him, into every city and place Where he intended to go. And he said to them, The harvest is plentiful, but the reapers are few: pray therefore, the Lord of the harvest, that he would send laborers to reap it. Go then; behold, I send you forth as lambs among wolves. Carry no purse, nor bag, nor shoes; and Greet no person by the way.--Whatever house you enter, say, first, Peace be to this house. And if a son of peace is there, your peace shall rest upon him; if not, it shall return upon yourselves. But remain in the same house, eating and drinking such things as it gives you; for the workman is worthy of his wages: do not go from house to house. And whatever city you enter, if they receive you; eat such things as are set before you; cure the sick, and say to them, The Reign of God comes upon you. But whatever city you enter, if they do not receive you; go out into the streets, and say, The very dirt of your streets, which clings to us, we wipe off against you; know, however, that the Reign of God draws near to you. I assure you, that the condition of Sodom shall be more tolerable on that day, than the condition of that city.

13.--Woe, for you, Chorazin! Woe, for you, Bethsaida! For if the miracles which have been performed in you, had been performed in Tyre and Sidon, they would have reformed long ago, sitting in sackcloth and ashes. Therefore, the condition of Tyre and Sidon shall be more tolerable, in the judgment, than yours. And you, Capernaum, which has been exalted to heaven, shall be thrown down

to Hades (the realm of the dead). He that hears you, hears me; and he that rejects you, rejects me; and he that rejects me, rejects him who sent me.

17.--And the seventy returned with joy, saying, Master, even the demons are subject to us, through your name. He said to them, I beheld The Adversary falling like lightning from heaven. Lo! I empower you to tread on serpents, and scorpions, and all the might of the enemy; and nothing shall hurt you. Nevertheless, do not rejoice in this, that the spirits are subject to you; but rejoice that your names are enrolled in heaven.

At that time, Yeshua was joyful in spirit, and said, I adore you, O Father, Lord of heaven and earth; because, having hidden these things from the wise and the learned, and you have revealed them to babes. Yes, Father; because this is your pleasure. My Father has imparted everything to me; and no one knows, who the Son is except the Father; or, who the Father is, but the Son, and he to whom the Son will reveal him. Then turning, he said, to his disciples: Blessed are the eyes, which see what you see. For I assure you, that many forthtellers and kings have wished to see the things which you see; but have not seen them: and to hear the things which you hear; but have not heard them.

25.--Then a lawyer stood up, and said, testing him, Teacher, what must I do, to obtain eternal life? Yeshua said to him, What does the law prescribe? What do you read there? He answered, "You shall love the Lord your God, with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." Yeshua replied, You have answered right. Do this, and you shall live. But he, desiring to appear blameless, said to Yeshua, Who is my neighbor? Yeshua said, in return, A man of Yerushalem, travelling to Yericho, fell among robbers; who, having stripped and wounded him, went away, leaving him half dead. A priest by chance going that way, and seeing him, passed by on the far side. Likewise a Levite, on the road, when he came near the place, saw him, and passed by on the far side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion, and went up to him; and having poured wine and oil into his wounds, he bound them up. Then he set him on his own beast, brought him to an inn, and took care of him. On the next day, when he was going away, he took out two denarii (each a day's wages), and giving them to the host, said, Take care of this man, and whatever more you spend when I return, I will repay you. Now which of these three, do you think, was neighbor to him who fell among the robbers? The lawyer answered, He who had compassion on him. Then said Yeshua, Go you and do in like manner.

38.--And, as he traveled, he went into a village, where a woman named Martha, received him at her house. She had a sister called Mary, who sat at the feet of Yeshua, listening to his word: but Martha, who was distracted about serving preparations, came to him and said, Master, do you not care that my sister leaves me to serve alone? Tell her, therefore, to assist me. Yeshua answering, said to her, Martha, Martha, you are anxious, and trouble yourself about many things. One thing only is necessary. And Mary has chosen the good part, which shall not be taken from her.

## Chapter 11

### SECTION VIII.

#### *The Character of the Pharisees.*

XI.--IT happened, that Yeshua was praying in a certain place; and when he had finished, one of his disciples said to him, Master, teach us to pray, as Yohanan also taught his disciples. He said to them, When you pray, say, Father, your name is holy; may your Reign come; give us each day our daily bread; and forgive us our sins, for even we forgive all, who offend us; and lead us not into temptation.

5.--Moreover, he said to them, Should one of you have a friend, and you go to him at midnight, and say, Friend, lend me three loaves; for a friend of mine has come off the road to see me, and I have nothing to set before him; and he, from within, should answer, Do not disturb me; the door is now locked; I and my children are in bed; I cannot rise to give you. I tell you, though he will not rise and supply him, because he is his friend; yet he will, because of his shamelessness, get up, and give him as much as he wants. I likewise tell you, ask, and you shall obtain; seek, and you shall find; knock, and the door shall be opened to you: for, whoever asks, obtains; whoever seeks, finds; and to everyone who knocks, the door is opened. What father among you would give his son a stone, when he asks for bread; or, when he asks a fish, would, instead of a fish give him a serpent; or, when he asks an egg, would give him a scorpion? If you bad as you are, can give good things to your children; how much more will your heavenly Father give the Holy Spirit, to those that ask him?

14.--Again, he was expelling a demon, which caused muteness; and when the demon was gone out, the person spoke, and the people marveled. Some, however, said, He expels demons by Beelzebub, the prince of the demons. Others, to test him, asked of him for a sign from heaven. But he, knowing their thoughts, said to him, Any kingdom divided can be laid waste; a house against a house falls. Now, if there is division in the kingdom of The Adversary; how can that kingdom continue? for you say, that I expel demons by Beelzebub. Moreover, if I by Beelzebub expel demons; by whom do your sons expel them? Therefore they shall be your judges. But if I, by the finger of God, expel demons, the Reign of God has come upon you. When the strong one armed, guards his palace; his property is secure. But if he, who is stronger, attacks and overcome him, he will strip him of his armor, on which he relied, and divide his spoils. He, who is not for me, is against me; and he, who gathers not with me, scatters.

24.--The unclean spirit, when he is gone out of a man, wanders over parched deserts, in search of a resting place. But not finding any, he says, I will return to my house, from where I came. Arriving, he finds it swept and in proper order. Then he goes, and brings seven other spirits more wicked than himself; and having entered, they dwell there; and the last state of that man becomes worse than the first.

27.--While he was saying these things, a woman raising her voice, cried to him from among the crowd, Blessed is the womb which bore you! and the breast which nursed you! He replied rather say blessed are those who hear the word of God, and obey.

29.--When the people crowded together, he said, This is an evil generation. They demand a sign; but no sign shall be given them, only the sign of Yonah. For as Yonah was a sign to the Ninevites; so shall the Son of Man be to this generation. The queen of the south country will arise in the judgment against the men of this generation, and cause them to be condemned; because she came from the extremities of the earth, to hear the wise messages of Solomon: and, behold, here is something greater than Solomon. The men of Ninevah will stand up in the judgment against this generation, and cause it to be condemned; because they reformed, when warned by Yonah: and behold, here is something greater than Yonah.

33.--A lamp is lit, not be concealed, or put under a vessel, but on a stand; that those, who enter, may have light. The lamp of the body is the eye: when, your eye is sound, the whole body is enlightened; but when your eye is bad, your body is in darkness. Take care, then, in fear the light which is in you be darkness. If your whole body is full of light, having no part dark; the whole will be so enlightened, as when a lamp brightly illuminates you by its flame.

37.--While he was speaking, a Pharisee asked him to dine with him. And he went, and placed himself at table. But the Pharisee were surprised to observe, that he did not wash before dinner. Then the Lord said to him, as for you Pharisees, you cleanse the outside of your cups and dishes; while you yourselves are inwardly full of robbery and wickedness. Mindless men! did not he, who made the outside, make the inside also? Only in what you have give, as compassionateness (a donation to the poor) , and all things shall be clean to you.

42.--Woe, for you! Pharisees! because you pay the tithe (a tenth) of mint and rue, and of every kind of herb, and neglect justice and the love of God. These things you ought to have practiced, not omitting the others.

43.--Woe, for you! Pharisees! because you love the most conspicuous seats in synagogues, and greetings in public places.

44.--Woe, for you! because you are like concealed graves, over which people walk without knowing it.

45.--Here one of the lawyers replied, said, By speaking this, Teacher, you insult us also. He answered, Woe, for you! lawyers! also; because you laden men with intolerable burdens--burdens which you yourselves will not so much as touch with one of your fingers.

47.--Woe, for you! because you build the tomb monuments of the Forthtellers, whom your fathers killed. Certainly you are both witnesses and approve the deeds of your fathers; for they killed them, and you build their tomb monuments.

49.--Therefore, so says the wisdom of God, I will send them Forthtellers and Delegates: some of them they will kill, others they will banish; so that the blood of all the Forthtellers, which has been shed since the formation of the world, shall be required of this generation; from the blood of Abel, to the blood of Zachariah, who perished between the altar and the house of God. Yes, I assure you, all shall be required of this generation.

52.--Woe, for you! lawyers! because you have carried off the key of knowledge; you have not entered yourselves, and those, who were entering, you hindered.

53.--While he spoke these things, the scribes and the Pharisees began vehemently to press him, with questions, on many points; laying snares for him, in order to draw, from his own mouth, a matter of accusation, against him.

## Chapter 12

XII.--Meantime, while the crowd in thousands flocked about him, so that they stepped one upon another, he said, addressing his disciples, Above all things, beware of the leaven of the Pharisees, which is pretending like an actor. For there is nothing covered, that shall not be detected; nothing secret that shall not be made known. What you have spoken in the dark, shall be reported in the light; what you have whispered in the closet, shall be proclaimed from the housetop. But I charge you, my friends, do not fear those who kill the body, and after that can do no more; but I will show you, whom you ought to fear; fear him, who, after he has killed, has the power to cast into hell (Gk:gehenna, valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Yerushalem used as awful garbage dump, used (figuratively) as a name for the place of everlasting punishment:). I repeat to you, Fear him. Are not five sparrows sold for two coins (Gk: assarion, 1/10 of a drachma which was a day's wage)?--Yet not one of them is forgotten by God: yes, the very hairs of your head are all numbered: fear not for; you are much more valuable than sparrows. Moreover, I say to you, whoever shall acknowledge me before men, the Son of Man will acknowledge before the messengers of God; but whoever denies me before men, shall be disowned before the messengers of God. And whoever shall speak against the Son of Man, may obtain forgiveness; but for him who speaks evil about the Holy Spirit, there is no forgiveness. And when you are brought before synagogues, and governors, and rulers; do not be worried how or what you shall answer, or what you shall say: for the Holy Spirit will teach you, in that moment, what ought to be said.

13.--Then one said to him out of the crowd, Teacher, order my brother to divide the inheritance with me. He answered, Man, who appointed me your judge or arbitrator? And he said to them, Be on your guard against greed; for in whatever abundance a man has, his life depends not on his possessions.

16.--He used also this example, A certain rich man had lands which was very productive. And he reasoned so with himself, What shall I do? for I have nowhere to store my crop. Then he said this is what I will do; I will pull down my storehouses, and build larger ones, and there I will have storage for all my produce, and my goods. And I will say to my soul, Soul, you have plenty of goods laid

up for many years; take your ease, eat, drink, enjoy yourself. But God said to him, Fool! this very night your soul is required of you. Whose then shall those things be, which you have provided? So is it with him, who stores up treasure for himself, but is not rich towards God.

22.--Then he said to his disciples. For this reason I charge you, be not anxious about your life, what you shall eat; or about your body, or what you shall wear. Life is a greater gift than food, and the body more than clothing. Consider the ravens: they neither sow or reap; neither do they have storehouses or barns; but God feeds them. How much more valuable are you than birds? Besides, which of you can, by his anxiety, prolong his life one hour? If, therefore, you cannot do even the very little things why are you anxious about the rest? Consider the lilies. How do they grow? They do not toil; they do not spin; yet I affirm, that even Solomon, in all his glory, was not equally adorned such as one of these. If, then, God so arrays the vegetation, which today is in the field, and the next day is cast into the oven; how much more will he cloth you, O you distrustful? Do not ask, therefore, what you shall eat, or what you shall drink; and do not live in anxious suspense. For all these things the nations of the world seek; whereas, your Father knows that you need them. But seek you the kingdom of God, and all these things shall be super-added to you. Fear not, my little flock, for it has pleased your Father to give you the kingdom. Sell your goods, and give compassionateness (alms); provide yourselves purses which do not wear out; treasure inexhaustible in heaven, where no thieves approach, where nothing is spoiled by worms. For where your treasure is, your heart will likewise be.

35.—Be dressed in readiness, and keep your lamps burning; and be like those, who waiting for their master's return from the wedding; that when he comes and knocks, they may immediately let him in. Blessed are those slaves, whom their master, at his return, shall find watching. I say to you, that he will gird himself (to fasten ones belt), and having placed them at table, will attend and serve them. And whether he comes in the second watch, or in the third, if he find things this way, Blessed are those slaves. You are certain, that if the master of the house knew, at what hour the thief would come, he would watch, and not allow him to break into his house. Be you, then, always prepared; because the Son of Man will come at an hour, when you are not expecting him.

41.--Then Peter said to him, Master, is this comparison directed to us alone, or to all? The Lord said, Who, now, is the discreet and faithful manager, whom the master will set over his household, to dispense regularly the allowance of grain? Blessed is that slave, if his master, at his arrival, shall find him so employed. I tell you truly, he will entrust him with the management of all his estate. But as to the slave who shall say within himself, My master delays his return, and shall beat the men and the women servants, and shall feast, and drink, and be drunken; the master of that slave will come, on a day, when he is not expecting him, and at an hour in which he is not looking, and not aware of him, and He will assign him his portion with the faithless. And that slave who knew his master's will, yet did not make himself ready, or execute his orders, shall receive many lashes; and he who did not know it, but did things deserving blows, shall receive few: for much will be required of every one, to whom much is given; and the more a man is entrusted with, the more will be exacted from him.

49.--I came to throw fire upon the earth; and would I wish that it were already kindled? I have an immersion to undergo; and how pressed am I, until it be accomplished? Do you imagine, that I am came to give peace to the earth? I tell you, No: but division. For, From now on, five in one family will be divided; three against two, and two against three: father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.

54.--He said also to the people, When you see a cloud rising in the west, you say, It will rain immediately, and so it happens; and when the south wind blows, you say, It will be hot, and it happens accordingly. Pretenders, can you judge of what appears in the sky, and on the earth; how is it, that you cannot judge the present time? and why do you not, even of yourselves, discern what is just?

58.--When you go with your adversary to the magistrate (Gk:archon a first (in rank or power):, make an effort on the road to be released from him, or he will drag you before the judge, and the judge consign you to the officer, and the officer commit you to prison: I assure you, you will not be released, until you have paid the last cent.( Gr:lepton; 1/128 of a denarius a day's wage))

## Chapter 13

### SECTION IX.

#### *The Nature of the Kingdom.*

XIII.--THERE were then some present, who informed Yeshua of the Galileans, whose blood Pilate had mingled with their sacrifices. Yeshua answering, said to them, Do you think that these Galileans were the greatest sinners in all Galilee, because they suffered such a fate? I tell you, No: but unless you reform you shall all likewise perish;--or those eighteen, upon whom the tower of Siloam fell, and slew them; do you think that they were the greatest culprits in Yerushalem? I tell you, No: but unless you reform, you shall all likewise perish.

6.--He also spoke this comparison: A man had a fig tree planted in his vineyard, and came seeking fruit on it, but found none. Then he said to the vine-dresser, This the third year, that I have come seeking fruit on this fig tree, without finding any. Cut it down: why should it use up the ground? He answered, Sir, let it alone one year longer, until I dig around it, and manure it; perhaps it will bear fruit: if not, you may afterwards cut it down.

10.--On the Day of Rest, as he was teaching in a synagogue, a woman was present, who, for eighteen years, had a spirit that caused weakness, by which she was bowed down, that she could not so much as look up. Yeshua, perceiving her, called her to him, and laying his hands on her, said, Woman, you are delivered from your weakness. Immediately she stood upright, and glorified God. But the director of the synagogue, moved with indignation because Yeshua had performed a cure on the Day of Rest, said to the people, there are six days for working; come, on those days and be healed, and not on the Day of Rest day. To which the Lord replied, Stage

actors! who is there among you, that does not, on the Day of Rest, release his ox or his donkey from the stall, and lead him away to water? And should not this woman, a daughter of Abraham, whom The Adversary has kept bound, lo! these eighteen years, be released from this bond on the Day of Rest day? On his saying this, all his opposers were ashamed; but the whole multitude was delighted, with all the glorious actions performed by him.

18.--He said, moreover, What does the kingdom of God resemble? To what shall I compare it? It resembles a gain of mustard seed, which a man threw into his garden; and it grew, and became a great tree, and the birds of the air took shelter under its branches.

20.--Again he said, To what shall I compare the kingdom of God? It resembles leaven, which a woman mingled in three measures of flour, until the whole was leavened.

22.--And he took a journey to Yerushalem; teaching as he passed through cities and villages: and one asked him, Master, are there but a few who shall be saved? He answered, Fight to enter through the narrow gate; for many, I assure you, will request to be admitted, who shall not be able. If once the master of the house shall have risen and locked the door, and you standing outside and knocking, say, Master, Master, open to us; he will answer, I know not who you are. Then you will say, We have eaten and drank with you, and you have taught in our streets. But he will answer, I tell you, I know not who you are: depart , all you workers of unrighteousness. Then there will be weeping, and gnashing of teeth, when you shall see Abraham, and Yitschaq , and Yaqob, and all the Forthtellers received into the kingdom of God, and yourselves excluded: No, people will come from the east, from the west, from the north, and from the south, and will place themselves at table in the kingdom of God. And, behold, they who are last, who shall be first; and they who are first, who shall be last.

31.--The same day, certain Pharisees came to him, and said, Get away; depart here, for Herod intends to kill you. He answered, Go tell that fox, Today and tomorrow I expel demons and perform cures, and the third day my goal will be completed. Nevertheless, I must walk about today and tomorrow, and the day following; for it cannot be, that a Forthteller should be cut off anywhere, but in Yerushalem. O Yerushalem! Yerushalem! that kills the Forthtellers, and stones those whom God sends to you! how often would I have gathered your children together, as a hen gathers her brood under her wings; but you would not have it! Quickly shall your house be deserted; for I say to you, you shall not again see me, until the time when you shall say, Blessed be He, who comes in the name of the Lord!

## Chapter 14

XIV.--It happened on a Day of Rest, when he was gone to eat at the house of one of the rulers, who was a Pharisee, that, while the Pharisees were observing him, a man who had a edema stood before him. Then Yeshua addressing himself to the lawyers and Pharisees, said, Is it lawful to cure on the Day of Rest? They being silent, he took hold of the man, healed and dismissed him. Then



resuming his message, he said to them, Who among you, if his donkey or his ox falls into a pit on the Day of Rest day, will not immediately pull him out. And to this they were not able to make a reply.

7.--Observing how eager the guests were to possess the higher places at the table, he gave them a comparison saying , When you are invited to a wedding, do not occupy the highest place at table, so if one more valued than you is called, and he who invited you both, comes and says to you, Give this place to this man; and you should then rise, with shame, to take the lowest place. But when you are invited, go to the lowest place, that when he who invited you comes, he may say to you, Friend, go up higher; for that will do you honor before the company. For whoever exalts himself, shall be humbled; and whoever humbles himself shall be exalted.

12.--He said also to him who had invited him, When you give a dinner or a supper, do not invite your rich friends, brothers, cousins, or neighbors, so that they also invite you, in their turn, and you be repaid. But when you give a feast, invite the poor, the broken, the lame, the blind; and you shall be blessed: for they do not have the means to repay you, you shall be repaid at the resurrection of the righteous.

15.--One of the guests, hearing this, said to him, blessed is he, who shall feast in the Reign of God. Yeshua said to him, A certain man made a great supper, and invited many. And at supper time he sent his slaves, to tell those who had been invited to come for all was ready now. But they all, without exception, made excuses. One said, I have purchased a field, which I must go and see; I request you have me excused. Another said, I have bought five yoke of oxen, which I am going to test; I request you have me excused. A third said, I have married a wife, and, therefore, I cannot go. The slave returned, and related all to his master. Then the master of the house was enraged, and said to his slaves, Go immediately into the streets and lanes of the city, and bring in here the poor, the broken, the lame, and the blind. Afterwards the slave said, Sir, your orders are executed, and still there is room. The master answered, Go out into the highways and along the fences, and compel people to come, that my house may be filled: for I declare to you, that none of those who were invited, shall taste my supper.

25.--As great multitudes travelled along with him, he turned to them, and said, If any man comes to me, and does not hate his father and mother, and wife and children, and brothers and sisters; No, and himself too, he cannot be my disciple. And whoever does not follow me, and carrying his cross, cannot be my disciple. For, which of you intending to build a tower, does not first, by himself, compute the expense, to know whether he have the means to complete it; in case having laid the foundation, and being unable to finish, he becomes the mockery of all who see it; who will say, This man began to build, but was not able to finish. Or what king going to engage another king, with whom he is at war, does not first consult, by himself, whether he can, with ten thousand men, encounter him who comes against him with twenty thousand; that if he cannot, he may, while the other is at a distance, send a delegation to ask for peace. So then, none of you can be my disciple who does not say goodbye to all his own possessions. Salt is good; but if the salt become tasteless, with what shall it be seasoned? It is fit neither for the land, or for the garbage pit, but is thrown away. Whoever has ears to hear, let him hear.

## Chapter 15

### SECTION X.

#### *Comparisons.*

XV.--NOW all the tax collectors and the sinners came to Yeshua, to hear him. But the Pharisees and the scribes murmured, saying, This man admits sinners, and eats with them.

3.--Then he addressed this comparison to them: What man, among you, who has a hundred sheep, if he lose one of them, does not leave the ninety-nine in the desert, to go after that one which is lost, until he finds it? And having found it, does he not joyfully lay it on his shoulders, and when he comes home, calls together his friends and neighbors, saying to them, Rejoice with me, for I have found my sheep that was lost? So, I assure you, there is greater joy in heaven, for one sinner who reforms, than for ninety-nine righteous persons, who need no repentance.

8.--Or what woman, who has ten drachmas (each a day's wage), if she lose one, does not light a lamp, and sweep the house, and search carefully until she find it? And having found it, does she not assemble her female friends and neighbors, saying, Rejoice with me, for I have found the coin which I had lost? Such joy, I assure you, have the messengers of God when any sinner reforms.

11.--He said also, A certain man had two sons. And the younger of them said to his father, Father, give me my portion of the estate. And he allotted to them his livelihood. Soon after, the younger son gathered everything together, and travelled into a distant country, and there wasted his estate in unrestrained living. When he had spent all, a great famine came upon that land, and he began to be in need. Then he joined himself in service to one of the inhabitants of the country, who sent him into his fields to feed swine. And he desired to satisfy his hunger with the husks, on which the swine were feeding; for no person gave him anything. At length, coming to himself, he said, How many hired servants has my father, who all have more bread in abundance, while I perish with hunger! I will arise, and go to my father, and will say to him, Father, I have sinned against heaven and you, *and* am no longer worthy to be called your son, make me one of your hired servants. And he arose, and went to his father. When he was yet far off, his father saw him, and had compassion, and ran, and threw himself upon his neck, and kissed him. And the son said, Father, I have sinned against heaven and you, and am no longer worthy to be called your son. But the father said to his slaves, Bring the best robe, and put it on him, and put a ring on his finger, and shoes on his feet: bring also the fattened calf, and kill it, and let us eat and rejoice; for this my son was dead, and is alive again; he was lost, and is found. So they began to be merry.

25.--Now his elder son was in the field, walking home. And as he drew near the house, he heard music and dancing. He, therefore called one of his slaves, and asked the reason of this. He answered, your brother is returned, and your father has killed the fattened calf, because he has received him in good health. And he was angry, and would not go in; therefore his father came out, and asked him. He answering, said to his father, These many years have I served you, without disobeying your command in anything; yet you

never gave me a kid goat, that I might entertain my friends; but no sooner did this your son return, who has squandered your living on prostitutes, than you killed for him the fattened calf. Son, replied the father, you are always with me, and all that I have is yours: it was but we had to rejoice and be merry; because this your brother was dead, and is alive again; he was lost, and is found.

## Chapter 16

XVI.--He said likewise to his disciples, A certain rich man had a manager, who was accused to him of wasting his possessions.-- Having, therefore, called him, he said, What is this that I hear of you? Render an account of your management, for you shall be manager no longer. And the manager said within himself, What shall I do? My master takes from me the management; I cannot dig, and am ashamed to beg. I am resolved what to do, when I am discarded, there may be some, who will receive me into their houses. Having, therefore called on all his master's debtors, he asked one, How much do you owe my master? He answered, A hundred measures of oil. Take back your bill, said the manager, sit down directly, and write fifty. Then he asked another, How much do you owe? He answered, A hundred measures of wheat. Take back your bill, said he, and write eighty. The master commended the prudence of the unjust manager; for the children of this world are more prudent, in conducting their affairs, than the children of light. Therefore, I say to you, with unjust wealth procure to yourself friends, who when it fails, may receive you into the eternal dwelling places.<sup>10</sup>--Whoever is faithful in little, is faithful also in much: and whoever is unjust in little, is unjust also in much. If, therefore, you have not been honest in the deceitful riches, who will entrust you with the true? And if you have been unfaithful managers for another, who will give you anything to manage for yourselves? A slave cannot serve two masters: for either he will hate one, and love the other; or, at least, will attend one, and neglect the other. You cannot serve God and wealth.

14.--When the Pharisees, who loved money, heard all these things, they ridiculed him. But he said to them, As for you, you make yourselves justified before men but God knows your hearts; for that which is admired of men, is abhorred of God.

16.--You had the law and the forthtellers until the coming of Yohanan, since whose time, the kingdom of God is announced, and every occupant enters it by force. But sooner shall heaven and earth perish, than one tittle of the law shall fail.

18.--Whoever divorces his wife, and takes another, commits adultery; and whoever marries the divorced woman, commits adultery.

19.--There was a certain rich man, that wore purple and fine linen, and feasted splendidly every day. There was also a poor man, named Lazarus, covered with sores, that was thrown down at his gate, and who desired to feed on the crumbs, which fell from the rich man's table: yes, even the dogs came, and licked his sores. It happened that the poor man died, and was conveyed, by messengers, to Abraham's bosom: the rich man also died, and was buried. And in Hades (the realm of the dead), being in torment, he looked up, and saw Abraham far off, and Lazarus in his bosom, and cried, saying, Have pity on me, father Abraham, and send Lazarus to dip the tip of his finger in water, and cool my tongue; for I am tortured in this flame. Abraham answered, Son, remember that you, in your lifetime, you received good things, and Lazarus received bad things; but now he is in joy, and you are in torment.

Besides, there lies a huge gulf between us and you, so that those who would pass here to you, cannot: neither can they pass to us, who would come there. The other replied, I ask you, then, father, to send him to my father's house; for I have five brothers, that he may admonish them, in fear they also come into this place of torment. Abraham answered, They have Moses and the Forthtellers, let them hear them. No, said he, father Abraham, but if one went to them from the dead, they would reform. Abraham replied, if they do not hear Moses and the Forthtellers, neither will they be persuaded, though one should rise from the dead.

## Chapter 17

### SECTION XI.

#### *Instructions and Warnings.*

XVII.--THEN Yeshua said to his disciples, It is impossible to exclude snares entirely; but Woe for him who ensnares! It would be better for him to have an upper mill stone fastened to his neck, and to be thrown into the sea, than to ensnare one of these little ones.

3.--Take care to yourselves: if your brother sins against you, rebuke him; and if he reforms, forgive him; and if he sins against you seven times in a day, and seven times in a day return, saying, I repent, you shall forgive him.

5.--Then the Delegates said to the Lord, Increase our faith. He answered, If you had faith, though it were but as a grain of mustard seed, you might say to this sycamore fig tree, Be uprooted and planted in the sea, and it would obey you.

7.--Would any of you, who has a slave ploughing or tending a flock, say to him, on his return from the field, Come, immediately, and place yourself at the table; and not rather say to him, Make ready my supper; cloth yourself, and serve me, until I have eaten and drunk; afterwards you may eat and drink? He does not thank that slave for obeying his orders? I suppose not. In like manner you say when you have done all that is commanded you say, We your slaves, are unworthy; we have done only our duty.

11.--Now, in travelling to Yerushalem, he passed between Samaria and Galilee; and being about to enter a certain village, he met ten lepers, who stood at a distance, and cried out, Yeshua, Master, take pity on us. When he saw them, he said to them, Go, show yourselves to the priests. And as they went, they were cleansed. And one of them perceiving that he was healed, turned back, glorifying God aloud. Then throwing himself prostrate at the feet of Yeshua, he gave him thanks. Now this man was a Samaritan. Yeshua said, Were not ten cleansed? Where, then, are the other nine? Have none returned glory to God, except this alien? And he said to him, Arise, go your way; your faith has cured you.

20.--Being questioned by the Pharisees, when the Reign of God should begin, he answered, The Reign of God is not coming with observed evidence; nor shall people say, Lo, here! or Lo, there! for behold the Reign of God is within you.

22.--Then he said to his disciples, The time will come, when you shall desire to see one of the days of the Son of Man, and shall not see it. But when they say to you, Lo, here! or Lo, there! Do not go out to follow them. For as the lightning flashes in an instant from one extremity of the sky to the other, so will the appearance of the Son of Man be in his day. But first he must suffer much, and be rejected by this generation. And, as it happened in Noah's days, it will also happen in the days of the Son of Man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered the ark, when the deluge came, and destroyed them all. In like manner, as it was in the days of Lot, they ate, they drank, they bought, they sold, they planted, they built; but on the day that Lot left Sodom, it rained fire and brimstone from heaven, which destroyed them all; so will it also be on the day, when the Son of Man shall appear. On that day, let not him who shall be on the housetop, having his goods in the house, come down to take it away. Let not him who shall be in the field, return home. Remember Lot's wife. Whoever shall seek to save his life, shall lose it; and whoever shall lose his life, shall preserve it. I tell you, there will be two men, that night, in one bed; one will be seized, and the other will be left. Two women will be grinding together; one will be seized, and the other will be left. Then they asked him, Where, Master? He answered, Where the body is, the eagles will be assembled.

## Chapter 18

XVIII.--He also showed them, by a comparison, that they ought to persist in prayer, without growing weary. He said in a certain city, there was a judge, who neither feared God, nor respected man. And there was a widow in that city, who came to him, saying, Do justice for me on my adversary. For some time he refused: but afterwards he argued with himself, although I neither fear God, nor respect man; yet, because this widow bothers me, I will vindicate her cause; or else she will come continually, and annoy me (hit under the eye). Hear, said the Lord, what the unjust judge determined. And will not God avenge his chosen, who cry to him day and night? Will he delay in their cause? I assure you, he will suddenly give justice for them. Nevertheless, when the Son of Man comes, will he find the faith upon the earth?

9.--Then addressing some who trusted in themselves, as being righteous, and despised others, he proposed this example:--Two men went up to the temple to pray; one a Pharisee, the other a tax collector. The Pharisee standing by himself, prayed this way:--O God, I thank you that I am not as other men, greedy, unjust, adulterers, or even as this tax collector. I fast twice a-week. I give tithes (one tenth) of all I possess. But the tax collector standing at a distance, and not daring so much as to lift up his eyes to heaven, struck upon his breast, and cried, God, be merciful to me a sinner. I assure you, that this man returned home more approved than the other: for whoever exalts himself, shall be humbled; but whoever humbles himself, shall be exalted.

15.--Then they presented babes to him, that he might touch them: the disciples observing it, forbid them. But Yeshua calling them to him, said, Permit the children to come to me, and do not forbid them; for such as these is the kingdom of God. I say to you, whoever will not receive the kingdom of God as a child, shall never enter it.

18.--Then a certain ruler asked him, saying, Good Teacher, what good shall I do to obtain eternal life? Yeshua answered, Why do you call me good? God alone is good. You know the commandments: Do not commit adultery; do not commit murder; do not steal; do not give a false testimony; honor your father and your mother. He replied, All these I have observed from my childhood. Hearing this, Yeshua said to him, Yet in one thing you are deficient: sell all that you have, and distribute to the poor, and you shall have treasure in heaven: then come and follow me. When he heard this, he was exceedingly sorrowful; for he was very rich.

24.--Yeshua perceiving that he was very sorrowful, said, How difficult will it be for men of riches to enter the kingdom of God. It is easier for a camel to pass through a needle's eye, than for a rich man to enter the kingdom of God. The hearers said, Who then can be saved? Yeshua answered, Things impossible to men, are possible to God.

28.--Then Peter said, Lo! we have forsaken all, and followed you. Yeshua answered, I say to you, that there is none who shall have forsaken his house, or parents, or brothers, or wife, or children, on account of the kingdom of God; who shall not receive manifold more, in return, in this world, and in the future, eternal life.

31.--Then Yeshua taking the twelve aside, said to them, We are now going to Yerushalem, where all, that the Forthtellers have written, shall be accomplished on the Son of Man. For he shall be delivered to the Gentiles, and ridiculed, and insulted, and spit on. And after scourging, they will kill him; and he shall rise again the third day. But they understood none of these things: this message was concealed to them; they did not comprehend its meaning.

35.--When he came near Yericho, a blind man, who sat by the way side begging, hearing the crowd pass by, inquired what it meant. And being told that Yeshua the Nazarene was passing by, he immediately cried, saying, Yeshua, Son of David, have pity on me. They, who went before, charged him to be silent; but he cried still the louder, Son of David, have pity on me. Yeshua stopped, and commanded them to bring the man to him. And when he was near, he asked him, saying, What do you wish me to do for you? He answered, Master, to give me my sight. And Yeshua said to him, Receive your sight; your faith has cured you. Instantly he received his sight, and followed him, glorifying God; and all the people saw it, and praised God.

## Chapter 19

XIX.--When Yeshua had entered, and was passing through Yericho, behold a man named Zaccheus, a rich man, and chief of the tax collectors, endeavored to see what sort of person he was, but could not because of the crowd, and being of low stature. Therefore, running ahead, he climbed up into a sycamore tree to see him; having observed that he was going that way. When Yeshua came to the place, he looked up, and seeing him, said, Zaccheus, hurry and come down, for today I must stay at your house. And he hurried, and came down, and received him joyfully. When the multitude perceived this, they said, murmuring, He has gone to be a guest with a sinner. But Zaccheus presenting himself before Yeshua, said, Master, half of my goods I will give to the poor; and if in anything I

have wronged any man, I will restore fourfold. And Yeshua said, concerning him; Today salvation has come to this house; seeing that he also is a son of Abraham. For the Son of Man has come to seek and recover, that which was lost.

11.--As the people were hearing, he added this comparison, because he was near to Yerushalem, and they thought the Reign of God would immediately commence. A certain nobleman went abroad to procure for himself a realm, and then return; and having called ten of his slaves, and delivered to them ten minas, (100 days wages each) he said, Improve these until I return. Now his citizens hated him; and sending an delegation after him, protested, We will not have this man for our king. When he returned, vested with royal power, he commanded those slaves to be called to whom he had committed the money, that he might know, what everyone had gained. Then the first came, and said, My Lord, your mina has gained ten minas. He answered, Well done, good slave; because you have been faithful in a very small matter, receive the authority over ten cities. And the second who came, said, My Lord, your mina has gained five minas. He answered, Be you also have authority over five cities. Another came, saying, My Lord, here is your mina, which I have kept laid up in a towel; for I was afraid of you, because you are a hard master; you exact what you did not give, and reap what you did not sow. He answered, Out of your own mouth, you evil slave, I will condemn you. You knew that I am a hard master, exacting what I did not give, and reaping what I did not sow? Why then did you not put my money into the bank (GK:trapezitees, a money-changer, broker, banker, one who exchanges money for a fee, and pays interest on deposits); that, at my return, I might have received it with interest? Then he said to his attendants, Take the mina from him, and give it to him, who has ten minas. *He replied*, I tell you, that, to everyone who has, more shall be given; but from him who has not, even that which he has shall be taken. But as for those my enemies, who would not have me for their king, bring them here, and slay them in my presence.

## SECTION XII.

### *The Entry into Yerushalem.*

28.--AFTER this message, Yeshua walked, travelling towards Yerushalem. When he approached Bethphage and Bethany, near the mountain called the Mount of Olives, he sent two of his disciples, saying, Go to the village ahead of you, where as you enter you will find a colt tied, on which no man ever rode; release him, and bring him. If anyone asks why you release him, you shall answer, Because the Master needs him. Accordingly they, who received this order, went and found everything as he had told them. As they were releasing the colt, the owners said to them, Why are you freeing the colt? They answered, The Master needs him. So they brought him to Yeshua, and having thrown their cloaks upon the colt, set Yeshua on it. As he went, the people spread their cloaks in the road before him. When he was near the descent of the Mount of Olives, the whole multitude of the disciples began to praise God in loud acclamations, for all the miracles which they had seen; saying, Blessed be the King who comes in the name of the Lord! In heaven peace and glory in the highest! Upon this, some Pharisees in the crowd said to him, Teacher, rebuke your disciples. He answered, I tell you that, if these were silent, the stones would cry out.

41.--When he came near and beheld the city, he wept over it, saying, O that you had known, at least in this your day, the things which concern your peace! But now they are hidden from your eyes: for the days are coming upon you, when your enemies will

surround you with a rampart, and enclose you, and shut you up on every side; and will level you with the ground, you and your children, and will not leave you one stone upon another, because you did not know the time when you were visited.

45.--Afterwards he went into the temple, and drove out those who sold, and those who bought in it, saying to them, It is written, "My house is a house of prayer, but you have made it a den of robbers."

47.--And he taught daily in the temple, while the chief priests and the scribes, and persons of principal note, sought his destruction; but could not devise how to do it: for all the people heard him with the greatest attention.

## Chapter 20

XX.--One of those days, as he was teaching the people in the temple, and preaching the good news, the chief priests and the scribes, with the elders, confronted him, saying, Tell us by what authority you do these things; or, who is he that empowered you? He answering, said to them, I also have a question to put to you. Tell me then, Was the commission which Yohanan had to immerse, from heaven or from men? But they reasoned among themselves, If we say, From heaven, he will reply, Why then did you not believe him? And if we say, From men, all the people will stone us; for they are persuaded that Yohanan was a Forthteller. They therefore answered, that they could not tell where. Yeshua replied, Neither do I tell you, by what authority I do these things.

9.--Then he spoke to the people this comparison: A man planted a vineyard, and farmed it out, and having travelled, continued abroad a long time. At the proper time, he sent a slave to the vine-growers, to receive of the fruit of the vineyard; but they beat him, and sent him back empty. Afterwards he sent another slave, whom they, having beaten, and treated shamefully, and also sent away empty. He, afterwards, dispatched a third to them. Him likewise they wounded and drove away. Then the owner of the vineyard said, What shall I do? I will send my beloved son; they will certainly respect him, when they see him. But when the vine-growers saw him, they reasoned among themselves, This is the heir; come, let us kill him, that the inheritance may be our own. And having thrust him out of the vineyard, they killed him. What, therefore, will the owner of the vineyard do to them? He will come and destroy those vine-growers, and give the vineyard to others. And some of the hearers said, may it never be.

17.--Yeshua, looking on them, said. What then is the meaning of that expression of scripture, "A stone which the builders rejected, is made the head of the corner. Whoever shall fall upon that stone, shall be bruised; but on whomever it shall fall, it will crush him to pieces." At that time, the chief priests and the scribes, knowing that he had spoken this comparison against them, would have laid hands on him, but they feared the people.

20.--And they watched him, and sent spies on him, instructing them to impersonate righteous men, and catch him in his words, that they might deliver him to the power and authority of the governor. These asked him this question, Teacher,, we know that you speak and teach uprightly, and that, without respect of persons, you faithfully teach the way of God. Is it lawful for us to pay taxes to



Caesar or not? He perceiving their trickery, answered, Show me a denarius.(worth one days wage) Whose image and inscription has it? They answered, Caesar's. (Kaisar; of Latin origin; Caesar, a title of the Roman emperor) He replied, Give therefore, to Caesar, that which is Caesar's, and to God, that which is God's. So they could not catch him in his messages before the people; Therefore, admiring his answer, they kept silent.

27.--Afterwards, some of the Sadducees, who deny a resurrection, came to him with this question: Teacher, Moses has told in his writings, that a man whose brother dies childless and outlived by his wife, shall marry the widow, and bring forth seed for his brother. Now there were seven brothers, the first of whom having taken a wife, died childless; the second married the widow, also died childless; the third married her, and did likewise as the rest; and all the seven died leaving no children. Last of all the woman also died. To which of them, therefore, will she be a wife at the resurrection; for she has been married to all the seven? Yeshua answering, said to them, The children of this age marry, and are given in marriage; but, among them who shall be honored to share in the resurrection, and the other world, there will be neither marrying nor are given in marriage; for they cannot die anymore; because, like the messengers, they are children of God, being children of the resurrection. But that the dead are raised, even Moses has suggested, calling the Lord who appeared in the bush, the God of Abraham, and the God of Yitschaq , and the God of Yaqob. Now he is not a God of the dead, but of the living; for they are all alive to him. Then some of the scribes said to him, Teacher, you have spoken well. After that, they did not dare to ask him any more questions.

41.--And he said to them, Why is it said that the Anointed must be a son of David? Yet David himself says in the book of the Psalms, "Yahweh (Gk:The Lord) said to my Lord, Sit at my right hand, until I make your foes they footstool." As David so calls him his Lord, how can he be David's Son?

45.--Then, in the hearing of all the people, he said to his disciples, Beware of the scribes, who love (phileo) to walk in robes, and love (phileo) greetings in public places, and the chief seats in the synagogues, and the uppermost places at feasts; who devour the homes of widows, and make long prayers for a show. These shall suffer the severest punishment.

## Chapter 21

XXI.--As Yeshua was observing the rich throwing their gifts into the treasury, he saw a grieving widow throw in two lepta.(1/64 of a day's wage) And he said, I tell you truly, that this poor widow has cast in more than any of them; for all of these, out of their superabundance , have thrown into the offering: whereas, she has thrown in, all the little that she had.

**SECTION XIII.**  
*The Last Things.*

5.--SOME remarked, that the temple was adorned with beautiful stones and gifts, he said, The time will come, when these things which you see, shall be so demolished, that one stone will not be left upon another. Then they asked him, saying, Teacher, when will these things be: and what will be the sign when they are about to be accomplished? He answered, Take care that you are not seduced: for many will assume my name, saying, I am the person, and as the time approaches; therefore, do not follow them. But when you shall hear of wars and instability, do not be terrified: for these things must first happen; but the end will not immediately follow.

10.--He added, Then nation will rise against nation, and kingdom against kingdom. And there shall be great earthquakes in various places, and famines, and pestilences; there shall be also frightful appearances and great miracles in the sky. But, before all this, you shall be apprehended and prosecuted, and delivered to synagogues, and imprisoned, and dragged before kings and governors, because of my name: and for your testimony. Be, therefore, resolved not to prepare what defense you shall make; for I will give you a mouth and wisdom, which none of your adversaries shall be able to refute or resist. And you shall be given up even by parents, and brothers, and kinsmen, and friends; and some of you will be put to death. And, on my account, you shall be universally hated. Yet not a hair of your head shall be lost. Save your souls by your patient enduring.

20.--Now, when you shall see Yerushalem surrounded with armies, know that its desolation is near. Then let those in Yehuda flee to the mountains; let those in the city make their escape, and do not let those in the country enter the city: for these will be days of vengeance, in which all the scriptures shall be accomplished. But Woe, for the women with child, and for those who nurse in those days! for there shall be great distress in the land, and wrath upon the people. They shall fall by the sword; they shall be carried captive into all nations; and Yerushalem shall be trampled by the Gentiles, until the times of the Gentiles is over. And there shall be signs in the sun, and in the moon, and in the stars; and on the earth nations will be distressed and perplexed; with roaring's in the seas and floods; men expiring with the fear, and apprehension of those things, which are coming on the world: for the powers of heaven shall be shaken. Then they shall see the Son of Man coming in a cloud, with great glory and power. Now when these things begin to be fulfilled, look up, and lift up your heads; because your deliverance approaches.

29.--He spoke to them this comparison: Consider the fig tree, and the other trees. When you observe them shooting forth, you know, yourselves, that the summer is near. In like manner, when you shall see these events, know that the Reign of God is near. I say to you, that this generation shall not pass away, until all be accomplished. Heaven and earth shall pass away; but my words shall not pass away. Pay attention, to yourselves, in case your hearts are weighed down with hang overs, and drunkenness, and worldly cares, and that day comes upon you unaware: for as a net, it shall enclose all the inhabitants of the earth. Be vigilant, therefore, praying, on every occasion, that you may be counted worthy to escape all these approaching evils, and to stand before the Son of Man.

37.--Then Yeshua taught in the temple by day, and went at night to the mountain, called the Mount of Olives. And every morning the people returned early to the temple to hear him.

## Chapter 22

XXII.--Now the feast of unleavened bread, called the Passover, being near, the chief priests and the scribes sought how they might kill him; for they feared the people. Then The Adversary entered into Yehuwdah, surnamed Iscariot, who was of the number of the twelve. And he went and discussed with the chief priests and officers, how he might deliver Yeshua into their hands. And they were glad, and agreed to give him a certain sum; so Yehuwdah having accepted, watched an opportunity to deliver him up away from the crowds.

7.--Now, the day of unleavened bread came, on which the Passover was sacrificed, Yeshua sent Peter (Gk:Petros a piece of rock) and Yohanan, saying, Go and prepare for us the Passover, that we may eat it. They asked him, Where shall we prepare it? He answered, When you enter the city, you will meet a man carrying a pitcher of water; follow him into the house, which he shall enter, and say to the master of the house, The Teacher asks you, Where is the guest-chamber, where I may eat the Passover with my disciples? And he will show you a large upper room, furnished; make ready there. So they went, and, having found everything as he had told them, prepared the Passover.

14.--When the hour had come, he placed himself at table, with the twelve delegates, and said to them, I have longed to eat this Passover with you, before I suffer: for I declare to you, that I will never partake of another, until it is accomplished in the kingdom of God. Then, taking a cup, he gave thanks, and said, Take this, and share it among you; for I assure you, that I will not again drink of the fruit of the vine, until the Reign of God comes. Then he took bread, and having given thanks, broke it, and gave it to them, saying, This is my body, which is given for you. Do this in commemoration of me. He likewise gave the cup, after supper, saying, This cup is the new covenant in my blood, which is poured out for you.

21.--Behold, however, that the hand of him who betrays me, is on the table with mine. The Son of Man is going away, as has been determined: nevertheless, Woe, for that man by whom he is betrayed! Then they began to inquire among themselves, which of them it could be, that would do this.

24.--There arose also a quarrel among them, as to which of them should be accounted the greatest. And he said to them, The kings of the nations exercise lordship over them; and they who control are called benefactors. But, with you, it must be otherwise: no, let the greatest among you be as a younger one; and him who governs, as he who serves. For, which is greater, he who is at table, or he who serves? Is it not he that is at table? Yet I am among you as he who serves. You are those who have continued with me in my trials. And I grant to you (as my Father has granted me a kingdom) to eat, and to drink at my table, in my kingdom, and to sit on thrones, judging the twelve tribes of Ysrael.

31.--The Lord said also, Simon, Simon, The Adversary has obtained permission to sift you as wheat; but I have prayed for you, that your faith will not fail, therefore, when you have recovered yourself, strengthen your brethren. He answered, Master, I am ready to accompany you, both to prison and to death. Yeshua replied, I tell you, Peter, the cock shall not crow today, before you have three times denied, that you know me.

35.--Then he said to them, When I sent you without purse, and bag, and shoes, did you lack anything? But now, said he, let him that has a purse, take it, and likewise his bag; and let him who has no sword, sell his cloak, and buy one; for I tell you this scripture, "He was ranked among the lawless (or transgressors)," is now to be accomplished in me: for the things relating to me must be fulfilled. They said, Master, here are two swords. He replied, It is enough. Then he went out, as he was accustomed, to the Mount of Olives, and his disciples followed him.

40.—When he arrived at the place, he said to them, Pray that you may not enter into temptation. Then, being withdrawn from them about a stone's throw, he knelt down and prayed, saying, Father, if you will, take this cup away from me; nevertheless, not my will, but yours be done. And there appeared to him a messenger from heaven, strengthening him. And being in an agony of grief, he prayed more fervently, and his sweat fell like large drops blood to the ground. Having arisen from prayer, and returned to the disciples, he found them sleeping from sorrow; and said to them, Why do you sleep? Arise and pray, that you may not enter into temptation.

47.--Before he was done speaking, he saw a multitude; and he who was called Yehuwdah, one of the twelve, walked before them, and came up to Yeshua, to kiss him. Yeshua said to him, Yehuwdah, do you betray the Son of Man with a kiss? Now, those who were with him, seeing what would happen, said to him, Master, shall we strike with the sword? And one of them struck the slave of the high priest, and cut off his right ear. Yeshua said, Let this suffice; and, touching his ear, he healed him. Then Yeshua said to the chief priests, and the officers of the temple-guard, and the elders, who came to apprehend him, Do you come with swords and clubs, as in pursuit of a robber? While I was daily with you in the temple, you did not attempt to arrest me. But this is your hour, and the power of darkness.

#### **SECTION XIV.**

#### ***The Crucifixion.***

54.--THEN they seized him, and led him away to the high priest's house. And Peter (Gk:Petros a piece of rock) followed, at a distance. When they had kindled a fire in the middle of the court, and were sitting round it, Peter sat down among them. And a girl servant, having observed him sitting by the fire, looked at him intently, said, This man also was with him. But he denied him, saying, Woman, I do not know him. A little while after, another seeing him, said, "You also, are one of them. Peter answered, Man, I am not. About an hour after, another insisted the same thing, saying, It is true this man was certainly with him, for he is a Galilean. Peter answered, Man, I know nothing of this matter. And just as he spoke the word, a cock crowed. Then the Lord, turning, looked

upon Peter, and Peter called to mind the word which the Lord had said to him, Before the cock crows, you will disown me three times. And he went out and wept bitterly.

63.--Those who held Yeshua, mocked and beat him; and, having blindfolded him, struck him on the face, and asked him, saying, forthtell who is it that struck you. And many other evil words they spoke against him.

66.--As soon as it was day, the Sanhedrin (Gk:sunedrion, any assembly or the great council at Yerusalem), with the chief priests and scribes, were assembled, and had him brought into their council-chamber, said to him, If you are the Anointed, tell us. He answered, If I tell you, you will not believe: and if I ask a question, you will neither answer me. Hereafter the Son of Man shall be seated at the right hand of the power of God. They all replied, You are, then, the Son of God? He answered, you say that I am. Then they cried, What further need have we of evidence? We have heard enough ourselves, from his own mouth.

### Chapter 23

XXIII.--And the assembly broke up, and conducted Yeshua to Pilate: and they accused him, saying, We found this man corrupting the nation, and forbidding the giving of tribute to Caesar (Kaisar; of Latin origin; Caesar, a title of the Roman emperor), calling himself The Anointed the King. Then Pilate, asking him, said, You are the King of the Jews? He answered, So you say. Pilate said to the chief priests and the multitude, I find nothing criminal in this man. But they became more vehement, adding, He raised revolt among the people, by the teaching which he spread through all Yehuda, from Galilee, where he began, to this place. When Pilate heard them mention Galilee, he asked, whether the man was a Galilean. And finding that he belonged to Herod's jurisdiction, he sent him to Herod, who was also then at Yerushalem.

8.--And Herod was very glad to see Yeshua: for he had long desired; having heard much about him, and hoping to see him perform some miracle. He, therefore, asked him many questions, but Yeshua returned him no answer. Yet the chief priests and the scribes, who were present, accused him with eagerness. But Herod and his military troop despised him: and in mocking clothed him in a splendid robe, sent him back to Pilate. On that day Pilate and Herod became friends; for before, they had been hostile.

13.--Pilate, having assembled the chief priests, the governors, and the people, said to them, You have brought this man before me, as one who excites the people to revolt; yet, having examined him in your presence, I have not found him guilty of any of those crimes, of which you accuse him. Neither has Herod; for I referred you to him. Be assured, then, that he has done nothing to deserve death. I will therefore discipline him, and release him. Then all cried out together, Away with this man, and release to us Barabbas. Now Barabbas had been imprisoned for raising revolt in the city, and for murder. Pilate, called to them again willing to release Yeshua. But they cried, saying, Crucify! crucify him! A third time he repeated, Why? What evil has this man done? I do not find him guilty of any crime worthy of death; I will therefore discipline him, and release him. But they persisted, demanding, with much outcry,

that he be crucified. At last their out cries, and those of the chief priests, prevailed: and Pilate pronounced sentence, that it should be as they desired. Accordingly, he released a man, who had been imprisoned for revolt and murder, and gave up Yeshua to their will.

26.--As they led him away, they laid hold of Simon, a Cyrenian, coming from the country, and laid the cross on him, that he might bear it after Yeshua. And a great multitude followed him, among who were many women, who beat the breast and bewailed him. But Yeshua turning to them, said, Daughters of Yerushalem, weep not for me, but weep for yourselves, and for your children: for the days are coming, in which they shall say, Blessed are the barren, the wombs which never bear, and the breasts which never nursed! Then they shall cry to the mountains, Fall on us; and to the hills, Cover us: for if it is so with the green tree, how shall it be with the dry? And two criminals were also led with him to take away. (or kill).

33.--When they came to the place called Golgotha, they nailed him to a cross, and the criminals also; one at his right hand, the other at his left. And Yeshua said, Father, forgive them, for they do not know what they do. And they distributed his garments by lot. While the people stood gazing, even their rulers joined them in sneering, and saying, This man saved others: let him save himself, if he is the Anointed, the elect of God. The soldiers also mocked him, coming and offering him vinegar, and saying, If you are the King of the Jews, save yourself. There was also an inscription over his head in Greek, Latin, and Hebrew, THIS IS THE KING OF THE JEWS. (Ioudaios)

39.--Now, one of the criminals who hung with him, spoke evil to him, saying, If you are the Anointed, save yourself and us. The other, rebuking him, answered, Have you no fear of God, you who are undergoing the same punishment? And we justly; for we receive the due reward of our deeds: but this man has done nothing out of place. And he said to Yeshua, Remember me when you come into your kingdom. Yeshua answered, I say to you, Today you shall be with me in paradise.(a park of happiness)

44.--And, about the sixth hour, there was darkness over all the land, which lasted until the ninth. The sun was darkened, and the veil of the temple was split in the middle. And Yeshua said with a loud voice, Father, into your hands I commit my spirit; and having said this, he expired. Then, the centurion, observing what had happened, gave glory to God; saying, Assuredly, this was a righteous man. Now, all the people who were present at this spectacle saw what passed and returned, beating their breasts. And all his well-known acquaintances, and the women who had followed him from Galilee, standing at a distance, saw these things.

#### **SECTION XV.**

#### ***The Resurrection.***

50.--NOW, from Arimathea, a city of Yehuda, there was a member of the Sanhedrin, named Yowceph, a good and just man, who had not agreed to the purpose and practice of the rest; and who, himself, also expected the Reign of God. This man went to Pilate, and asked the body of Yeshua. And having taken it down, he wrapped it in linen, and laid it in a tomb cut in stone, in which no man had ever been deposited. Now that day was the preparation, and the Day of Rest approached. And the women, who had accompanied

Yeshua from Galilee, followed Yowceph, and observed the tomb, and how the body was laid. Then they returned, and prepared aromatic spices and myrrh, and then observed the Day of Rest, according to the commandment.

## Chapter 24

XXIV.—Now on the first day of the week, they went at day-break, with some others, to the tomb, carrying the spices which they had prepared, and found the stone rolled away from the tomb; and having entered, they did not find the body of the Lord Yeshua. While they were perplexed on this account, behold, two men stood by them, in robes of a dazzling brightness. The women were terrified, and bowing down their faces to the ground. They (the two men) said to them, Why do you seek the living among the dead? He is not here, but is risen; remember how he spoke to you, before he left Galilee, saying, The Son of Man must be delivered into the hands of sinners, and be crucified, and the third day rise again. Then they remembered his words.

9.--On their return from the tomb, they reported the whole matter to the eleven, and to all the other disciples. It was Mary Magdalene, and Yowchanan, and Mary the mother of Yaakob, and other women with them, who told these things to the Delegates: but their account appeared to them as idle tales; and they did not believe them. Peter, however, arose and ran to the tomb; and stooping down, saw nothing there but the linen bandages by themselves. And he went away, marveling on what had happened.

13.--The same day, as two of the disciples were travelling to a village named Emmaus, 7 miles from Yerushalem, they talked together about all these events. While they were conversing and reasoning, Yeshua himself joined them, and went along with them. But their eyes were so affected, that they did not know him. And he said to them, What subjects are these, about which you confer together? and why are you dejected? And one of them, named Cleopas, answered, are you only a stranger in Yerushalem, and do not know the things which have happened there lately? What things? said he. They answered, the things of Yeshua the Nazarene, who was a Forthteller, powerful in word and deed, before God and all the people; how our chief priests and governors have delivered him to be condemned to death, and have crucified him. As for us, we trusted that it had been he, who should have redeemed Ysrael. Beside all this, today being the third day since these things happened, some women among us have astonished us; for having gone early to the tomb, and did not find his body, they came and told us, that they had seen a vision of messengers, who said that he is alive. And some of our men went to the tomb, and found matters exactly as the women had related; but they did not see him.

25.--Then he said to them, O thoughtless men, and backward to believe things which have been all predicted by the Forthtellers! Ought not the Anointed so suffer, and enter into his glory? Then beginning with Moses, and proceeding through all the Forthtellers, he explained to them all the passages relating to himself. When they came near the village, Where they were travelling, he seemed as intending to go farther; but they compelled him, saying, Remain with us, for it grows late, and the day is almost gone. And he went to stay with them. While they were at table together, he took the bread, and blessed and broke it, and distributed it to them. Then their eyes were opened, and they knew him; and he disappeared. And they said one to another, Did not our hearts burn within us, while he talked with us on the road, and opened to us the scriptures?

33.--Immediately they arose, and returned to Yerushalem, where they found the eleven, and the rest of their company assembled, who said, The master is truly risen, and has appeared to Simon. These also recounted what had happened on the road, and how he was made known to them in breaking the bread.

36.--While they talking in this manner, he stood in the middle of them, and said, Peace be to you. But they were amazed and frightened, imagining that they saw a spirit. And he said to them, Why are you agitated? And why does questioning arise in your hearts? Behold my hands and my feet; it is I myself; handle me and be convinced; for a spirit has no flesh and bones as you see I have. Saying this, he showed them his hands and his feet. Yet they could hardly believe due to joy and amazement. He said to them, Have you anything to eat? And they gave him a piece of broiled fish, which he took and ate in their presence. And he said to them, This is what I told you while I remained with you, that all the things which are written concerning me, in the law of Moses, and in the Forthtellers, and in the Psalms, must be accomplished. Then he opened their minds, that they might understand the scriptures; and said to them, So it is written, and so it was required that the Anointed suffer, and to rise from the dead the third day; and that repentance, and the remission of sins, should be proclaimed, in his name, among all nations, beginning at Yerushalem. Now you are witnesses of these things; and behold I will send you that which my Father has promised; but you are to wait in this city, until you have been invested with power from above.

50.--He then led them out as far as Bethany, and lifted up his hands, and blessed them. And while he was blessing them, he was departed from them, and carried up into heaven. And having worshipped him, they returned to Yerushalem with great joy; and were constantly in the temple, praising and blessing God.

**THE  
TESTIMONY  
OF  
YOHANAN,  
THE DELEGATE.**

*[FIRST PROCLAIMED IN EPHESUS, A .D. 68.]*

[Yohanan1](#)  
[Yohanan2](#)  
[Yohanan3](#)  
[Yohanan4](#)  
[Yohanan5](#)  
[Yohanan6](#)  
[Yohanan7](#)  
[Yohanan8](#)  
[Yohanan9](#)



[Yohanan10](#)  
[Yohanan11](#)  
[Yohanan12](#)  
[Yohanan13](#)  
[Yohanan14](#)  
[Yohanan15](#)  
[Yohanan16](#)  
[Yohanan17](#)  
[Yohanan18](#)  
[Yohanan19](#)  
[Yohanan20](#)  
[Yohanan21](#)

## Chapter 1

### *YOHANAN'S PREFACE.*

**1.--IN the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made by him, and without him nothing was made. In him was life, and the life was the light of men. And the light shone in darkness; but the darkness did not receive it.**

### SECTION I.

#### *The Testimony of Yohanan the Immerser.*

6.--A MAN, named Yohanan, was sent from God. This man came as a witness to testify concerning the light, that through him all might believe. He was not himself that light, but came to testify concerning the light. The true light was he, who, coming into the world, enlightens every man.

10.--He was in the world, and the world was made by him; yet the world did not know him. He came to his own land, and his own people did not receive him: but to as many as received him, believing in his name, he granted the privilege of being the children of God; who derive their birth, not from blood, or from the desire of the flesh, or from the will of man, but from God.

14.--And the Word became flesh, and dwelt among us (and we beheld his glory, the glory as of the only unique son of the Father,) full of favor and truth. (It was concerning him Yohanan testified, when he cried, This is He, of whom I said, He that comes after me, has a higher rank than me; for he was before me.) Of his fullness we all have received, favor upon favor: for the law was given by

Moses;-- favor and the truth came by Yeshua The Anointed. No one ever saw God; it is the only unique God *the Son*, who is in the heart of the Father, who has unfolded (or declared) him.

19.--Now this is the testimony of Yohanan. When the Jews sent priests and Levites, from Yerushalem, to ask him, Who are you? he acknowledged, and did not deny, but acknowledged saying, I am not the Anointed. And they asked him, Who, then? Are you Eliyah? He said, I am not. Are you the Forthteller? He answered, No. They said, Tell then, who you are, that we may return an answer to those who sent us. What do you say of yourself? He answered, I am he whose voice proclaims in the wilderness, "Make straight the way of the Lord," as the forthteller Yeshayah said. Now those who were sent, were Pharisees. And they questioned him further, Why then do you immerse, if you are not the Anointed, nor Eliyah, nor the Forthteller? Yohanan answered, I immerse in water, but there is one among you whom you do not know. It is he who comes after me, and was before me, whose shoe-string I am not worthy to untie. This happened at Bethania, (Bethany:date house) beyond the Yarden, where Yohanan was immersing.

29.--On the next day, Yohanan saw Yeshua coming to him, and said, Behold the Lamb of God, that takes away the sin of the world. This is He, concerning whom I said, After me a man comes, who is high rank to me; for he was before me. As for me, I did not know him ; but, that he might be made clear to Ysrael, I came immersing in water. Yohanan testified further, saying, I saw the Spirit descending from heaven, like a dove, and remaining upon him. For my part, I would not have known him, had not He, who sent me to immerse in water, told me, Upon whom you shall see the Spirit descending, and remaining, the same is He, who immerses in the Holy Spirit. Having, therefore, seen this, I testify, that he is the Son of God.

35.--The next day, Yohanan, being with two of his disciples, observed Yeshua passing, and said, Behold the Lamb of God. The two disciples hearing this, followed Yeshua. And Yeshua, turning about, saw them following, and said to them, What do you seek? They answered; Rabbi, (which signifies Teacher,) where are you staying? He replied, Come, and see. They went, and saw where he dwelt; and it being about the tenth hour, stayed with him that day. One of the two, who, having heard Yohanan, followed Yeshua, was Andrew, the brother of Simon (Heb:Shimown ; hearing) Peter (Gk:Petros a piece of rock). The first one he met, was his own brother, Simon , to whom he said, We have found the Messiah, (a name equivalent to The Anointed.) And he brought him to Yeshua. Yeshua looking upon him, said, You are Simon, the son of Yonah; you shall be called Cephas, (Lit: Kephas; of Aramaic origin, the Rock) (which denotes the same as Peter.) (Gk:Petros, a piece of rock)

43.--The next day, he resolved to go to Galilee, and meeting Philip, said to him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip met Nathaniel, and said to him, We have found the person described by Moses in the law, and by the forthtellers, Yeshua, the son of Yowceph, of Nazareth. Nathaniel said to him, Can any good thing come out of Nazareth? Philip answered, Come, and see. Yeshua saw Nathaniel coming to him, and said, concerning him, Behold an Ysraelite in whom is no deceit. Nathaniel said to him, How do you know me? Yeshua answered, I saw you, when you were under the fig tree, before Philip called you. Nathaniel replying, said to him, Teacher, you are the Son of God: you are the king of Ysrael. Yeshua answered him, saying, Because I told you, that I saw you under the fig tree, you believe! You shall see greater things than this. He added, Amen,

Amen (truth), I say to you, hereafter you shall see heaven open, and the messengers of God ascending from the Son of Man, and descending to him.

## Chapter 2

### SECTION II.

#### *The Entrance on the Ministry.*

II.--THREE days after, there was a marriage in Cana, in Galilee, and the mother of Yeshua was there. Also Yeshua, and his disciples, were invited to the marriage. The wine falling short, the mother of Yeshua said to him, They have no wine. Yeshua answered, Woman, what have you to do with me? My hour has not yet come. His mother said to the servants, Do whatever he shall tell you. Now there were six water pots of stone, containing two or three measures each (perhaps 30 gallons), placed there for the Jewish rites of cleansing. Yeshua said to them, Fill the pots with water. And they filled them to the brim. Then he said, Draw now, and carry to the director of the feast. And they did so. When the director of the feast had tasted the wine, made of water, not knowing where it was from, (but the servants who drew the water knew,) he said, addressing the bridegroom, Every person presents the best wine first, and the worse wine afterwards, when the guests have drunk well (and are intoxicated) ; but you have reserved the best until now. This first miracle Yeshua worked in Cana, of Galilee, displaying his glory: and his disciples believed in him.

12.--Afterwards, he went down to Capernaum, he and his mother, and his brothers, and his disciples; but they did not stay not there many days.

13.--And the Jewish Passover being near, Yeshua went to Yerushalem; and finding changers sitting in the temple, and people who sold cattle, and sheep and doves; he made a whip of cords, and drove them all out of the temple, with the sheep and cattle, scattering the coin of changers, and oversetting their tables; and said to them, who sold doves, Take these things away. Do not make my Father's house a house of commerce. (Then his disciples remembered these words of the scripture, "My zeal for your house consumes me.")

18.--Therefore the Jews answered and said to him, By what sign to you show us since you do these things? Yeshua answering, said to them, Destroy this temple, and I will raise it again in three days. The Jews replied, Forty and six years did it take to build this temple; and you would raise it in three days? (But, by the temple, he meant his body.) When, he was risen from the dead, his disciples remembered, that he had said this, and they understood the scripture, and the word which Yeshua had spoken.

23.--While he was at Yerushalem, during the feast of the Passover, many believed in him, when they saw the miracles which he performed. But Yeshua did not trust himself with them, because he knew them all. He did not need to receive testimony from others on a character of any man, for he knew what was in man.

## Chapter 3

III.--Now there was a Pharisee, called Nicodemus, a ruler of the Jews, who came to Yeshua by night, and said to him, Teacher, we know that you are a teacher who comes from God; for no man can do these miracles, which you do, unless God is with him. Yeshua answering, said to him, Amen, Amen (truth), I say to you, unless a man is born again from above, he cannot discern the Reign of God.

4 Nicodemus replied, How can a grown man be born? Can he enter his mother's womb again, and be born? Yeshua answered, Amen, Amen (truth), I say to you, unless a man is born of water and Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; that which is born of the Spirit is spirit. Do not wonder then, that I said to you, You must be born again from above. The Spirit breathes where he pleases, and you hear the report of him, but do not know where he comes, or where he goes; so is everyone who is born of the Spirit.

9 Nicodemus answered, How can these things be? Yeshua replied, Are you the teacher of Ysrael, and do not know these things? Amen, Amen (truth), I say to you, we speak what we know, and testify what we have seen; yet you do not receive our testimony. If you do not understand when I told you earthly things, how will you understand, when I tell you heavenly things? For none has ascended into heaven, but he who descended from heaven; the Son of man, whose abode is heaven. As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up; that whoever believes in him, may not perish, but obtain eternal life.

16 For God so loved (agape) the world, as to give his only unique Son, that whoever believes in him, may not perish, but obtain eternal life. For God has sent his Son into the world, not to condemn the world, but that the world may be saved by him. He who believes in him, shall not be condemned; he who does not believe, is already condemned, because he has not believed in the name of the only unique son of God. Now this is the judgment, that light has come into the world, and men have preferred the darkness to the light, because their deeds were evil. For whoever does evil, hates the light, and shuns it, for fear his deeds should be detected. But he who obeys the truth, comes to the light, that it may be made clear, that his actions are shaped in God.

22.--After this, Yeshua went, with his disciples, into the territory of Yehuda, where he remained with them, and immersing. Yohanan also was immersing in Enon, near Salim, because there was much water there; and people came and were immersed. For Yohanan was not yet cast into prison.

25.--Now Yohanan's disciples had a dispute with a Jew, about purification. They went to Yohanan, and said to him, Teacher, he who was with you near the Yarden, of whom you gave witness; he too immerses, and the people flock to him. Yohanan answered, A man can have no power, but what he derives from heaven. You yourselves are witness for me, that I said, I am not the Anointed, but am sent before him. The bridegroom is he, who has the bride, but the friend of the bridegroom, who assists him, rejoices to hear the bridegroom's voice: this my joy therefore is complete. He must increase, while I decrease. He who comes from above, is above all.

He who is from the earth is earthly, and speaks as being from the earth. He who comes from heaven, is above all. What he testifies, is what he has seen and heard; yet his testimony is not received. He who receives his testimony has set his seal that God is true. For he, whom God has sent speaks God's own words; for *to him* God gives the Spirit without measure. The Father loves (agape) the Son, and has subjected all things to him. He who believes in the Son, has life eternal; he who rejects the Son, shall not see life; but the vengeance of God awaits him.

#### Chapter 4

#### SECTION III.

#### *The Journey to Galilee.*

IV.--YESHUA, knowing that the Pharisees were informed, that he made and immersed more disciples than Yohanan, (though it was not Yeshua himself, but his disciples, who immersed,) left Yehuda, and returned to Galilee.

4.--Being obliged to pass through Samaria, he came to a Samaritan city, called Sychar, near the land which Yaqob gave his son Yowceph. Now Yaqob's well was there. And Yeshua, wearied with the journey, sat down by the well, it being about the sixth hour.

7.--A woman of Samaria having come to draw water, Yeshua said to her, Give me a drink, (for his disciples were gone into the city to buy food;). The Samaritan woman answered, How is it that you, who are a Jew, ask a drink from me, a Samaritan? (for the Jews have no friendly interaction with the Samaritans.) Yeshua replied, If you knew the bounty of God, and who it is that says to you, give me a drink, you would have asked him, and he would have given you living water. She answered, Sir, you have no bucket, and the well is deep: where did you get the living water? Are you greater than our father Yaqob, who gave us the well, and drank of it himself, and his sons, and his cattle? Yeshua replied, Whoever drinks of this water, will thirst again; but whoever will drink of the water, which I shall give him, will never thirst again; but the water which I shall give him, shall be in him a fountain springing up to everlasting life.

15 The woman answered, Sir, give me this water, that I may never be thirsty, nor need to come to draw. Yeshua said to her, Go, call your husband, and come back. She answered, I have no husband. Yeshua replied, You say well, I have no husband; for you have had five husbands; and he whom you now have, is not your husband. In this you have spoken the truth. The woman said, Sir, I perceive that you are a forthteller. Our fathers worshipped on this mountain; and you say, that Yerushalem is the place, where men ought to worship. Yeshua answered, Woman, believe me, the time approaches, when you shall neither come to this mountain, or go to Yerushalem, to worship the Father. You worship what you do not know; we worship what we know: for salvation is from the Jews. But the time will come, or rather is come, when the true worshippers shall worship the Father in spirit and truth: for such are the worshippers whom the Father requires. God is Spirit, and those that worship him, must worship him in spirit and truth. The woman

replied, I know that the Messiah will come, (that is, The Anointed;) when he comes, he will teach us all things. Yeshua said to her, I who speak to you, am he.

27.--Upon this, his disciples came, and wondered that he talked with a woman; yet none of them said, What do you seek? or, Why do you talk with her? Then the woman left her pitcher, and having gone into the city, said to the people, Come, see a man, who has told me all that ever I did. Is not this the Anointed? They, accordingly, went out of the city, and came to him.

31.--Meanwhile, the disciples told him, Teacher, eat. He answered, I have food to eat, which you do not know about.--Then his disciples said, one to another, Has any man brought him food? Yeshua answered, My food is to do the will of him who sent me, and to finish his work. Do you not say, After four months comes the harvest? But I say, Lift up your eyes, and survey the fields; for they are already white enough for harvest. The reaper receives wages, and gathers the fruits for eternal life, that both the sower and the reaper may rejoice together. For in this the proverb is verified, One sows, and another reaps. I sent you to reap that on which you have not labored: others labored, and you have entered their labors.

39.--Now, many Samaritans of that city believed in him, on the testimony of the woman, who said, He told me all that I ever did. When, therefore, they came to him, they sought him to stay with them; and he stayed there two days. And many more believed, because of what they heard from him; and they said to the woman, It is not, now, on account of what you have reported, that we believe; for we have heard him ourselves, and know, that this is truly the Savior of the world, the Anointed.

43.--After the two days, Yeshua departed and went to Galilee, for he had himself declared, that a forthteller is not regarded in his own country. Having come into Galilee, he was well received by the Galileans, who had seen all that he did at Yerushalem, during the festival; for they also attended the festival.

46.--Then Yeshua returned to Cana, of Galilee, where he had made the water wine. And there was a certain nobleman of the court, whose son lay sick at Capernaum, who having heard that Yeshua had come from Yehuda into Galilee, went to him, and asked him to come and cure his son, who was dying. Yeshua said to him, Unless you see signs and miracles, you will not believe. The nobleman answered, Come, sir, before my child dies. Yeshua replied, Go your way. Your son is well. And the man believed the word which Yeshua had spoken, and went his way. As he was returning, his servants met him, and informed him that his son was well. He then inquired of them the hour, when he began to get better. They answered, Yesterday, at the seventh hour, the fever left him. Then the father knew, that it was the same hour, in which Yeshua said to him, Your son is well; and he, and all his family, believed. This is second miracle Yeshua performed, after returning from Yehuda to Galilee.

## Chapter 5

### SECTION IV.

#### *The Cure at Bethesda.*

V.--AFTERWARDS there was a Jewish festival, and Yeshua went to Yerushalem. Now there is at Yerushalem, near the sheep gate, a bath pool, called in Hebrew Bethesda, which has five covered walks. In these lay a great number of sick, blind, lame, and withered people, waiting for the moving of the water, (for a messenger at times descended into the bath, and agitated the water; and the first that stepped in, after the agitation of the water, was cured of whatever disease he had.)

5.--Now, there was one there, who had an infirmity thirty-eight years. Yeshua, who saw him lying, and knew that he had been ill a long time, said to him, Do you desire to be healed? The feeble man answered, Sir, I have no person to put me into the bath, when the water is agitated; but while I am going, another gets down before me. Yeshua said to him, Arise, take up your couch, and walk. Instantly the man was made healthy, and took up his couch, and walked.

10.--Now, that day was the Day of Rest. The Jews, therefore, said to him that was cured, This is the Day of Rest. It is not lawful for you to carry the couch. He answered, He who healed me, said to me, Take up your couch and walk. They asked him then, Who is the man that said to you, Take up your couch and walk. But he that had been healed did not know who it was; for Yeshua had slipped away, there being a crowd in the place.

14.--Yeshua afterwards finding him in the temple, said to him, Behold, you are cured; sin no more, in fear something worse happens to you. The man went, and told the Jews, that it was Yeshua, who had cured him. Therefore, the Jews persecuted Yeshua, because he had done this on the Day of Rest.

17.--But Yeshua answered them, My Father works until now; and I also work. For this reason the Jews were more intent to kill him, because he had not only broken the Day of Rest, but, by calling God his real Father, had equaled himself to God. Then Yeshua addressed them, saying, Amen, Amen (truth), I say to you, the Son can do nothing of himself, but as he sees the Father doing: for whatever things he does, the Son does likewise. For the Father loves (phileo) the Son, and shows him all that he himself does: and *the Father* will show him greater works than these, which will astonish you. For as the Father raises and gives life to the dead, the Son also gives life whom he will: for the Father judges no person, having committed the power of judging entirely to the Son, that all might honor the Son; as they honor the Father. He that does not honor the Son, does not honor the Father, who sent him.

24 Amen, Amen (truth), I say to you, he who hears my teaching, and believes him who sent me, has eternal life, and shall not suffer condemnation, having passed from death to life. Amen, Amen (truth), I say to you, the time will come, or rather is come, when the dead shall hear the voice of the Son of God; and hearing, they shall live. For, as the Father has life in himself, so has he given to the

Son life in himself; and has given him even the authority to execute judgment, because he is a Son of Man. Do not wonder at this; for the time is coming when all that are in their graves shall hear his voice, and shall come forth. Those who have done good, shall arise to enjoy life; those who have done evil, shall arise to suffer punishment. I can do nothing of myself; as I hear, I judge; and my judgment is just, because I do not seek to please myself, but to please him who sent me.

31.—If I *alone* testify concerning myself, my testimony is not to be regarded: there is another who testifies concerning me; and I know that his testimony of me ought to be regarded. You have, sent to Yohanan, and he bore testimony to the truth. As for me, the testimony I received is not from man; I say the things so you may be saved. He was the blazing and shining lamp; and for a while you were glad to enjoy his light.

36.--But I have greater testimony than Yohanan's; for the works, which the Father has empowered me to perform, the works the same works which I do, testify for me, that the Father has sent me.

37.--No, the Father, who sent me, has himself testified of me. Did you ever hear his voice, or see his form? You do not have his word abiding in you, for you do not believe in him, whom he sent.

39.--You search the scriptures, because you think to obtain in them, eternal life. Now these also are witnesses for me; yet you will not come to me, that you may obtain life. I do not desire honor from men; but I know you, that you are strangers to the love (agape) of God. I come in my Father's name, and you do not receive me; if another comes in his own name, you will receive him. How can you believe, while you court honor from one another, and do not seek the honor which comes from God alone? Do not think, that I am he, who will accuse you to the Father? Your accuser is Moses, in whom you set your hope. For if you believed Moses, you would believe me: for he wrote concerning me. But if you do not believe his writings, how shall you believe my words?

## Chapter 6

### SECTION V.

#### *The People twice fed in the Desert.*

VI.--AFTERWARDS Yeshua crossed the sea of Galilee, *also called* Tiberius: and a great multitude followed him, because they had seen the miraculous cures, which he had performed. And Yeshua went up on a mountain; where he sat down with his disciples. Now the Passover, the Jewish festival, was near.

5.--Yeshua lifting up his eyes, and perceiving that a great multitude was flocking to him, said to Philip, Where shall we buy bread to feed these people? (This he said to test him; for he knew himself, what he was to do.) Philip answered, Two hundred denarii (one is a day's wage) would not purchase bread enough to afford everyone a morsel. One of his disciples, Andrew, Simon Peter's brother, said



to him, Here is a boy who has five barley loaves, and two small fishes; but what are they among so many? Yeshua said, Make the men recline. Now, there was much grass in the place. So they reclined; in number, about five thousand. And Yeshua took the loaves, and having given thanks, distributed them to those who had reclined. He gave them also the fishes, as much as they wanted. When they had eaten sufficiently, he said to his disciples, Gather up the fragments which remain, that nothing is lost. They gathered, and the fragments which the people had left, and of the five barley loaves, they filled twelve baskets. When those men had seen the miracle, which Yeshua had worked, they said, This is certainly the Forthteller who comes into the world. Then Yeshua knowing that they intended to come, and carry him off, to make him king, withdrew again, alone, to the mountain.

16.--In the evening, his disciples went to the sea, and having sailed, were passing by sea to Capernaum. It was dark; and Yeshua had not yet come to them. And the water was raised up by a strong wind. When they had rowed 25 to 30 stadion (3 or 4 miles), they observed Yeshua walking on the sea, very near the boat, and were afraid. But he said to them, It is I, (Lit: I am) do not be afraid. Then they gladly received him into the boat; and the boat was immediately at the place where they were going.

22.--On the next day, the people who were on the sea side, knowing that there had been but one boat there, and that Yeshua did not go in the boat with his disciples, who went alone, (other boats, however, arrived from Tiberius, near the place where they had eaten, after the Lord had given thanks;) knowing, besides, that neither Yeshua nor his disciples were there, they sailed in other boats, and went to Capernaum, seeking Yeshua.

25.--Having found him, on the opposite shore, they said to him, Teacher, when did you come here? Yeshua answered, Amen, Amen (truth), I say to you, you seek me, not because you saw miracles, but because you ate the loaves, and were satisfied. Do not work for the food which perishes, but for the food which endures through eternal life, which the Son of Man will give you; for to him the Father, that is, God, has given his seal. They asked him, What are the works which God requires us to do? Yeshua answered, This is the work which God requires, that you believe in him, whom he has sent forth. They replied, What miracle then do you, so that seeing it, we may believe you? What do you perform? Our fathers ate the manna in the desert; as it is written, "He gave them bread of heaven to eat." Yeshua said to them, Amen, Amen (truth), I say to you, Moses did not give you the bread of heaven; but my Father gives you the true bread of heaven: for the bread of God is that, which descends from heaven, and gives life to the world. They said, to him, Master, give us always this bread. Yeshua answered, I am the bread of life. He who comes to me, shall never hunger; and he who believes in me, shall never thirst.

36.--But, as I told you, though you have seen me, you do not believe. All the Father gives me, will come to me; and to him who comes to me, I will not cast out. For I descended from heaven to do, not my own will, but the will of him who sent me. Now, this is the will of him who sent me, that I should lose none of all he has given me, but raise the whole again at the last day. This is the will of him who sent me, that whoever recognizes the Son, and believes in him, should obtain eternal life, and that I should raise him again at the last day.

41.--The Jews, then, murmured against him, because he said, I am the bread which descended from heaven: and they said, Is not this Yeshua, the son of Yowceph, whose father and mother we know? How then does he say, I descended from heaven? Yeshua answered, Do not murmur among yourselves: no man can come to me, unless the Father, who has sent me, draws him; and him I will raise again at the last day. It is written in the Forthtellers, "They shall be all taught of God." Everyone who has heard, and learned from the Father, comes to me. Not that any man, except him who is from God, has seen the Father. He , has seen the Father. Amen, Amen (truth), I say to you, he who believes in me has eternal life. I am the bread of life. Your fathers ate the manna in the desert, and died. This is the bread which descended from heaven, that whoever eats of it, may not die. I am the living bread, which descended from heaven. Whoever eats of this bread, shall live forever; and the bread that I will give, is my flesh, which I will give for the life of the world.

52.--The Jews then debated among themselves, saying, How can this man give us his flesh to eat? Yeshua, therefore, said to them, Amen, Amen (truth), I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you have no life in you. He that eats my flesh, and drinks my blood, has eternal life; and I will raise him again at the last day: for my flesh is true food, and my blood is true drink. He who eats my flesh, and drinks my blood, abides in me, and I abide in him. As the Father lives, who sent me; and I live by the Father; even so he, who feeds on me, shall live by me. This is the bread, which descended from heaven. It is not like what your fathers ate, for they died: he that eats this bread, shall live forever. This message he spoke in the synagogue, teaching in Capernaum.

60.--Many of his disciples, having heard it, said, This is a hard teaching; who can understand it? Yeshua knowing in himself, that his disciples murmured at it, said to them, Does this offend you? What if you should see the Son of Man re-ascending to, where he was before? It is the Spirit that gives life; the flesh profits nothing. The words which I speak to you, are spirit and life. But there are some of you, who do not believe. (For Yeshua knew from the beginning, who they were that did not believe, and who he was that would betray him.) He added, Therefore, I say to you, that no man can come to me, unless it be given him by my Father.

66.--From this time on many of his disciples withdrew, and were not walking with him any longer. Then Yeshua said to the twelve, Will you also go away? Simon (Heb:Shimown ; hearing) Peter (Gk:Petros a piece of rock) answered, Master, to whom should we go? You have the words of eternal life: and we believe and know, that you are the Holy One of God. Yeshua answered them, Have not I chosen you twelve? yet one of you is a devil (diabolos, slanderer). He meant Yehuwdah Iscariot; son of Simon; for it was he, who was to betray him, though he was one of the twelve.

## Chapter 7

VII.--After this, Yeshua travelled about in Galilee; for, he would not reside in Yehuda, because the Jews sought to kill him.

**SECTION VI.**  
*The Feast of Tabernacles.*

2.--NOW, the Jewish feast of tabernacles was near. His brothers, therefore, said to him, Leave this country, and go into Yehuwdah, that your disciples may also see the works which you do. For whoever seeks renown, does nothing in secret: since you perform such things, show yourself to the world. (For not even his brothers believed on him.) Yeshua answered, My time has not yet come; your time is always ready. The world cannot hate you; but it hates me, because I disclose the wickedness of its actions. You go to this festival: I do not go, because it is not my time. Having said this, he remained in Galilee.

10.--But when his brothers were gone, he also went to the festival; not publicly, but rather privately. At the festival, the Jews inquired after him, and said, Where is he? And there was much grumbling among the people, concerning him. Some said, He is a good man. Others, No; he seduces the multitude. No person, however, spoke openly about him, for fear of the Jews.

14.--About the middle of the festival, Yeshua went into the temple, and was teaching. And the Jews said, with astonishment, Where did this man's learning come from, who was never taught? Yeshua said, My teaching is not mine, but his who sent me. If anyone will do his will, he shall know whether my teaching proceeds from God, or from myself. Whoever teaches what proceeds from himself, seeks his own glory: whoever seeks the glory of him who sent him, is true and there is no unrighteousness in him. Did not Moses give you the law? Yet none of you keeps the law. Why do you seek to kill me? The people answered, You are possessed. Who seeks to kill you? Yeshua replied, I have performed one action, which surprises you all. Moses instituted circumcision among you, (not that it is from Moses, but from the patriarchs,) and you circumcise on the Day of Rest. If, on the Day of Rest, a man receives circumcision, that the law of Moses may not be violated; why are you incensed against me, because, on the Day of Rest, I have cured a man, whose whole body was disabled? Judge not according to appearance, but judge according to righteous justice.

25.--Then some inhabitants of Yerushalem said, Is not this he, whom they seek to kill? Lo! he speaks boldly, and they say nothing to him. Do the rulers, acknowledge that this is the Anointed? But we know where this man is from; but when the Anointed shall come, no person will know where he is from. Yeshua, who was then teaching in the temple, cried, You know who I am, and where I am from. I have not come of myself. But he is true, who sent me, whom you do not know. As for me, I know him, because I came from him, and am sent out by him. Then they sought to apprehend him, but no one laid hands on him; for his hour had not yet come. Many of the people, however, believed in him, and said, When the Anointed shall come, will he do more miracles than this man does?

32.--When the Pharisees heard, that the people muttered such things, concerning him, they and the chief priests dispatched officers to seize him. Yeshua therefore said, Yet a little while I remain with you; then I go to him who sent me. You shall seek me, but shall not find me; or be able to come where I am. The Jews said among themselves, Where shall he go, that we shall not find him? Will he

go to the dispersed Greeks, and teach the Greeks? What does he mean by saying, You shall seek me, but shall not find me, or be able to get to, where I shall be?

37.--On the last and greatest day of the festival, Yeshua stood and cried, saying, If any man thirst, let him come to me, and drink. He who believes in me, as the scripture says, shall have rivers out of his inner most being flow living water. This he spoke of the Spirit, which they, who believed in him, were to receive; for the Holy Spirit was not yet *given*, because Yeshua was not yet glorified. Many of the people, having heard what was spoken, said, This is certainly the Forthteller. Some said, This is the Anointed. Others, Does the Anointed come from Galilee? Does not the scripture say, that the Anointed will be of the seed of David, and come from Bethlehem, the village where David was? So the people were divided concerning him; and some of them would have seized him, but no person laid hands on him.

45.--Then the officers returned to the chief priests and Pharisees, who asked them, Why have you not brought him? The officers answered, Never has a man spoken like this man. The Pharisees replied, Are you also seduced? Has any of the rulers, or the Pharisees, believed in him? But this rabble, which does not know the law, is accursed. Nicodemus, one of them, (he who came to Yeshua by night,) said to them, Does our law permit us to judge a man, without hearing him, and knowing what he has done? They answered him, Are you also a Galilean? Search, and you will find, that no forthtellers arise out of Galilee. Then every man went to his own house;

## Chapter 8

### VIII

#### 1. but Yeshua went to the Mount of Olives.

--Early in the morning, he returned to the temple, and all the people came to him. He sat down and taught them. Then the scribes and Pharisees brought to him a woman, seized for adultery; and having placed her in the middle, said to him, Teacher, this woman was seized for adultery in the very in the act. Now, Moses has commanded in the law, that such should be stoned; and what do you say? They said this to test him, that they might have a matter for accusing him. But Yeshua having stooped down, was writing with his finger upon the ground. As they continued asking him, he raised himself, and said to them, Let him who is without sin among you, throw the first stone at her. Again having stooped down, he wrote upon the ground. They hearing that, withdrew, one after another, the eldest first, until Yeshua was left alone, with the woman standing in the middle. Yeshua raising himself, and seeing none

but the woman, said to her, Woman, where are your accusers? Has no person passed sentence on you? She answered, No person, sir. Yeshua said to her, Neither do I pass sentence on you. Go, and sin no more.

12.--Again Yeshua addressed the people, saying, I am the light of the world: he who follows me, shall not walk in darkness, but shall have the light of life. The Pharisees therefore replied, You testify concerning yourself; but your testimony is not to be regarded. Yeshua answered, though I testify concerning myself, my testimony ought to be regarded; because I know where I came from, and where I go. As for you, you know not where I came from, and where I go. You judge from the flesh; I judge no person: and if I do judge, my judgment is true, for I am not alone, but I am with the Father, who sent me. It is in your law, that the testimony of two is true. Now I am one who testifies concerning myself; the Father that sent me is another that testifies of me. Then they asked him, Where is your Father? Yeshua answered, You know neither me, or my Father: if you knew me, you would know my Father also. These things he spoke in the treasury, as he taught in the temple: and no person seized him, for his hour had not yet come.

21.--Again Yeshua said to them, I am going away; you will seek me, and shall die in your sins; Where I go, you cannot come. Then said the Jews, Will he kill himself, since he says, Where I go, you cannot come? He said to them, You are from beneath; I am from above. You are of this world; I am not of this world: therefore I said, You shall die in your sins; for if you do not believe that I am he, you shall die in your sins. They, therefore, asked him, Who are you? Yeshua answered, It is the same as I told you formerly. I have many things to say of you, and to judge in you: but he who sent me is true; and I proclaim to the world, what I have learned from him. They did not perceive, that he meant the Father. Yeshua, therefore, said to them, When you have raised the Son of Man on high, then you shall know what I am; and that I do nothing of myself, and say nothing which the Father has not taught me. And he who sent me is with me. The Father has not left me alone, because I always do what pleases him. While he spoke this, many believed in him. Yeshua, therefore, said to those Jews who believed him, if you persevere in my teaching, you are my disciples. And you shall know the truth: and the truth shall make you free.

33.--Some made an answer, We are Abraham's offspring, and were never enslaved to any man. How do you say, You shall be made free? Yeshua replied, Amen, Amen (truth), I say to you, whoever commits sin is a slave of sin. Now the slave does not remain in the house perpetually, the Son remains perpetually. If, therefore, the Son makes you free, you will be free indeed. I know that you are Abraham's offspring; yet you seek to kill me, because my teaching has no place in you. I speak what I have seen with my Father: and you do what you have learned from your father.

39 They answered, Abraham is our father. If you were Abraham's children, you would act as Abraham acted. But now you seek to kill me, a man who has told you the truth, which I received from God. Abraham did not act this way. You do the deeds of your father. They answered, We were not born of fornication. We have one Father, even God. Yeshua replied, If God were your Father, you would love me; for I proceeded forth, and have come from God. I did not come of myself. He sent me. Why do you not understand my language? It is because you cannot hear my teaching. The Accuser (Gk:diabolos, devil, Satan) is your father, and the desires of your father you will do: he was a manslayer from the beginning: he did not remain in the truth, because there is no truth in

him. When he tells a lie, he speaks suitably to his character; for he is a liar, and the father of lying. As for me, because I speak the truth, you do not believe me. Who of you convicts me of falsehood? And if I speak truth, why do you not believe me? He who is of God, regards God's words. You do not regard them because you are not of God.

48.--The Jews then answered, Do we not have reason to say, You are a Samaritan, and have a demon? Yeshua replied, I do not have a demon: but I honor my Father, and you dishonor me. As for me, I do not seek my own glory; another seeks it, who judges. Amen, Amen (truth), I say to you, whoever keeps my word, shall never see death. The Jews then said to him, Now we are certain that you have a demon: Abraham is dead, and the forthtellers; yet you say, Whoever keeps my word, shall never taste death. Are you greater than our father Abraham, who is dead? The forthtellers also are dead: whom you make yourself out to be? Yeshua answered, If I glorify myself, my glory is nothing: it is my Father, whom you call your God, who glorifies me. Nevertheless, you do not know him; but I know him: and if I should say, I do not know him, I would speak falsely, like you: but I know him, and keep his word. Abraham, your father, rejoiced that he should see my day; and he did see it, and was glad. The Jews replied, You are not yet fifty years old, and you have seen Abraham? Yeshua answered, Amen, Amen (truth), I say to you, before Abraham was, I am. Then they took up stones to throw at him; but Yeshua concealed himself, and went out of the temple.

## Chapter 9

### SECTION VII.

#### *The Cure of the Man born Blind.*

IX.--AS Yeshua passed along, he saw a man who had been born blind. And his disciples asked him, saying, Teacher, who sinned; this man, or his parents, that he was born blind? Yeshua answered, Neither this man or his parents sinned. It was only that the works of God might be displayed upon him. I must do the work of him who sent me, while it is day; when night comes no man can work. While I am in the world, I am the light of the world. Having said this, he spit upon the ground, and with the clay, which he made with the spittle, anointed the blind man's eyes, and said to him, Go wash in the pool of Siloam, (which signifies Sent.) He went, therefore, and washed, and returned seeing.

8.--Then the neighbors, and those who had before seen him blind, said, Is this not he, who sat and begged? Some said, It is he; others were saying, He is like him. He said, I am he. They asked him then, How did you receive your sight? He answered, A man called Yeshua, made clay and anointed my eyes, and said to me, Go to the pool of Siloam, and wash your eyes. I went accordingly, and washed them, and received sight. Then they asked him, Where is he? He answered, I know not.

13.--Then they brought him, who had been blind, to the Pharisees: (now it was on a Day of Rest, that Yeshua had made clay, and gave him his sight.) The Pharisees likewise, therefore, asked him how he had received his sight. He answered, He put clay on my eyes, and I washed them, and now I can see. Upon this some of the Pharisees said, This man is not from God, for he does not

observe the Day of Rest. Others said, How can one that is a sinner perform such miracles? And they were divided among themselves. Again they asked the man, who had been blind, What do you say about him, for giving you sight? He answered, He is a forthteller.

18.--But the Jews did not believe that the man had been blind, and had received his sight; until they called his parents, and asked them, Do you say, that this is your son, who was born blind? How then does he now see? His parents answered, We know that this is our son, and that he was born blind: but how he now sees, or who opened his eyes, we know not. He is of age, ask him; he will answer for himself. His parents spoke this way, because they feared the Jews: for the Jews had already determined, that whoever acknowledged Yeshua to be the Anointed, should be expelled the Synagogue. For this reason his parents said, He is of age, ask him.

24.--A second time, therefore, they called the man, who had been born blind, and said to him, Give glory to God; we know, that this man is a sinner. He replied, Whether he is a sinner, I do not know: one thing I know that though I was blind, I now can see. They said to him again, What did he do to you? How did he make you see? He answered, I told you before; and did you not hear? Why would you hear it repeated? Will you, also be his disciples? They reviled him and said, You are his disciple. As for us, we are disciples of Moses. We know, that God spoke to Moses: as for this man, we do not know where he is from. The man replied, This is surprising, that you do not know where he is from, although he has given me sight. We know that God does not hear sinners; but if any man worships God, and obeys him, that man he hears. Never was it heard before, that any man gave sight to one born blind. If this man were not from God, he could do nothing. They replied, You were entirely born in sins, and do you teach us? And they threw him out.

35.--Yeshua heard that they had thrown him out, and having met him, said to him, Do you believe in the Son of God? He answered, Who is he, sir, that I may believe in him? Yeshua said to him, Not only have you seen him; but it is he, who talks with you. And he cried, Master, I believe: and threw himself prostrate before him. And Yeshua said, For judgment I have come into this world, that those who do not see, may see; and that those who see, may become blind. Some Pharisees, who were present, hearing this, said to him, Are we also blind? Yeshua answered, If you were blind, you would not have sin: but you say, We see: therefore your sin remains.

## Chapter 10

X.--Amen, Amen (truth), I say to you, he who does not enter by the door into the sheep yard, but climbs over the fence, is a thief and a robber. The shepherd always enters by the door. To him the door keeper opens, and the sheep obey his voice. He calls His own sheep by name, and leads them out. And having put out his sheep, he walks before them, and they follow him; because they know his voice. They will not follow a stranger, but flee from him; because they do not know the voice of strangers. Yeshua addressed this comparison to them, but they did not comprehend what he said. He therefore added, Amen, Amen (truth), I say to you, I am the door of the sheep. All who preceded me were thieves and robbers; but the sheep did not obey them. I am the door: those who enter by me

shall be safe: they shall go in and out, and find pasture. The thief comes only to steal, to slay, and to destroy. I have come that they may have life, and have it abundantly.

11.--I am the good shepherd. The good shepherd gives his life for the sheep. The hired hand, is not the shepherd, and sheep are not his. When he sees the wolf coming, he abandons the sheep, and flees; and the wolf tears them, and disperses the flock. He is a wage worker, and does not care for the sheep. I am the good shepherd. And I know my own, and am known by them: (even as the Father knows me, and I know the Father;) and I give my life for the sheep. I have other sheep besides, which are not of this yard. I must also bring them; and they will obey my voice; and there shall be one flock and one shepherd. For this the Father loves me, because I lay down my life, that I may take it up again. No one forces it from me: but I give it of myself. I have the power of choice to lay it down, and I have the power of choice to take it up. This commandment I have received from my Father.

19.--Again there was a division among the Jews, occasioned by this message. Many of them said, He has a demon, and is mad: why do you hear him? Others said, These are not the words of one with a demon. Can a demon give sight to the blind?

22.--Afterward, when they were celebrating the feast of the dedication, at Yerushalem, it being winter; as Yeshua walked in the temple, in Solomon's portico, the Jews surrounded and, said to him, How long will you keep us in suspense? If you are the Anointed, tell us plainly. Yeshua answered, I told you; but you did not believe. The works, which I do in my Father's name, testify of me. But you do not believe, for you are not of my sheep. My sheep obey my voice as I told you; I know them, and they follow me. Besides, I give them eternal life; and they shall never perish, neither shall any one seize them out of my hands. My Father, who gave them me, is greater than all; and none can seize them out of my Father's hand. I and the Father are one.

31.--Then the Jews again took up stones to stone him. Yeshua said to them, Many good works I have shown you from my Father; for which of these works do you stone me? The Jews answered, For a good work we do not stone you, but for evil speaking; because you, being a man, make yourself God. Yeshua replied, Is it not written in your law, "I said, You are gods?" If the law called them gods, to whom the word of God was addressed, and if the language of scripture cannot be loosened : do you charge him with evil speaking, whom the Father has made holy and sent to the world. You say I speak evil for saying I am the Son of God? If I do not do the works of my Father, do not believe me. But if I do them, though you do not believe me, believe the works, that you may know (and continue to know) and believe, that the Father is in me, and I am in him.

39.--They then attempted again to seize him; but he escaped out of their hands, and went again towards the Yarden, and stayed in the place where Yohanan first immersed. And many were seeking him, who said, Yohanan worked no miracle: but all that Yohanan spoke of this man is true. And many believed in him there.



## Chapter 11

### SECTION VIII.

#### *Lazarus raised from the Dead.*

XI.—NOW a certain man was sick, Lazarus of Bethany, also the village of Mary and her sister Martha. (It was that Mary, who anointed the Lord with perfume, and wiped his feet with her hair, whose brother Lazarus was sick.) The sisters, therefore, sent to tell Yeshua: Master, lo! he whom you love (phileo) is sick. Yeshua hearing it, said, This sickness will not prove fatal; but to the glory of God, that the Son of God may be glorified by it. Now, Yeshua loved Martha, and her sister, and Lazarus. Having heard, that he was sick, Yeshua stayed two days in the place where he was.

7.--Afterwards, he said to the disciples, Let us return to Yehuda. The disciples answered, Teacher, but lately the Jews would have stoned you, and would you return? Yeshua replied, Are there not twelve hours in the day? If any man walks in the day, he does not stumble: because he sees the light of this world: but if he walks in the night, he stumbles; because there is no light. Having spoken this, he added, Our friend Lazarus sleeps; but I go to awake him. Then said his disciples, Master, if he sleeps, he will recover. Yeshua spoke of his death; but they thought, that he spoke of taking rest in sleep. Then Yeshua told them plainly, Lazarus is dead. And on your account, I am glad that I was not there, that you may believe; but let us go to him. Then Thomas, that is Didymus, said to his fellow disciples, Let us also go, that we may die with him.

17.--When Yeshua came, he found that Lazarus had been already four days in the tomb. Now, (Bethany being about 2 miles from Yerushalem,) many of the Jews came to Martha and Mary, to comfort them on the death of their brother. Martha, having heard that Yeshua was coming, went and met him; but Mary remained in the house. Then Martha said to Yeshua, Master, if you had been here, my brother have not died. But I know that even now, whatever you shall ask of God, God will give you. Yeshua said to her, Your brother shall rise again. Martha replied, I know that he will rise at the resurrection, on the last day. Yeshua said to her, I am the resurrection and the life. He who believes in me, though he were dead, shall live; and no man who lives and believes in me, shall ever die. Do you believe this? She answered, yes, Master, I believe that you are the Anointed, the Son of God, and He who comes into the world.

28 Having said this, she went and called Mary her sister privately, saying, The Teacher has come, and calls for you. When Mary heard this, she instantly rose and went to him. Now Yeshua had not yet entered the village, but was in the place, where Martha met him. The Jews, then, who were consoling Mary in the house, when they saw, that she rose quickly, followed her, saying, She is going to the tomb to weep there. Mary having come to the place where Yeshua was, and seeing him, threw herself at his feet, saying, Had you been here, Master, my brother would have not died. When Yeshua saw her weeping, and the Jews weeping who came with her, he groaned deeply, and was troubled, and said, Where have you laid him? They answered, and said, Master, come and see.

Yeshua wept. The Jews, therefore, said, Behold how he loved (phileo) him. But some of them said, Could not he who gave sight to the blind man, even have prevented this man's death?

38 Yeshua therefore again groaning, came to the tomb. It was a cave, the entrance of which was shut up with a stone. Yeshua said, Remove the stone. Martha, the sister of the deceased, answered, Sir, by this time the smell is offensive, for this is the fourth day. Yeshua replied, Did I not say to you, If you believe, you shall see the glory of God? Then they removed the stone. And Yeshua lifting up his eyes, said, Father, I thank you, that you have heard me. As for me, I know that you hear me always; but I speak for the people's sake, who surround me, that they may believe that you have sent me. After these words, raising his voice, he cried, Lazarus, come forth! He who had been dead came forth, bound hand and foot with grave cloths, and his face wrapped in a handkerchief. Yeshua said to them, Unbind him, and let him go. Therefore many of the Jews who had come to Mary, and seen what he did, believed in him. But some of them went to the Pharisees, who told them what Yeshua had done.

47.--Then the chief priests and the Pharisees assembled the Sanhedrin (Gk:sunedrion, any assembly or the great council at Yerusalem), and said, What are we doing? for this man works many miracles. If we let him go on this way, everyone will believe in him, and the Romans will come and destroy both our place and nation. One of them, named Caiaphas, who was high priest that year, said to them, You are utterly at a loss, and do not consider, that it is better for us, that one man die for the people, than the whole nation should be ruined. This he spoke, not of himself; but being high priest that year, he Forthtold that Yeshua should die for the nation; and not for that nation only, but that he should assemble into one body the dispersed children of God. Therefore from that day on they discussed how they might destroy him. For this reason, Yeshua appeared no longer publicly among the Jews, but went to the country, near the desert, to a city called Ephraim; and continued there with his disciples.

55.--Meanwhile the Jewish Passover approached, and many went to Yerushalem from the country, before the Passover, to purify themselves. These were seeking Yeshua, and said one to another, as they stood in the temple, What do you think? Will he not come to the festival? Now, the chief priests and the Pharisees had issued an order, that whoever knew where he was, should make it known, that they might apprehend him.

## Chapter 12

XII.--Six days before the Passover, Yeshua came to Bethany, where Lazarus was, whom he had raised from the dead. There they made him a supper, and Martha served: and Lazarus was one of those, who was at table with him. Then Mary, taking a litra (Roman pound: 12 ounces) of the perfume of spikenard, which was very valuable, anointed the feet of Yeshua, and wiped them with her hair, so that the house was filled with the fragrance of the perfume. Then one of his disciples, Yehuwdah Iscariot, Simon's son, who was to betray him, said, Why was this perfume not sold for three hundred denarii (300 days wages), which might have been given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the money box, and stole what was put in it.

Then Yeshua said, Let her alone. She has done this to prepare me for the day of my burial. For you will always have the poor among you; but you will not always have me.

9.--A great number of Jews, knowing where he was, flocked there, not on account of Yeshua only, but also to see Lazarus, whom he had raised from the dead. The chief priests, therefore, determined to kill Lazarus also; because he was the reason, that many Jews left them, and believed in Yeshua.

#### SECTION IX.

##### *The Entry into Yerushalem.*

12.--ON the next day, a great multitude, who had come to the festival, hearing that Yeshua was on the road to Yerushalem, took branches of palm trees, and went out to meet him, crying, Hosanna! (hosanna; of Hebrew origin; oh save!, an exclamation of adoration) blessed be Ysrael's King, who comes in the name of the Lord. Now Yeshua having found a young donkey, was riding on it, as it is written, "Fear not, daughter of Zion; behold your King comes, sitting on an donkey's colt." These things the disciples did not understand, at first; but after Yeshua was glorified, they remembered, that this it had been written concerning him, and that this had done to him. And the people, who had been present, witnessed that he had called Lazarus out of the tomb, and raised him from the dead. It was that he had worked this miracle, which made the people crowd to meet him. The Pharisees, therefore, said among themselves, Are you aware that you are not doing anything useful? Behold the world has gone after him.

20.--Now, among those who came to worship at the festival, were some Greeks. These approached Philip, of Bethsaida, in Galilee, making this request, Sir, we wish to see Yeshua. Philip went and told Andrew; then Andrew and Philip told Yeshua.23.--Yeshua answered them, saying, The time is come, when the Son of Man must be glorified. Amen, Amen (truth), I say to you, when a grain of wheat is thrown into the ground, unless it dies, it remains single; but if it dies, it becomes very fruitful. He who loves (phileo) his life, shall lose it; and he who hates his life in this world, shall preserve it eternally in the next. Would any man serve me? let him follow me; and where I am, there shall my servant shall also be. If any man serves me, my Father will reward him.

27.--Now my soul troubled, and what shall I say? Father, save me from this hour? But I came on purpose for this hour. Father, glorify your name. Then there came a voice from heaven, which said, I have both glorified it, and will again glorify it. The people present heard the sound, and said, It thundered: others said, A messenger spoke to him. Yeshua said, This voice did not come for my sake, but for yours. Now must this world be judged. Now must the prince of this world be thrown out. As for me, when I shall be lifted up from the earth, I will draw all men to myself. This he said, alluding to the death, which he was to suffer. The people answered, We have learned, from the law, that the Anointed will live forever. How do you say, then, that the Son of Man must be lifted up? Who is this Son of Man? Yeshua said to them, Yet a little while the light continues with you; walk, while you have it, so that darkness does not overtake you: for he that walks in darkness, does not know where he goes. Have faith in the light, while you have it, that you may be sons of light. Having spoken these words, he withdrew himself privately from them.

37.--But though he had performed so many miracles before them, they did not believe in him; so that the word of the forthteller Yeshayah was verified, "Lord, who has believed our report?" and, "To whom is the arm of the Lord revealed?" For this reason they could not believe; Yeshayah having said also, "He has blinded their eyes, and blunted their understanding, that they might not see with their eyes, or comprehend with their heart, and be converted, that I might heal them." These things Yeshayah said, when he saw this glory, and spoke concerning him. Nevertheless, there were several, of the rulers, who believed in him; but, for fear of the Pharisees, did not confess it, so that they would not be expelled the synagogue; for they preferred the approval of men to the approval of God.

44.--Then Yeshua, raising his voice, said, He who believes in me, believes not in me *only*; but in him who sent me. And he who beholds me, beholds him who sent me. I am come as a light into the world, that whoever believes in me, may not remain in darkness. And if any man hears my words, but does not observe them; it is not I, who judges him; for I came, not to judge the world, but to save the world. He who despises me, and rejects my instructions, has one who judges him. The teaching which I have taught will condemn him on the last day. For I have not said anything from myself; but the Father who sent me, has commanded me what I should command, and what I should teach. And I know, that his commandment is eternal life. Whatever, I say, I speak as the Father has given me.

### Chapter 13

XIII.--Yeshua having perceived, before the feast of the Passover, that his time to depart out of this world to his Father, had come; and having loved his own who were in the world, he loved them to the last. Now while they were at supper, ( The Accuser having already put it into the heart of Yehuwdah Iscariot, Simon's son, to betray him,) Yeshua, though he knew that the Father had subjected everything to him, and that he came from God, and was returning to God; arose from supper, and laying aside his garment, wrapped himself about with a towel. Then he poured water into a basin, and began to wash the feet of his disciples, and to wipe them with the towel with which he was wrapped.

6.--When he came to Simon Peter. Peter said to him, Master, would you wash my feet? Yeshua answered, At present you do not comprehend what I am doing; but you shall know hereafter. Peter replied, You shall never wash my feet. Yeshua answered, Unless I wash you, you can have no part with me. Simon Peter said to him, Master, then not my feet only; but also my hands and my head. Yeshua replied, He who has been bathing, needs only to wash his feet; the rest of his body being completely clean. You are clean, but not all. For he knew who would betray him; therefore he said, You are not all clean.

12.--After he had washed their feet, he put on his garment, and he reclined again at table, said to them, Do you understand what I have been doing to you? You call me the Teacher and the Master; and you are right; for so I am. If I, then, the Master and the Teacher, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that you should do as I

have done to you. Amen, Amen (truth) I say to you, the slave is not greater than his master, nor is the delegate greater than he who sends him. Blessed are you, who know these things, provided you practice them.

18.--I do not speak to all of you. I know whom I have chosen; but that scripture may be fulfilled, "He that eats at my table, has lifted up his heel against me." I tell you this now, before it happens; that when it happens, you may believe that, I am *the Anointed*. Amen, Amen (truth), I say to you, he that receives whomever I send, receives me; and he that receives me, receives him who sent me.

21.--After uttering these words, Yeshua was troubled in spirit, and declared, saying, Amen Amen (truth) I say to you, one of you will betray me. Then the disciples looked upon one another, not knowing of whom he spoke. Now one of his disciples, one whom Yeshua loved, was lying close to his chest: Simon Peter, therefore, made a sign to him, to inquire whom he meant. He, then, reclining on Yeshua' chest, said to him, Master, who is it? Yeshua answered, It is he to whom I shall give this morsel, after I have dipped it. And having dipped the morsel, he gave it to Yehuwdah Iscariot, the Son of Simon. After receiving the morsel, The Adversary entered into him. And Yeshua said to him, What you do, do quickly. But none at the table knew, why he gave this order. Some imagined, because Yehuwdah had the money chest, that Yeshua had signified to him to buy necessaries for the festival; or, to give something to the poor. When Yehuwdah had taken the morsel, he immediately went out: and it was night.

31.--When he was gone, Yeshua said, The Son of Man is now glorified, and God is glorified by him. If God is glorified by him, God also will glorify him by himself, and that without delay. My children, I have now but a little time to be with you. You will seek me, and as I said to the Jews, Where I go, you cannot come; I say now to you. A new commandment I give you, that you love one another; as I have loved you, you also love one another. By this shall all men know, that you are my disciples; if you have love one to another.

36.—Simon (Heb:Shimown ; hearing) Peter (Gk:Petros a piece of rock) said to him, Master, Where are you going? Yeshua answered, Where I am going, you cannot follow me now; but afterwards you shall follow me. Peter replied, Master, why cannot I follow you now? I will lay down my life for your sake? Yeshua answered him, Will you lay down your life for my sake. Amen, Amen (truth), I say to you, the cock shall not crow, until you have denied me three times.

## Chapter 14

### SECTION X.

#### *Consolation to the Disciples.*

XIV.--LET not your heart be troubled; believe in God, and believe in me. In my Father's house are many dwelling places. Were it otherwise, I would have told you. I go to prepare a place for you: and after I shall have gone, and prepared a place for you; I will return and take you with me, that where I am, there you may be also. And where I am going, you know, and the way you know.

Thomas said to him, Master, we do not know where you are going. How, then, can we know the way? Yeshua answered, I am the way, and the truth, and the life; no man comes to the Father, but by me. Had you known me, you would have known my Father also: and from now on you know him, and have seen him.

8.--Philip said to him, Master, show us the Father, and it will satisfy us. Yeshua replied, Have I been with you so long, and do you not yet know me, Philip? He that has seen me, has seen the Father. How do you say, then, show us the Father? Do you not believe, that I am in the Father, and the Father is in me? The words which I speak to you proceed not from myself: as to the works, it is the Father dwelling in me who does them. Believe me, that I am in the Father, and the Father in me; if not on my testimony, be convinced by the works themselves. Amen, Amen (truth), I say to you, he who believes in me, shall himself do such works as I do; No, even greater than these he shall do; because I go to my Father, and will do whatever you shall ask in my name. That the Father may be glorified in the Son, whatever you shall ask in my name, I do.

15.--If you love me, keep my commandments; and I will ask the Father, and he will give you another Advocate (Gk:parakletos an intercessor, one called alongside to help), to continue with you forever; even the Spirit of Truth, whom the world cannot receive, because it neither sees him nor knows him; but you shall know him, because he will remain with you, and be in you. I will not leave you as orphans (Gk:orphanos, bereaved); I will return to you. Yet a little while, and the world shall see me no more; but you shall see me; because I live, you also shall live. On that day you shall know, that I am in my Father, and you in me; and I in you. He that has my commandments, and keeps them, is he who loves me; and he who loves me, will be loved by my Father, and I will love him, and disclose myself to him. Yehuwdah (not Iscariot) said to him, Master, Why will you make yourself clear to us, and not to the world? Yeshua answering, said to him, If a man loves me, he will observe my word; and my Father will love him; and we will come to him, and dwell with him. He who does not love me, disregards my words; yet the word which you hear is not mine, but the Father's, who sent me.

25.--I tell you these things, while I remain with you. But the helper, the Holy Spirit, whom the Father will send in my name; will teach you all things, and remind you of all that I have told you. Peace I leave you; my peace I give you; not as the world gives, do I give to you. Do not let your heart be troubled; do not be fearful. You have heard me say, I go away, and will return to you. If you loved (agape) me, you would rejoice that I go to the Father; because my Father is greater than I. This I tell you now, before it happens, that when it happens, you may believe. I shall not have much conversation with you, from now on; for the ruler of this world is coming, though he will find nothing in me; but this must be, that the world may know that I love the Father, and do whatever he commands me. Get up, let us go from this place.

## Chapter 15

XV.--I am the true vine, and my Father is the land worker. Every barren branch in me, he lops off: every fruitful branch he cleans by pruning, to render it more fruitful. As for you, you are already clean through the instructions I have given you. Remain in me, and I

will remain in you: as the branch cannot bear fruit of itself, unless it remains on the vine, so neither can you, unless you remain in me. I am the vine; you are the branches. He who remains in me, and I in him produces much fruit: for severed from me, you can do nothing. If any man does not remain in me, he is thrown out like withered branches, which are gathered for fuel, and burnt. If you remain in me, and my words remain in you, you may ask what you will, and it shall be granted you.

8.--In this is my Father glorified, that you produce much fruit; so shall you be my disciples. As the Father loves me, so I love you: continue in my love. If you keep my commandments, you shall continue in my love (agape); as I have kept my Father's commandments, and continue in his love (agape). I give you these commands, that I may continue to have joy in you, and that your joy may be complete. This is my commandment, that you love (agape) one another, as I love (agape) you. No man has greater love (agape) than this, than to lay down his life for his friends. You are my friends, if you do whatever I command you. From now on I do not call you slaves; for the slave does not know what his master will do: but I name you friends; for whatever I have learned from my Father, I impart to you. It is not you, who have chosen me; but it is I, who have chosen you, and appointed you, to go and bear fruit; fruit which will prove permanent, so that the Father may give you, whatever you shall ask him in my name.

17.--This I command you, that you love (agape) one another. If the world hates you; consider that it hated me, before it hated you. If you were of the world, the world would love (phileo) its own. But because you are not of the world, I having chose you from the world, the world hates you. Remember what I said to you, The slave is not greater than his master. If they have persecuted me, they will also persecute you; if they attend to my word, they will also attend to yours. But all this treatment they will give you on my account, because they do not know him who sent me. If I had not come, and spoken to them, they would not have had sin; but now they have no excuse for their sin. He that hates me, hates my Father also. If I had not done among them such works, as no one else ever did, they would not have sin; but now they have seen them, and hated both me and my Father. Therefore the passage in their law is fulfilled, "They hated me without cause." But when the Advocate comes, whom I will send to you from the Father, he will testify concerning me. And you also will testify, because you have been with me from the beginning.

## Chapter 16

XVI.--These things I tell you, that you may not stumble. They will expel you from the synagogue; No, the time is coming, when, whoever kills you, will think he offers service to God. And these things they will do, because they do not know the Father, or me. Of these things I now warn you, that when the time shall come, you may remember, that I mentioned them to you. I did not mention them at the beginning, because I was with you myself. And now I go away to him who sent me; yet none of you ask me, Where do you go? But, because of those things which I have foretold you, your heart is full of grief.

7.--Nevertheless, I tell you the truth; it is for your advantage that I depart; for if I do not depart, the Advocate will not come to you; but if I go away, I will send him to you. And when he comes, he will refute the world concerning sin, righteousness and judgment.

In respect to sin because they did not believe in me. In respect to righteousness for I go to my Father, and you will see me no longer. In respect to judgment, because the ruler of this world is judged.

12.--I have many things still to tell you, but you cannot yet bear them. But when the Spirit of Truth comes, he will guide you into all the truth: for his words will not proceed from himself; but whatever he shall have heard, he will speak, and show you things to come. He will glorify me: for he will take of mine, and make it known to you. Whatever is the Father's, is mine; therefore, I say that he will take of mine to make it known to you.

16.--A little while you shall not see me; a little while after, you shall see me. Some of the disciples said, among themselves, What does he mean by this; a little while you shall not see me; a little while after, you shall see me; because I go to the Father? What does this little while mean, of which he speaks? We do not comprehend it. Yeshua perceiving that they were desired to ask him, said to them, Do you inquire among yourselves about this that I said, A little while you shall not see me; a little while after, you shall see me. Amen, Amen (truth), I say to you, you will weep and lament, but the world will rejoice: you will be sorrowful; but your sorrow shall be turned into joy. A woman in birthing has sorrow, because her hour has come. But when her child is born, she does not remember her anguish any longer; because she has joy that she has brought a human into the world. So you, at present, are in grief; but I will visit you again, and your hearts shall be joyful, and no one shall rob you of your joy. On that day you will not question me about anything. Amen, Amen (truth), I say to you, whatever you shall ask the Father, in my name, he will give you. Until now you have asked nothing in my name; ask, and you shall receive, that your joy may be complete.

25.--These things I have spoken to you in figures of speech: the time is approaching, when I shall no longer speak to you in comparisons; but instruct you plainly concerning the Father. Then you will ask in my name, and I say now, that I will not ask the Father for you: for the Father himself loves (phileo) you, because you have loved (phileo) me, and believed that I came from God. From the presence of the Father I came into the world. Again I leave the world, and return to the Father. His disciples replied, Lo now you are speaking plainly, and without figures of speech.. Now we are convinced, that you know all things, and have no need that to put any questions to you. By this we believe that you came forth from God. Yeshua answered them, Do you now believe? Behold the time will come, or rather has come, when you shall scatter, everyone to his own *home*, and shall leave me alone; yet I am not alone, because the Father is with me. These things I have spoken to you, that in me you may have peace. In the world you will have affliction. But take courage! I have overcome the world.



XVII.--When Yeshua had spoken, lifting up his eyes to heaven, he said Father, the hour has come; glorify your Son, that your Son also may glorify you; as you have given him authority over all flesh, that he may bestow eternal life, on all those whom you have given him. Now this is the life eternal, to know the only true God, and Yeshua the Anointed, the One Sent. I have glorified you on the earth; I have finished the work, which you gave me to do. And now, Father, glorify me in your own presence, with that glory which I enjoyed with you, before the world was.

6.--I have made known your name to the men, whom you have given me out of the world. They were yours; and you have given them to me; and they have kept your word. Whatever you have given me, they now know that came from you, and that you have imparted to me the teaching, which I have imparted to them. They have received it, knowing for certain, that I came forth from you, and am sent by you. It is for them that I pray. I pray not for the world, but for those whom you have given me; because they are yours. And all mine are yours, and yours mine, and I am glorified in them. I no longer continue in the world; but these continue in the world, and I come to you.

Holy Father, preserve them in your name, whom you have given me, that they may be one, as we are. While I was with them in the world, I kept them in your name; those whom you have given me, I have preserved. None of them are lost, except the son of destruction, as the scripture foretold. But now that I am coming to you, I speak these things in the world, that their joy in me may be complete. I have delivered your word to them, and the world hates them, because they are not of the world, even as I am not of the world. I do not pray to remove them out of the world, but to preserve them from the evil *one*. They are not of the world, as I am not of the world. Make them dedicated (sanctified) to you by the truth; your word is truth. As you have made me your Delegate to the world, I have made them my Delegates to the world. And I make myself holy for them, that they may be made holy through the truth.

20.—I do not pray for these alone, but for those also who shall believe in me through their teaching; that all may be one, that as you, Father, are in me, and I in you, they also may be one in us, that the world may believe that you have sent me; and that you gave me the glory, which I have given them; that they may be one, as we are one; I in them, and you in me, that their union may be completely into one; and that the world may know that you have sent me, and that you love (agape) them, as you love (agape) me. Father, I ask that where I shall be, those whom you have given me may be with me; that they may behold your glory, which you gave me, because you loved (agape) me before the formation of the world. Righteous Father, though the world does not know you, I know you; and these know that I have been sent by you. And to them I have declared, and will declare, your name; that I being in them, they may share in the love (agape) with which you love (agape) me.

## Chapter 18

### SECTION XI.

#### *The Crucifixion.*

XVIII.--WHEN Yeshua had spoken these words, he passed with his disciples over the brook Kidron; where there was a garden, into which he entered, and his disciples. Now Yehuwdah, who betrayed him, knew the place; because Yeshua often turned to it with his disciples. Then Yehuwdah, having got the band (up to 600 soldiers) and officers from the chief priests and the Pharisees, came with lanterns, and torches, and weapons. But Yeshua, who knew all that was coming upon him, went forth, and said to them, Whom do you seek? They answered him, Yeshua the Nazarene. Yeshua replied, I am he. Now Yehuwdah, who betrayed him, was with them. He had no sooner said to them, I am he, than they, going backwards, fell to the ground. He therefore asked them again, Whom do you seek? They said, Yeshua the Nazarene. Yeshua answered, I have told you, that I am he. If, therefore, you seek me, let these go away. So was that which he had spoken was fulfilled, Of those whom you gave me, I have lost none. Then Simon Peter, who had a sword, drew it, and struck the high priest's slave, and cut off his right ear. Now the slave's name was Malchus. Yeshua then said to Peter, Put the sword into the scabbard. Shall I not drink the cup, which the Father has given me?

12.--Then the band, and their commander, and the Jewish officers, seized Yeshua; and having bound him, brought him first to Annas, because he was father-in-law to Caiaphas, who was high priest that year. Now it was Caiaphas, who had said in council to the Jews, It is expedient that one man dies for the people.

15.--Meantime Simon (Heb:Shimown ; hearing) Peter (Gk:Petros a piece of rock), and another disciple followed Yeshua. That disciple, was known to the high priest, and entered his court with Yeshua. But Peter stood outside, at the door.--Therefore the other disciple, who was known to the high priest, went out, and spoke to the doorkeeper, and brought in Peter. Then the maid servant, who was the doorkeeper, said to Peter, Are you not also one of this man's disciples? He answered, I am not. Now the servants and the officers stood near a fire, which they had made, because it was cold, and warmed themselves. And Peter was standing with them, and warming himself.

19.--Then the high priest interrogated Yeshua concerning his disciples and his teaching. Yeshua answered, I spoke openly to the world; I always taught in the synagogues and in the temple, where the Jews always assemble. I said nothing in secret. Why do you examine me? Examine those who heard me teach. They know what I said. When he had spoken this, one of the officers at hand slapped him, and said, Do you answer the high priest this way? Yeshua replied, If I have spoken improperly testify to the wrong ; but if well, why do you hit me? Now Annas sent him bound to Caiaphas, the high priest.

25.--As Peter stood warming himself, they asked him, Are not you also one of his disciples? He denied it, and said, I am not. One of the slaves of the high priest, a kinsman to him whose ear Peter had cut off, said, Did I not see you in the garden with him? Peter denied it again; and immediately the cock crowed.

28.--Then they led Yeshua from the house of Caiaphas to the pretorium (the palace of the governor): it was now morning; but the Jews did not enter the pretorium, so they would not be defiled, and so not be in a condition to eat the Passover. Pilate, went out to them, and said, Of what do you accuse this man? They answered, If he were not a criminal, we would not have delivered him to you. Pilate said, Then take him yourselves, and judge him according to your law. The Jews replied, We are not permitted to put any man to death. This fulfilled what Yeshua had spoken, signifying what death he should die.

33.--Then Pilate returned to the pretorium, and having called Yeshua, said to him, Are you the King of the Jews? Yeshua answered, Do you say this of yourself, or did others tell you concerning me? Pilate replied, Am I a Jew? Your own nation, the chief priests, have delivered you to me. What have you done? Yeshua answered, My kingdom is not of this world. If my kingdom were of this world, my servants would have fought to prevent my falling into the hands of the Jews; but my kingdom is not here. Then Pilate said, You are a King then? Yeshua answered, You say that I am a King. For this I was born; and for this I came into the world, to give testimony to the truth. Whoever is of the truth, listens to me. Pilate asked him, What is truth? and so saying, went out again to the Jews, and said to them, For my part, I find no cause in this man. But since it is customary, that I release to you one at the Passover, do you will that I release to you the King of the Jews? Then they all cried, saying, Not this man, but Barabbas. Now Barabbas was a robber.

## Chapter 19

XIX.--Then Pilate had him scourged. And the soldiers crowned him with a crown of thorns, which they had braided; and having thrown a purple cloak about him, said, Hail! King of the Jews! and gave him slaps on the face. Pilate went out again, and said to them, See, I bring him out to you, that you may know that I find in him no fault. Yeshua then went out wearing the crown of thorns and the purple cloak, and Pilate said to them, Behold the man! When the chief priests and the officers saw him, they cried, saying, Crucify, crucify him! Pilate said to them, Take him yourselves, and crucify him; for my part, I find no fault in him. The Jews answered, We have a law, and by that law he ought to die, because he assumed the title of Son of God.

8.--When Pilate heard this, he was more afraid; and having returned to the pretorium, said to Yeshua, Where are you from? But Yeshua gave him no answer. Then Pilate said to him, Will you not speak to me? Do you not know that I have power to crucify you, and power to release you? Yeshua replied, You have no authority against me, unless it was given to you from above; Therefore he, who delivered me to you, has the greater sin. From that time Pilate sought to release him; but the Jews cried out, If you release this man, you are not Caesar's friend. Whoever calls himself King, opposes Caesar. (Lit:Kaisar; of Latin origin; Caesar, a title of the Roman emperor)

13.--Pilate, on hearing these words, ordered Yeshua to be brought out, and sat down on the tribunal, in a place named The Pavement, in Hebrew, Gabbatha. (Now it was the preparation of the Passover Day, about the sixth hour.) And he said to the Jews, Behold your king. But they cried out, Away, away with him; crucify him. Pilate said to them, Shall I crucify your King? The chief priests answered, We have no King but Caesar. He surrendered him to them, to be crucified.

17.--Then they took Yeshua and led him away. And he carried his cross, and went out to a place called The Place of Skulls, which is in Hebrew, is Golgotha, where they crucified him, and two others with him; one on each side, and Yeshua in the middle. Pilate also wrote a title, and put it on the cross. The words were, YESHUA THE NAZARENE, THE KING OF THE JEWS. (Jews=Gk:Ioudaios, Heb:yadah) And many of the Jews read this title, (for the place, where Yeshua was crucified was near the city,) and it was written in Hebrew, Greek, and Latin: then the chief priests said to Pilate, Do not write The King of the Jews; but Who calls himself King of the Jews. Pilate answered, What I have written, I have written.

23.--When the soldiers had nailed Yeshua to the cross, they took his garment, and divided it into four parts, one to every soldier: they also took the coat, which was seamless, woven from the top throughout; and said, among themselves, Let us not tear it, but determine by lot whose it shall be; by this fulfilling the scripture, which says, "They shared my garments among them, and cast lots for my clothing." Therefore the soldiers did these things.

25.-- There stood now near the cross of Yeshua, his mother, and her sister, Mary the wife of Cleopas, and Mary the Magdalene. Then Yeshua observing his mother, and the disciple whom he loved, standing by, said to his mother, Woman, Lo! your son. Then he said to the disciple, Lo! your mother. And from that hour the disciple took her to his own home.

28.--After this, Yeshua, (knowing that all was now accomplished,) that the scripture might be fulfilled, said, I thirst. As there was a vessel there full of vinegar, they filled a sponge with vinegar, and, having fastened it to a twig of hyssop, held it to his mouth. When Yeshua had received the vinegar, he said, it is finished; and bowing his head, yielded up his spirit.

31.--The Jews, therefore, so that the bodies should not remain on the cross on the Day of Rest, (for it was the preparation, and that Day of Rest was a great day,) sought Pilate that their legs might be broken, and the bodies might be removed. Accordingly, the soldiers came, and broke the legs of the first, and of the other, who were crucified with him. But when they came to Yeshua, and found that he was already dead, and they did not break his legs. But one of the soldiers, with a spear, pierced his side, where blood and water immediately came out. He that saw this was an eye-witness, and his evidence is true. He knows that he speaks the truth, that you may believe. For these things happened, that the scripture might be fulfilled, "None of his bones shall be broken." Again, the scripture elsewhere says, "They shall look on him whom they have pierced."

**SECTION XII.**  
***The Resurrection.***

38.--AFTER this, Yowceph, the Arimathean, who was a disciple of Yeshua, but a concealed disciple for fear of the Jews, asked permission of Pilate to take away the body of Yeshua. Pilate having granted this, he went, and took the body of Yeshua. Nicodemus also, who had formerly gone to Yeshua by night, came, and brought a mixture of myrrh and aloes, weighing about a hundred pounds. (Gk:litra) These men took the body of Yeshua, and wound it in linen bandages, with the spices, which is the Jewish manner of burial. Now, in the place where he was crucified, there was a garden, and in the garden a new tomb, in which no one had ever yet been laid. Because it was the Jewish preparation and the tomb was near they placed Yeshua there.

Chapter 20

XX.--The first day of the week, Mary the Magdalene, went early to the tomb, while it was still dark, and saw that the stone had been removed from the entrance. Then she came running to Simon Peter, and that other disciple whom Yeshua loved (phileo), and said to them, They have taken the Master out of the tomb, and we do not know where they have laid him. Immediately Peter and the other disciple went out to go to the tomb. and both ran together, but the other disciple outran Peter, and came to the tomb first; and stooping down, he saw the linen bandages lying, but did not go in. Then Simon Peter came who followed him, and went into the tomb, where he saw the bandages lying; and the handkerchief which had been wrapped about his head, not laid beside bandages, but folded up in a place by itself. Then the other disciple, who came first to the tomb, entered also; and he saw, and believed *the report*. For, as yet, they did not understand from the scriptures, that he was to rise from the dead. Then the disciples returned to their companions.

11.--But Mary stood outside, near the tomb, weeping. As she wept, stooping down to look into the tomb, she saw two messengers in white, sitting where the body of Yeshua had lain, one at the head, the other at the feet. And they said to her, Woman, why do you weep? She answered, Because they have taken away my Master, and I do not know where they have laid him. Having said this, she turned about, and saw Yeshua standing, but did not know that it was Yeshua. Yeshua said to her, Woman, why do you weep? Whom do you seek? She, supposing him to be the gardener, answered, Sir, if you have removed him, tell me where you have laid him, and I will take him away. Yeshua said to her, Mary. She turning, said to him, Rabboni; that is Teacher. Yeshua said to her, Do not cling to me, for I have not yet ascended to my Father; but go to my brethren, and say to them, I ascend to my Father and your Father, to my God and your God. Mary, the Magdalene, went and informed the disciples, that she had seen the Master, and that he had spoken these things to her.

19.--In the evening of that day, the first of the week, Yeshua came where the disciples were assembled, (the doors having been shut for fear of the Jews,) and stood in the middle, and said to them, Peace be to you. Having said this, he showed them his hands and his side. The disciples, therefore, rejoiced when they saw it was their Master. Yeshua said again to them, Peace be to you. As the Father has sent me, so do I send you. After these words he breathed on them, and said to them, Receive the Holy Spirit. Those whose sins you remit, are remitted for them; and whose sins you retain, are retained.

24.--Now Thomas, that is, Didymus, one of the twelve, was not with them, when Yeshua came. The other disciples, therefore, said to him, We have seen the Master. But he answered, Unless I see in his hands the print of the nails, and put my finger to the print of the nails, and my hand to his side, I will not believe. Eight days after, the disciples were again in the house, and Thomas was with them, Yeshua came, the doors having been shut, and stood in the middle, and said, Peace be to you. Then turning to Thomas, Reach into your finger, he said, and look at my hands; reach also your hand, and feel my side; and be do not be faithless, but believe. Thomas answered, and said to him, My Lord, and my God! Yeshua replied, Because you see me, you believe: Blessed are they, who, having never seen, shall believe.

30.--Many other miracles Yeshua likewise performed in the presence of his disciples, which are not recorded in this book. But these are recorded, that you may believe that Yeshua is the Anointed, the Son of God; and, that believing, you may have life through his name.

## Chapter 21

XXI.--Afterwards, Yeshua again appeared to the disciples, at the sea of Tiberias; and this is the manner in which he appeared. Simon (Heb:Shimown ; hearing) Peter (Gk:Petros a piece of rock) and Thomas, that is, Didymus, Nathaniel of Cana, in Galilee, the sons of Zebedee, and two other disciples of Yeshua, were together, Simon Peter said, I am going fishing. They answered, We will go with you. Immediately they went, and got aboard a boat, but that night they caught nothing. In the morning Yeshua stood on the shore; the disciples, however, did not know that it was Yeshua. Yeshua said to them, Young children, do have you any food? They answered, No. Cast the net, he said, on the right side of the boat, and you will find. They did so, but were not able to draw it in, by reason of the multitude of fish. Then that disciple whom Yeshua loved (agape), said to Peter, It is the Master. Simon Peter, hearing that it was the Master, put on his outer garment (for he was naked) and threw himself into the sea. But the other disciples came in the boat, (for they were not far from land than about two hundred cubits, perhaps 300 feet) dragging the net with the fishes. When they came ashore, they saw a fire burning, and fish laid on it, and bread. Yeshua said to them, Bring some the fishes which you have now taken. Simon Peter went back, and drew the net to land, full of large fishes, a hundred and fifty-three; and the net was not torn, even with such a number. Yeshua said to them, Come and dine. Meantime none of the disciples ventured to ask him, Who are you? knowing that it was the Master. Yeshua drew near, and taking bread and fish, distributed among them. This is the third time that Yeshua appeared to his disciples, after his resurrection.

15.--When they had dined, Yeshua said to Simon Peter, Simon, son of Jonas, Do you love (agape) me more than these? He answered, Yes, Lord, you know that I love (phileo) you. Yeshua replied, Feed my lambs. A second time he said, Simon, son of Jonas, do you love (agape) me? He answered, Yes, Lord, you know that I love (phileo) you. Yeshua replied, Tend my sheep. A third time he said, Simon, son of Jonas, do you love (phileo) me? Peter, grieved at his asking this question a third time, answered, Lord, you know all things; you know that I love (phileo) you. Yeshua replied, Feed my sheep. Amen, Amen (truth), I say to you, in your youth you bound yourself, and went where you wanted; but in your old age, you shall stretch out your hands, and another will bind you, and carry you where you do not want to. This he spoke, signifying by what death he should glorify God. After these words he said to them, Follow me.

20.--And Peter turning about, saw the disciple, whom Yeshua loved, following, (the same who, leaning on his chest at the supper, had asked who it was, that would betray him.) Peter seeing him, said to Yeshua, And what, Lord, shall become of this man? Yeshua answered, If I will that he remains until my return, what is that to you? Follow me. A rumor spread among the brethren, that that disciple should not die; nevertheless Yeshua did not say that he should not die; but, If I will, that he remains until my return, what is that to you?

24.--This is that disciple, who witnessed these things, and wrote this account; and we know that his testimony is true. There were many other things also performed by Yeshua, which if were they to be all recorded, I imagine, the world itself could not contain the volumes that would be written.

**THE  
ACTS OF DELEGATES,  
WRITTEN BY LUKE.**

*[PROCLAIMED IN ROME A. D. 64.]*

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## Chapter 1

### LUKE'S PREFACE,

*And Recapitulation of the close of his former Narrative.*

1--THE former narrative I composed, O Theophilus, *was* concerning all things which Yeshua began both to do and teach, even to the day in which he was taken up, after he had, by the Holy Spirit, given charge to the Delegates, whom he had chosen. To whom also he presented himself alive after his sufferings, by many infallible proofs; being seen by them over forty days, and speaking of the things concerning the kingdom of God. And having assembled them together, he charged them not to depart from Yerushalem, but to wait for the promise of the Father, which, *he said*, you have heard from me. For Yohanan, immersed in water, but you shall be immersed in the Holy Spirit, within a few days. They, therefore, being assembled together, asked him, saying, Lord, will you, at this time, restore the kingdom to Ysrael? But he said to them, It is not for you to know the times or seasons, which the Father has reserved to himself. But you shall receive power by the Holy Spirit coming upon you, and shall be my witnesses in Yerushalem, and in all Yehuda, and in Samaria, and even to the remotest parts of the earth. And, having said these things, while they looked on, he was lifted up, and a cloud received him out of their sight. And while they were steadfastly looking up to the sky, as he ascended, behold two men in white clothes stood near them; who also said, Galileans, why do you stand gazing up to heaven? This Yeshua, who is taken up from you into heaven, shall also come in the same manner as you have seen him going to heaven. Then they returned to Yerushalem, from the Mount called Olivet, which is from Yerushalem a Day of Rest journey.

13.--And when they were come *into the city*, they went up into an upper room, where stayed both Peter (Gk:Petros a piece of rock), and Yaakob, and Yohanan, and Andrew, Philip and Thomas, Bartholomew and Matthew, Yaakob *son* of Alpheus, and Simon the Zealot, and Yehuwdah *brother* of Yaakob. These all with one heart persevered in prayer, with the women, and with Mary the mother of Yeshua, and with his brethren.

#### SECTION I.

#### *The Appointment of a Delegate in place of Yehuwdah.*

15.--AND in these days Peter, rising up in the middle of the disciples, (now the number of persons assembled, was about a hundred and twenty,) said, Brethren, it was necessary that this scripture should be fulfilled, which the Holy Spirit formerly spoke, by the mouth of David, with respect to Yehuwdah, who became the guide of those who apprehended Yeshua: (for he was numbered with us, and had obtained a part of this ministry:) this man, therefore, purchased a field with the reward of iniquity, and falling down on his face, he burst, split in the middle, and all his bowels gushed out: and it was known to all the inhabitants of Yerushalem, so that that field is called, in their language, Aceldama: that is, The Field of Blood. For it is written in the book of Psalms, "Let his dwelling be desolate, and let no man reside in it:" and, "Let another take his office."

21 It is necessary, therefore, that one of the men who have continued with us all the time the Lord Yeshua accompanied us, commencing from his immersion by Yohanan, until the day of his assumption, should be appointed a witness with us of his resurrection. And they set up two men, Yowceph, called Barnabas (Barnabas, of Aramaic origin; son of prophecy), who was

surnamed Justus, and Matthias. And they prayed, saying, You, Lord, who knows the hearts of all, show which of these two you have chosen, that he may take part of the ministry and Delegates, from which Yehuwdah fell by transgression, that he might go to his own place. And they cast lots, and the lot fell upon Mathias, and he was numbered with the eleven Delegates.

## Chapter 2

### SECTION II.

#### *The Descent of the Holy Spirit and Commencement of the Reign of Anointed.*

II.--AND when the day of Pentecost was being fulfilled , they were all assembled in the same place: and, suddenly, there was a sound from heaven, as of a rushing violent wind; and it filled all the house, where they were sitting. And there appeared to them tongues resembling fire, distinctly separated, and it rested upon each of them: and they were all filled with the Holy Spirit, and began to speak in other languages (Gk:glossa, the tongue), as the Spirit gave them utterance.

5 Now there were living in Yerushalem devout men, Jews from every nation under heaven: and when this sound occurred, the multitude assembled, and were confounded; for every one heard them speaking in his own dialect. And they were all astonished, and wondered, saying one to another, Behold! are not all these that speak Galileans? And how do we hear every one in his own native language:--Parthians, and Medes, and Elamites, and those that inhabit Mesopotamia, and Yehuda, and Cappadocia, Pontus and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Africa which are about Cyrene: Roman strangers also, both Jews and Jewish converts; Crates, and Arabians; we hear them speaking in our own tongues the wonderful works of God! And they were all in amazement and greatly perplexed, and said one to another, What can this mean? But others mocking, said, Certainly these men are filled with sweet wine.

14.--But Peter (Gk:Petros; a piece of rock) standing up with the eleven, raised his voice, and said to them,--Jews, and all you that live in Yerushalem, let this be known to you, and attend to my words; for these men are not drunk, as you suppose, since it is but the third hour of the day (9:00 AM): but this is that which was spoken by the forthteller Yowel, "And it shall come to pass in the last days, says God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall declare the things of God; and your young men shall see visions, and your old men shall dream dreams. Yes, in those days I will pour out my Spirit upon my slaves, and upon my handmaids; and they shall declare the things of God: and I will give wonders in heaven above, and signs in the earth beneath; blood, and fire, and a cloud of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and illustrious day of the Lord come. And it shall come to pass, that whoever shall invoke the name of the Lord, shall be saved.

22 " Ysraelites, hear these words: Yeshua the Nazarene, a man exhibited to you by God by powerful miracles, and wonders, and signs, which God worked by him in the middle of you, (as you yourselves also know:) he by the declared counsel and foreknowledge of God you have delivered , and by the hands of sinners have crucified and slain: whom God has raised up, having

released the pains of death, as it was impossible that he should be held under it. For David says concerning him, "I have regarded the Lord as always before me; because he is at my right hand, that I might not be moved: for this reason my heart is glad, and my tongue exults; moreover too, my flesh shall rest in hope that you will not leave my soul in the unseen world, neither will you permit the Holy One to see decay. You have made me to know the ways of life; you will make me full of joy with your appearance.

29 " Brethren, permit me to speak confidently to you concerning the patriarch David; that he is both dead and buried, and his tomb is among us to this day: therefore, being a forthteller, and knowing that God had sworn to him with an oath, that of the fruit of his loins he would raise up the Anointed to sit on his throne; he, foreseeing this, spoke of the resurrection of the Anointed, that *his soul* should not be left in the unseen world of the dead (Gk: Haidēs), nor did his flesh see decay. This Yeshua, God has raised up, of which all we are witnesses: being exalted, therefore, to the right hand of God, and having received the promise of the Holy Spirit from the Father, he has poured forth this, which you see and hear. For David is not ascended into heaven, but he says, "Yahweh (Gk: The Lord) said to my Lord, Sit at my right hand, until I make your foes your footstool." Let, therefore, all the house of Ysrael assuredly know, that God has made this Yeshua, whom you have crucified, both Lord and Anointed.

37.--Now when they heard *these things*, they were pierced to the heart, and said to Peter, and the rest of the Delegates, Brethren, what shall we do? And Peter said to them, Reform, and be each of you immersed in the name of Yeshua The Anointed, in order to have the remission of sins, and you shall receive the gift of the Holy Spirit. For the promise is to you, and to your children, and to all that are far off; as many as the Lord our God shall call. And with many other words he testified, and exhorted, saying, Save yourselves from this perverse generation. They, therefore, who received his word in readiness, were immersed: and there were added to *the disciples* that very day about three thousand souls.

42.--And they continued steadfast in the Delegates teaching, in the fellowship, in the breaking of the bread, and in prayers. Fear also fell upon every soul, and many miracles and signs were worked by the Delegates. And all that believed were together, and had all things common. They also sold their possessions and property, and distributed them to everyone according to his need. Moreover, they continued with one mind in the temple every day; and breaking bread from house to house, they partook of their food with joy and sincerity of heart, praising God, and having favor with all the people: and the Lord daily added the saved to them.

### Chapter 3

#### SECTION III.

##### *The Cure of a Man lame from his Birth.*

III.--NOW, about that time, Peter and Yohanan went up to the temple, at the hour of prayer, the ninth hour (3:00 PM). And a certain man, who had been lame from his mother's womb, was carried and laid daily at the gate of the temple, which is called Beautiful, to ask alms (Gk: eleemosune, compassionateness) of those who entered into the temple; who seeing Peter and Yohanan about to go into

the temple, asked for alms. But Peter, with Yohanan, looking steadfastly at him, said, Look at us. And he fixed his eyes on them, expecting to receive something from them. But Peter said, Silver and gold I do not have; but what I have, I give you: In the name of Yeshua The Anointed the Nazarene, rise up and walk. And taking him by the right hand, he raised him up: and immediately his feet and ankle bones were straightened. And leaping up, he stood, and walked about, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking, and praising God; and they knew him to be the same person who had sat for alms at the Beautiful gate of the temple, and were filled with wonder and amazement at that which had happened to him.

11.--And while he held onto Peter and Yohanan, all the people ran together to them, greatly astonished, in the portico (Gk:stoa a colonnade or interior piazza) of Solomon. And Peter seeing this, answered the people, Ysraelites, why do you wonder at this? or why fix your eyes on us, as if by our own power, or godliness, we had made this man walk? The God of Abraham, and of Yitschaq (Isaac), and of Yaqob, the God of our fathers, has glorified his Son Yeshua, whom you delivered up and rejected in the presence of Pilate, when he was determined to release him: but you rejected the Holy and Righteous One, and asked a murderer to be favored to you; and killed the Prince of Life, whom God has raised from the dead, of which we are witnesses; and on the basis of faith in His name this man whom you see was made strong and know; yes, the faith which is by Him, has given this man this complete wholeness, in the presence of you all.

17 And now, brethren, I know that through ignorance you acted, as did also your rulers; but those things which God foretold by the mouth of all the forthtellers, that the Anointed should suffer, he has so fulfilled. Reform, therefore, and return *to God*, that so your sins may be blotted out; that time of refreshing may come from the presence of the Lord, and that he may send Yeshua The Anointed, appointed for you; whom heaven must retain until the times of the accomplishment of all things, which God has spoken by the mouth of all his holy forthtellers, from the beginning of time. Moses truly said, to the fathers, "A forthteller like me shall the Lord your God raise up for you, from among your brethren; you shall obey him in all things, whatever he shall say to you: and it shall come to pass, that every soul who will not obey that forthteller, shall be cut off from among the people." Yes, and all the forthtellers from Samuel, and those that succeeded, as many as have spoken, have also foretold these days. You are the children of the forthtellers, and of the covenant which God instituted with our fathers, saying to Abraham, "And in your seed shall all the families of the earth be blessed." To you first, God having raised up his Son, has sent him to bless you; in turning every one of you from your iniquities.

#### Chapter 4

IV.--And while they were speaking to the people, the priests, the captain of the temple *guard*, and the Sadducees, came upon them; being disturbed that they taught the people, and announced, through Yeshua, the resurrection from the dead. And they laid hands on them, and committed them into custody until the next day; for it was evening. But many of those who had heard the word, believed: and the number of the men was about five thousand.

And the next day the rulers, elders, and scribes, gathered together at Yerushalem: both Annas, the high priest, and Caiaphas; also Yohanan, and Alexander, and as many as were of the high priest's kindred. And having set them in the middle, they inquired, by what power, or in what name, have you done this? Then Peter (Gk: Petros a piece of rock), full of the Holy Spirit, said to them, Rulers of the people, and elders of Ysrael; if we are this day examined about the benefit conferred on a strengthless man, and as to what means he is healed; be it known to you all, and to all the people of Ysrael, that through the name of Yeshua The Anointed of Nazareth, whom you crucified, whom God has raised from the dead: yes, by him this man stands before you whole. This is the stone which was rejected by you builders, that is become the head of the corner: and there is salvation in no other; for there is no other name under heaven given among men, by which we must be saved.

13.--Now, when they saw the boldness of Peter and Yohanan, and understood that they were illiterate men, and untrained, they were astonished, and recalled their having been with Yeshua. And, seeing the man that was cured standing with them, they had nothing to say against it. But having ordered them to withdraw out of the council, they conferred among themselves, saying, What shall we do with these men? for a well-known miracle has been done by them, and is made clear to all the inhabitants of Yerushalem; and we cannot deny it. Nevertheless, that it may not spread any further among the people, let us threaten them not to speak any more to any man in this name. And having called them, they charged them neither to speak nor teach any more in the name of Yeshua. But Peter and Yohanan, answering them, said, Whether it is right in the sight of God, to obey you rather than God, you be the judge: for we cannot stop speaking the things which we have seen and heard. And having threatened them again, they dismissed them, on account of the people, finding nothing for which they might punish them; because all the people glorified God for that which was done; for the man on whom this miracle of healing was performed, was more than forty years old.

23.--And being dismissed, they came to their own, and related all that the chief priests and elders had said to them. And when they heard it, they lifted up their voice with one accord to God, and said, Lord, you are the God who did make heaven, and earth, and the sea, and all things that are in them: who did say by the mouth of your servant David, "Why did the gentiles rage, and the people imagine empty things? The kings of the earth set themselves up, and the rulers combined together against the Lord, and against his Anointed." For truly, against your holy Son Yeshua, whom you have anointed, both Herod, and Pontius Pilate, with the gentiles, and the people of Ysrael, have combined to do what your hand and your counsel marked out before to be done. And now, O Lord, regard their threatening; and grant your servants to speak your word free and fearless; while you stretch out your hand to heal, as signs and wonders take place through the name of your holy Son Yeshua. And while they were praying, the place in which they were assembled was shaken: and they were all filled with the Holy Spirit, and they spoke the word of God with freedom.

32.--Now the heart and soul of the multitude of believers was one: and no one called any of his possessions his own; but all things were common among them. And with great power the Delegates gave their testimony concerning the resurrection of the Lord Yeshua: and great kindness was among them all. Neither was there no needy person among them; for as many as were owners of lands or houses, sold them, and brought the price of the things they sold, and laid it down at the feet of the Delegates: and distribution was made to each according to his need.

#### SECTION IV.

##### *The Death of Ananias, and Sapphira, his Wife.*

36.--AND Yowceph, who by the Delegates was called Barnabas, (which being interpreted, signifies, a Son of Exhortation,) a Levite, and by birth a Cyprian, having an estate, sold it, and brought the money and laid it down at the feet of the Delegates.

#### Chapter 5

V. But a certain man, named Ananias, and Sapphira, his wife, sold an estate, and kept back a part of the price, his wife also being aware of it: and bringing a certain part, he laid it down at the feet of the Delegates. But Peter said, Ananias, why has The Adversary filled your heart, that you should attempt to deceive the Holy Spirit, and to keep back a part of the price of the land? While it remained *unsold*, did it not continue to be yours? and when it was sold, was it not at your own disposal? Why have you admitted this thing into your heart? You have not lied to men, but to God. And Ananias hearing these words, fell down and expired: and great fear fell on all that heard these things. Then the young men arose, and bound him up, and carrying him out, they buried him.

7. After the interval of about three hours, his wife also, not knowing what had happened, came in. And Peter said to her, Tell me whether you sold the land for so much. And she said, Yes, for so much. Then Peter said to her, How is it that you have conspired together to test the Spirit of the Lord? Behold the feet of those who have been burying your husband are at the door, and they shall carry you out. And, immediately, she fell down at his feet, and expired: and the young men coming in, found her dead, and carried her out, and buried her by her husband. And great fear came on all the congregation, and on all that heard these things.

12.--And many signs and wonders were done among the people by the hands of the Delegates, (and they were all with one mind in Solomon's portico (Gk:stoa, a colonnade or interior piazza); and no one of the rest presumed to join himself to them, but the people declared them great: and believers were more and more added to the Lord, multitudes both of men and women:) so that along the streets they brought out the sick, and laid them on beds, and pallets, that even the shadow of Peter, coming by, might overshadow some of them. And multitudes also out of the cities all around, came together to Yerushalem, bringing the sick, and those that were troubled with unclean spirits, and they all were healed.

17.--But the high priest rose up along with, and all that were with him of the sect of the Sadducees, and they were filled with zeal, and laid their hands on the Delegates, and put them into the public prison. But a messenger of the Lord by night opened the doors of the prison, and bringing them out, said, Go, and stand in the temple, and speak to the people all the words of this life. And hearing this, they went very early into the temple, and taught.

But the high priest, and those that were with him having arrived, they called together the Sanhedrin (Gk:sunedrion, any assembly or the great council at Yerusalem), even the whole Senate of the children of Ysrael, and sent to the prison to have them brought. But

when the officers came, they did not find them in prison. Returning, therefore, they made their report, saying, We found, the prison shut with all security, and the keepers standing before the doors; but having opened them, we found no one within. Now when the high priest, and the captain of the temple *guard*, and the chief priests, heard these words, they were perplexed about them, and what this would become.

25 But one came, and told them, Behold, the men whom you put in prison, are standing in the temple, and teaching the people. Then the captain went, with the officers, and brought them, (not by violence; for they feared the people, and for fear they should be stoned:) and when they had brought them, they set them before the Sanhedrin. And the high priest asked them, saying, Did we not strictly charge you, that you should not teach in this name? and behold you have filled Yerushalem with your teaching, and would bring this man's blood on us. But Peter and the *other* Delegates answered, and said, It is necessary that we ought to obey God rather than men. The God of our fathers has raised up Yeshua, whom you violently handled, hanging him on a tree: Him has God exalted at his right hand a Prince and Savior, to give reformation to Ysrael, and remission of sins. And we are his witnesses of these things, and the Holy Spirit also, whom God has given to those who obey him.

33.--And when they heard this, they were enraged (lit: sawn in two) , and consulted how to put them to death. But a certain Pharisee in the Sanhedrin, whose name was Gamaliel, a doctor of law, and in great esteem among all the people, rose up, and commanded the Delegates to be taken out for a little while: and he said to them, Men of Ysrael, take care to yourselves as to what you are about to do to these men. Some time ago Theudas arose, pretending to be a person of note: to whom joined a number of men, about four hundred, who was slain; and all who listened to him were scattered, and came to nothing. After him, Yehuwdah the Galilean arose, in the days of the enrolment, and drew a multitude of people after him, and he was destroyed; and all who listened to him were dispersed. And now, in the present case, I say to you, Stay away from these men, and let them alone; in case perhaps you be found fighters against God: for if this design and work is of men, it will be defeated; but if it is of God, you cannot defeat them.

40 And they were persuaded by him; and having called in the Delegates, they beat them, and ordered them not to speak in the name of Yeshua, and dismissed them. And they departed from the presence of the Sanhedrin (Gk:sunedrion, any assembly or the great council at Yerusalem), rejoicing that they were counted worthy to have suffered shame for the sake of his name. And daily in the temple, and from house to house, they did not cease to teach and declare the good news, that Yeshua is the Anointed.

## Chapter 6

### SECTION V.

#### *The Appointment of Seven Persons to attend to the Poor of the Congregation in Yerushalem, and the Witness of Stephen.*

VI.--NOW in these days, the number of the disciples multiplied, and there arose a murmuring of the Hellenists (Jews who adopted the Greek language) against the Hebrews, because their widows were neglected in the daily service *of aid*. And the twelve, having

called the multitude of the disciples together, said, It not agreeable that we should leave behind the word of God to attend tables; therefore, brethren, look about from among yourselves, seven men of a witnessed character, full of spirit and wisdom, whom we may set over this business; but we will constantly attend to prayer, and to the ministry of the word. And the message was pleasing to all the multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nichanor, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch; whom they presented before the Delegates; and they, having prayed, laid hands on them. And the word of God grew; and the number of the disciples in Yerushalem was greatly multiplied; and a great multitude of priests became obedient to the faith.

8.--And Stephen, full of grace and power, worked many miracles, and great signs among the people. Then there rose up some of the synagogue, which is called The Libertines (Freemen), *including* Cyrenians and Alexandrians, and of those of Cilicia and Asia, to discuss with Stephen. And they were not able to resist the wisdom and spirit with which he spoke. Then they induced men to say, We heard him speak evil words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and setting upon him, they dragged him away with them, and brought him to the Sanhedrin. (Gk:sunedrion, any assembly or the great council at Yerusalem) And they set up false witnesses, who said, This man is incessantly speaking against this holy place, and the law: for we have heard him say, that this Yeshua of Nazareth shall destroy this place, and shall change its customs, which Moses delivered to us. And all those that sat in the Sanhedrin, fixing their eyes on him, saw his appearance like the appearance of an messenger.

## Chapter 7

VII.--Then the high priest said, Are these things so? And he said, Brethren and fathers, listen: the God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Charran; and said to him, "Depart from your country and from your kindred, and come into a land which I will show you." Then departing from the land of the Chaldeans, he dwelt in Charran: and from there, after his father died, *God* had him move to the land, in which you now dwell. And he gave him no inheritance in it, not so much as the width of his foot: nevertheless he promised to give it for a possession to him, even to his seed after him even when he had no child. And God spoke this,--that his seed should "remain in a foreign land as strangers, and that they would enslave and abuse them four hundred years. And the nation to which they were enslaved, (said God,) I will judge; and afterwards they shall come out, and serve me in this place." And he gave him the covenant of circumcision; and so he brought forth Yitschaq (Isaac) , and circumcised him on the eighth day: and Yitschaq ( Isaac) brought forth Yaqob, and Yaqob brought forth the twelve patriarchs. And the patriarchs, moved with jealousy, sold Yowceph into Egypt: nevertheless God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh , king of Egypt; and he appointed him ruler over Egypt and all his house. And a famine came upon all the land of Egypt and Canaan, and great affliction; and our fathers did not find food. But Yaqob hearing that there was grain in Egypt, sent our fathers the first time. The second time Yowceph made himself known to his brethren; and the family of Yowceph was made known his Pharaoh. And Yowceph sent, and invited his father Yaqob, and all *his* kindred, amounting to seventy-five souls.15.--So Yaqob went down into Egypt, and died, he and our fathers: and they were



carried over to Sychem, and were laid in the tomb, which Abraham purchased, for a sum of money, from the sons of Emmor, *the father* of Sychem.

17 And as the time of the promise drew near, which God had sworn to Abraham, the people grew, and multiplied in Egypt; until another king arose, who did not know Yowceph. He formed crafty designs against our kindred treating our fathers with evil, by causing their infants to be exposed, that they might not live. In that time Moses was born, and was exceedingly beautiful; and he was raised for three months in *his* father's house: and being cast off, the daughter of Pharaoh took him up, and nourished him for her own son: and Moses was educated in all the wisdom of the Egyptians; and he was mighty in his speech and actions.

But when he arrived at the full age of forty years, it came into his heart to visit his brethren, the children of Ysrael. And seeing *one of them* injured, he defended him; and striking the Egyptian, he avenged him that was oppressed. And he supposed that his brethren would have understood that God would give them deliverance by his hand: but they did not understand. And the next day he showed himself to them, as they were quarrelling, and would have persuaded them to peace, saying, Men you are brethren, why do you injure one another? But he that injured his neighbor, thrust him away, saying, Who has made you a ruler and a judge over us? Will you kill me, as you did the Egyptian yesterday? Then Moses fled at this saying, and became a stranger in the land of Midian; where he brought forth two sons.

30 And when forty years were fulfilled, a messenger of the Lord appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai. And Moses seeing it, admired the vision: and as he drew near to see it, and the voice of the Lord came to him saying, "I am the God of your fathers, the God of Abraham, and the God of Yitschaq (Isaac) , and the God of Yaqob." And Moses terrified trembled, and did not dare to look at it. And the Lord said to him, "Take off your shoes from your feet; for the place, in which you stand, is holy ground. I have certainly seen the evil treatment of my people, which are in Egypt, and I have heard their groaning, and I have come down to deliver them: and now come, I will send you into Egypt." This very Moses, whom they rejected, saying, Who has appointed you a ruler and a judge, God sent to be a ruler and a deliverer, by the hand of the messenger who appeared to him in the bush. He led them out, doing wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness, for forty years.

37.--This is that Moses that said to the children of Ysrael, "A Forthteller, like me, shall the Lord God raise up to you from among your brethren; him shall you hear." This is he, who was in the assembly in the wilderness, with the messenger that spoke to him on Mount Sinai; and with our fathers, who received the living oracles, to give to us. To whom our fathers would not be obedient; but thrust him from them, and in their hearts returned back again to Egypt; saying to Aaron, Make us gods, who may march before us; for *as for* this Moses, who brought us up out of the land of Egypt, we do not know what is become of him. And they made a calf in those days, and brought a sacrifice to the idol, and rejoiced in the works of their own hands. So God turned, and gave them up to worship the host of heaven; as it is written in the book of the forthtellers, "O house of Ysrael, did you offer victims and sacrifices to me for forty years in the wilderness? And you have since taken up the tabernacle of Moloch, and the star of your god Remphan (an Egyptian idol); figures which you have made to worship: and, therefore, I will carry you away beyond Babylon."

44 The tabernacle of testimony was with our fathers in the wilderness, as he had appointed, who spoke to Moses to make it according to the model, which he had seen. And having received it in their turn our fathers brought it in with Joshua into the possession of the gentiles; whom God drove out from before the face of the fathers, until the days of David; who found favor before God, and made it his petition to find a dwelling for the God of Yaqob. But Solomon built him a house. Yet the Most High does not dwell in *temples* made with hands: as says the forthteller, "Heaven is my throne, and the earth is my footstool: what house will you build for me, says the Lord; or, what is the place of my rest? Has not my hand made all these things?"

51.--Oh! stiff necked, and uncircumcised in heart and ears, you always resist the Holy Spirit: as your fathers did, so do you. Which of the forthtellers did not your father's persecute? yes, they killed those who spoke before of the coming of the Righteous One; of whom you have now become betrayers and murderers, you who have received the law, through ranks of messengers, and have not kept it.

54 And hearing these things, they were cut to the heart (lit: cut in two); and they gnashed their teeth at him. But he being full of the Holy Spirit, looking up steadfastly towards heaven; saw the glory of God, and Yeshua standing at the right hand of God. And he said, Lo!, I see the heavens opened, and the Son of Man standing at the right hand of God. But crying out with a loud voice, they stopped up their ears, and rushed upon him with one accord. And throwing him out of the city, they stoned him: and the witnesses laid down their garments at the feet of a young man (under forty years old), whose name was Saul (Gk: Saulos, Heb:Shawl, to ask). And they stoned Stephen with him praying and saying, Lord Yeshua receive my spirit. And bending his knees, he cried with a loud voice, O Lord, do not charge this sin to their account. And when he had said this, he fell asleep. And Saul was well pleased with his murder.

## Chapter 8

VIII And at that time there was a great persecution against the congregation in Yerushalem; and they were all dispersed through the regions of Yehuda, and Samaria, except the Delegates. And devout men carried away Stephen, and made great lamentation for him. But Saul ravaged the congregations, entering into houses, and dragging men and women, whom he committed to prison. Nevertheless, those, who were dispersed, went about declaring the glad news of the word.

### SECTION VI.

#### *The Conversion of the Samaritans, and the Introduction of The Good News into Ethiopia.*

5.--THEN Philip came to the city of Samaria, and announced The Anointed to them. And the people with one heart attended to the things, that were spoken by Philip; as they heard them, and saw the miracles which he performed. For unclean spirits, which had possessed many, crying with a loud voice, came out of them; and many, who were paralytic and lame, were healed. And there was great joy in that city. But there was a certain man, named Simon, who had before, in the same city, used magic, and astonished the

nation of Samaria; pretending himself to be some extraordinary person: to whom they all paid attention, from the least to the greatest, saying, This man is the great power of God. And they paid attention to him; because he had, for a long time, astonished them with his magic. But when they believed Philip declaring the glad news concerning the kingdom of God, and the name of Yeshua The Anointed; they were immersed, both men and women. And Simon himself also believed; and being immersed, he kept near to Philip, seeing, with amazement, the great and powerful miracles which were done.

14.--Now when the Delegates, who were at Yerushalem, heard, that Samaria had received the word of God, they sent to them Peter and Yohanan; who, going down, prayed for them, that they might receive the Holy Spirit: (for he was not yet fallen on any of them; only, they were immersed into the name of the Lord Yeshua.) Then they laid hands on them, and they received the Holy Spirit. Now when Simon saw, that the Holy Spirit was given by the imposition of the Delegates' hands, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit. But Peter said to him, Let your money go with you to destruction, since you have thought that the free gift of God might be purchased with money. You have no part or portion in this matter; for your heart is not upright in the sight of God. Reform, therefore, from this your wickedness; and beg of God, if, the thought of your heart may be forgiven you; for, I perceive, that you are in the gall of bitterness, and bond of iniquity. And Simon answered and said, Make your supplications to the Lord on my behalf; that none of these things, which you have spoken, may come upon me.

25.--Now when they had given their testimony, and had spoken the word of the Lord, they turned back for Yerushalem; and declared the glad news in many villages of the Samaritans.

26.--And a messenger of the Lord spoke to Philip, saying, Arise, and go towards the south, by the way that goes down from Yerushalem to Gaza, which is desert. And he arose, and traveled; and, Lo, a certain Ethiopian officer, a court official of Candace, the queen of the Ethiopians, that was over all her treasure, who had come to worship at Yerushalem, was returning, and sat in his chariot, reading the forthteller Yeshayah. And the Spirit said to Philip, Approach, and join yourself to this chariot. And Philip running up, heard him read from the forthteller Yeshayah, and said, Do you understand what you are reading? And he said, How can I, unless someone should guide me? And he requested that Philip would come up, and sit with him. Now the passage of scripture, which he was reading, was this, "He was brought to the slaughter, as a sheep; and as a lamb before his shearer is mute; so he did not open his mouth. In humiliation his judgment was taken away; and who shall describe his generation? for his life is cut off from the earth." And the officer answering Philip, said, I implore you, of whom does the forthteller say this?--of himself, or of some other person? Then Philip opened his mouth, and beginning from that scripture, told him the glad news concerning Yeshua. And, as they went along the way, they came to a some water, and the officer said, Look here is water; what prevents my being immersed? And he ordered the chariot to stop, and they both went down into the water, both Philip and the officer; and he immersed him. And when they came up out of the water, the Spirit of the Lord suddenly conveyed away Philip, and the officer saw him no more: so he went on his way rejoicing. But Philip was found at Azotus; and going on from there, he proclaimed the glad news in all the cities, until he came to Caesarea.

## Chapter 9

### SECTION VII.

#### *Conversion of Saul of Tarsus.*

IX.--BUT Saul (Gk: Saulos, Heb:Shawl, to ask), still breathing out threats and slaughter against the disciples of the Lord, came to the high priest, and petitioned for letters from him to the synagogues at Damascus; that, if he found any of that Way, whether they were men or women, he might bring them bound to Yerushalem. And as he was proceeding on his journey, and was coming near to Damascus, suddenly, a light from heaven shone around him; and he fell to the ground, and heard a voice saying to him, Saul, Saul, why do you persecute me? And he said, Who are you, Lord? And the Lord said, I am Yeshua whom you persecute: but arise, and go into the city, and you shall be told what you must do. And the men who travelled with him, stood astonished; hearing the voice, but seeing no one. Then Saul rose up, from the ground; and though his eyes were open, he could see no man: but they led him by the hand, and brought him to Damascus. And he was three days without sight, and did not eat or drink.

10 Now there was a certain disciple at Damascus, whose name was Ananias; and the Lord said to him in a vision, Ananias! And he said, Behold I am here, Lord. And the Lord said to him, Arise, and go to the street which is called Straight, and inquire in the house of Yehuwdah, for a man of Tarsus, whose name is Saul; for, behold, he is praying *to me*; and he has seen in a vision, a man whose name is Ananias, coming in and laying his hand on him, that he might recover his sight. Then Ananias answered, Lord, I have heard from many concerning this man, and how he has done great evil to your holy ones at Yerushalem; and here he has authority from the chief priests to bind all that invoke your name. But the Lord said to him, Go your way; for this man is to me a chosen vessel, to bear my name before nations, and kings, and the children of Ysrael: for I will show him many things he must suffer for my name.

17.--Then Ananias went, and entered into the house; and laying his hands on him, he said, Brother Saul, the Lord Yeshua, who appeared to you on the way, as you came, has sent me; that you might receive your sight, and be filled with the Holy Spirit. And immediately there fell from his eyes something like scales; and he recovered his sight, and rose up, and was immersed: and having received food, he was strengthened, and for several days remained with the disciples at Damascus. And immediately in the synagogues he proclaimed Yeshua, saying that He is the Son of God. And all that heard him were astonished, and said, Is not this he, who, in Yerushalem, spread desolation among those who called on this name; and came for the purpose, to carry them bound to the chief priests? but Saul became stronger, and confounded the Jews that dwelt at Damascus, proving that this is the very Anointed.

23 And, after many days, the Jews conspired to kill him: but their plot was made known to Saul; and they watched the gates, day and night, to murder him. But the disciples took him by night, and let him down the wall in a basket. And when he came to Yerushalem, he attempted to associate with the disciples; but they all feared him, not believing that he was a disciple. But Barnabas taking him, brought him to the Delegates, and related to them how he had seen the Lord on the way; and that he had spoken to him, and how he had preached boldly, at Damascus, in the name of Yeshua. And he was with them, coming in and going out, at Yerushalem, and

speaking boldly in the name of the Lord Yeshua. And he spoke, and disputed with the Hellenists (Greek speaking Jews); but they attempted to kill him: and the brethren, being informed of it, conducted him to Caesarea, and sent him away to Tarsus. Then the congregations, through all Yehuda, and Galilee, and Samaria, had peace, were edified, and walking in the fear of the Lord, and the comfort of the Holy Spirit, they were multiplied.

32.--Now it came to pass, that Peter (Gk: Petros a piece of rock), making a tour through all *the congregations*, came also to the holy ones that dwelt at Lydda. And he found there a certain man, whose name was Aeneas, who had paralysis, and had been bedridden eight years. And Peter said to him, Aeneas, Yeshua, the Anointed, heals you; rise up, and make your bed. And he arose immediately. And all the inhabitants of Lydda and Saron saw him, and turned to the Lord.

36.--And there was at Joppa a certain disciple, named Tabitha, who, by interpretation, is called Dorcas; and she was full of good works, and alm-deeds (Gk: eleemosune compassionateness), which she continually did. And it came to pass in those days, that she was sick, and died. And when they had washed her, they laid her in an upper room of the house. And as Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him, asking him that he would not delay to come to them. And Peter arose, and went with them. And when he arrived, they brought him into the upper room; and all the widows stood by him weeping; and showing the coats and cloaks, which Dorcas made, while she was with them. And Peter putting them all out, kneeled down and prayed; and turning to the body, he said, Tabitha, arise! And she opened her eyes, and seeing Peter, sat up. And giving her his hand, he raised her up; and, having called the holy ones and widows, he presented her alive. And this was known throughout all Joppa; and many believed in the Lord. And he continued many days at Joppa, in the house of one Simon, a tanner.

## Chapter 10

### SECTION VIII.

#### *The Calling of the Gentiles.*

X.--NOW there was a certain man in Caesarea, named Cornelius, a centurion of that called the Italian Cohort (or squad), a man of piety, and one that feared God, with all his house; giving, also, giving many alms (Gk: eleemosune, compassionateness) to the people, and praying to God continually. He plainly saw in a vision, about the ninth hour of the day (3:00 PM) , a messenger of God coming in to him, and saying to him, Cornelius! And having fixed his eyes on him, he was afraid, and said, What is it, Lord? And he said to him, Your prayers and your alms have come up, as a memorial before God. And now send men to Joppa, and bring Simon, who is also called Peter: for he lodges with one Simon, a tanner, whose house is by the sea side. As soon then as the messenger, who spoke to Cornelius, was gone, he called two of his slaves, and a devout soldier, of those that waited on him; and having related to them all *these things*, he sent them to Joppa.

9 On the next day, while they were on their journey, and drew near the city; Peter (Gk: Petros a piece of rock) went up to the top of the house to pray, about the sixth hour (12:00 PM). And he was very hungry, and would have taken a little refreshment; but while they were preparing, he fell into a trance (lit: ecstasy); and he saw heaven opened, and something descending like a great sheet, fastened at the four corners, and lowered down to the earth: in which there were all *sorts of* things, even four-footed animals of the earth, and wild beasts, and reptiles, and animals of the air. And there came a voice to him, Rise, Peter, kill, and eat. But Peter said, May it never be, Lord; for I have never eaten anything, which is profane or unclean. And the voice said to him again, the second time, Those things which God has cleansed, do not call profane. And this was done three times, and the sheet was taken up again into the sky.

17.--While Peter was pondering in himself, what the vision, which he had seen, might mean; behold the men, who were sent from Cornelius, having inquired for the house of Simon, stood at the door; and calling, they asked if Simon, who is also called Peter, lodged there. Now, as Peter was reflecting on the vision; the Spirit said to him, Behold, three men are inquiring for you: rise up, go down, and go with them without hesitation; for I have sent them. Then Peter went down to the men, who were sent to him from Cornelius; and said, Behold, I am the man whom you seek; what is the cause of your coming? And they said, Cornelius the centurion, a righteous man, who fears God, and has a character attested by all the Jewish people, has been instructed, by a holy messenger, to send for you to his house, and to hear words from you. Having called them in, he lodged them. The next day he set out with them: and some of the brethren, who were at Joppa, went with him. And the day after they entered Caesarea; and Cornelius was waiting for them, having called together his relations and intimate friends.

25.--Now, as Peter was coming in, Cornelius met him, and fell down at his feet and worshiped. But Peter raised him up, saying, Stand up; I also am a man. And talking with him, he went in, and found many gathered together. And he said to them, You know that it is unlawful for a man that is a Jew to join with, or to come into the house of, one of another nation: nevertheless, God has shown me, that I am to call no man profane or unclean. Therefore, when I was sent for, I came without debate: I ask, therefore, on what cause you have sent for me? And Cornelius said, Four days ago, I was fasting until this hour; and at the ninth hour (3:00 PM) I prayed in my house; and, behold, a man stood before me in bright clothes, and said, Cornelius, your prayer is heard, and your alms are remembered before God: send, therefore, to Joppa, and call for Simon, who is also called Peter; he lodges in the house of one Simon, a tanner, by the sea side; who, when he has come, shall speak to you. Immediately, therefore, I sent for you, and you have done well in coming. Now, therefore, we are all here present before God, to hear all things commanded which the Lord has given you .

34.--Then Peter, opening his mouth, said, Of a truth I perceive, that God has no partiality of persons; but, in every nation, he that fears him, and works righteousness, is acceptable to him. *This is* the message which he sent to the children of Ysrael; proclaiming peace by Yeshua The Anointed, who is Lord of all. You know the report there was, through all Yehuda, which began from Galilee, after the immersion which Yohanan preached, *concerning* Yeshua of Nazareth; how God anointed him with the Holy Spirit, and with power; who went about doing good, and healing all who were oppressed by The Accuser; for God was with him. And we are

witnesses of all things which he did, both in the region of the Jews, and in Yerushalem: whom they lifted up, hanging him on a tree. This very person God raised up, on the third day, and granted him to become visible; not to all the people, but to witnesses before appointed by God, even to us, who have eaten and drank with him after he arose from the dead. And he has given charge to us, to proclaim to the people, and to testify that it is he who is appointed by God, *to be* the judge of the living and the dead. To him all the forthtellers bear witness, that everyone who believes in him, shall receive the forgiveness of sins, by his name. While Peter was yet speaking these words, the Holy Spirit fell upon all, who were hearing the word: and those of the circumcision, who believed, that came with Peter, were astonished, that the gift of the Holy Spirit was poured out upon the Gentiles also: for they heard them speaking in various languages, and glorifying God. Then Peter answered, certainly no one can refuse water, that these persons should be immersed, who have received the Holy Spirit as we did?.

48.--And he ordered them to be immersed in the name of the Lord. And they asked him to continue with them several days.

## Chapter 11

XI.--Now the Delegates and brethren, who were in Yehuda, heard, that the Gentiles also had received the word of God. And when Peter had come up to Yerushalem, those who were of the circumcision contended with him, saying, You went to men who were uncircumcised, and ate with them. And Peter began speaking, and opened to them *the matter* in order, saying, I was praying in the city of Joppa; and, in a trance, I saw a vision, something like a great sheet descending from the sky, let down by the four corners, and it came close to me: and looking attentively on it, I observed, and saw four-footed creatures of the earth, and wild beasts, and reptiles, and animals of the air: and I heard a voice saying to me, Arise, Peter, kill and eat: but I said, May it never be, Lord; for nothing profane or unclean has ever entered my mouth. And the voice answered me the second time from heaven, Those things which God has cleansed, do not call profane. And this was done three times. And all the things were drawn up again into the sky.

11 And behold, at that instant, three men came to the house where I was, sent from Caesarea to me. And the Spirit told me to go with them without any hesitation: and these six brethren also went along with me. And we entered into the man's house: and he told us how he had seen a messenger standing in his house, and saying to him, Send to Joppa, and call for Simon, who is also called Peter; who shall speak words to you, by which you and all your family shall be saved. And as I began to speak, the Holy Spirit fell upon them, even as on us at the beginning. And I remembered the word of the Lord, how he said, Yohanan immersed in water; but you shall be immersed in the Holy Spirit. Since, therefore, God gave to them the same gift as he did to us, who had believed in the Lord Yeshua The Anointed, who was I, that I should be able to hinder God? And when they had heard these things, they acquiesced, and glorified God; saying, God has, then, given to the Gentiles also reformation to life.

## SECTION IX.

### *The Progress of The Good News in Phoenicia, Cyprus, and Antioch, and Persecution of the Delegates.*

19.--NOW, those who had been dispersed, on account of the distress which arose about Stephen, had travelled as far as Phoenicia, and Cyprus, and Antioch, speaking the word to Jews only. Yet some of them, being men of Cyprus, and Cyrene; when they came to Antioch, spoke to the Greeks, announcing the good news concerning the Lord Yeshua. And the hand of the Lord was with them, and a great number believed, and turned to the Lord. And the report concerning them, came to the ears of the congregation, that was at Yerushalem; and they sent Barnabas, to go as far as Antioch. Who, when he had arrived, saw the favor of God, rejoiced, and exhorted them all to adhere to the Lord, with full determination of heart; for he was a good man, and full of the Holy Spirit, and of faith: and a considerable number were added to the Lord.

25 Then Barnabas went to Tarsus, to seek Saul; and finding him, he brought him to Antioch. And it came to pass, that they assembled with the congregation, for a whole year, and taught considerable numbers; and the disciples were first named Christians (followers of The Anointed) at Antioch. And in those days forthtellers came from Yerushalem to Antioch. And one of them, whose name was Agabus, stood up, and signified by the Spirit, that there would be a great famine over all the land: which came to pass in the days of Claudius. And the disciples determined, that according to the respective abilities of each. they should send assistance to the brethren, who lived in Yehuda. And this they did, sending it to the elders, by the hands of Barnabas and Saul.

## Chapter 12

XII.--Now, about that time, Herod the king laid hands on some of the congregation, to afflict them. And he killed Yaakob, the brother of Yohanan, with the sword. And as he saw that this was acceptable to the Jews, he went on to seize Peter also: and it was in the days of unleavened bread; and having seized him, he put him in prison, delivering him to the custody of four squadrons of soldiers; intending, after the Passover, to bring him out to the people. In the meantime, Peter (Gk:Petros a piece of rock) was kept in the prison; but earnest and continued prayer was made to God on his account, by the congregation.

6.--And when Herod was ready to bring him out, even that very night, Peter was sleeping between two soldiers, bound with two chains; and the guards outside the door were watching the prison. And, behold, a messenger of the Lord presented himself, and a light shone in the prison; and giving Peter a blow on the side, he awoke him, saying, Arise quickly: and his chains fell off from his hands. And the messenger said to him, Be alive, and bind on your sandals; and he did so. And he said to him, Throw your cloak around you, and follow me. And going out, he followed him; and he did not know, that what was done by the messenger was real; but supposed that he had seen a vision. And passing through the first and second guard, they came to the iron gate, that leads into the city; which opened to them of its own accord. And going out, they went through one street, and immediately the messenger departed from him. And Peter came to himself, said, Now I know truly, that the Lord has sent his messenger, and has delivered me from the



hand of Herod, and from all the expectations of the Jewish people. And realizing this, he came to the house of Mary, the mother of Yohanan, who was also called Mark; where many were gathered together, praying.

13.--And as Peter knocked at the door of the outer gate, a servant girl, whose name was Rhoda, went to inquire who was there. And knowing Peter's voice, and for gladness she did not open the gate: but running in, told them, that Peter was standing at the gate. And they said to her, You are out of your mind: but she confidently affirmed, that it was so. Then they said, It is his messenger. but Peter continued knocking; and when they had opened *the door*, they saw him, and were astonished. And he made a sign to them with his hand to be silent; and related to them how the Lord had conducted him out of prison. And he said, Inform Yaakob and the brethren of these things: and departing, he went to another place. And as soon as it was day, there was no small uproar among the soldiers, as to what became of Peter. And Herod searching for him, and not finding him, examined the keepers, and ordered them to be led away to execution. And passing from Yehuda to Caesarea, he remained there. And he was highly angry against the Tyrians and Sidonians; but they with one heart came before him; and gaining Balstus, the king's household officer, to their interest, they begged for peace; because their country was fed by that king.

21.--And upon a set day, Herod, being clothed in a royal attire, and seated upon the throne, made an oration to them. And the people cried out, It is the voice of a god, and not of a man! But immediately a messenger of the Lord struck him, because he did not give glory to God: and, being eaten with worms, he expired. And the word of God grew, and was multiplied. And Barnabas and Saul (Gk: Saulos, Heb:Shauwl, to ask), having fulfilled their ministry, returned from Yerushalem; bringing along with them Yohanan, who was also called Mark. (Lit:Markos; of Latin origin)

## Chapter 13

### SECTION X.

#### *Travels and success of Paul and Barnabas, in preaching the Glad News, in various places.*

XIII.--NOW, there were in the congregation that was at Antioch, certain forthtellers and teachers; particularly Barnabas, and Simeon, who was also called Niger, and Locus the Cyrenian, and Manage, who was brought up with Herod the tetrarch, and Saul. And as they were worshiping the Lord, and fasting, the Holy Spirit said, Separate to me Barnabas and Saul, for the work to which I have called them. And having fasted and prayed, and laid hands on them; they sent them. They being sent by the Holy Spirit, departed to Seleucia; and from there they sailed to Cyprus; and having arrived at Salamis, they proclaimed the word of God in the synagogue of the Jews; and they had also Yohanan for their attendant. And having traversed the island, as far as Paphos, they found a certain Jew, a magician and false forthteller, whose name was Bar-Yeshua; who was with the proconsul Sergius Paulus, a prudent man; who, calling for Barnabas and Saul, desired to hear the word of God. But Elymas, the magician, (for that was his name, when translated,) withstood them, endeavoring to turn away the proconsul from the faith. Then Saul, who is also called Paul (Latin:Paulos; little), being filled with the Holy Spirit, and looking steadfastly on him, said, O! you full of trickery, and of all wickedness! child of

The Accuser! enemy of all righteousness! will you not cease to pervert the right ways of the Lord? And, behold, now the hand of the Lord is on you, and you shall be blind, and not see the sun for a time. And, immediately, a mist and darkness fell on him; and going about, he sought some to lead him by the hand. Then the proconsul, seeing what was done, believed; being astonished with the teaching of the Lord.

13.--And departing from Paphos, those who were with Paul, came to Perga, in Pamphylia; but Yohanan withdrew himself from them, and returned to Yerushalem. Nevertheless, they, going on from Perga, came to Antioch in Pisidia; and entering into the synagogue on the Day of Rest, they sat down. And after the reading of the law and the forthtellers; the rulers of the synagogue said to them, Brethren, if you have any word of exhortation to the people, speak it.

16 Then Paul stood up, and waving his hand, said, Men of Ysrael, and you that fear God, listen. The God of this people chose our fathers, and raised the people while abiding in the land of Egypt; and led them out of it with an uplifted arm. And for the space of about forty years, he endured their behavior in the wilderness. And having cast out seven nations in the land of Canaan, he distributed their land to them for an inheritance. And after this *period* which lasted about four hundred and fifty years; he gave them judges, until Samuel the forthteller. And, from that time, they desired a king: and God gave them Saul, the son of Kish, a man of the tribe of Benjamin, for the term of forty years. And having removed him, he raised up to them David, for a king; whom also he testified, and said, "I have found David, the son of Yishay, a man according to my own heart, who shall do all my will." Of this man's seed, according to the promise, God raised up to Ysrael Yeshua, the Savior; Yohanan having, introduced his appearance preaching the immersion of repentance, to all the people of Ysrael. And when Yohanan was fulfilling his course, he said, Whom do you imagine me to be? I am not He; but behold there comes one after me, the shoes of whose feet I am not worthy to loosen.

26 Brethren, children of the family of Abraham, and those among you that fear God; to you is the word of this salvation sent: for the inhabitants of Yerushalem, and their rulers, not knowing him, nor the sayings of the forthtellers, which are read every Day of Rest; fulfilled them in condemning him. And though they could find no crime of death in him; yet they asked Pilate, that he might be executed. And, when they had accomplished all things, that were written concerning him; taking him down from the cross, they laid him in a tomb. But God raised him up from the dead: and he appeared for several days to those, that came up with him from Galilee to Yerushalem, who are his witnesses to the people. And we bring you good news, that the very promise, which was made to the fathers, God has accomplished for us, their children, in raising up Yeshua; as it is also written in the second psalm, "You are my Son, this day I have brought you forth." And because he has raised him from the dead, no more to return to decay, he has spoken this, "I will give you the sure mercies of David." Therefore, also, in another place he says, "You will not permit your Holy One to see decay." Now David, having served his own generation according to the will of God; fell asleep, and was gathered to his fathers, and saw decay. Be it known, therefore, to you, brethren, that by Him remission of sins is proclaimed to you: and by Him, every one that believes, is justified from all things; from which you could not be justified by the law of Moses. See to it, therefore, that what is spoken in the forthtellers may not come on you: "Behold. Observe! Be astonished,. Wonder! for I perform a work in your days; a

work, which you will not believe, though one should distinctly declare it to you." (as in Hab 1:5, the Septuagint reads Behold, you scoffers, and marvel, and disappear)

42.--Now, when going out, they requested, that these words might be spoken to them, on the following Day of Rest. And when the synagogue gathering was broken up, many of the Jews, and of the devout Jewish converts, followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the favor of God.

44.--And, on the following Day of Rest, almost the whole city was gathered together, to hear the word of God. But the Jews, seeing the multitudes, were filled with zeal; and opposed the things, which were spoken by Paul, contradicting and speaking evil. Then Paul and Barnabas, with great boldness of speech, said, It was necessary, that the word of God should be first spoken to you; but since you push it away from you, and judge yourselves unworthy of eternal life; behold we turn to the Gentiles. For so the Lord has charged us, saying, "I have set you for a light of the Gentiles, that you may bring salvation to the ends of the earth." And the Gentiles hearing this, rejoiced, and gloried the word of the Lord: and as many as were appointed for eternal life, believed. And the word of the Lord was preached throughout all that region. But the Jews stirred up some devout women of considerable rank, and the leading men of the city; and raised a persecution against Paul and Barnabas, and drove them out of their territories. And they shook off the dust of their feet against them, and came to Iconium. But the disciples were filled with joy, and with the Holy Spirit.

## Chapter 14

XIV.--And it came to pass, at Iconium, that they went together into the synagogue of the Jews, and spoke in such a manner, that a great multitude, both of the Jews and of the Greeks, believed. But the un-persuaded Jews stirred up the minds of the Gentiles, and filled them with bitterness against the brethren. They stayed there a considerable time, speaking boldly for the Lord; who gave witness to the word of his favor, and granted signs and miracles done by their hands. So the multitude of the city was divided; and some were with the Jews, and others with the Delegates. But as a violent attempt was made, both by the Gentiles and the Jews, with their rulers, to assault and stone them; they having been made aware of it, fled to Lystra, and Derbe, cities of Lycaonia, and to the adjacent country: and there they declared the good news.

8.--Now, there was a certain man at Lystra, disabled in his feet; so lame, from his birth, that he had never walked. This man heard Paul speaking, who fixing his eyes on him who perceiving that he had faith to be healed; said, with a loud voice, Stand upright, on your feet. And he leaped up, and walked. And the multitude, seeing what Paul (Latin:Paulos; little) had done; lifted up their voices, saying, in the Lycaonian language, The gods have descended to us in the likeness of men. And Barnabas they called Jupiter, and Paul Mercury, because he was the chief speaker. And the priests of Jupiter, *whose image* was in front the city, brought oxen, with garlands, to the gates; and would have offered sacrifice *to them* with the multitude. But the Delegates, Barnabas and Paul, hearing of it, tore their clothes, and ran in among the crowd crying out, and saying, Men, why do you these things? We have your same

nature, and are declaring the glad news to you, that you may turn from these empty things to the living God; who made the heaven, and the earth, and the sea, and all things which are in them: who, in former generations, permitted all the nations to walk in their own ways: though he did not leave himself without witness, doing good, and giving us showers of rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And saying these things, they, with difficulty, restrained the people from sacrificing to them.

19.--But Jews came to from Antioch and Iconium, and persuaded the multitude; and having stoned Paul, they dragged him out of the city, supposing him to be dead. But, as the disciples were gathered about him, he rose up, and entered into the city; and the next day he departed, with Barnabas, to Derbe. And having declared The Good News in that city, and having made a considerable number of disciples; they returned to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples; exhorting them to continue in the faith, and testifying, that it is necessary, we should enter into the kingdom of God through many afflictions. And when they had appointed elders for them, in every congregation, having prayed to God, with fasting; they committed them to the Lord, in whom they had believed.

24 And passing through Pisidia, they came to Pamphylia. And having spoken the word in Perga, they went down to Attalia. And they sailed there to Antioch, where they had been given over to the grace of God, for that work which they had accomplished. And when they arrived, and had gathered the congregation together, they related, what God had done with them, and how he had opened a door of faith to the Gentiles. And they spent a considerable time there with the disciples.

## Chapter 15

### SECTION XI.

*The Decision of the Question concerning the Reception of the Gentiles into the Kingdom of the Anointed, by the Delegates, the Elders, and the whole Congregation of Jewish Brethren in Yerushalem.*

XV.—Some men, who came down from Yehuda, taught the brethren, that unless you are circumcised, according to the custom of Moses, you cannot be saved. There being a contention, and no small debate, with them *on the part* of Paul and Barnabas; they resolved that Paul and Barnabas, and some others of their number, should go up to the Delegates and elders at Yerushalem, about this question. They being brought forward on their journey by the congregation, went through Phoenicia and Samaria, relating the conversion of the Gentiles; and they caused great joy to all the brethren.

4 And having arrived at Yerushalem, they were received by the congregation, and by the Delegates and elders: and they related what things God had done with them. But some of the sect of the Pharisees that believed, rose up and said, that it was necessary to circumcise them, and to charge them to keep the law of Moses.

6.--And the Delegates and elders were gathered together, to consult upon this matter. And after much debate, Peter (Gk:Petros a piece of rock) rose up, and said to them, Brethren, you know, that some considerable time ago, God among us chose that the Gentiles, by my mouth, should hear the word of The Good News, and believe. And God, who knows the heart, bore witness to them, giving them the Holy Spirit, even as he did to us: and made no distinction between us and them, having purified their hearts by faith. Now, therefore, why do you test God, by imposing on the neck of the disciples a yoke; which neither our fathers or we have been able to bear? But we believe that we are saved, by the grace of the Lord Yeshua, in the same manner as they.

12 And the whole multitude kept silence, and attended to Barnabas and Paul who related what signs and wonders God had done among the gentiles (nations), by them. Then after they had finished speaking, Yaakob (Gk:Iakobos Graecized; Yacobus) answered, saying, Brethren, listen to me. Simeon has been relating, how God first looked on the Gentiles, to take from among them a people for his name. And the words of the forthtellers harmonize with this; as it is written, "After this, I will return, and will rebuild the tabernacle of David, which is fallen down; yes, I will rebuild its ruins, and sit it upright again: that the remainder of men may seek the Lord, even all the gentiles upon whom my name is called, says the Lord," who does make all these things, known from the beginning. Therefore, my judgment is, not to trouble those who, from among the Gentiles, are converted to God: but to write to them, that they abstain from the pollutions of idols, and from fornication, and from that which is strangled, and from blood. For Moses has from ancient generations in every city has those who preach him, since he is read (his books) in the synagogue, every Day of Rest.

22.--Then it seemed good to the Delegates and elders, and all the congregation, to send to Antioch, with Paul and Barnabas, chosen men from among themselves, namely, Yehuwdah, who was also called Barsabas (son of Sabas), and Silas, leading men of among the brethren; writing by their hand these things:--

The Delegates, and elders, and brethren, to the brethren from among the Gentiles in Antioch, and Syria, and Cilicia, greeting:

24.-- As we have been informed, that some going out from among us, to whom we gave no instruction, have troubled you with words, unsettling your minds, saying that you must be circumcised, it seemed to us being assembled unanimously to send you chosen men, with our beloved Barnabas and Paul; men that have surrendered their lives for the name of our Lord Yeshua The Anointed. We have, therefore, sent Yehuwdah and Silas, who will also tell you, by word of mouth, the same things. For it has seemed good to the Holy Spirit, and to us, to impose no further burden upon you besides these necessary things; that you abstain from things offered to idols, and from blood, and from anything strangled, and from fornication: from which you will do well to keep yourselves. Farewell.

30.--They therefore, being sent came to Antioch; and assembling the multitude, delivered the letter. And when they had read it, they rejoiced for the comfort *it brought*. And Yehuwdah and Silas, also being forthtellers themselves; in many words, exhorted and strengthened the brethren. And, having stayed a time, they were sent with peace from the brethren to the Delegates. (But Silas

thought it proper to continue there). Paul and Barnabas with many others stayed at Antioch; teaching and declaring the word of the Lord.

36.--And, after some days, Paul said to Barnabas, Let us return and visit the brethren, in all the cities in which we have preached the word of the Lord; and see how they doing. And Barnabas determined to take along with them Yohanan, who was also called Mark. But Paul did not think proper, to take with them that person, who had withdrawn himself from them from Pamphylia; and did not go with them to the work. There was, a dispute so that they separated from each other: and Barnabas, taking Mark along with him, sailed to Cyprus. But Paul made a choice of Silas, and departed; being committed to the grace of God by the brethren. And he went through Syria and Cilicia, strengthening the congregations.

## Chapter 16

XVI They came to Derbe and Lystra. A certain disciple was there, whose name was Timotheos, the son of a believing Jewess, but of a Grecian father; who had an honorable character as witnessed by the brethren in Lystra and Iconium. Paul desired to have him go with him; and took, and circumcised him because of the Jews who were in those places: for they all knew his father was a Greek. And as they passed through the cities, they delivered the decrees in their custody which were determined by the Delegates and elders, that were at Yerushalem. The congregations, therefore, were strengthened in the faith, and increased in number daily.

6.--And they went through Phrygia, and the region of Galatia, and being forbidden by the Holy Spirit to speak the word in Asia; when they were came to Mysia, they attempted to go to Biyournia; but the Spirit would not permit them. And passing by Mysia, they went down to Troas.

### SECTION XII.

#### *The Introduction of The Good News into Macedonia and Thessalonica.*

9.--AND a vision appeared to Paul in the night: There stood a certain Macedonian, asking him, and saying, Come over to Macedonia, and help us. And as soon as he had seen the vision, **we** (Luke included) immediately sought to go to Macedonia; assuredly concluding, that the Lord had called us to declare The Good News to them. Setting sail, therefore, from Troas, we ran directly to Samothrace; and the next day to Neapolis; and came then to Philippi, which is a leading city of Macedonia, and a colony: and we continued in this city for some days.

13.--And on the Day of Rest, we went out of the city to the side of the river, according to custom, where there was a place of prayer; and sitting down, we spoke to the women, that were assembled there. And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, a worshipper of God, heard the message: whose heart the Lord opened to attend to the things, which were spoken by

Paul. And when she was immersed, with her family, she asked us, saying, If you have judged me to be faithful to the Lord, enter my house, and continue there. And she compelled us.

16 Now it came to pass, that as we were going to the place of prayer, we were met by a certain maid-servant that had a spirit of divination (delivering an oracle), who brought her owners great profit as a seer: *This same girl* following after Paul and us, cried out, These men are the servants of the Most High God, who declare to you the way of salvation. And she did this for several days. But Paul being disturbed, turned and said to the spirit, I charge you, in the name of Yeshua The Anointed, to go out of her. And it went out that very hour.

19 But when her owners saw, that the hope of their profit was gone; laying hold of Paul and Silas, they dragged them to the market place, to the rulers; and having brought them to the chief leaders (Gk:archon; a first (in rank or power), they said, These men, who are Jews, mightily disturb our city; and teach customs, which it is not lawful for us to receive and practice, being Romans. And the populace rose up together against them; and the chief leaders tearing off their garments, commanded them to be beaten with rods. And when they had laid many stripes upon them, they threw them into prison, charging the jailor to keep them safely; who, having received such a strict charge, threw them into the inner prison, and secured their feet fast in the stocks.

25 At midnight, Paul and Silas, were praying and singing hymns to God: and the prisoners were listening to them. Suddenly, there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and the bonds of all *the prisoners* were released. And the jailor, awaking out of his sleep, and seeing the doors of the prison opened, drew his sword, and was going to kill himself, supposing that the prisoners had fled. But Paul cried out, with a loud voice, saying, Do yourself no harm, for we are all here. And he called for lights, and rushed in; and being terrified, fell down before Paul and Silas; and, bringing them out, he said, Sirs, what must I do to be saved? And they said, Believe in the Lord Yeshua The Anointed, and you shall be saved, and your house. And they spoke to him the word of the Lord, and to all that were in his house. And taking them, that very hour of the night, he washed their wounds; and was immediately immersed, himself and all his *household*. And having brought them into his house, he spread the table before them: and believing in God, with all his house, they rejoiced.

35.--And when it was day, the chief leaders (Gk:archon; a first (in rank or power) sent the sergeants (Gk:rhabdouchos a rod- (the Latin fasces) holder, i.e. a Roman lictor (constable or executioner): saying, Free those men. And the keeper of the prison told these things to Paul, The chief leaders said that you may be freed; now, therefore, go out, and pursue your journey in peace. But Paul said to them, They have beaten us, who are Romans, publicly and uncondemned, and have thrown us into prison: and do they now thrust us out privately? May it never be: but let them come themselves, and conduct us out. And the sergeants reported these words to the chief leaders. And when they had heard that they were Romans, they were afraid: and they came, and appealed to them; and conducting them out, requested that they depart from the city. And coming out of the prison, they entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

## Chapter 17

XVII--And taking their journey through Amphipolis and Apollonia, they came to Thessalonica; where there was a synagogue of the Jews. And according to Paul's custom, he entered in and spoke to them on three *consecutive* Day of Rests from the scriptures; opening to them, and giving evidence showing that the Anointed had to suffer, and to rise from the dead; and, declaring Yeshua is The Anointed. And some of them believed, and joined Paul (Latin:Paulos; little) and Silas; besides a considerable number of the devoted Greeks, and not a few of the leading women. But the unbelieving Jews, filled with zeal, gathered together some street people and wicked fellows, and making a mob, threw the city into a uproar; and assaulted the house of Jason, seeking to bring them out to the people. But not finding them, they dragged Jason, and some of the brethren, to the rulers (Gk:politarches. a town-officer) of the city, crying out, These men upset the inhabited world and have come here also: and Jason has privately received them. And all these men act contrary to the decrees of Caesar (Kaisar; of Latin origin; Caesar, a title of the Roman emperor), saying that there is another king, one called Yeshua. And they alarmed the multitude, and the rulers of the city, when they heard these things. And having taken a pledge from Jason, and the rest, they released them.

10 But the brethren immediately sent away Paul and Silas, by night, to Berea: and when they arrived, they went into the synagogue of the Jews. Now these were of a more noble disposition than those of Thessalonica: for they received the word with all readiness of mind, daily examining the scriptures, whether those things were so. Many of them, therefore, believed; both of the Grecian women of honor, and of the men not a few. But as soon as some of the Jews of Thessalonica understood that the word of God was announced by Paul at Berea, they came there also, exciting the populace. And then, immediately, the brethren sent Paul away, to go by sea. But Silas and Timotheos continued there. And those that conducted Paul, brought him as far as Athens: and having received an order for Silas and Timotheos, that they should come to him as soon as possible, they set out.

### SECTION XIII.

#### *The Introduction of The Good News into Athens, Corinth, and Ephesus.*

16.--NOW while Paul was waiting for them at Athens, his spirit within him was strongly moved, when he saw the city enslaved to idolatry. Therefore he, reasoned with the Jews and Jewish converts, in the synagogue; and in the forum, daily, with those that met with him. Then some of the Epicurean and Stoic philosophers opposed him. Others said, What would this babblor (Gk:spermologos a seed-picker or a gossip):say? And others, He seems to be a proclaimer of foreign deities: because he declared to them the good news, concerning Yeshua and the resurrection. And they took him, and conducted him to the Areopagus ( Gk:Areios Pagos, rock of Ares near the Acropolis) , saying, May we know what this new teaching is, which is spoken by you? for you bring



some strange things to our ears: we would, therefore, like to know what these things mean? For all the Athenians, and the foreigners that lived among them, spent their leisure in nothing else but in telling or hearing something new.

22.--Paul, stood up in the middle of the Areopagus, said, Athenians, I perceive that you are exceedingly religious. For as I passed along, and saw the objects of your worship, I found an altar with this inscription, To the Unknown God: Him, therefore, whom you ignorantly worship, I announce to you. The God who made the world, and all things that are in it, being the Lord of heaven and earth, does not dwell in temples made with hands: neither is he served by human hands, as if he stood in need of anything; he himself giving to all life, and breath, and all things. And he has made of one blood the whole race of men, to inhabit all the face of the earth; having marked out the times previously arranged in order, and the boundaries of their residence : that they might seek after the Lord, if possibly they might feel after him, and find him; though he is not far from every one of us: for in him we live, and are moved, and do exist; as some of your own poets have said,--"For we are his offspring ." We, therefore, being the offspring of God, ought not to imagine the Deity to be like gold, or silver, or stone, worked by the art and thought of man. For though God overlooked the times of this ignorance, he now makes proclamation to all men, everywhere, to reform; because he has appointed a day, in which he will judge the world righteously, by that Man whom he has appointed: of which he has given assurance to all men, by raising him from the dead. And when they heard of the resurrection of the dead, some made a jest of it, and others said, We will hear you again on this subject. And so Paul went out of the middle of them. Nevertheless, some men joined, and believed: among whom was Dionysius, the Areopagite ( a member of the court on Mars Hill) ; also a woman, whose name was Damaris; and others with them.

## Chapter 18

XVIII.--After these things, Paul departed from Athens, and came to Corinth; and finding a certain Jew, named Aquila, a native of Pontus, lately arrived from Italy, with Priscilla his wife, (because Claudius Caesar had commanded all the Jews to depart from Rome,) he went to them. And as he was of the same trade, he continued with them, and worked; for by trade they were tent-makers. (Gk:skenopios a manufacturer of tents) But he reasoned in the synagogue every Day of Rest, and persuaded the Jews and the Greeks. And as soon as Silas and Timotheos came from Macedonia, Paul was impelled by the Spirit *and began devoting himself completely* testifying to the Jews, that Yeshua was the Anointed . But when they set themselves in opposition, and spoke evil, he shook his garment, and said to them, Let your blood be upon your own head! I am clean. From now on I will go to the Gentiles. And going out there, he went into the house of one called Justus, a worshipper, of God, whose house was adjoining the synagogue. Now Crispus, the ruler of the Synagogue, believed in the Lord, with all his house; and many of the Corinthians, hearing, believed, and were immersed. But the Lord said to Paul, in a vision by night, Fear not, but speak, and do not keep silence; for I am with you, and no man shall fall on you, to injure you; for I have many people in this city. And he continued there a year and six months, teaching the word of God among them.

12.--But when Gallio (a Roman) was proconsul of Achaia (the region), the Jews stood against Paul, with one consent, and brought him before the judgment seat, saying, This fellow persuades men to worship God contrary to the law. When Paul was about to

opened his mouth, Gallio said to the Jews, If it were an act of wrong, or evil crimes, O Jews! it is reasonable I should put up with you. But if it is a question concerning words, and names, and the law which is among you, see to it yourselves; for I will not be a judge of these matters. And he drove them away from the judgment seat. And all the Greeks laid hold of Sosthenes, the ruler of the Synagogue, and beat him before the tribunal; but Gallio did not concern himself at all about the matter.

18.--And Paul still continued there for a considerable time, and then taking leave of the brethren, sailed for Syria, and with him Priscilla and Aquila; having shaved his head at Cenchrea, for he had a vow. And he arrived at Ephesus, and there he left them; but he entered into the synagogue, and reasoned with the Jews. And though they asked him to stay longer with them, he did not consent: but took his leave of them, saying, ; I will return to you again, God willing. And he set sail from Ephesus. And landing at Caesarea, he went up; and having greeted the congregation, he went down to Antioch. And having spent some time there, he departed, going through the country of Galatia and Phrygia in a regular manner, confirming all the disciples.

24.--Now a certain Jew, whose name was Apollos, a native of Alexandria, an eloquent man, and powerful in the scriptures, came to Ephesus. This person was instructed in the way of the Lord, and being fervent in spirit, he spoke and taught the things of the Lord with great accuracy, but was only acquainted with the immersion of Yohanan. And he began to speak boldly in the synagogue. And Aquila and Priscilla hearing him, took him aside, and explained to him the way of God in a more complete manner. And when he intended to go over to Achaia, the brethren wrote to the disciples, exhorting them to receive him. And having arrived there, by his gift he greatly helped those who had believed. For he strenuously debated with the Jews in public, showing by the scriptures, that Yeshua is the Anointed.

## Chapter 19

XIX.--Now it came to pass, that while Apollos was at Corinth, Paul, having passed through the upper country, came to Ephesus: and finding some disciples, he said to them, Have you, on your believing, received the Holy Spirit? And they replied to him, No; we have not so much as heard, whether the Holy Spirit is given. And he said to them, Into what, then were you immersed? And they said, Into Yohanan's immersion. And Paul said, Yohanan administered the immersion of repentance, telling the people, that they should believe in Him that was to come after him; that is, in Yeshua. And hearing this, they were immersed into the name of the Lord Yeshua. And Paul laid his hands on them, and the Holy Spirit came upon them; and they spoke with tongues, and forthtold. And they were in all about twelve men.

8 And he went into the synagogue, and spoke with boldness, disputing for the space of three months, and giving evidence of the things which related to the kingdom of God. But as some were hardened, and would not believe, speaking reproachfully of this way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of Tyrannus. And this was done for the space of two years, so that all the inhabitants of Asia, both Jews and Greeks, heard the word of the Lord. And God

worked extraordinary miracles by the hands of Paul (Latin:Paulos; little); so that handkerchiefs, or aprons, were carried from his person to those that were sick, and the diseases removed from them, and the evil spirits came out.

13 And some of the wandering Jews, who were exorcists, undertook to call on the name of the Lord Yeshua, over those who had evil spirits, saying, We command solemnly you by Yeshua, whom Paul preaches. And there were seven sons of one Sceva, a Jewish chief priest, who did this. But the evil spirit answering, said, Yeshua I know, and Paul I know; but who are you? And the man in whom the evil spirit was, sprung on them, and subdued them, overpowered them, so that they fled out of the house, naked and wounded. And this was known to all the Jews, and Greeks also, living at Ephesus; and fear fell on them all, and the name of the Lord Yeshua was made great. And many of them, who believed, came and confessed, and made a declaration of their deeds. And a considerable number of those who had practiced curious arts brought their books together, burnt them before all: and they computed the value of them, and found it fifty thousand pieces of silver (likely drachmas, each a day's wage): so powerfully did the word of the Lord grow, and prevail.

21.--Now when these things were fulfilled, Paul purposed in spirit, that, passing through Macedonia and Achaia, he would go to Yerushalem, saying, After I have been there, it is necessary for me also to see Rome. And sending two of those that ministered with him, Timotheos and Erastus, into Macedonia, he himself stayed some time in Asia. And there happened, about that time, no small uproar concerning the Way. For a man whose name was Demetrius, a silversmith, by making silver shrines of Diana (Artemis), procured no small gain to the artisans: whom he gathered together, with the workmen employed for the business, and said, Men, you know that our prosperity comes from this craft; and you see and hear, that this Paul has persuaded great numbers of people, not only of Ephesus, but almost all of Asia, and has turned them aside, saying, that they are no deities which are made with hands; so that there is danger, not only that this occupation of ours should be in disrepute, but also that the temple of the great goddess Diana should be counted worthless, and her grandeur destroyed; whom, all Asia and the world worship.

28 After hearing this, they were filled with rage; and cried out, saying, Great is Diana of the Ephesians! And the whole city was filled with chaos; and they rushed with one accord into the theater, dragging Gaius and Aristarchus, Macedonians, and Paul's fellow-travelers. And Paul would have gone in to the people, but the disciples would not permit him. And some too, of the Asiarchs ( a public official) , as they had a friendship for him, sent to him, and urged that he would not venture into the theatre. Some, therefore, were crying one thing, and some another; for the assembly was confused, and the greater part did not know for what reason they had come together. And they thrust forward Alexander, from among the multitude, the Jews urging him on. And Alexander, beckoning with his hand, would have made a defense to the people. But when they knew that he was a Jew, one voice arose from them all, crying out, for about the space of two hours, Great is Diana of the Ephesians! But the town clerk (a writer), having pacified the people, said, Ephesians, what man is there, that does not know, that the city of the Ephesians is devoted to the great Diana, and to the image that fell down from Jupiter? Since, then, these things are incontestable, it is necessary for you to be quiet, and to do nothing rash ; for you have brought these men, who are neither robbers of temples, nor evil speaking of your goddess. If, therefore, Demetrius, and the artisans that are with him, have a charge against any one, the market place is open; and the

*Roman* proconsuls (or Governors) are there; let them call one another to account. But if you are inquiring anything concerning other matters, it should be settled in a legal assembly. And, we are in danger of being charged for a riot, which has happened this day, as there is no cause by which we can account for this gathering. And when he had said these things, he dismissed the assembly.

## Chapter 20

XX.--Now after the uproar ceased, Paul, calling the disciples to him, and embracing them, departed into Macedonia. And going through those parts, and having exhorted them with many words, he came into Greece. And when he had continued there three months, as an ambush was laid for him by the Jews, when he was about to sail for Syria, he thought it advisable to return by Macedonia. And Sopater, the Berean, accompanied him as far as Asia; and the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheos: and of the Asiatics, Tychichus and Trophimus. These going ahead, waited **for us** at Troas. And we set sail from Philippi, after the days of unleavened bread, and came to them at Troas in five days, where we continued seven days.

7 And on the first day of the week, when the disciples met together to break the bread, Paul being about to depart on the next day, spoke to them, and continued his speech until midnight. And there were many lamps in the upper room, in which we were assembled; and a certain young man, whose name was Eutyclus, sitting in a window, fell into a profound sleep: and as Paul continued his talk for a long time, he was so overpowered with sleep, that he fell down from the third story, and was taken up dead. And Paul went down, and fell upon him, and taking him in his arms, said, Do not be disturbed, for his life is in him. And going up again, and having broken bread, and eaten, he kept company a considerable time, even until break of day, and so departed. And they brought the youth alive, and were not a little comforted.

13 But we went ahead into the ship, and sailed to Assos, where we were to take up Paul, for so he had appointed, choosing himself to go on foot. And as soon as he joined us at Assos, we took him in, and came to Mitylene. And sailing there, we came the next day over against Chios; and the day following, we touched at Samos, and having stayed at Trogyllium, we came the day after to Miletus. For Paul had determined to sail by Ephesus, that he might not spend any time in Asia; for he greatly desired, if it were possible for him, to be at Yerushalem on the day of Pentecost.

17.--But sending to Ephesus from Miletus, he called to the elders of the congregation. And when they had come to him, he said to them, You know how I have been among you all the time, from the first day in which I entered into Asia, serving the Lord with all humility, and with tears, and trials which came upon me by the ambushes of the Jews: and how I have suppressed nothing that was advantageous, not neglecting to announce to you, and to teach you publicly and privately; testifying both to the Jews and Greeks, repentance with respect to God, and faith with respect to our Lord Yeshua The Anointed. And now, behold, I am going to Yerushalem, bound by the Spirit, not knowing the things that shall come upon me there: except that the Holy Spirit testifies in every city, saying, that bonds and afflictions await me. But I make no account of any of these things, nor do I regard even life itself; so that

I may but joyfully finish my course, and the ministry which I have received of the Lord Yeshua, *even* to testify the good news of the favor of God.

25 And now, behold, I know that you all, with whom I have preached, proclaiming the kingdom of God, shall not see my face any more. Therefore, I testify to you this day, that I am clear from the blood of all men. For I have not declined to declare to you all the counsel of God. Therefore, take care to yourselves, and to the whole flock over which the Holy Spirit has appointed you overseers; to feed the congregation of the Lord, which he has redeemed with his own blood. For I know this, that after my departure, heavy (or violent) wolves will enter in among you, having no mercy on the flock. Yes, from among your own selves men shall arise speaking perverse things, to draw away disciples after them. Watch, therefore, remembering that for the space of three years, I did not ceased to warn every one, night and day, with tears.

32 And now, brethren, I commend you to God, and to the word of his favor, who is able to build up you, and to give you an inheritance among all that are sanctified. I have coveted no man's silver, or gold, or apparel. Yes, you yourselves know, that these hands have ministered to my necessities, and to those that were with me. I have showed you all things; how, that in this laboring, you ought to assist the infirm, and to remember the words of the Lord Yeshua, that he himself said, It is more blessed to give than to receive. And having said these things, he kneeled down and prayed with them all. And there was great weeping aloud among them all: and falling on Paul's neck, they kissed him; especially grieving for that word which he spoke, that they should see his face no more. And they conducted him to the ship.

## Chapter 21

### SECTION XIV.

#### *Paul returns to Yerushalem.--His Conduct and Treatment there.*

XXI.--NOW, as soon as we had withdrawn from them, and had set sail, we came with a direct course to Cos, and the next day to Rhodes, and from there to Patara. And finding a ship passing over to Phoenicia, we went aboard, and set sail. And coming within sight of Cyprus, and leaving it on the left hand, we sailed to Syria, and landed at Tyre: for there the ship was to unload its freight. And we continued there seven days, finding disciples, who told Paul, by the Spirit, not to go up to Yerushalem. But when we had finished these seven days, we departed, and went our way; and they all attended us out of the city, with their wives and children; and, kneeling down on the sea shore, we prayed. And having embraced each other, we went on board the ship; and they returned back to their own houses.

7 And finding our course, we came from Tyre to Ptolemais, and embracing the brethren, we continued with them one day. And on the next day we departed, and came to Caesarea; and entering into the house of Philip the Preacher of Good News, who was one of the seven, we lodged with him. Now he had four virgin daughters, who were forthtellers. And as we continued there many days, a

certain forthteller, whose name was Agabus, came down from Yehuda: and coming to us, he took up Paul's belt, and binding his own hands and feet, and he said, The Holy Spirit says, So shall the Jews at Yerushalem bind the man whose belt this is, and deliver him into the hands of the Gentiles. And when we heard these things, both we and the inhabitants of that place asked him, that he would not go up to Yerushalem. But Paul answered, What do you mean, weeping and breaking my heart this way? for I am ready, not only to be bound; but also to die at Yerushalem, for the name of the Lord Yeshua. And when he would not be persuaded, we kept still; saying, The will of the Lord be done.

15.--And after these days, taking up our baggage, we went up to Yerushalem. And some of the disciples also from Caesarea, went along with us, and brought us to one Mnason, a Cyprian, a disciple of long standing, with whom we would lodge.

17.--And when we arrived at Yerushalem, the brethren received us with pleasure. And the next day Paul went with us to Yaakob; and all the elders were present. And having embraced them, he gave them a particular account of those things, which God had done among the Gentiles by his ministry. And when they heard it, they glorified God, and said to him, Brother, you see how many thousands of Jews with faith there are; and they are all zealous for the law. Now they have been informed about you, that you teach all the Jews, which are among the Gentiles, to fall away from Moses, saying, that they ought not to circumcise their children, nor to walk according to the customs. What is to be done? The multitudes by all means, will come together; for they will hear that you have arrived. Therefore, do this that we say to you: there are with us four men, who have a vow upon them; take them, and purify yourself with them, and pay their expenses for them, that they may shave their heads: and all will know, that there is nothing in those things, which they have heard of you; but that you yourself walk in step, keeping the law. As for the believing Gentiles, we have written, determining, that they should observe none of these things; except to keep themselves from what is offered to idols, and from blood, and from that which is strangled, and from fornication.

26 Then Paul took the men, and the next day being purified himself with them, entered into the temple, declaring the accomplishment of the days of purification, until an offering should be offered for every one of them. But as the seven days were about to be accomplished, the Jews that were from Asia, seeing him in the temple, threw all the throng into confusion, and laid hands on him, crying out, Ysraelites, help! This is the man, that everywhere teaches all men contrary to the people, and to the law, and to this place; and has even brought Greeks into the temple, and polluted this holy place. (For they had before seen Trophimus, the Ephesian, in the city with him, whom they imagined, that Paul had brought into the temple.) And the whole city was moved, and there was an assembly of the people; and laying hold of Paul, they dragged him out of the temple: and immediately the gates were shut. And when they went to kill him, word was brought to the chiliarch (commander of 1000) of the band, that all Yerushalem was in confusion: who immediately took soldiers, and centurions, and ran in among them. And when they saw the chiliarch and the soldiers, they ceased from beating Paul (Latin:Paulos; little). Then the chiliarch drew near, and took him, and ordered him to be bound with two chains, and inquired who he was, and what he had done. And some among the multitude cried out one thing, and some another: and as he could not know the certainty, by reason of the uproar, he commanded him to be carried into the barracks.

But when he was upon the stairs he was carried by the soldiers, because of the violence of the crowd. For the multitude of the people followed, crying out, Away with him!

37.--But as Paul was going to be brought into the barracks, he said to the chiliarch, May I be allowed to speak to you? And he said, Can you speak Greek? Are you not that Egyptian, who before these days, stirred up a revolt, and led out into the wilderness four thousand murderers? But Paul said, I am a Jew, of Tarsus, in Cilicia, a citizen of no unremarkable city; and I ask you, permit me to speak to the people. 40.--And on his giving him permission, Paul standing on the stairs, called with his hand to the people; and when there was a great silence, he addressed them in the Hebrew dialect, saying:--

## Chapter 22

XXII.--Brethren and fathers, hear my defense, which I make now to you. And when they heard, that he addressed them in the Hebrew dialect, they kept silent; and he said, I am, a Jew, born at Tarsus, in Cilicia, but educated in this city, at the feet of Gamaliel, accurately instructed in the law of our fathers; being zealous for God, as you all are at this day: who persecuted this way to the death; binding both men and women, and delivering them into prisons: as also the high priest is my witness, and all the national senate: from whom also having received letters to the brethren, I went to Damascus; to bring those that were there bound to Yerushalem, that they might be punished.

6 And it came to pass, that as I was on my journey, and was near to Damascus, about noon, a sudden great light from heaven shone about me; and I fell to the ground, and heard a voice saying to me, Saul, Saul, why do you persecute me? But I answered, Who are you, Lord? And he said to me, I am Yeshua the Nazarene, whom you persecute. And those who were with me saw the light, and were terrified; but they did not distinctly hear the voice of him that spoke to me. And I said, Lord, what shall I do? And the Lord said to me, Arise, and go to Damascus, and there it shall be told you all things, which are appointed for you to do. And as I could not see, by reason of the glory of that light; I was being led by hand by those that were with me, I came to Damascus. And one Ananias, a devout man according to the law, who had an honorable character among all the Jews at Damascus, came to me, and standing by me, said to me, Brother Saul, look up. And, in that very hour, I looked up on him. And he said, The God of our fathers, has chosen you to know his will, and to see the Righteous One, and to hear his voice; because you shall be his witness, to all men, of those things, which you have seen and heard. And now, why do you delay? Arise, and be immersed, and wash away your sins, invoking his name.

17 And it came to pass, that when I returned to Yerushalem, and was praying in the temple, I was in a trance: and I saw him, saying to me, Hurry, and depart quickly from Yerushalem; for they will not receive your testimony concerning me. And I said, Lord, they know I was imprisoning, and beating in the synagogues, those that believed in you; and when the blood of Stephen your witness was shed, I also was standing by, and consenting, and guarded the garments of those who killed him. And he said to me, Go your way, for I will send you far off to the Gentiles--

22.--And they heard him say this word, and they lifted up their voices, saying, Away with this fellow from the earth, for it is not fit that he should live. And as they were crying out, and were ripping their garments, and throwing dust into the air, the commander ordered that he should be brought into the barracks, saying, that he should be put to the question by a whip, so that he might know for what cause they raised such an outcry against him. And as they were binding him with thongs, Paul said to the centurion, who stood by, Is it lawful for you to whip a man, who is a Roman, and uncondemned? And the centurion hearing this, went and addressed the chiliarch (leader of 1000 solders), saying, What are you about to do? For this man is a Roman. And the chiliarch came, and said to him, Tell me, are you a Roman? And he said, Yes. And the chiliarch answered, I obtained this freedom with a considerable sum of money. And Paul replied, But I was free born. They who were about to have examined him, immediately left him: and the chiliarch was afraid, when he knew that he was a Roman, and because he had bound him.

30.--And, on the next day, desiring to know certainly what he was accused by the Jews, he released him; and commanded the chief priests, and all the Sanhedrin (Gk:sunedrion, any assembly or the great council at Yerusalem), to come together; and bringing Paul down, he set him before them.

### Chapter 23

XXIII.--And Paul, looking attentively on the Sanhedrin, said, Brethren, I have, even to this day, lived in all good conscience towards God----- And Ananias, the high priest, commanded those that stood by him, to strike him on the mouth. Then Paul said to him, God is about to strike you, you white wall! For do you sit to judge me according to the law, and yet, in violation of the law, command me to be struck? But those who stood by, said, Do you revile the high priest of God? And Paul said, Brethren, I was not aware that it was the high priest; for it is written, "You shall not speak evil of the ruler of your people."

6 Then Paul, perceiving that the one part was Sadducees, and the other Pharisees, cried out, in the Sanhedrin, Brethren, I am a Pharisee, the son of a Pharisee; for the hope and resurrection of the dead, I am brought into judgment. And on speaking this, there was a contention between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say there is no resurrection, neither messengers, or spirits; but the Pharisees acknowledge them all. And there was a great outcry; and the scribes who were on the side of the Pharisees, arose and contended, saying, We find no evil in this man; but if a spirit, or an messenger has spoken to him, let us not fight against God. And as a great disturbance arose, the chiliarch (leader of 1000 solders), fearing Paul should be torn in pieces by them, ordered the soldiers to go down, and take him by force from the middle of them, and to bring him into the barracks.

11.--And in the following night, the Lord, standing by him, said, Be of good courage, *Paul*; for as you have testified the things concerning me in Yerushalem, so you must also bear testimony in Rome. And when it was day, some of the Jews, entering into a conspiracy, bound themselves with a curse; saying, that they would neither eat nor drink until they had killed Paul. And they were more than forty, who had made this agreement. And they came to the chief priests and elders, and said, We have bound ourselves, by



a solemn oath, not to taste anything until we have slain Paul: now with the Sanhedrin, signify to the chiliarch , so that he bring him down to you, as if you would more accurately discuss, what relates to him; and we will be ready to kill him, before he can come near you.

16 But the son of Paul's sister , hearing of the ambush, came, and entering into the barracks, told Paul. And Paul, calling one of the centurions (leader of 100 solders) to him, said, Conduct this young man to the chiliarch , for he has something to tell him. He took, and led him to the chiliarch , and said, Paul, the prisoner, calling me to him desired that I would bring to you this young man, who has something to tell you. And the chiliarch, taking him by the hand, and leading him into a quiet place, inquired of him, What is that you have to tell me? And he said, The Jews have agreed together to ask you, that you would bring down Paul the next day to the Sanhedrin, as if they would inquire something more accurately concerning him. But do not listen to them; for there are more than forty of them, that lie in ambush for him, who have bound themselves by a curse, neither to eat nor drink, until they have killed him; and they are now ready, expecting this promise from you. The commander, therefore, dismissed the young man, with a charge, Be sure you tell no man, that you have notified these things to me. And he called to him two of the centurions, and said, Prepare two hundred soldiers, to go to Caesarea; and seventy horsemen, and two hundred spearmen, by the third hour (9:00 PM) of the night; and provide beasts to set Paul on, and conduct him in safety to Felix, the governor (Gk: hegemon; a leader, i.e. chief person). And he wrote an letter, the contents of which are in this copy:--

26.--Claudius Lysias, to his Excellency, Felix the governor, greetings:

27.--This man was seized by the Jews, and would have been slain by them; when I came with a party of soldiers, and rescued him: and I have since learned, that he is a Roman. And, desiring to know the crime of which they accused him, I brought him before the Sanhedrin, whom I found out to be accused concerning questions of their law, but having nothing charged upon him deserving of death, or of bonds. But when it was told to me, that an ambush would be laid for the man, by the Jews, I immediately sent him to you, commanding his accusers also to declare before you, what they have against him. Farewell.

31.--The soldiers, as it was commanded them, took Paul, brought him by night to Antipatris. And the next day they returned to the barracks, leaving the horsemen to go with him: who, entering into Caesarea, and delivering the letter to the governor, presented Paul before him. And when he had read the letter, he asked what province he was from: and being informed that he was of Cilicia, he said I will hear you, when your accusers have arrived. And he commanded him to be kept in Herod's pretorium (the governor's court room).

## Chapter 24

### SECTION XV.

*Paul, a prisoner in Caesarea, appears before Governors Felix and Festus, and King Agrippa, and defends himself before them.*

XXIV.--AND, after five days, the high priest, Ananias, came down, with the elders, and a certain orator, named Tertullus: and they made their appearance before the governor (Gk: hegemon; a leader, i.e. chief person), against Paul. And being called, Tertullus began to accuse him, saying, As we enjoy great peace by your means, and as illustrious deeds are happily done to this nation, by your prudent administration; we accept it always, and in all places, most noble Felix, with all thankfulness. But, that I may not further trouble you, I implore you to hear us briefly, with your usual candor; for we have found this man a pestilent fellow, and who stirs revolt among all the Jews throughout the world; and a ring-leader of the sect of the Nazarenes: who has also attempted to desecrate the temple; and whom we apprehended, and would have judged according to our law; but Lysias, the chiliarch (leader of 1000 solders), coming on us with a great force, took him away out of our hands, commanding his accusers to come to you; by which means, you may yourself, on examination, know the certainty of all these things, of which we accuse him. And the Jews also gave their assent, saying, that these things were so.

10.--Then Paul, after the governor had made a signal to him to speak, answered, Knowing that you, O Felix! have been for several years a judge to this nation, I answer for myself with more cheerfulness: since you may know, that it is no more than twelve days, since I went up to worship at Yerushalem. They neither found me disputing with any man in the temple, nor making any insurrection among the people, either in the synagogues, or in the city: nor can they produce any proof of the things, concerning which they now accuse me. But this I confess to you, that after The Way, which they call a sect, so I worship the God of our fathers; believing all things which are written in the law, and in the forthtellers; having hope towards God, of that which they themselves also expect, that there shall be a resurrection of the dead, both of the just and of the unjust. And in this account, I practice to always have a conscience without offense towards God, and towards men.

17 Now, after several years, I came to bring alms (Gk:eleemosune, compassionateness) to my nation, and offerings: on which, some Asiatic Jews found me, purified in the temple; neither with a multitude, nor with any uproar; who ought to have been present before you, and to accuse me, if they had anything against me. Or let these men say, if, when I stood before the Sanhedrin (Gk:sunedrion, any assembly or the great council at Yerusalem), they found any crime in me; unless it be with relation to one word, which I expressed, when I stood among them,--that, it is for the resurrection of the dead, I am judged by you this day.

22.--And when Felix heard these things, he put them off, saying, After I have been more accurately informed concerning this way, when Lysias, the chiliarch comes down, I will decide the affair between you. And he commanded the centurion to keep Paul, and let him have liberty, and to not hinder his friends from assisting him, or coming to him.

24.--And, after some days, Felix, coming with Drusilla his wife, who was a Jewess, sent for Paul, and heard him concerning the faith in The Anointed. And as he reasoned concerning righteousness, and temperance, and judgment to come, Felix, trembling, answered, Go your way for this time, and I will take some future opportunity to call for you. And he hoped also, that money would be given him by Paul, that he might set him at liberty; and, therefore, he sent more frequently for him, and spoke with him. Now, after two years were ended, Felix was succeeded by Portius Festus; and Felix, wanting to do a favor for the Jews, left Paul a prisoner.

## Chapter 25

XXV.--When Festus, had come into the province, after three days, he went up from Caesarea to Yerushalem; and the high priest, and the chief among the Jews, appeared before him against Paul, and asked him, that he would send for him and bring him to Yerushalem; laying an ambush to kill him on the way. But Festus answered, that Paul should be kept at Caesarea, and that he himself would shortly set out for that place: therefore, said he, Let those of you, who are able, go down with me; and if there is anything criminal in this man, let them accuse him.

6 And having continued among them more than ten days, he went down to Caesarea; and the next day, sitting down on the tribunal, he commanded Paul to be brought. And when he appeared, the Jews, who came down from Yerushalem, stood round about, bringing many heavy accusations against Paul, which they were not able to prove; while he answered for himself saying,--Neither against the laws of the Jews, nor against the temple, nor against Caesar (Kaisar; of Latin origin; Caesar, a title of the Roman emperor), have I committed any offense at all. But Festus, willing to do a favor himself with the Jews, answered Paul, and said, Will you go up to Yerushalem, and there be judged before me, concerning these things? But Paul said, I am standing at Caesar's tribunal, where I ought to be judged. I have done no wrong to the Jews, as you know perfectly well. For, if, I have done wrong, or have committed any thing worthy of death, I do not refuse to die; but if there is no fact of which they accuse me, no man can give me up to gratify them! I appeal to Caesar. Then Festus, having spoken with the council, answered, Have you appealed to Caesar? (Kaisar; of Latin origin; Caesar, a title of the Roman emperor)To Caesar you shall go.

13.--And when some days were passed, King Agrippa, and Bernice, came to Caesarea, to pay their respects to Festus. And as they continued there many days, Festus laid before the King the case of Paul, saying, There is a certain man, left in bonds by Felix: concerning whom, when I was at Yerushalem, the chief priests, and the elders of the Jews, informed me, desiring judgment against him. To whom I answered, that it is not the custom of the Romans, to give up any man, until he that is accused, with the accusers face to face, and be allowed an opportunity of making his defense, as to the accusation. When they came, I without any delay, sat down on the tribunal the next day, and commanded the man to be brought forth. When the accusers stood up, they brought no charge of such things as I supposed; but had certain questions against him, relating to their own religion, and about one Yeshua, that was dead, whom Paul affirmed to be alive. But I was at a loss how to investigate such questions, and I said, that if he were willing, he

should go to Yerushalem, and there be judged of these things. But Paul when appealed to be kept for the hearing of the Augustus (the title of Roman Emperor, here Nero), I commanded him to be kept until I could send him to Caesar. Then Agrippa said to Festus, I also would willingly hear the man myself. And he said, the-next day you shall hear him.

23.--The next day, therefore, Agrippa and Bernice, coming with great pomp, and entered into the place of audience, with the chiliarchs (leader of 1000 soldiers) and principal men of the city. At the command of Festus, Paul was brought forth. And Festus said, King Agrippa, and all you who are present with us! you see this man concerning whom, all the multitude of the Jews have pleaded with me, both at Yerushalem and here, crying out that he ought not to live any longer. But I did not find him to have done anything worthy of death; yet, as he himself has appealed to the Augustus, I have determined to send him. Concerning whom, I have nothing certain to write to my master: therefore, I have brought him out before you all; and especially before you, King Agrippa! that, after examination, I may have something to write: for it seems to me absurd, to send a prisoner, and not to signify the crimes alleged against him.

## Chapter 26

XXVI.--Then Agrippa said to Paul, It is granted to you to speak for yourself. Then Paul, stretching forth his hand, made his defense.

2.--I esteem myself Blessed, King Agrippa! that I am this day to make my defense before you, concerning all those things of which I am accused by the Jews; especially, since you are acquainted with all the customs, and the questions among the Jews. Therefore, I ask you, that you hear me with patience.

4 The manner of my life, from my youth, which from the beginning was spent among my own nation, in Yerushalem, is known to all the Jews; who knew me from the first, if they would testify that, according to the strictest sect of our religion, I lived a Pharisee. And now I stand in judgment for the hope of that promise, which was made by God to our fathers: the promise, our twelve tribes, worshipping continually, night and day hope to attain. Concerning this hope, King Agrippa! I am accused by the Jews. Why should it be judged an incredible thing, by you, that God should raise the dead? I, thought within myself, that I ought to do many things contrary to the name of Yeshua the Nazarene. Which accordingly I did in Yerushalem and I shut up many of the holy ones in prison, having received authority from the chief priests. And when some of them were killed, I gave my vote against them: and frequently punishing them in all the synagogues, I tried to compelled them to speak evil: and with rage against them, I persecuted them even to foreign cities.

12 With this view, as I was going to Damascus, with authority and commission from the chief priests; at mid-day, and on the road, King Agrippa! I saw a light from heaven, exceeding the splendor of the sun, shining about me, and those who travelled with me. And when we were all fallen down to the earth, I heard a voice speaking to me, and saying, in the Hebrew language, Saul, Saul (Gk: Saulos, Heb:Shauwl, to ask), why do you persecute me? It is hard for you to kick against the *iron* goad (or cattle prod). And I said,

Who are you, Lord? And he said, I am Yeshua, whom you persecute. But arise, and stand upon your feet, for to this purpose I have appeared to you, to appoint you an assistant and a witness (Gk:martyr), both of the things which you have seen, and of those which I will hereafter show you: delivering you from the people, and from the Gentiles; to whom I now send you,--to open their eyes, to turn them from darkness to light, and from the power of The Adversary to God; that they may receive forgiveness of sins, and an inheritance among the sanctified, through faith in me.

19 From that time, King Agrippa! I was not disobedient to the heavenly vision: but declared, first to those at Damascus, and at Yerushalem, and through all the country of Yehuda; and then to the Gentiles, that they should reform, and return to God, performing deeds appropriate to repentance. On account of these things, the Jews, seizing me in the temple, attempted to have killed me with their own hands. Having, therefore, obtained help from God, I continue, until this day, testifying both to small and great, saying nothing but what the forthtellers and Moses have declared would be; that the Anointed would be a sufferer, would be the first of a resurrection from the dead, and would give light to the people, and to the Gentiles.

24.--And as he was making his defense, Festus said, with a loud voice, Paul, you are a maniac: so much learning drives you to craziness. But he replied, I am not a maniac, most noble Festus, but I speak the words of truth and sound mind. For the king knows these things; of which I speak with freedom: for I am persuaded none of these things are hidden from him, for this was not done in a corner. King Agrippa! do you believe the forthtellers? I know that you believe. Then Agrippa said to Paul, You almost persuade me to be a Christian. And Paul said, I pray to God, that not only you, but also all that hear me this day, were such as I am, except for these chains. And as he said this, the king arose, and the governor, and Bernice, and those who sat with them. And when they had left, they spoke one with another, saying, This man has done nothing worthy of death, or of bonds. And Agrippa said to Festus, This man might have been set fully free, if he had not appealed to Caesar. (Kaisar; of Latin origin; Caesar, a title of the Roman emperor)

## Chapter 27

### SECTION XVI.

#### *Paul's Voyage to Italy. His Shipwreck on Malta, and his arrival, as a prisoner, in Rome.*

XXVII.--AND as it was determined, that we should set sail into Italy, they delivered Paul, and some other prisoners, to a centurion (leader of 100 solders) of the Augustan (Gk:speira a coil, a mass of men) Band, whose name was Julius. And going on board a ship of Adramyttis, we weighed anchor, intending to sail by the coasts of Asia; Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we reached Sidon: and Julius, treating Paul with kindness, permitted him to go to his friends, and to enjoy the benefit of their care.

4 And weighing anchor there, we sailed under Cyprus, because the winds were opposing. And sailing through the sea over against Celicia and Pamphylia, we came to Myra, *a city* of Lycia. And there the centurion, finding a ship of Alexandria, bound for Italy, put

us on board of it. And when they had sailed slowly, for several days, and with difficulty arrived off Cnidus. The wind did not permit us to go farther, so we sailed under Crete, over against Salmone: and passing it with difficulty, we came to a certain place called the Fair Havens, in the neighborhood of which was the city of Lasea.

9 And, as much time was spent, and sailing was now hazardous, because the fast was already over, Paul exhorted them, saying to them, Sirs, I perceive, that this voyage will be attended with injury and great damage, not only to the cargo and the ship, but also to our lives. But the centurion was convinced by the pilot, and the master of the vessel, rather than to those things which were spoken by Paul. And as the haven was not suitable to winter in, the greater part advised to set sail from there, if they might possibly reach Phenice, to winter there; which is a harbor of Crete, looking to the southwest and northwest. As the south wind blew gently, supposing they were secure of their purpose, they weighed anchor, and sailed on close to Crete.

14 But not long after, there a rose up against her a violent wind, which is called Euroclydon (a northeaster). And as the ship was violently caught, and was not able to face the wind, we gave way, and were driven along. And running under a certain island, called Clauda, we were hardly able to get control of the boat (or skiff). When they had hoisted it up, they used supporting helping cables, undergirding the ship; and fearing they would run aground on the shoals of Syrtis, they lowered the tackle (perhaps an anchor), and so were driven. As we were greatly tossed by the storm the next day they lightened the ship: and the third day we threw off, with our own hands, the equipment of the ship. Now, as neither sun nor stars appeared for several days, and no small storm pressed on us, all remainder of hope that we might be delivered, was taken away. And when there was great abstinence of food, and Paul, standing in the middle of them, said, Sirs, you ought to have listened to me, and not to have departed from Crete, and incurred this injury and loss. Nevertheless, even now I urge you to be of good courage: for there shall be no loss of any life among you; but only of the ship. For there appeared to me this night, an messenger of the God whose I am, and whom I worship, saying, Fear not, Paul; you must be presented before Caesar; and, Lo, God has given you all those that sail with you. Therefore, take courage, men; for I trust in God, that it shall be so, even as it was told me. But we must run aground on a certain island.

27.--And when the fourteenth night had come, as we were tossed up and down in the Adriatic sea, the mariners suspected, about midnight, that they drawing near to some land: and sounding, they found it twenty orguias (a stretch of the arms, i.e. a fathom); and having gone a little way from there, and sounding again, they found it fifteen orguias. And fearing that they should fall upon some rocky shore, they cast four anchors out of the stern, and wished that the day would break. But when the mariners were about to flee out of the ship, and had let down the boat in the sea, under pretence that they were about to carry out anchors from the ship-head; Paul said to the centurion and the soldiers, Unless these stay in the ship, you cannot be saved. Then the soldiers cut off the cords of the boat, and let it fall off. And while the day was coming on, Paul exhorted them all to take some food, saying, Today, is the fourteenth day, you have been constantly watching and fasting, having taken nothing. I call you to take some nourishment; for this is for your safety: for not a hair shall fall from the head of any of you. And when he had spoken this, and had taken bread, he gave thanks to God, before them all; and having broken it, he began to eat. And all being encouraged, they also took some food.

37 And we were in all in the ship about two hundred and seventy six souls. And being satisfied with food, they lightened the ship; and threw the grain into the sea. And when it was day, they did not recognize the land; but they observed a shore, into which they determined, if they were able they would force the ship. And having cut off the anchors, leaving them in the sea, they at the same time let up the bands of the rudder, and hoisting up the mainsail to the wind, pressed towards the shore. But falling on a place where two seas met, they ran the ship aground, and the prow stuck fast, and remained immoveable, while the stern was broken by the force of the waves. And the purpose of the soldiers was that they should kill the prisoners, in fear that anyone should swim away, and escape. But the centurion being willing to save Paul, hindered them from their purpose, and commanded those that could swim, to throw themselves out first into the sea, and get away to land: and the remainder some of the rest upon planks, and others upon some of the things of the ship. And so it happened that they all got safely through to land.

## Chapter 28

XXVIII.--And being gotten safely to land, they then knew that the island was called Malta. And the barbarians (or so non-Greeks were called) treated us with uncommon humanity; for having kindled a fire, they brought us all to it, because of the present rain, and because of the cold. Now, as Paul was gathering a bundle of sticks, and laying them on the fire, a viper came out of the heat, fastened on his hand. And as soon as the barbarians saw the dangerous animal hanging on his hand, they said one to another, This man is certainly a murderer, whom justice has not permitted to live, although he was saved from the sea. But he, shaking off the dangerous animal into the fire, suffered no harm. However, they expected that he should have swollen, or have suddenly fallen down dead: and having waited a considerable time, and seeing no harm happen to him, changing their minds, they said he was a god.

7 And in the neighborhood of that place, there was the estate of the foremost of the island, whose name was Publius; who, received us into his house, and hosted us in a courteous manner for three days. And so it was, that the father of Publius, being seized with a fever and bloody dysentery, was confined to his bed: to whom Paul going in, and having prayed, laid his hands on him, and healed him. Now, when this miracle was performed, the others who had disorders on the island came and were healed. They also honored us with great honors; and when we departed, put on board such things as were necessary.

11 And after three months, we departed in a ship of Alexandria, that had wintered in the island, whose sign was Castor and Pollux. (Gk :Dioscuri,. Castor and Pollux, twin sons of Zeus) And having arrived at Syracuse, we continued there three days. From there, we sailed round, and came over against Rhegium. And after one day the south wind rising, we came in two days, to Puteoli: where we found brethren, and were asked to stay with them seven days: and so we went toward Rome. And from there, the brethren, having heard of us came out to meet us, as far as Apii Forum (43 miles from Rome), and the Three Taverns (33 miles from Rome). When Paul saw them, he thanked God, and took courage.

16.--And when we came to Rome, the centurion delivered the prisoners to the captain of the band: but Paul (Latin:Paulos; little) was permitted to dwell apart, in a house of his own, with a soldier that guarded him. And it came to pass, that, after three days, Paul

called together those that were the chief of the Jews. And when they had come together, he said to them, Brethren, though I have done nothing contrary to the people, nor to our paternal customs, yet was I delivered a prisoner, from Yerushalem, into the hands of the Romans; who, having examined me, were willing to have set me free, as there was no cause for death in me. But, when the Jews opposed, I was obliged to appeal to Caesar; not as having anything of which to accused my own nation. For this reason, therefore, I asked, that I might see and speak with you: for on account of the hope of Ysrael, I am bound with this chain. And they said to him, We have neither received letters from Yehuda concerning you; nor have any of the brethren, that have come here, related, or said, any evil concerning you. But we desire to hear from you, as to what you think; for concerning this sect, we know that it is everywhere spoken against. And having appointed him a day, many came to him at his lodging; to whom he expounded, testifying about the kingdom of God, and persuading them of the things that relate to Yeshua; both from the law of Moses, and the forthtellers, from morning until evening. And some were persuaded by the things which were spoken; and some did not believe. And, disagreeing with each other, they broke up the assembly: Paul saying this one utterance, Certainly, well did the Holy Spirit speak, by Yeshayah the forthteller, to our fathers, when he said, "Go to this people and say, Hearing you shall hear, and will not understand; and seeing you will see, and will not perceive: for the heart of this people has become dull, and with their ears they scarcely hear; and they have closed their eyes together, otherwise they might see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I would heal them." Therefore be it known to you, that the salvation of God is sent to the Gentiles, and they will hear it. And when he had said these things, the Jews departed, having great debates among themselves.

30.--But *Paul* continued two whole years in his own hired house, and received all who came to him; announcing the kingdom of God, and teaching those things which relate to the Lord Yeshua The Anointed, with all freedom of speech, and without any restraint.

**THE  
LETTER  
OF  
PAUL, THE DELEGATE,  
TO THE  
ROMANS.**

*[WRITTEN FROM CORINTH, AND SENT TO ROME, A. D. 57.]*

**Romans1**



[Romans2](#)  
[Romans3](#)  
[Romans4](#)  
[Romans5](#)  
[Romans6](#)  
[Romans7](#)  
[Romans8](#)  
[Romans9](#)  
[Romans10](#)  
[Romans11](#)  
[Romans12](#)  
[Romans13](#)  
[Romans14](#)  
[Romans15](#)  
[Romans16](#)

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## Chapter 1

I.—PAUL (Latin:Paulos; little), a slave of Yeshua The Anointed, a called Delegate, set apart for The Good News of God, (which he formerly announced by his forthtellers, in the Sacred Writings,) concerning his Son, Yeshua The Anointed our Lord; descended from David as to his flesh, *and* appointed the Son of God, with power, as to his spiritual nature, after his resurrection from the dead: by whom we have received favor, and the commission *as delegates* for the obedience of faith among all nations, for his name's sake; among whom are you, also, called of Yeshua The Anointed: to all who are in Rome, beloved of God, called holy (set apart) ones; favor be to you, and peace from God our Father, and the Lord Yeshua The Anointed.

8.--First of all, I thank my God, through the Lord Yeshua The Anointed, for you all, that your faith is proclaimed in all the world. For God is my witness, whom I serve sincerely in The Good News of his Son, that continually I make mention of you; always in my prayers requesting that, by some means, now at length, I may have a successful journey, (God willing,) to come to you. For I greatly desire to see you, that I may impart to you some spiritual gift, that you may be established; and that I may be comforted, together with you, through the mutual faith both of you and me.

13.--Now, brethren, I would not have you be ignorant, that I often proposed to come to you, though I have been hindered; that I might have some fruit among you also, even as among the other Gentiles. I am a debtor, both to the Greeks and to the barbarians (non-Greek speaker); both to the wise and to the unwise.--Therefore, I am willing, according to my ability, to declare the good news, even to you who are in Rome. For I am not ashamed of The Good News; because it is the power of God for salvation, to everyone who believes; to the Jew first, and also to the Greek. For in it the righteousness of God by faith is revealed, by faith to faith; as it is written, "Now the just by faith, shall live."

18.--For, the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who suppress the truth by unrighteousness. Because that which may be known of God is made clear among them, for God has made it clear to them: (for his invisible attributes, even his eternal power and divinity, since the creation of the world, are very evident; being known by his works:) so that they are without excuse. Because, though they knew God, they did not glorify him as God, nor gave him thanks; but became foolish by their own reasonings, and their inconsiderate heart was darkened. Professing to be wise men, they became fools: for they changed the glory of the immortal God into the likeness of an image of mortal man, of fowls, of four-footed beasts, and of reptiles. Therefore God, through the lusts of their own hearts, delivered them over to uncleanness, to dishonor their own bodies among themselves. Who changed the truth concerning God into a lie, and worshipped and served the creature, rather than the Creator, who is forever blessed. Amen.

26.--For this cause, God delivered them over to shameful passions; for even their females changed the natural function into what is against nature. In like manner, also, the males, leaving the natural function of the female, burned in their lust towards one another, males with males, working shameful deeds, and receiving in themselves the payment of their error which was due. And as they did not choose to acknowledge God, God delivered them over to a worthless mind, to work those things, which are not suitable; being filled with all injustice, fornication, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, bad habits, whisperers, defamers, haters of God, insolent (Gk:hubristes = insulter), proud, boastful, inventors of evil, disobedient to parents, unintelligent, covenant breakers, hard hearted towards kindred, and unmerciful. Although they know the ordinance of God, (that they who practice such things are worthy of death,) not only do these things, but even commend those who practice them.

II.--Therefore, you are without excuse, O man! Whoever you are who condemn: for in condemning another, you pass sentence on yourself; because you, who condemn, practice the same things. Besides, we know that the sentence of God is according to truth, upon those who commit such things. And do you think this, O man, who condemn those who practice such things, and yet do the same, that you shall escape the sentence of God? Or do you despise the riches of his goodness, and forbearance, and patience; not acknowledging that the goodness of God invites you to reformation? But, according to your stubbornness and unrepentant heart, you treasure up to yourself wrath, against a day of wrath and revelation of the righteous judgment of God; who will render to everyone according to his deeds: eternal life, to those who, by patient enduring in well-doing, seek glory, honor, and immortality: but anger and wrath, to those who are contentious, and who do not obey the truth, but obey unrighteousness. Affliction and great distress shall come on every soul of man who works evil; first to the Jew, and also to the Greek. But glory, honor, and peace, to everyone who works good; first to the Jew, and also to the Greek.

11 For there is no partiality with God. As many, therefore, as have sinned without law, shall also perish without law; and as many as have sinned under law, shall be condemned by law: for it is not those who hear the law, that are just before God; but those who obey the law, that shall be justified, in the day when God will judge the hidden things of men by Yeshua The Anointed, according to my Good News. When, therefore, the Gentiles, who do not have a law, do by nature the things of the law, these persons, though they do not have a law, are a law to themselves: who show plainly the work of the law, written on their hearts; their conscience bearing witness, and also their thoughts, when they accuse or excuse each other.

17.--If, now, you are called a Jew, and rely upon the law, and boast in God, and know *his* will, and approve the things that are excellent, being instructed by the law; and boast that you yourself are a guide to the blind, a light to those who are in darkness, an instructor of the foolish, a teacher of babes, having the representation of knowledge and of truth in the law: you, then, who teach another; do you not teach yourself? You who proclaim, Do not steal; do you steal? You who command, Do not commit adultery; do you commit adultery? You who abhor idols; do you rob temples? You who boast in the law; by the breaking of the law, do you dishonor God? For it is written, "The name of God is evil spoken of among the Gentiles (or nations), through you." Now circumcision profits, if you practice law; but if you are a transgressor of law, your circumcision has become uncircumcision. And if he of uncircumcision keeps the precepts of the law, will not his uncircumcision be counted for circumcision? And will not he of uncircumcision which by nature fulfills the law, condemn you, a transgressor of law, though you are in possession of the scriptures and circumcision? For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh: but he is a Jew, who is one inwardly; and in circumcision is of the heart in the spirit not in the letter; and his praise is not from men, but from God.

### Chapter 3

III.—What then is the advantage of the Jew? or what profit is there of circumcision? 2.--Great, in every respect: chiefly, because they were entrusted with the Oracles of God. 3.—What then, if some did not believe,--will not their unbelief destroy the faithfulness

of God? 4.--May it never be. But let God be true, and every man a liar; as it is written, "That you may be justified in your words, and may overcome in you judging." 5.--But if our unrighteousness displays the justice of God, what shall we say? Is not God unjust, who inflicts vengeance? (I speak after the manner of men.) 6.--May it never be: otherwise, how shall God judge the world? 7.--Still, if the truth of God has, through my lie, greatly abounded his glory, why am I also yet condemned as a sinner? And why not say Let us do evil that good may come, as we are slanderously reported to say, and as some claim that we teach,--whose condemnation is just.

9.--What then? Are we better than they? Not at all. For we have proved before both Jews and Gentiles are all under sin. As it is written, "Certainly there is none righteous; no, not one. There is none that understands; there is none that seeks after God. They have all gone out of the way: together they have become useless. There is none that does good; there is not so much as one. Their throat is an open grave: with their tongues they have kept deceiving; the poison of asps is under their lips: their mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery lurk in their paths; but the path of peace they have not known. There is no fear of God before their eyes." Now we know, that whatever things the law says, it says to those who are under the law: that every mouth may be stopped, and that all the world may be under sentence before God. Therefore, by works of law no flesh shall be justified in his sight; because through law is the knowledge of sin.

21.--But now, a righteousness which is of God apart from law, is made clear, attested by the law and the forthtellers: even a righteousness which is of God, through faith in Yeshua The Anointed, for all those who believe; for there is no difference. For all, having sinned and come short of the glory of God, being justified freely by his favor, through the redemption which is by The Anointed Yeshua: whom God has set forth a propitiatory sacrifice through faith in his blood. For this is a demonstration of his own justice in passing by the sins which were committed previously, through the forbearance of God: for a demonstration, also, of his justice in the present time, in order that he may be just, and the justifier the one who is of the faith of Yeshua.

27 Where, then, is boasting? It is excluded. By what law? of works? No: but by the law of faith. We conclude, then, that by faith a man is justified without works of law. Is He the God of the Jews only, and not of the Gentiles also? Seeing there is one God, He will justify the circumcision by faith, and the uncircumcision through faith. Do we, then, make law useless through the faith? May it never be: but we establish law.

## Chapter 4

IV.--What do we then say Abraham our forefather has found according to the flesh? For if Abraham were justified by works, he might boast; but not before God. For what does the scripture say? "And Abraham believed God, and it was counted to him for righteousness." Now to him who works, the reward is not counted as a favor, but as a debt. But to him who does not work, but believes in him who justifies the ungodly, his faith is counted for righteousness.

6 In like manner, also, David describes the blessedness of the man to whom God counts righteousness without works: saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man whose sin the Lord will not take into account." Does this blessedness come, then, on the circumcision only, or on the uncircumcision also? For we affirm, that faith was counted to Abraham for righteousness. How then was it counted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the mark of circumcision as a seal of the righteousness of the faith, which he had while uncircumcised; that he might be the father of all uncircumcised believers, that righteousness might be counted to them, and the father of circumcision to those who not only are of the circumcision, but who also follow in the footsteps of the faith of our father Abraham which he had while in uncircumcised.

13.--For the promise to Abraham, that he should be the heir of a world, was not to him, or to his seed, through law; but through a righteousness of faith. For if those who are of law are heirs; faith is rendered empty, and the promise is made useless. Further, the law brings about wrath: but where there is no law there is no transgression. For this reason, it is through faith, that it might be by favor, that the promise might be sure to all the seed: not to that only which is of the law; but to that also which is of the faith of Abraham, who is the father of us all: (as it is written, "Certainly a father of many nations have I appointed you,") in the presence of him whom he believed, even God, who makes alive the dead, and calls things which do not exist as existing. who against hope, believed with hope, that he should be a father of many nations, according to what was spoken, "So shall your seed be."

19.--Without being weak in faith, he considered his own body now *good as* dead, being about a hundred years old; and the deadness of Sarah's womb. He did not waver in unbelief from the promises of God, but was strong in faith, giving glory to God. And was fully persuaded, that what was promised, God was able to perform. Therefore, it was counted to him for righteousness. Now it was not written for his sake only, that it was so counted to him; but for our sakes also, to whom it will be counted, even to those who believe in him who raised up Yeshua our Lord from the dead; who was delivered for our offenses, and was raised again for our justification.

## Chapter 5

V. Therefore, being justified by faith, we have peace with God, through our Lord Yeshua The Anointed--through whom we stand, and rejoice in the hope of the glory of God: and not only so, but we rejoice even in affliction; knowing that afflictions produce patient enduring; and, patient enduring proven character; and proven character, hope. And this hope does not bring disgrace: because the love of God is poured out in our hearts by the Holy Spirit, that is given us. Yet when we were weak, at the appointed time The Anointed died for the ungodly. Now scarcely for a just man will one die, though for a good man one would, perhaps, even dare to die. But God demonstrates his love to us; because while we were yet sinners, The Anointed died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, being enemies, we were reconciled to God through the death of his Son; much more, being reconciled, we shall be saved by his life. And not only this, but we rejoice in God, through our Lord Yeshua The Anointed, through whom we have now received reconciliation.

12.--Therefore, as sin entered into the world by one man and by sin death: and so death came upon all men for all sinned. (For sin was in the world until the law: but sin is not imputed, when there is no law. Yet death reigned from Adam to Moses, even over those who had not sinned, in the resemblance of Adam's transgression, who is a foreshadowing of him that was to come. But the free gift is not like the transgression: for if by the transgression of the one the many died; much more the favor of God, and the gift by favor, which is of the one man, Yeshua The Anointed, has abounded to the many.)

16 The gift is not like that which came by the one who sinned: for the sentence from one transgression was condemnation; but the free gift is from many transgressions to justification. For if by the one transgression, death reigned through the one; much more shall they, who receive the abundance of favor, and of the gift of righteousness, reign in life, by the one--Yeshua The Anointed.)

18 Now, therefore, as through one offense, *the sentence* of condemnation came upon all men: so, also, by one act of obedience, *the sentence* of justification of life came upon all men. For if through the disobedience of one man, the many were declared to be sinners; so by the obedience of the one, the many shall be declared to be righteous. Moreover, law came in, that transgression might abound; but where sin abounded, favor super abounded--that as sin reigned by death, so, also favor might reign by righteousness to eternal life, through Yeshua The Anointed our Lord.

## Chapter 6

VI.--What then shall we say then? Shall we continue in sin, that favor may abound? May it never be. How shall we, who have died to sin, continue to live in it? Do you not know, that as many as have been immersed into Yeshua The Anointed, have been immersed into his death? We have been buried, then, together with him by immersion into death: that as The Anointed was raised from the dead by the glory of the Father; so we also shall walk in newness of life. For if we have been planted together in the likeness of his death; we shall then, also, certainly be in the likeness of his resurrection.

6 Knowing this, that our old man has been crucified with him, that the body of sin might be destroyed, that we should not any longer serve sin: for he that has died is released from sin. Moreover, if we have died with The Anointed, we believe that we shall also live with him. Knowing that The Anointed, having been raised from the dead, does not die again; death has no longer dominion over him: for he that has died, has died for sin once: but that he lives, he lives for God.

11 So consider yourselves also dead, to sin; but alive to God, by Yeshua The Anointed. 12 Do not let sin, therefore, reign in your mortal body, by obeying it. Neither present your body parts as instruments of unrighteousness, to sin; but present yourselves to God, as alive from the dead; and your body parts as instruments of righteousness, to God.

14.--Besides, sin shall not have dominion over you: for you are not under law, but under favor. What then do we say? Shall we sin, because we are not under law; but under favor? May it never be.

Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? But thanks be to God, that though you were the slaves of sin; yet you have obeyed from your heart that model of teaching which you have been given. And being made free from sin, you have become the slaves of righteousness.

19 (I speak after the manner of men, because of the weakness of your flesh.) Therefore, as you have presented your body parts as slaves to uncleanness, and to lawlessness, resulting in further lawlessness; so now present your body parts, as slaves to righteousness, resulting in holiness.

20 For when you were slaves of sin, you were free from righteousness. And what fruit had you then, from those things of which you are now ashamed? for the reward of these things is death. But now, being set free from sin, and having become slaves of God, you have your fruit of holiness: and the end, is everlasting life. For the wages of sin is death: but the gracious gift of God is everlasting life, by Yeshua The Anointed our Lord.

## Chapter 7

VII.--Do you know, brethren, (for I speak to those who know law,) that the law has dominion over a man as long as he lives? For the woman who has a husband is bound, by law, to her husband as long as he lives; but if the husband dies, she is released from the law of her husband. If, then, while her husband lives, she becomes another man's, she shall be called an adulteress: but if her husband dies, she is free from that law; so that she is not an adulteress, although she becomes another man's. So, my brethren, you also have become dead to the law, by the body of The Anointed, that you may become another's, who rose from the dead, that we may bring forth fruit to God. For when we were in the flesh, our passions which were through the law, worked effectually in our body parts, to bring forth fruit to death. But now, having died *with The Anointed*, we are released from the law, by which we were held in bondage; so that we may serve *God* in the newness of spirit, and not in the oldness of the letter.

7.--What shall we say, then? Is the law sin? May it never be. I would not have come to know sin except by the law. For I would not have even known about coveting, unless the law had said, "You shall not covet." But sin, taking occasion by the commandment, worked in me all manner of coveting: for without the law sin is dead. For I was alive apart from the law: but when the commandment came, sin revived, and I died. Yes, the commandment which was for life proved to be death for me. For sin, taking occasion by the commandment, deceived me, and by it killed me. Therefore, the law is holy, and the commandment is holy, just, and good.

13.--Has, then, that which is good become death for me? May it never be. Rather it was sin, in order that it might be shown to be sin that produced my death through that which is good, so that through the commandment, sin might be sinful beyond measure.

Besides, we know that the law is spiritual: but I am fleshly, sold under *bondage* to sin. 15 For that which I do, I do not approve; since it is not what I desire that I do: but I do that which I hate. If I do that which I do not desire, I consent to the law that it is good. But now it is no longer I myself who does this; but sin which dwells in me. For I know that in me, that is, in my flesh, there dwells no good thing: for to desire to do what is good, is easy for me; but I find it difficult to do.

19 For I do not do the good that I desire,: but I practice the evil which I do not desire. But if I am doing the very thing I do not desire, I am no longer the one doing it, but sin which dwells in me.

21 So I find this law with me: when I would do good, evil is present. For I delight in the law of God, in the inner man: but I perceive another law, in my body parts, warring against the law of my mind, and making me a captive to the law of sin, which is in my body parts.

24 Wretched man that I am! who shall deliver me from this body of death? I thank God, through Yeshua The Anointed our Lord! So, then, I myself serve with my mind the law of God; but, with the flesh, the law of sin.

## Chapter 8

VIII.—Therefore there is now no condemnation to those who are in The Anointed Yeshua. For the Law of the Spirit of Life by The Anointed Yeshua, has freed me from the law of sin, and of death. For what the law could not accomplish, because it was weak through the flesh; God sending his own Son, in the likeness of sinful flesh. He condemned sin in the flesh so that the righteousness of the law might be fulfilled by us, who walk not according to the flesh, but according to the Spirit. Now, those who live according to the flesh, set their minds on the things of the flesh; and those who live according to the Spirit, the things of the Spirit. But the mind set on the flesh is death; and the mind set on the Spirit is life and peace: because the mind of the flesh, is hostile against God: for it is not subject to the law of God; nor can it be. Those, then, who are in the flesh, cannot please God.

9 Now, you are not in the flesh, but in the Spirit; because the Spirit of God dwells in you. But, if anyone does not have the Spirit of The Anointed, he is none of his. And if The Anointed is in you, though the body is dead because of sin; the spirit is life because of righteousness. For if the Spirit of him, who raised up Yeshua from the dead, dwells in you; he who raised up The Anointed from the dead, will make even your mortal bodies alive, through his Spirit, who dwells in you.

12 Well, then, brethren, we are not indebted to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die; but if, through the Spirit you are putting to death the deeds of the body, you shall live. Because, as many as are led by the Spirit of God, these are the sons of God. For you have not received the spirit of bondage, again, to fear; but you have received the spirit of adoption, by which we cry, Abba (Aramaic paternal term), Father. The Spirit itself bears witness, together with our spirit,



that we are children of God. And if children, then heirs; heirs, of God, and joint heirs with The Anointed; if, we suffer with him, that with him also we may be glorified.

18.--However, I do not consider the sufferings of the present time, as worthy of comparison with the glory, which is hereafter to be revealed in us. For the persistent expectation of the creation, is waiting for the revelation of the sons of God. For the creation was subjected to frailty, (not of its own choice, but by him who has subjected it,) in hope, that it may be liberated, from the bondage of a corruption, and brought into the freedom of the glory of children of God. Besides, we know, that the whole creation groans together with the anguish of birthing until the present time. And not only this but we ourselves also who have the first fruit of the Spirit; even we ourselves, groan within ourselves, waiting for the adoption; namely the redemption of our body. 24 For by hope we are saved (or made whole). Now, hope that is attained, is not hope; for who can hope for that which he enjoys? But if we hope for that which we do not see, then, with patient enduring, we wait for it.

26.--In like manner, also, the Spirit helps our weakness; for we do not know what we should pray for as we ought; however, the Spirit himself intercedes for us, in unspeakable groaning. But he who searches the hearts, knows the mind of the Spirit; that, according to the will of God, he makes intercession for the holy ones. Besides, we know, that all things work together for good, to those who love (agape) God; to those, who are called according to his purpose.<sup>29</sup> For those whom he foreknew he also predetermined to be conformed to the image of his Son; that he might be the first born among many brethren. Moreover those he predetermined he also called; and those he called, he also justified; and those he justified, those he also glorified.

31 What shall we say, then, to these things? Since God is for us, who can be against us? He who did not spare his own Son, but delivered him up for us all; how will he not, with him also, graciously give us all things? Who will bring an accusation against the chosen of God? It is God who justifies them. Who is he, that condemns them? Is it The Anointed, who died; or rather, who has risen: who also, is at the right hand of God; and who makes intercession for us? Who will separate us from the love of The Anointed? Will affliction, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "Truly, for your sake, we are put to death all the daylong: we are counted as sheep for the slaughter." No, in all these things, we more than conquer, through him who has loved us. For I am persuaded, that neither death, nor life; neither messengers, nor rulers; nor powers; neither things present, nor things to come; neither height, nor depth; nor any created thing, shall be able to separate us from the love of God, which is by The Anointed Yeshua our Lord.

## Chapter 9

IX.--I speak the truth in The Anointed, I do not speak falsely, my conscience bearing me witness in the Holy Spirit, that I have great grief, and unceasing anguish, in my heart. For I could pray to be accursed from The Anointed for my brethren,--my kinsmen, according to the flesh; who are Ysraelites; who are the adoption, and the glory, and the covenants, and the giving of the law, and the

rites of service, and the promises; whose are the fathers; and from whom the Anointed *descended*, according to the flesh; who is over all, God blessed forever. Amen.

6.--Now, it is not to be supposed that the promise of God has failed; for all the descendants of Ysrael, are not Ysrael. Neither are they all children, because they are the seed of Abraham; but, "In Yitschaq shall your seed be called." That is the children of the flesh, are not the children of God; but the children of the promise are counted for seed. For the word of promise was this, "According to this time, I will come, and Sarah shall have a son." And not only this, but even Rebekah having conceived twins, by one man, even by Yitschaq our father; (they, not being yet born; neither having done any good or evil; that the purpose of God might stand by a selection and not on account of works, because of him who calls;) it was said to her, "The elder shall serve the younger;" as it is written, "Yaqob have I loved, but Esau I detest."

14.--What shall we say then? There is no injustice with God is there? 15.--May it never be. For he says to Moses, "I will have mercy, on whom I will have mercy; and I will have compassion on whom I will have compassion." So, then, it is not of him who wills, nor of him who runs; but of God, who shows mercy. Besides, the scripture says to Pharaoh, "Even for this same purpose, I have raised you up; that I might show in you, my power; and that my fame might be preached through all the earth." Well, then, he has mercy, on whom he will; and hardens whom he will.

19.--But, you will say to me, Why does he still find fault, for who has resisted his will? No, but, O man, who are you, who reply against God? Shall the thing formed, say to him who formed it, Why have you made me this way? Has not the potter just power over the clay, to make of the same lump, one vessel to honor, and another to dishonor? But what if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? And He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, even us, whom He also called, not from among Jews only, but also from among Gentiles. 25 Even as he says, by Hosea, "They shall be called my people, who were not my people; and she beloved, who was not beloved. And it shall come to pass, in the place where it was said to them, You are not my people; there they shall be called, Sons of the living God."

27.--Besides, Yeshayah cries, concerning Ysrael, "Though the children of Ysrael be as the sand of the sea, only a remnant shall be saved. For he is about to finish and cut short his work on this land." And, as Yeshayah has said before, "Unless the Lord of hosts had left us a seed, we should have become as Sodom, and been made like to Gomorrah."

30 What shall we say then? That the Gentiles, who did not seek after righteousness, have attained righteousness, even a righteousness which is by faith; but Ysrael, who pursued after a law of righteousness, have not arrive at that law of righteousness. Why? Because *they did not seek it* by faith; but, as it were, by works: for they stumbled, at the stone of stumbling. As it is written, "Behold I place in Zion, a stone of stumbling, and a rock of offense; and whoever believes in him, shall not be put to shame."

## Chapter 10

X.--Brethren, my heart's desire and prayer to God for them, *is*, that they may be saved. For I testify for them, that they have a zeal for God; but not according to knowledge; for being ignorant of God's righteousness, and seeking to establish their own, they have not submitted to the righteousness which is of God. For The Anointed is the end of the law for righteousness to every believer.

5 Now Moses describes the righteousness which is by the law, that "the man who does these things shall live by them." But the righteousness which is by faith speaks as follows: Do not say in your heart, Who shall ascend into heaven? that is, to bring The Anointed down. Or, Who shall descend into the abyss? (Gk:abussos, bottomless) that is, to bring up The Anointed from the dead. But what does it say? (The word is near you;--in your mouth, and in your heart; that is the word of faith which we preach:) that if you will openly confess with our mouth, that Yeshua is Lord, and believe with your heart, that God raised him from the dead, you shall be saved. (For with the heart *man* believes to righteousness; and with the mouth confession (Gk:homologeoo to say the same thing as another) is made to salvation.) For the Scripture says, "No one, who believes in him, shall be put to shame."

12. For there is no distinction between Jew or of Greek: for the same Lord of all, is rich towards all, who call on him. "For whoever will call on the name of the Lord shall be saved." But how shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear, without a proclaimer? and how shall they proclaim, unless they be sent? as it is written, "How beautiful are the feet of those, who bring the joyful news of good things!" Nevertheless, all have not obeyed The Good News; for Yeshayah says, "Lord, who has believed our report?"

17 (So, then, faith *comes* by hearing, and hearing by the utterance (GK:rhema; an utterance,; by implication, a matter of narration) of The Anointed.) But I ask, have they not heard? yes, "Their sound has gone out to all the earth, and their words to the ends of the world." I ask again, certainly Ysrael did not know did they? First, Moses says, "I will make you jealous by that, which is not a nation;--by a nation without understanding I will enrage you." Besides, Yeshayah is very bold when he says, "I am found by them, who did not seek me: I am shown to them, who did not ask for me." But concerning Ysrael he says, "All the day long, have I stretched out my hands to a disobedient and rebelling people."

## Chapter 11

XI.--I say then has God cast off (Lit:to shove) his people? May it never be. For I am an Ysraelite, of the seed of Abraham, of the tribe of Benjamin. God has not cast off his people whom he foreknew. Do you not know, what the Scripture says in *the passage about* Eliyah; when he complained to God against Ysrael, *saying*, "Lord, they have killed the forthtellers, and have dug under your altars, and I am let alone, and they seek my life." But what was the answer to him from God? "I have reserved to myself seven thousand men, who have not bowed the knee to Baal." So, then, even at this present time, there is a remnant according to a selection by favor. And if by favor, it is no longer out of works; otherwise favor is no longer favor.

7.--What then? What Ysrael is intensively seeking, he has not obtained, but the chosen has obtained it, and the rest are hardened. As it is written, "God has given them a spirit of stupor; eyes not seeing, and ears not hearing, until this present day." And David says, "Let their table be a snare, and a trap, and a stumbling block, and a repayment to them. Let their eyes be darkened, so as not to see; and let them bend down their back continually."

11.--I ask then have they stumbled, that they may fall? May it never be. But, through their fall, salvation has *come* to the Gentiles, to provoke them to jealousy.

12. Now, if the fall of those are the riches of the world; and the diminishing of them, the riches of the Gentiles; how much more their fullness? Now I speak to you Gentiles, and inasmuch as I am the Delegate to the Gentiles I do glorify my ministry if by any means I may provoke to jealousy my kindred, and save some of them. For if the throwing away of them is the reconciling of the world; what will be the receiving *of them be*, but life from the dead? Moreover, if the first fruits are holy, the mass is also holy; and if the root is holy, so are the branches. Now, if some of the branches were broken off, and you who are a wild olive, are ingrafted among them, and become a joint partaker of the root and the fatness of the olive; do not boast against the branches: but if you do boast, know you do not support the root, but the root *supports* you.

19.--You will say however, The branches were broken off, that I might be grafted in. 20.--True: by unbelief they were broken off, and you stand by faith. Do not be not high-minded, but fear. For if God did not spare the natural branches; neither will he spare you.

22.--Behold, therefore the goodness and the severity of God! Severity towards those who fell: but towards you, goodness, if you continue in his goodness: otherwise, you shall also be cut off. And even they, if they do not continue in unbelief, shall be grafted in: for God is able to graft them in again. For if you by nature were cut from the wild olive, and were contrary to nature, grafted in to the good olive; how much more shall those, who are the natural branches, be grafted into their own olive tree?

25 For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a blindness in part has happened to Ysrael until the fullness of the Gentiles has come in; and so all Israel will be saved; just as it is written, "The deliverer shall come out of Zion, and shall turn away ungodliness from Yaqob. For this is my covenant with them, when I shall take away their sins." With respect to The Good News, they are enemies, on your account: but with respect to the chosen, they are beloved on account of the fathers. For the free gifts and the calling of God are without repentance. Besides, as you, in times past, have disobeyed God, yet now have obtained mercy through their disobedience; even so these, also, have now disobeyed, that through your mercy, they also may obtain mercy. For God has shut up together all for disobedience, that he might have mercy on all.

33.--O the depth of the riches and of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who has known the mind of the Lord? or who has been his counselor? or who has first given to him, and it be repaid to him again? For from him, and by him, and to him, are all things: to him be the glory forever. Amen.

## Chapter 12

XII.--Therefore brethren, I implore you by the tender mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service of worship. And do not conformed to this world, but be transformed by the renewal of your mind; that you may discern the will of God, which is good, and acceptable, and complete.

3 Also, by the favor which is given to me, I charge every one of you, not to think more highly of himself than he ought to think; but to think with a sound mind, as God has distributed to everyone a portion of faith. For, as in one body we have many body parts, but all the body parts do not the same purpose; so we, the many, are one body under The Anointed, and individually body parts of one another. Having, then, gifts differing according to the favor, which is given to us;--if prophecy, *act* according to the measure of faith; if an office of service, in that service; if one is a teacher, in teaching; and the encourager, in encouragement. *Let* he who shares, *act* with liberality; he that presides, with diligence; he that shows mercy, with cheerfulness.

9 Let love be without pretending. Abhor the evil: adhere closely to good. In brotherly love be tenderly affectionate to one another: in honor prefer one another. In diligence do not be sluggish. Be fervent in spirit: constant in serving the Lord. Be joyful in hope, patient in affliction, steadfastly persevering in prayer. Contribute to the necessities of the holy ones. Pursue hospitality to strangers.

14 Bless those who persecute you: bless, and do not curse. Rejoice with those who rejoice, and weep with those who weep. Be of the same mind towards one another. Do not be haughty; but accommodate yourselves to those, who are humble. Do not be wise in your own estimation. To no one return evil for evil. Seek after things honorable in the sight of all men. If possible so much as it depends on you live in peace with all men. Beloved, do not avenge yourselves, but give place to the wrath *of God*; for it is written, "Vengeance belongs to me; I will repay, says the Lord." Therefore, if your enemy is hungry, give him food: if he is thirsty, give him drink: for by doing this, you will heap coals of fire on his head. Do not be overcome with evil, but overcome evil with good.

## Chapter 13

XIII. Let every soul be in subordination to the higher powers. For there is no power but from God; and those that exist, are placed under God. Therefore he who sets himself in opposition to the power, resists the arraignment of God: and they who resist, shall procure punishment for themselves. For rulers are not a cause of fear for good deeds, but for evil. Do you want then not be afraid of the power? Do that which is good, and you shall have praise of the same. For the ruler is a servant of God for good to you. But if you do that which is evil, be afraid; because he does not bear the sword for nothing. For he is a servant of God, a revenger to inflict wrath

on he who works evil. Therefore, it is necessary for you to be subordinate, not only on account of punishment, but also on account of conscience. For this reason, therefore, you pay taxes also to them, because they are public servants of God, attending continually to this very business. Render, therefore, too all their dues; to whom tax is due, tax; to whom custom, custom; to whom fear, fear; to whom honor, honor.

8 Owe no man anything, except to love (agape) one another. For he who loves (agape) another, has fulfilled the law. For this, "You shall not commit adultery, You shall not kill, You shall not steal, You shall not covet;" and if there be any other commandment, it is summed up in this command, namely, "You shall love (agape) your neighbor as yourself." Love (agape) does not work evil to one's neighbor: therefore, love (agape) is the fulfilling of the law.

11 Do this, knowing the time, and that it is now the hour for us to awake out of sleep. (For now our salvation is nearer than when we believed: the night is far advanced, and the day is at hand.) Let us, therefore, put off the deeds of darkness, and let us put on the armor of light. Let us walk about properly as in the day, not in wild parties and drunkenness, not in sexual promiscuity and filthiness, not in strife and envy. But put on the Lord Yeshua The Anointed, and make no provision for the lusts of the flesh.

## Chapter 14

XIV.--Receive him who is weak in the faith, without regard to differences of opinions. One, believes he may eat everything; but he who is weak eats vegetables only. The one who eats, should not despise him who does not eat: and let not him who does not eat, condemn him who eats: for God has received him. Who are you to condemn another man's slave? By his own master he stands or falls; and he shall be made to stand, for God is able to make him stand.

5 One person, values one day more than another: but another thinks every day *alike*. Let everyone be convinced in his own mind. He who observes the day, observes it to the Lord; but he who does not observe the day, to the Lord does not observe it: he who eats, eats to the Lord, for he gives God thanks: and he who does not eat to the Lord, does not eat, and gives God thanks. For none of us lives to himself, and none of us dies to himself. but whether we live, we live to the Lord; and whether we die, we die to the Lord: whether we live, or die, we are the Lord's. For to this end The Anointed both died and rose, and lives again, that he might rule over both the dead and the living.

10 But you, why do you condemn your brother? Or you again why do you despise your brother? for we shall all be placed before the judgment seat of The Anointed? For it is written, "As I live, says the Lord, certainly every knee shall bow to me, and every tongue shall confess to God." So then every one of us shall give an account of himself to God. Let us, therefore, no longer judge one another; but let us decide rather, not to lay an occasion of stumbling before a brother, or a cause of falling. I know, and am persuaded by the Lord Yeshua, that there is nothing unclean of itself; yet to him who counts anything to be unclean, to that man it is unclean. Now, if your brother is hurt through your food, you no longer walk as love (agape) requires.

16 Do not destroy him, with your food, for whom The Anointed died. Therefore do not let what is good for you, then be an evil spoken. For the Reign of God is not food and drink; but righteousness, and peace, and joy, in the Holy Spirit. And he who, by these things, serves The Anointed, is acceptable to God, and approved by men. So then, let us strive after peace, and mutual edification. Do not, for the sake of food, destroy the work of God. All things are clean, but they are evil for the man who eats and causing stumbling

21 It is good, neither to eat flesh, nor to drink wine, nor, *to do anything*, by which your brother is made to stumble, or to fall, or is weakened. You have faith: keep it to yourself, in the sight of God. Blessed is he, who does not condemn himself, in what he approves. But he who doubts if he eats is condemned, because his eating is not from faith; and whatever is not from faith is sin.

## Chapter 15

XV.--We, then, who are strong, ought to bear the weakness of the weak, and not to please ourselves. Therefore, let every one of us please his neighbor, as far as is good, for edification. For even The Anointed sought not his own pleasure: but, as it is written, "The reproaches of those, who reproached you, have fallen on me." Now, whatever things were written before, were written for our instruction; that, through patient enduring and the admonition of the Scriptures, we might have hope.

5 Now, may the God who gives patient enduring and comfort, grant to you to be of the same mind, according to The Anointed Yeshua. That with one mind, and with one voice, you may glorify God, even the Father of our Lord Yeshua The Anointed. Therefore accept one another; even as The Anointed also has accepted us, to the glory of God.

8.- For I say, that Yeshua The Anointed became a servant of the circumcision, on behalf of the truth of God, in order to confirm the promises, made to the fathers; and, that the Gentiles might praise God for his mercy: as it is written, "For this cause, I will glorify you among the Gentiles, and sing to your name." And again, he says, "Rejoice you Gentiles, with his people." And again, "praise the Lord, all you Gentiles; and praise him, all you people." And again, Yeshayah says, "There shall be a root of Yishay, and one shall arise, to be a leader of the Gentiles,--on him shall the Gentiles place their hope."

13 Now, may the God of hope fill you with all joy, and peace, in believing; in order that you may abound in that hope through the power of the Holy Spirit. And concerning you my brethren, I myself am persuaded that you also are full of goodness, being filled with all knowledge; able, also, to instruct one another. But, I have written more boldly partly to you, brethren; calling things to your remembrance, through the favor which is given me of God: in order that I should be a public servant of Yeshua The Anointed, among the Gentiles, serving as a priest of The Good News of God, that there might be an offering of the Gentiles, most acceptable; being sanctified by the Holy Spirit.

17 I have, therefore, found reason for boasting through The Anointed Yeshua, with respect to things pertaining to God. But, I will not dare to speak anything of what The Anointed has not accomplished; but *only* of what he has accomplished, by me, resulting in the obedience of the Gentiles, in word and deed; by the power of signs and wonders, and by the power of the Holy Spirit: so that from Yerushalem, and roundabout, as far as Illyricum, I have fully declared The Good News of The Anointed. So I from love of honor (Gk:philotimeomai ) I strived to declare The Good News, where The Anointed was not named, that I might not build on another's foundation. But, as it is written, "They shall see, to whom, nothing has been told concerning him; and they, who have not heard, shall understand."

22.--For this reason, also, I have been greatly hindered from coming to you. But now, having no further place in these parts, and having for many years a strong desire to come to you, whenever I go towards Spain, I hope, as I pass on, to see you, and to be helped on my way to by you, when I shall first be filled with your company. But now I go to Yerushalem, serving the holy ones; for Macedonia and Achaia have been pleased to make some contribution for the poor of the holy ones who are in Yerushalem. They have been pleased; and they are their debtors : for if the Gentiles have partaken of their spiritual things, they ought certainly to serve them in temporal things. Therefore, having finished this and having sealed to them this fruit, I will go from there by you into Spain. And I know that when I come to you, I shall come in the fullness of the blessing of The Anointed.

30.--Now I implore you, brethren, by the Lord Yeshua The Anointed, and by the love (agape) of the Spirit, that you strive together with me, with prayers for me to God; that I may be delivered from the disobedient in Yehuda; and that my service, which I am performing for Yerushalem, may be acceptable to the holy ones: that in joy I may come to you, through the will of God, and may be refreshed among you. Now may the God of peace be with you all. Amen.

## Chapter 16

XVI.--I commend to you Phoebe, our sister, who is a servantess of the congregation at Cenchrea, that you may receive her in the Lord, as appropriate for holy ones, and assist her, in whatever business she may have need of you: for, she has been a helper of many, and especially of me.

3 Greet Priscilla and Aquila, my fellow-laborers in The Anointed Yeshua. These persons, laid down their own neck for my life; to whom not only I give thanks, but even all the congregations of the Gentiles. Likewise, greet the congregation which is in their house. Greet Epnetus, my beloved, who is the first fruit of Asia to The Anointed Yeshua. Greet Mary, who labored much for us. Greet Andronicus, and Junias, my kinsmen, and my fellow-prisoners, who are of note among the Delegates, and who were in The Anointed before me. Greet Amplias, my beloved in the Lord. Greet Urbanas, our fellow-laborer in The Anointed, and Stachys, my beloved. Greet Apelles, the approved in The Anointed. Greet those who are of the family of Aristobulus. Greet Herodion, my kinsman. Greet those of the family of Narcissus, who are in the Lord. Greet Tryphena and Tryphosa, who labor in the Lord. Greet the beloved Persis, who labored much in the Lord. Greet Rufus, the chosen in the Lord, and her who is the mother both of him and of



me. Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them. Greet Philologus, and Julia, Nereus, and his sister, and Olympas, and all the holy ones who are with them. Greet one another with a holy kiss. The congregations of The Anointed Greet you.

17 Now, I implore you, brethren, identify those who cause divisions and occasions of stumbling, contrary to the teaching which you have learned; and avoid them. For such are not slaves of our Lord Yeshua, but of their own belly; and by flattery and smooth speeches, deceive the hearts of the simple. Now your obedience is reported to all men. I, therefore, rejoice on your account; nevertheless, I wish you, to be wise with respect to good; and simple with respect to evil. May the God of peace crush The Adversary under your feet soon! The favor of our Lord Yeshua The Anointed be with you.

21 Timotheos (Gk:dear to God), my fellow-laborer, and Lucius, and Jason, and Sosipater, my kinsmen, Greet you. I, Tertius, who wrote this letter, Greet you in the Lord. Gaius, my host, and of the whole congregation, Greets you. Erastus, the treasurer of the city, Greets you, and Quareus, the brother. The favor of our Lord Yeshua The Anointed be with you all! Amen.

25 Now to Him, who is able to establish you according to my Good News and the proclamation of Yeshua The Anointed, according to the revelation of the mystery, concealed the ages past, (but now made clear by the forthteller writings, and by the commandment of the eternal God made known to all the Gentiles, *leading* to the obedience of faith:) to the wise God alone, through Yeshua The Anointed, to him be the glory forever. Amen.

**THE  
FIRST LETTER  
OF  
PAUL, THE DELEGATE,  
TO THE  
CORINTHIANS.**

[WRITTEN FROM EPHESUS, A. D. 56.]

[FirstCorinthians1](#)  
[FirstCorinthians2](#)  
[FirstCorinthians3](#)  
[FirstCorinthians4](#)  
[FirstCorinthians5](#)

[FirstCorinthians6](#)

[FirstCorinthians7](#)

[FirstCorinthians8](#)

[FirstCorinthians9](#)

[FirstCorinthians10](#)

[FirstCorinthians11](#)

[FirstCorinthians12](#)

[FirstCorinthians13](#)

[FirstCorinthians14](#)

[FirstCorinthians15](#)

[FirstCorinthians16](#)

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I.—PAUL (Latin:Paulos; little), a called Delegate of Yeshua The Anointed, by the will of God, and Sosthenes the brother, to the congregation of God which is in Corinth, sanctified by The Anointed Yeshua, called holy ones; with all, in every place, who invoke the name of our Lord Yeshua The Anointed, both their Lord and ours: favor and peace be with you from God our Father, and from the Lord Yeshua The Anointed.

4.--I give thanks to my God always in respect of you; on account of the favor of God which was given to you through Yeshua The Anointed; that you were enriched with every gift by him; with all speech, and all knowledge, just as the testimony of The Anointed was confirmed among you: so that you are not lacking in any gift, waiting for the full declaration of our Lord Yeshua The Anointed; who will confirm you until the end, without accusation in the day of our Lord Yeshua The Anointed. God is faithful, by whom you have been called into the fellowship of his Son Yeshua The Anointed our Lord.

10.--Now, brethren , I implore you by the name of our Lord Yeshua The Anointed, that you all speak the same thing, and that there be no divisions (Gk: schisma a split or gap) among you; but that you be completely united in the same mind, and in the same judgment. For it has been declared to me concerning you, my brethren, by some of the family of Chloe, that there are quarrels among you. And I mention this, that each of you says, I, am of Paul, and I am of Apollos, and I am of Cephas, and I am of The Anointed. Is The Anointed divided? Was Paul crucified for you? or were you immersed into the name of Paul? I give thanks to God, that I immersed none of you, except Crispus and Gaius; for fear anyone should say that I immersed you into my own name. And I immersed also the family of Stephanus: besides this I do not know whether I immersed any others. For The Anointed did not send me to immerse, but to proclaim the good news; not, however, with wisdom of speech, that the cross of The Anointed might not be deprived of its effectiveness.

18 For this word (the teaching of the cross) is, foolishness to the destroyed; but to us, who are saved, it is the power of God. Therefore it is written, "I will destroy the wisdom of the wise, and will set aside the knowledge of the prudent." Where is the wise man? Where is the scribe? Where are the disputers of this world? Has not God shown the wisdom of this world to be foolishness? For when, in the wisdom of God, the world through wisdom did not know God, it pleased God, through the foolishness of this proclamation, to save those who believe. And though the Jews demand a sign, and the Greeks seek wisdom; yet we proclaim a crucified Anointed:--to the Jews, a stumbling block, and to the Greeks foolishness: but to those who are called, both Jews and Greeks, The Anointed is the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

26 For you see, in your calling brethren, that there are not many wise men after the flesh, not many mighty, not many noble; but God has chosen the foolish (lit:moronic) things of the world to put the wise to shame; the strengthless of the world, and the despised, God has chosen; those that are nothing, to reduce to nothing those that are; that no flesh might boast in his presence. Of him, you are in The Anointed Yeshua, who has become to us wisdom from God, righteousness, sanctification, and redemption. So that, just as it is written, "Let him who boasts, boast in the Lord."

## Chapter 2

II.--Now, when I came to you, brethren, I came not with superiority of speech, and or of wisdom, declaring to you the testimony of God. For I determined to make known nothing among you, but Yeshua The Anointed, and him crucified. And I, in weakness, and in fear, and in much trembling, was with you. My message also, and my proclamation, were not with persuasive words of human wisdom; but with the demonstration of the Spirit, and of power, that your faith might not stand in the wisdom of men, but in the power of God.

6 However, we do speak wisdom among those who are complete: but not the wisdom of this world; neither of the rulers of this world, who are to be brought to nothing. But we speak the mysterious wisdom of God, which has been until now concealed; which God declared before the ages to our glory. Which none of the rulers of this world knew: for if they had known it, they would not have crucified the Lord of glory. For, as it is written, "Those things eye has not seen, and ear has not heard, and which have not entered into the heart of man, God has prepared for those who love (agape) him."

10 But God has revealed *them* to us by his Spirit; for the Spirit searches all things, even the deep things of God. For who among men knows the *thoughts* of a man, except the spirit of man which is in him: so, also, the *thoughts* of God no man knows, but the Spirit of God. Now we have received not the spirit of the world, but the spirit which comes from God, that we might know the things which are gifted to us by God. Which things also we speak, not in words taught by human wisdom; but in words taught by the Spirit, explaining spiritual things in spiritual words. Now, an animal man does not receive the things of the Spirit of God: for they are foolishness to him; neither can he know them, because they are spiritually examined. But the spiritual man examines, all things, yet

he is examined by no one. For what *animal* man has known the mind of the Lord, who will instruct him? But we have the mind of The Anointed.

### Chapter 3

III.--and I, brethren, could not speak to you as to spiritual men, but as to men of flesh, even as to babes in The Anointed. I gave you milk--not meat; for you were not then able to receive it: No, neither yet now are you able, because you are still fleshly. For since there is among you, envying, and strife; are you not fleshly, and walk after the manner of men? Besides, while one says, I, am of Paul; and another, I am of Apollos, are you not fleshly?

5 For who is Paul, and who is Apollos; but servants by whom you have believed, even as the Lord has given to each? I have planted, Apollos has watered; but God has made the growth. So that neither the planter is anything, nor the waterer, but God who makes the growth. However, the planter and the waterer are one, and each shall receive his proper reward according to his proper labor. Therefore, we are joint laborers employed by God. You are God's field; you are God's building.

10 According to the favor of God, which is given to me, as a skillful architect I have laid the foundation, and another builds upon it. But let everyone take care how he builds on it. For no man can lay a foundation, except what is laid, which is Yeshua The Anointed. Now, if any one builds on this foundation, gold, silver, precious stones, wood, hay, stubble; every one's work shall be made clear: for the day will make it plain, because it is revealed by fire; and so the fire will test every one's work, of what sort it is. If the work of any man remains, which he has built upon the foundation: he shall receive a reward. If the work of any one shall be burnt, he will suffer loss: yet he himself, however, shall be saved, yet so as through a fire. Do you not know, that you are the temple of God, and that the Spirit of God dwells among you? If anyone destroys the temple of God, him will God destroy; for the temple of God is holy, who you are.

18.--Let no one deceive himself. If anyone among you thinks to be wise in this age, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God; for it is written, "He entangles the wise in their own craftiness." And again, "The Lord knows the reasonings of the wise, that they are empty." Therefore, let no man boast in men; for all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come--all are yours; and you are The Anointed's, and The Anointed is God's.

### Chapter 4

IV.--So, then, let a man consider us as servants of The Anointed, and managers (stewards) of the secrets of God. Now, it is required in managers, that everyone is found faithful. Therefore, to me it is a very small matter that I be scrutinized by you, or by human judgment, seeing I do not examine myself. For I am conscious of no fault against myself. However, I am not by this justified; but he

who judges me is the Lord. Therefore, do not, before the time, pass any judgment, until the Lord come; who both will bring to light the hidden things of darkness, and lay open the counsels of the hearts; and then praise shall be to everyone from God.

6 Now, these things, brethren, I have figuratively applied to myself, and Apollos, for your sakes, that by us you may learn not to exceed above what has been written, that none of you may be puffed up against another. Besides, who makes you to different from anyone else? For what do you have that you did not receive? And now, if you did receive it, why do you boast as if you had not received it?

8.--Now you are filled! Now you are rich! You have become kings without us! And I wish, you had become kings that we also might reign with you. For I think that God has set forth we, the Delegates, last, as persons appointed to death; because we are made a theater to the world, to messengers, and to men. We are fools on account of The Anointed; but you are wise in The Anointed: we are weak, but you are strong: you are honored, but we are despised. To the present hour we hunger, thirst, and are naked, and are roughly treated, and have no certain dwelling place, and labor, working with our own hands: when reviled, we bless: when persecuted, we bear: when defamed, we implore: we have become as the filth of the world, the scum of all things until now.

14 I do not write these things to shame you; but, as my beloved children, I instruct you. For though you have ten thousand teachers in The Anointed, yet you do not have many fathers; for to The Anointed Yeshua, through The Good News, I have brought you forth. Therefore, I implore you, be imitators of me. For this purpose I have sent to you Timotheos, who is my beloved son, and faithful in the Lord. He will put you in mind of my ways, which are in The Anointed, even as I teach everywhere in every congregation. Now some are puffed up, as if I were not coming to you. But I will come to you soon, if the Lord wills, and I shall not know the speech of those who are puffed up, but their power. For the Reign of God is not in word, but in power. What do you desire? Shall I come to you with a rod, or in love (agape), and in the spirit of humility?

## Chapter 5

V.--It is generally reported that there is fornication among you; and such fornication as is not even among the heathens--that one has his father's wife. And you are puffed up, and have not grieved instead, so that he who has done this deed might be removed from among you.

3 Therefore, I, absent in the body, yet present in spirit, have already though as present, judged him who committed this act. My sentence is this: You, being assembled, my spirit also being with you; in the name of the Lord Yeshua The Anointed, with the power of the Lord Yeshua The Anointed, deliver this very person up to The Adversary for the destruction of the flesh, that the spirit may be saved in the day of the Lord Yeshua.

6 Your boasting is not good. Do you not know, that a little leaven leavens the whole mass of dough? Therefore cleanse out, the old leaven, that you may be a new lump, seeing you are without leaven. For our Passover, The Anointed, is sacrificed for us. Therefore, let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with unleavened sincerity and truth.

9.--I wrote you in that letter not to associate with the fornicators; but I did not mean in general the fornicators of this world, the covetous, the swindlers, or the idolaters; for you would need to go out of the world.11.--But now I write to you, if any one, called a brother, is a fornicator, or a covetous person, or an idolater, or a reviler, or a drunkard, or a swindler; do not associate, or even eat, with such a person. For what have I to do with judging those who are outside? Do you not judge those who are within *the congregation*? But those who are outside, God judges. Therefore, put away from among yourselves the wicked person.

## Chapter 6

VI.--Dare any of you, having a matter against another go to be judged by the unjust, and not by the holy ones? Do you not know that the holy ones are to judge the world? And if the world is to be judged by you, are you able to decide your petty causes? Do you not know that we are to judge messengers? Why, not, then, the things pertaining to this life? If, then, you have the awareness of such matters, why do you appoint those to judge the congregation who are of no account? For shame to you I say! So, then, is there not among you a wise man; not even one, who would be able to decide between his brethren! But brother with brother goes to law, and that by unbelievers!

7 Now, therefore, there is plainly a fault in you, that you have law-suits with one another. Why do you not rather bear injury? Why do you not rather bear being defrauded? But you do wrong and rob; and that to your brethren. Do you not know that the unrighteous shall not inherit the kingdom of God? Do not be not deceived: neither fornicators, nor idolaters, nor adulterers, nor the effeminate (lit:soft to the touch), nor homosexuals (lit: one who lies with a male as with a female), nor thieves, nor covetous, nor drunkards, nor revilers (perhaps muckraker today), nor greedy, shall inherit the kingdom of God. And such were some of you; but you are washed, but you are sanctified, but you are justified, by the name of the Lord Yeshua, and by the spirit of our God.

12.--All things are lawful for me, but all things are not proper: all things are lawful for me; but I will not be enslaved by anything. Food is for the belly, and the belly for food: however, God will do away with both it and them. Now, the body was not made for fornication, but for the Lord, and the Lord for the body: and God has both raised the Lord, and will raise us up by his own power. Do you not know that your bodies are the body parts of The Anointed? Shall I, then, take the body parts of The Anointed and make them the body parts of a harlot? May it never be. What! do you not know that he who is joined to a harlot is one body with her? For he says, "The two shall be one flesh." But he, who is joined to the Lord, is one spirit with him. Flee fornication. Every sin which a man commits, is outside the body: but he who commits fornication, sins against his own body. What! do you not know that your

body is the temple of the Holy Spirit, who is in you, whom you have from God? Besides, you are not your own; for you have been bought with a price: therefore, with your body glorify God.

## Chapter 7

VII.--Now, concerning the things about which you wrote me: It is good for a man not to fasten to (in the sense of sex) a woman. Nevertheless, on account of fornication, let every man have a wife of his own, and let every woman have her own husband. Let the husband fulfill his obligations (in the sense of sex) to his wife: and in like manner, also, the wife to the husband. The wife does not have the command of her own person, but the husband: and in like manner, also, the husband does not have the command of his own person, but the wife. Stop depriving one another (in the sense of sex), unless, perhaps, by consent, for a time, that you may devote yourselves to prayer; and then do come again together, that The Adversary may not tempt you through lack of self-control.

6.--But this which follows I speak as advice, and not as a command, Yet I wish all men were as I myself. However, each has his gift from God; one, after this manner, and another after that. I say to the not married men, and to the widows, it is good for them if they can remain even as I do. Yet, if they cannot live with self-restraint, let them marry; for it is better to marry than to burn *with passion*.

10 Now, those who have married I share this message, (yet not I, but the Lord;) do not let a wife depart from her husband: but if she does depart, let her remain unmarried, or be reconciled to her husband; and a husband must not put away his wife. But to the rest I speak, not the Lord; if any brother has an unbelieving wife, who herself is well pleased to dwell with him, let him not put her away. And a woman who has an unbelieving husband, who himself is well pleased to dwell with her, let her not put him away. For the unbelieving husband is declared sacred by the wife, and the unbelieving wife is declared sacred by the husband; otherwise, certainly, your children are unclean; whereas, they are holy. But if the unbelieving one departs, let him depart: the brother or the sister is not enslaved with such; but God has called us to peace. For how do you know, O wife! whether you shall save your husband? And how do you know, O husband! whether you shall save your wife? But as God has distributed to everyone, and as the Lord has called every one, so let him walk; and so it is in all the congregations, I arrange.

18 Has any circumcised one been called? Let him not be uncircumcised. Has anyone been called in uncircumcision? Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but *importantly* the keeping of the commandments of God. Let everyone remain in the same calling in which he was called. Were you called being a slave? Let it not be a care to you to be made free. Yet, if you can be made free, prefer it. For a slave, who is called by the Lord, is the Lord's freedman. In like manner, also, a freedman who is called, is The Anointed's slave. You were bought with a price: therefore do not become the slaves of men. Brethren, in what state each one is called let him remain with God.

25.--Now, concerning virgins, I do not have a commandment of the Lord: but, I give my judgment, as one who has been shown mercy by the Lord, to be trustworthy. I regard this, then, to be good, on account of the present distress; namely, that it is good for a

man to remain as he is. Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife. And yet, if you marry, you have not sinned; and if a virgin marries, she has not sinned: nevertheless, pressure in the flesh you shall have; but I would spare you. Now this I say, brethren, the time being short, it remains, that both those who have wives, should be as those not having wives; and those who weep, as not weeping; and those who rejoice, as not rejoicing; and those who buy, as not possessing; and those who use this world, as not abusing it: for the form of this world is passing away.

32 Besides, I would have you free from anxiety . The man not married, anxiously cares for the things of the Lord; how he shall please the Lord. But he who is married, anxiously cares for the things of the world; how he shall please his wife. There is also the difference, between the wife and the virgin. The woman not married, anxiously cares for the things of the Lord; that she may be holy, both in body and spirit: but she who is married, anxiously cares for the things of the world; how she shall please her husband. Now, this I say, for your own advantage; not with a view to lay a snare for you, but for that which is elegant and best adapted to a constant devotion to the Lord without distraction. But, if anyone thinks he is acting improperly towards his virgin (or not married daughter), if she is past the prime of youth, and not married, and so needs to be married; let him do what she inclines, he does not sin: let them marry. But he who stands firm in his heart, having no necessity, and has the power concerning his own will; and has determined , in his own heart, to keep his virgin, he will do well. So, then, he who gives her in marriage, does well; but he who gives her not in marriage, does better.

39.--A wife is bound, as long as her husband lives; but if her husband is dead, she is at liberty to be married to whom she pleases; only in the Lord. But she is happier, if she continue as she is. This is my opinion; and I think I have the Spirit of God.

## Chapter 8

VIII.--Now, concerning things sacrificed to idols, we know we all have knowledge. Knowledge puffs up, but love (agape) builds up. However, if anyone is confident of knowing anything, he has not yet known yet as he ought to know. But, if any one love God, the same is known by him.

4.--Concerning, then, the eating of things sacrificed to idols, we know, that an idol is nothing in the world; and that there is no God but one. For even if there are many so called gods, whether in heaven, or on earth; as there are many gods, and many lords; yet for us, there is but one God, the Father; of whom, all things are from, and we for him: and one Lord, Yeshua The Anointed; by whom, all things are, and we through him.

7 However, this knowledge is not in all: for some, until this hour, being accustomed to the idol, eat, as a thing sacrificed to the idol (as if to a real god); and their conscience, being weak, is defiled. But food does not bring us near to God: for neither, if we eat, are we better; neither, if we do not eat, are we the worse. Nevertheless, take care, for fear, perhaps, this liberty of yours becomes a



stumbling block to the weak. For if anyone sees you, who have knowledge, at table in an idol's temple, will not the conscience of him, that is weak, be encouraged to eat things sacrificed to idols? and through this, your knowledge, shall the weak brother perish, for whom The Anointed died? And, by so sinning against the brethren, and wounding their weak conscience, you sin against The Anointed. Therefore, if meat makes my brother stumble, I will never eat flesh, in fear I would make my brother stumble.

## Chapter 9

IX.—Am I not free? Am I not an Delegate? Have I not seen Yeshua The Anointed, our Lord? Are you not my work in the Lord? If to others I am not a Delegate, yet, to you, at least, I am; for you are the seal of my apostleship, in the Lord. My answer to those, who condemn me, is this: Do we not have the privilege to eat, and to drink? Do we not have the privilege to lead about a sister wife, as the other Delegates, and the brethren of the Lord, and Cephas? Or do only I, and Barnabas, not have the privilege to refrain from working? Who, at any time, serves in the wars, on his own rations? Who plants a vineyard, and does not eat of the fruit of it? Or who feeds a flock, and does not eat of the milk of the flock?

8 Do I speak these things as a man? Or does not the law also say these things? For, in the law of Moses, it is written, "You shall not muzzle the ox threshing the grain." Does God take care of oxen? Or, does he command this, chiefly for our sakes? For our sakes, certainly, it is written: because, he who ploughs, ought to plough in hope; and he who threshes, in hope, ought to partake. If we have sown for you spiritual things, is it a great matter, if we shall reap your fleshly things? If others partake of this privilege from you, ought not we? Nevertheless, we have not used this privilege; but we bear all things, that we may not give any hindrance to The Good News of The Anointed. Do you not know, that those who perform holy ministry, eat from the temple? Do not those who wait at the altar, share with the altar? So, also, the Lord has appointed those, who announce The Good News, to live by The Good News.

15 But I have not used any of these *privileges*; neither have I written these things, that it should be so done for me; for it would be better for me to die, than any one should make my boasting empty. For, when I declare The Good News, I have nothing to boast about; because compulsion is laid on me: yes, woe awaits me if I do not declare The Good News. Now, if I do this willingly, I have a reward; but, if against my will, *still* I am entrusted with the administration. What then is my reward? that, when declaring The Good News, I shall exhibit The Good News of The Anointed, without charge, in order that I may not over use my privilege in The Good News.

19 For, though I am a freeman, with respect to all; I have made myself a slave to all, that I might gain the more. So, to the Jews, I became as a Jew, that I might gain the Jews: to those under the law, (though not under the law,) as under the law, that I might gain those under the law: to those without law, as without law, (not being without law to God, but under law to The Anointed,) that I might gain those that are without law. To the weak, I became as weak, that I might gain the weak. To all, I have become all things, that, by all means, I might save some. Now, this I do for the sake of The Good News, that I may become a joint partaker of its rewards.

24 Do you not know, that those, who run a race, all run, but one only receives the prize? So run, that you may lay hold of the prize. Now, everyone who competes has self restraint in all things: that they may receive a fading crown (Gk:stephanos wreath) ; but we, one that does not fade. Therefore I run, as not without aim. So, I fight, not as beating the air: but, I discipline my body, and keep it in subjection; in fear, perhaps, having proclaimed to others, I myself, should not stand the test.

## Chapter 10

X.--Now, I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and all were immersed into Moses, in the cloud and in the sea; and all ate the same spiritual meat; and all drank the same spiritual drink; (for they drank of the spiritual rock, which followed them, and that rock was The Anointed.) Nevertheless, with most of them, God was not well pleased; for they were cast down in the wilderness.

6 Now, these things have become examples to us, in order that we should not crave evil things as they did. Do not be idolaters, as some of them were; as it is written, "The people sat down to eat and to drink, and rose up to play." Neither let us commit fornication, as some of them committed, and twenty-three thousand fell in one day. Neither let us test The Anointed, as some of them made trial, and were destroyed by serpents. Neither grumble, as even some of them grumbled, and were destroyed by the destroyer. (Gk:olothreutes a ruiner, perhaps an angel or a venomous serpent)

11 Now, all these things happened to them as examples; and are written for our warning, on whom the ends of the ages have come. Therefore, let him who thinks he stands, take care, for fear he fall. No trial has come on you, but such as belongs to man; and God is faithful, who will not allow you to be tested above what you are able; but will, with the trial, also make a way to escape, that you may be able to endure it.

14 Therefore, my beloved, flee from idolatry. I speak as to wise men; judge what I say. The cup of blessing, which we bless; is it not the joint participation in the blood of The Anointed? The bread, which we break; is it not the joint participation in the body of The Anointed? Because there is one bread, we, the many, are one body: for we all participate of that one bread. Look at Ysrael after the flesh. Are not those, who eat of the sacrifices, joint partakers of the altar? What then do I mean? That an idol is anything, or that an idol sacrifice is anything? No. But, the things the gentiles sacrifice, they sacrifice to demons, and not to God. Now, I would not have you to become joint partakers with the demons. You cannot drink the cup of the Lord, and the cup of demons: you cannot partake of the table of the Lord, and of the table of demons. Do we provoke the Lord to jealousy? Are we stronger than he?

23 All things are lawful, but not all things bring advantage; all things are lawful, but all things do not build up. Let no one seek his own (good), but that of his neighbor *also*. Whatever is sold in the meat market, eat, asking no questions on account of conscience; "for the earth is the Lord's, and the fullness thereof." And if any of the unbelievers invite you, and you are inclined to go, whatever is set before you, eat; asking no questions on account of conscience. But if anyone says to you, This is a thing sacrificed to an idol; do

not eat, on account of him who informed you, and of conscience. Now, I say conscience, not your own, but that of the other. 30.--But why is my liberty judged by another's conscience? But if, by favor, I am a partaker, why is evil spoken of me, for that for which I give thanks.

31.--Whether, then, you eat or drink, or whatever you do, do all to the glory of God. Give no occasion of stumbling; neither to the Jews, nor to the Greeks, nor to the church of God, even as I please all men in all things; not seeking my own advantage, but that of the many, that they may be saved.

## Chapter 11

XI. Become imitators of me, even as I also am of The Anointed.

2.--Now I praise you, brethren; because, in all things, you remember me, and hold fast to the traditions as I delivered them to you. But I would have you know, that the head of every man is The Anointed; and the head of the woman is the man; and the head of The Anointed is God. Every man who prays, or forthtells, having his head covered, dishonors his head. And every woman who prays, or forthtells, with her head not covered, dishonors her head. Besides, she is one and the same, with the woman who is shaved. Therefore, if a woman does not cover herself, let her be shorn: but if it is shameful for a woman to be shorn or shaved, let her be covered. Now man, ought not to cover the head, being the image and glory of God: but woman is the glory of man. Besides the man is not of the woman; but the woman is of the man. And, also, the man was not created for the woman, but the woman for the man. For this reason, ought the woman to have authority on her head, on account of the messengers.

11 However in the Lord, neither is the man without the woman, nor the woman without the man. Besides, as the woman is from the man, so also the man is by the woman; but all are from God. Judge in yourselves, is it decent that a woman pray to God uncovered? Does not even nature itself teach you, that if, a man has long hair, it is a disgrace to him? But, if a woman has long hair, it is a glory to her: for her hair is given her for a cover. However, if any one resolves to be contentious, we have no such custom; neither do the congregations of God.

17.--Now, in this I do not praise you, that when you come together, it is not for the better, but for the worse. For, first, I heard, that when you come together in the congregation, there are divisions (lit:schisms) among you; and I partly believe it. For there must even be sects (Gk:haireisis ; a choice, a party or clique) among you, that the acceptable among you may be made known. But your coming together into one place, is not to eat the Lord's supper. For, in eating it, everyone takes first his own supper; and one, is hungry, and another is drunk. What! Do you not have houses, to eat and to drink in? or, do you despise the church of God, and put to shame those who have nothing? What shall I say to you? Shall I praise you? In this, I praise you not.

23.--For I received from the Lord, what also I delivered to you; that the Lord Yeshua, in the night in which he was betrayed, took bread; and, having given thanks, he broke it; and said, "Take, eat; this is my body, which is broken for you: do this in remembrance of me." In like manner also, the cup, after he had supper; saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." For as often as you eat this bread, and drink this cup, you openly proclaim the death of the Lord, until he comes.

27 So, then, whoever shall eat this loaf, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and then let him eat of the bread, and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself, not distinguishing the body. For this cause, many among you are weak and sick, and a considerable number have fallen asleep. But if we would judge ourselves, we would not be judged. Yet, when we are judged by the Lord, we are corrected, that we may not be condemned with the world. Therefore, my brethren, when you come together to eat, wait for each other. And if anyone is hungry, let him eat at home, that you may not come together for judgment. And the other things, I will set in order, when I come.

## Chapter 12

XII.--Now, concerning spiritual gifts, brethren, I would not have you unaware. You know that you were Gentiles, led away to mute idols, as you happened to be led. Therefore, I inform you, that no one, speaking by the Spirit of God, pronounces Yeshua accursed; and, that no one can declare Yeshua Lord, except by the Holy Spirit.

4 Now, there are varieties of gifts, but the same spirit. And there are varieties of service, but the same Lord. And there are varieties of operations, but it is the same God, who works all in all. And to each is given this declaration of the Spirit, for the advantage of all. For to one, is given, by the Spirit, the word of wisdom: and to another, the word of knowledge, according to the same Spirit. And to another faith, by the same Spirit: and to another the gifts of healing, by the same Spirit: and to another discerning of spirits: and to another various kinds of foreign tongues: and to another the interpretation of foreign tongues. Now, all these effectively work by the one and the same Spirit; distributing to each, respectively, as he pleases.

12 For, as the body is one, although it has many body parts; and all the body parts of that one body, being many yet are one body, so also is The Anointed. For, by one Spirit, we all have been immersed into one body; whether Jews or Greeks; whether slaves or freemen; and all have been made to drink of one Spirit.

14 The body is not one part, but many. If the foot shall say, Because I am not the hand, I am not a piece of the body; is it for this reason, any less a part of the body? And if the ear shall say, Because I am not the eye, I am not a piece of the body; is it, for this reason, not a *part* of the body? If the whole body were an eye, where is the hearing? If the whole were hearing, where is the smelling? But, now, God has placed the body parts, every one of them, in the body, as he has pleased. Besides, if all were one *type of*

part, where would the body be? But now, there are many body parts, but one body. Therefore, the eye cannot say to the hand, I have no need of you: nor again, the head to the feet, I have no need of you. No, those body parts of the body which seem to be more feeble, are necessary.

22 On the contrary, to a much greater degree the parts of the body which seem to be weaker are necessary; and those *parts* of the body which we deem less honorable, on these we cloth with more abundant honor, and our less elegant parts become much more elegant, For our more elegant parts have no need *of it*. But God has commingled the body, giving more abundant honor to those *parts* which lacked it, so that there will be no split in the body, but that the parts may have the same care for one another. So, if one part suffers, all the body parts sympathize; or, one if part is honored, all the body parts rejoice together.

27 Now, you are The Anointed's body, and body parts in particular. And these, God has placed in the congregation: first, Delegates; secondly, forthtellers; thirdly, teachers; next, miraculous powers; then, gifts of healing; helpers, set some in governing, and *some in* kinds of foreign languages. Are all Delegates? Are all forthtellers? Are all teachers? Have all powers? Have all the gift of healing? Do all speak in foreign languages? Do all interpret? Now, ardently desire the best gifts; and yet I show you a more excellent way.

### Chapter 13

XIII.—Though I speak with the tongues of men, and of messengers, if I do not have love (agape), I have become as sounding brass, or a noisy cymbal. And though I forthtell, and know all secrets, and all knowledge; and though I have all faith, so as to remove mountains, if I do not have love (agape), I am nothing. And though I spend all my goods in feeding the poor, and though I deliver my body to be burned, but if I do not have love (agape), it profits me nothing.

4 Love (agape) patiently endures, and is kind. Love (agape) is does not burn with zeal. Love (agape) does not brag; is not puffed up; does not behave indecently; does not seek its own things; is not exasperated; does not imagine evil; does not rejoice in wrong, but greatly rejoices in the truth: covers all things, believes all things, hopes all things, endures all things. Love (agape) never fails: but, if prophecies, they will be out of use: or foreign languages, they shall cease: or knowledge, it shall be out of use. For we know only in part, and declare the things of God in part. But when completion comes, then what is in part will be done away. When I was a child, I spoke as a child, I thought as a child, I reasoned as a child. But when I became a man, I put away childish things. For now we see in a mirror obscurely (Lit:in a riddle); but then, face to face: now, I know in part; but then, I shall fully know, even as I am fully known. And now abides these three, faith, hope, love (agape): but the greatest of these is love (agape).

### Chapter 14

XIV.--Pursue love (agape), and zealously desire spiritual gifts; but especially that you may declare the things of God. For he who speaks in a foreign language, speaks not to men, but to God; for no one understands him: nevertheless, by the Spirit he speaks

secrets. But he who forthtells, speaks to men for edification, and exhortation, and comfort. He who speaks in a foreign language, edifies himself: but he who forthtells, edifies the congregation.

5 I wish, that you all spoke in foreign languages; but rather more that you forthtell: for greater is he who forthtells, than he who speaks in foreign languages, unless he interprets, that the congregation may receive edification. For now, brethren, if I should come to you speaking in foreign languages, what shall I profit you, unless I shall speak to you intelligibly; either by revelation, or by knowledge, or by forthtelling, or by teaching? In like manner, things without life, giving sound; whether pipe, or harp; unless they give a difference to the notes, how shall it be known what is piped, or harped? And, therefore, if the trumpet give an unintelligible sound, who will prepare himself for battle? So also you, unless with the tongue you give intelligible speech, how shall it be known what is spoken? Therefore, you will be speaking to the air.

10 There are, perhaps, so many kinds of languages in the world, and none of them is without meaning. Yet, if I do not know the meaning of the language, I shall be to him who speaks, a foreigner; and he who speaks, will be a foreigner to me. Therefore, you also, since you zealously desire of spiritual gifts, seek those that may abound for the edification of the congregation.

13 Therefore let him who prays in a foreign language, pray that he may interpret. For if I pray in a foreign language, my spirit prays; but my understanding is unfruitful. What then is to be done? I will pray with the Spirit, but I will pray also with understanding: I will sing with the Spirit; but I will sing also with understanding. Otherwise when you shall bless with the Spirit, how shall he, who fills up the place of the unlearned, say the Amen (truth) to your thanksgiving, since he does not know what you are saying? For you, give thanks well enough; but the other is not edified. I give thanks to God, that I speak in more foreign languages, than all of you; yet in the congregation, I would rather speak five sentences, with my meaning understood, that I may instruct others also, than ten thousand sentences in a foreign language.

20 Brethren, do not be children in understanding; but in evil be infants, and in understanding be full grown men. In the law it is written, "Certainly, with other tongues, and with other lips, I will speak to this people; yet not even then will they listen to me, says the Lord." So that foreign languages are for a *miraculous* sign; not to believers, but to unbelievers: but forthtelling is for a *miraculous* sign, not to unbelievers, but to believers. If, then the whole congregation comes together in one place, and all speak in foreign languages; and there comes in an unlearned persons, or unbelievers, will they not say that you are mad? But if all declare the things of God, and there comes in unbeliever, or an unlearned person, he is corrected by all, he is examined by all; the hidden things of his heart are made clear: and so, falling on his face, he will worship God, proclaim that God is truly among you.

26 What is it, then, brethren? When you have come together, each of you has a psalm, has a message, has a foreign language, has a revelation, has an interpretation! Let all things be done toward the goal of building up. And if any one speaks in a foreign language, let it be by two, or at most by three, and separately; and let one interpret. But if there is no interpreter, let him be silent in the congregation; yet let him speak to himself and to God. 30 Now, let two or three forthtellers speak, and let the others judge. But, if

anything is revealed to another who is seated, let the first be silent. For you can all declare the things of God one by one, that all may learn, and all may be comforted. For the spirits of the forthtellers are subject to the forthtellers. Besides, God is not the author of confusion, but of peace.

33 As in all the assemblies of the holy ones, let your women hold their peace in the congregations: for it has not been permitted to them to speak, but they must be subordinate; as the law also commands. And if they wish to learn anything, let them ask their own husbands, at home; for it is an indecent thing, for women to speak in the congregation. What! Did the word of God come out from you? or did it come to you only? If anyone is a forthteller, or a spiritual person, let him acknowledge the things I write to you, are the commandments of the Lord. And if anyone is ignorant, let him be ignorant. Therefore, brethren, zealously desire to declare the things of God; and do not hinder *miraculous* speaking in foreign languages. Let all things be done properly, and in order.

## Chapter 15

XV.--Now I declare to you, brethren, the glad news which I announced to you; which also you have received, and in which you stand. By which also you are saved, if you hold fast the word, which I delivered to you; unless, you have believed to no purpose. For I delivered to you, among the first things, what also I received first,--that The Anointed died for our sins, according to the scriptures; and that he was buried; and that he rose again the third day, according to the scriptures; and that he was seen by Cephas, then by the twelve. After that he was seen by more than five hundred brethren at once; of whom the greater part remain to this present time, but some are fallen asleep. After that, he was seen by Yaakob; then, by all the Delegates. And last of all, he was seen by me, as to a untimely birth (Gk:ektroma, to wound); a miscarriage). 9 For I am the very least (leaster) of the Delegates; not fit to be called an Delegate, because I persecuted the church of God. But, by the favor of God, I am what I am: and his favor which was bestowed on me, was not empty; for I have labored more abundantly than all of them; yet not I, but the favor of God which is with me. Well, then whether I or they, so we proclaim, and so you believed.

12 Now if it is proclaimed that The Anointed was raised from the dead, how is it, that some among you say, that there is no resurrection of the dead? For if there is no resurrection of the dead, neither has The Anointed been raised. And if The Anointed has not been raised, empty certainly is our proclamation, and empty also is your faith. Besides, we would even be found as false witnesses concerning God: because we have witnessed, with respect to God, that he raised The Anointed; whom he raised not, if, the dead are not raised. And if the dead are not raised, your faith is useless; you are still in your sins. Certainly, also, those who have fallen asleep in The Anointed, are destroyed. If in this life only we have hope in The Anointed, we are the most pitiful of all men.

20.--But now The Anointed is raised from the dead,--the first fruit of those who have fallen asleep. For since through a man came death, through a man also comes the resurrection of the dead. Therefore, as by Adam all die, so also by The Anointed all shall be made alive. But everyone in his own rank: The Anointed the first fruit; then those who are The Anointed's, afterwards, at his coming. Then comes the end, when he shall hand over the kingdom to God the Father; when he shall have abolished all rule, and all

authority, and power. For he must reign, until he has put all the enemies under his feet. The last enemy, Death, shall be destroyed. For he has subjected all things under his feet. Now when it says that all things are subjected, it is made clear that he is excepted, who has subjected all things to him. When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

29 Otherwise, what will those do who are immersed for the dead? If the dead are not raised at all, why then are they immersed for them? 30.--And why do we endanger ourselves every hour? I solemnly declare, by your rejoicing, which I *also* have in The Anointed Yeshua our Lord, that every day I die. 32.--If, according to man, I was a beast fighter at Ephesus, what is the advantage to me. If the dead are not raised then Let us eat and drink, for the tomorrow we die. Do not be deceived: evil companionship corrupts good habits. Wake up as you ought, and do not sin; for some *of you* do not have the knowledge of God. For shame on you, I say.

35.--But someone will say, How can the dead be raised up? and with what kind of body do they come? Mindless! What you sow is not made alive, except it dies. That you sow is not the body which shall be produced, but the naked grain; of wheat, or of any other kind: but God gives it a body, as it has pleased him; and to each of the seeds, is given its proper body. All flesh is not the same flesh: but there is, one flesh of men, and another of beasts, and another of fishes, and another of fowls. And there are heavenly bodies, and terrestrial bodies: but the glory of the heavenly is one, and the glory of the terrestrial is another. The glory of the sun is one, and the glory of the moon another, and the glory of the stars another: moreover, star excels star in glory.

42 So also is the resurrection of the dead. It is sown in corruption--it is raised in incorruption: it is sown in dishonor--it is raised in glory: it is sown in weakness--it is raised in power: it is sown an animal body--it is raised a spiritual body. There is an animal body, and there is a spiritual body. For it is written, "The first man, Adam, was made a living soul--the last Adam, became a life giving spirit."

46 However the spiritual was not first; but that which is animal, and then that which is spiritual. The first man, from the earth, was earthy; the second man is the Lord from heaven. *As was* the earth, so also *are* the earthy; and as *is* the heavenly, such also *shall be* the heavenly. For, as we have carried the image of the earthy, we shall also bear the image of the heavenly.

50 And this I affirm, brethren, that flesh and blood cannot inherit the kingdom of God; neither can corruption inherit incorruption. Behold, I tell you a secret: we shall not all die; but we shall all be changed; in a moment, in the twinkling of an eye, at the last trumpet; for it shall sound, and then the dead shall be raised incorruptible; and we shall be changed. For this corruptible body, must put on incorruption; and this mortal body, must put on immortality. Now, when this corruptible body shall have put on incorruption, and this mortal body shall have put on immortality, then that saying of scripture shall be accomplished, "Death is swallowed up forever." Death! where is your sting? Hades (the realm of the dead) ! where is your victory? For the sting of death is sin; and the strength of sin is the law. Now thanks be to God, who gives us the victory through our Lord Yeshua The Anointed. Therefore, my



beloved brethren, be stable, unmoved; abounding in the work of the Lord at all times, knowing that your labor is not empty in the Lord.

## Chapter 16

XVI.--Now concerning the collection, which is for the holy ones; as I arraigned the congregations of Galatia, so also do you. On the first day of every week, let each of you lay by itself, according to as he may have prospered, putting it into storage; that when I come, there may be then no collections. And when I come, whoever you shall approve I will send with letters to carry your gift to Yerushalem. Or, if it be proper that even I should go, they shall go with me.

5 Now, I will come to you, when I have passed through Macedonia, (for I am going through Macedonia) and, perhaps, I shall abide, and even winter with you, that you may send me forward, where ever I may go. For I will not now see you just in passing; but I hope to remain with you some time, if the Lord permits. However, I shall remain at Ephesus until Pentecost. For a great and effective door is opened to me, yet there are many opposers.

10 Now, if Timotheos comes, take care that he is among you without fear; for he works the work of the Lord even as I do. Therefore, let no one despise him; but send him forward in peace, that he may come to me; for I expect him (to come) with the brethren.

12 And concerning our brother Apollos, I encouraged him greatly to go to you with the brethren; but his inclination was not at all to go now, but he will go when he shall find a convenient time. Watch; stand fast in the faith: act like men; be strong. Let all things be done with love (agape). You know the family of Stephanus, was the first fruit of Achaia, and that they have devoted themselves to the service for the holy ones. I ask you, therefore, brethren, that you subordinate yourselves to such men, and to every fellow worker and laborer. I am glad over the coming of Stephanus, and Fortunatus, and Achaicus; for they have supplied what was lacking on your part, and have refreshed my spirit and yours: Therefore, acknowledge such persons.

19 The congregations of Asia Greet you. Aquila and Priscilla greet you much in the Lord, along with the congregation which is in their house. All the brethren Greet you. Greet one another with a holy kiss. The salutation of Paul is with my own hand. If anyone does not love (phileo) the Lord Yeshua The Anointed, he shall be accused. Let the Lord come. (maran atha; of Aramaic origin (meaning our Lord has come or will come) The favor of our Lord Yeshua The Anointed be with you. My love (agape) be with you all in The Anointed Yeshua. Amen.

**THE  
SECOND LETTER  
OF  
PAUL, THE DELEGATE,  
TO THE  
CORINTHIANS.**

*[WRITTEN FROM MACEDONIA, A. D. 57.]*

[SecondCorinthians1](#)

[SecondCorinthians2](#)

[SecondCorinthians3](#)

[SecondCorinthians4](#)

[SecondCorinthians5](#)

[SecondCorinthians6](#)

[SecondCorinthians7](#)

[SecondCorinthians8](#)

[SecondCorinthians9](#)

[SecondCorinthians10](#)

[SecondCorinthians11](#)

[SecondCorinthians12](#)

[SecondCorinthians13](#)

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I.—PAUL (Latin:Paulos; little), a delegate of Yeshua The Anointed, by the will of God, and Timotheos the brother, to the congregation of God which is in Corinth, together with all the holy ones who are in all Achaia: Favor to you, and peace from God our Father, and from the Lord Yeshua The Anointed.

3.--Blessed be the God and Father of our Lord Yeshua The Anointed, the Father of tender mercies, and the God of all comfort who comforts us in all our affliction, that we may be able to comfort those, who are in any affliction, by the comfort with which we ourselves are comforted by God. For just as the sufferings of Christ are ours in abundance, so also our comfort is abundant through Christ. But if we are afflicted, it is for your comfort and salvation; or if we are comforted, it is for your comfort, which is effective

by the patient enduring of the same sufferings which we also suffer. And our hope for you is firm, knowing that as you are partakers of the sufferings; so *shall you be* also of the comfort.

8 Therefore, brethren, we would not have you ignorant concerning our affliction, which happened to us in Asia; that we were exceedingly pressed above our strength, so that we despaired even of life. But we ourselves had the sentence of death within ourselves, that we might not trust in ourselves, but in God, who raises the dead; who delivered us from so great a death, and does deliver. He in whom we have set our hope. He will yet deliver us. You also join together in prayer for us, so that thanks may be given by many persons on our behalf for the favor bestowed on us through the prayers of many.

12 For this is our glorying,--the testimony of our conscience, that with godly sincerity and clearness, (not with fleshly wisdom, but by the favor of God.) we have conducted ourselves in the world, and even more abundantly among you. For we do not write things to you, that you cannot read and understand; and I hope that you will understand, even until the end; seeing as, you have understood us in part, that we are your reason to be proud as you also are ours, in the day of our Lord Yeshua.

15 And in this confidence I purposed to come to you at first, that you might have a second favor; and from you to pass into Macedonia, and from Macedonia to come again to you, and by you to be sent forward into Yehuda. Having, then, purposed this, did I, waiver? or the things which I purpose, do I purpose according to the flesh; so that with me there should be yes, yes, and no, no (at the same time)? But as God is faithful, certainly our word to you, was not yes and no. For the Son of God, Yeshua The Anointed, who was proclaimed to you by us, by me and Sylvanus, and Timotheos, was not yes and no; but is yes in him. For as many as are the promises of God, in Him they are yes; therefore also through Him is our Amen (truth) to the glory of God through us. Now, he who establishes us with you in The Anointed, and who has anointed us, is God: who has also sealed us, and given us the down payment of the Spirit in our hearts.

23 Moreover, I call on God as a witness against my soul, that to spare you, I have not as yet come to Corinth. Not that we lord over your faith, but we are fellow workers of your joy: for by faith you stand.

## Chapter 2

II.--Besides, I determined this within myself, not to come again to you with sorrow. For if I should make you sorry, who then is he that could make me glad, unless it is the one who was made sorry by me? Therefore, I wrote to you this very thing, that coming I might not have sorrow from those in whom I ought to rejoice; being firmly persuaded concerning you all, that my joy is the joy of you all. For out of much affliction and distress of heart, I wrote to you with many tears; not that you might be made sorry, but that you might know the love, which I have most abundantly towards you.

5 Now, if anyone has caused grief, he has not caused grief to me, but to all of you in part, that I may not have been too heavy on you all. Sufficient for such a one is this punishment, which was inflicted by the majority so, that, on the other hand, you ought more willingly to forgive and comfort him, in fear such a one should be swallowed up by excessive grief. Therefore, I implore you to confirm your love to him. For to this end also I wrote, that I might know the testing of you, whether you be obedient in all things.

10 But one whom you forgive anything, I forgive also; for what I have forgiven, if I have forgiven anything, I did it for your sakes in the presence of The Anointed that we may not be taken advantage of by The Adversary; for we are not ignorant of his evil purposes.

12.--Moreover, when I came to Troas in order to declare The Good News of The Anointed, and a door was opened to me by the Lord; I had no rest in my spirit, because I did not find Titus my brother: therefore, bidding them farewell, I went away into Macedonia. Now, thanks be to God, who at all times causes us to triumph in The Anointed; and who, by us, diffuses the sweet aroma of the knowledge of him in every place: for we are through God, a fragrance of The Anointed, among the saved and among the destroyed. To these, we are the odor of death, ending in death; but to the others, the aroma of life, ending in life: and who is competent for these things? However, we are not like many who corrupt the word of God: but really from sincerity, yes, really from God, in the sight of God, we speak in The Anointed.

### Chapter 3

III.--Must we begin again to commend ourselves? or do we need as some, letters of recommendation to you, or from you? You are our letter written on your hearts, known and read of all men. For you are plainly declared The Anointed's letter served by us, written not with ink, but with the Spirit of the living God; not on tables of stone, but on fleshly tables of the heart.

4 Now we have such confidence through The Anointed, towards God; not that we are competent by ourselves to consider anything as from ourselves: but our competency is from God, who has made us competent servants of a new covenant; not of letter, but of spirit: for the letter kills; but the spirit makes alive. For if the ministry of death in letters engraved on stones was with glory, so that the children of Ysrael could not steadfastly behold the face of Moses, because of the glory of his face, which was being done away; how will the ministry of the Spirit fail to be even more with glory? For if the ministry of condemnation was glorious, much more does the ministry of righteousness abound in glory. For that which was glorified, has no glory because of the glory that surpasses it. For if that which is being done away was with glory; much more that which continues is with glory.

12 Having, therefore, such confidence, we use great boldness of speech; and not as Moses, who put a veil upon his face, that the children of Ysrael might not steadfastly look to the end of that which is being done away. But their minds were hardened: for until this day, the same veil remains unlifted in the reading of the Old Testament; it not being revealed that it is done away in The

Anointed. Moreover, until this day, when Moses is read, the veil lies upon their heart. But when it shall turn to the Lord, the veil shall be taken from around it. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. And we all with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, just as by the Lord *the* Spirit.

#### Chapter 4

IV.--Therefore, since we have received this ministry, as we have received mercy, we do not lose heart; but have commanded away the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth, commending ourselves to every man's conscience in the sight of God. If then our Good News is hidden, it is hidden among those perishing; among whom the god of this world has blinded the minds of the unbelieving, so that the light of The Good News of the glory of The Anointed, who is the image of God, might not shine into them. Now we do not preach ourselves, but The Anointed Yeshua as Lord; and ourselves as your slaves for Yeshua' sake. For God, who commanded light to shine out of darkness, has shined into our hearts, to give the light of knowledge of the glory of God in the face of Yeshua The Anointed.

7.--But we have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us. We are afflicted on every side, but not distressed; perplexed, but not in despair; persecuted, but not utterly forsaken; cast down, but not destroyed. At all times carrying about in the body, the dying of Yeshua, that the life also of Yeshua may be made clear in our body. For we who live are always exposed to death for the sake of Yeshua, that the life also of Yeshua may be made clear in our mortal flesh. So that death works in us, but life in you. Yet having the same spirit of faith, according to what is written, "I believed, therefore I have spoken:" we also believe, and therefore speak; knowing that he who raised up the Lord Yeshua, will raise us up also by Yeshua, and will present us with you. For all these things are for your sakes; that the favor, which has abounded to many, may, through the thanksgiving of the greater number, abound to the glory of God. Therefore we do not lose heart; but though our outward man decays, yet the inward man is renewed day by day. For our momentary light afflictions work out for us an eternal weight of glory, great beyond expression; while we are aiming not at things seen, but at things unseen: for the things seen are temporal, but the things unseen are eternal.

#### Chapter 5

V. For we know, that if the earthy tent our house were dissolved, we have a building of God, a house not made with hands, everlasting in the heavens. For in this we groan, yearning to be clothed with our heavenly house. And certainly, being so clothed, we shall not be found naked. For we that are in this tent do groan, being burdened: not that we desire to be unclothed, but clothed: so that which is mortal may be swallowed up by life. Now he who has fashioned us for this purpose is God, who has also given us the Spirit as a down payment.

6 Therefore, always courageous; knowing that while at home in the body, we are absent from the Lord: (for we walk by faith, not by sight.), we are courageous and desire rather to be absent from the body, and to be present with the Lord. Therefore also we strive, whether at home, or absent, to be well pleasing to him. For we must all appear before the judgment seat of The Anointed, that every one may receive the things done in the body, according to what he has done, whether good or evil.

11 Knowing, therefore, the fear of the Lord, we persuade men; but are made clear to God: and, I trust, are made clear also to your consciences. However, we do not again commend ourselves to you, but only give you occasion of boasting concerning us, that you may have an answer to those who boast in appearance, and not in heart. For whether we out of our wits, it is for God; or whether we are of sound mind, it is for you. For the love of The Anointed controls us, having concluded this, --that if one has died for all, certainly all have died; and he has died for all, that those who live should no longer live for themselves, but for him who has died and rose again for them.

16.--Therefore from this time forth, we recognize no man by what he is in the flesh: and even if we have known The Anointed by what he is in the flesh, yet now we no longer know him on that account. For if anyone is in The Anointed, he is a new creation; the old things have passed away; behold all things have become new! And all these things of God, who has reconciled (Gk:katallassoo; properly to make different, exchange, as coins for others of equal value) us to himself through Yeshua The Anointed, and has given to us the ministry of the reconciliation;--namely, that God was by The Anointed reconciling the world to himself, not counting to them their sins, and has committed to us the word of the reconciliation.

20 We, therefore, execute the office of ambassadors (Gk:presbeuo, an elder) for The Anointed, as though God is calling you near to us; we beg you, on behalf of The Anointed, be reconciled to God. For he has made him, who knew no sin, sin (or a sin offering) for us; that we might become the righteousness of God in him

## Chapter 6

VI. We, then, as fellow-laborers *with him*, we also implore you not to receive the favor of God for nothing; (for he says, "In an acceptable season I have listened to you; and in a day of salvation I have helped you." Behold, now is a highly acceptable season; behold, now is a day of salvation:) giving no cause for stumbling in anything, so that the ministry be not blamed. But by everything approving ourselves as servants of God, by much patient enduring, by pressures, by duty, by distresses, by beatings, by imprisonments, by uproars, by labors, by sleeplessness, by fastings; by purity, by knowledge, by steadfastness, by goodness, by the Holy Spirit, by genuine love (agape); by the word of truth, by the power of God, through the armor of righteousness for the right hand and for the left; through honor and dishonor, through bad fame and good fame; considered as deceivers, yet true; as unknown, yet well known; as dying, yet behold we live; as punished, yet not killed; as sorrowing, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.

11 O Corinthians! our mouth is open *freely* to you, our heart is enlarged. You are not restrained in us, but you are restrained in your own inward parts (Lit: bowels or affections). Now in return, (I speak as to children,) be also enlarged.

14 Do not be unequally yoked with unbelievers: for what partnership has righteousness with unrighteousness? and what participation has light with darkness? What agreement has The Anointed with Belial ( Gr:Belier, a worthless thing)? Or what portion has a believer with an unbeliever? And what agreement (Gk:sungkatathesis, a putting together or joint deposit (of votes); hence, approval, agreement) has the temple of God with idols? For you are the temple of the living God; just as God has said, "Assuredly I will dwell among them, and walk among them; and I will be their God, and they shall be my people. Therefore, come out from among them, and be separated, says the Lord, and do not touch what is unclean ; and I will receive you; and I will be to you a Father, and you shall be to me sons and daughters, says the Lord Almighty."

## Chapter 7

VII.--Therefore, having these promises, beloved, let us cleanse ourselves from all stain (or defilement) of the flesh and spirit; completing holiness in the fear of God. Leave a space to receive us. We have injured no one; we have corrupted no one; we have defrauded no one. I do not speak this to condemn you; for I have said before, that you are in our hearts, to die and live with you.

4.--Great is my freedom of speech to you; great is my boasting concerning you: I am filled with comfort, I exceedingly abound in joy in all our affliction. For when we arrived into Macedonia, our flesh had no rest, but we were distressed on every side: outside were fightings--within were fears. Nevertheless, God, who comforts those who are cast down, comforted us by the coming of Titus:--(not, by his coming only; but more especially by the comfort with which he was comforted by you;)--when he told us of your longing, your wailing, your zeal for me; so that I rejoiced all the more.

8 Therefore, though I caused you grief by the letter, I do not regret it, though I did regret it; for I perceive that that letter, though suitable to the occasion, caused you sorrow for a while. I now rejoice; not that you were made sorrowful, but that your sorrow produced repentance: for you were made to sorrow in a godly manner, that you might be injured by us for nothing. For godly sorrow produces a repentance leading to salvation without regret; but the sorrow of the world produces death.

11 Behold, now, what this very thing,--you being made sorry with a sorrow according to God has produced in you ,--what earnestness it worked in you; yes, what speech in defense (Gk:apologia, a plea,"apology"): yes, what indignation; yes, what fear; yes, what earnest desire; yes, what zeal; yes, what avenging of wrong! Upon the whole, you have showed yourselves to be pure in this matter. And, though I wrote to you, it was not for his sake who did the wrong, nor for his sake who suffered it; but rather, that our care for you, in the presence of God, might be made clear to you. For this reason, we were comforted in your comfort: yes, we exceedingly rejoiced for the joy of Titus, because his spirit was refreshed by you all. For if I have boasted anything to him concerning you, I am not ashamed: for as we have spoken all things to you in truth, so also our boasting to Titus is verified. And his

tender affection is more abundant toward you, while he remembers the obedience of you all, and how you received him with fear and trembling. I rejoice that I have confidence in you in everything.

## Chapter 8

VIII.--Moreover, brethren, we make known to you the favor of God, which is given by the congregations of Macedonia; that in a great trial of affliction, in the abundance of their joy, and in their extreme poverty, they super abounded in the riches of their liberality. That according to their power, (I bear witness,) yes, and beyond their power, they were willing themselves; with much asking, to request us to accept the favor and the participation of the service, which is for the holy ones. Yes, and this beyond our expectations; for they first gave themselves to the Lord, and to us through the will of God. This moved us to ask Titus, that as he had formerly begun, so he would also finish the same favor among you likewise.

7 Now as you abound in every gift, (in faith, and speech, and knowledge, and all diligence, and in your love to us,) I wish that you may abound in this gift also. I do not speak this as a command, but on account of the diligence of others, and to prove the sincerity of your love. (For you know the favor of our Lord Yeshua The Anointed, that though he was rich, yet for your sake he became poor; that you, through his poverty, might be rich.) And in this I give my opinion, that this is profitable for you, who have formerly begun, not only to do, but also to be resolved since you began a year ago.

11.--At present, therefore, finish the doing of it; that as there was a readiness to purpose; so also let there be to finish, according to your ability. For if there is a willing mind, according to what a person has, he is accepted; and not according to what he does not have. However, *I do not mean* that others should be eased and you distressed; but by way of equality now, your abundance *may be a supply* for their want; and that again, their abundance *may be a supply* for your want; that there may be an equality. As it is written, "He who *gathered* much, did not have too much; and he who *gathered* little, had no lack."

16 Now thanks be to God, who has put the same earnest care concerning you into the heart of Titus. For he received our appeal; but from his great earnestness, was going to you of his own accord. And with him we have sent the brother, whose praise in The Good News is throughout all the congregations.

And not only so, but he was also chosen by the congregations as our fellow-traveler, with this favor, which is ministered by us, to the glory of the Lord himself, and to show our readiness: using this precaution, that no one may blame us in the distribution of this abundance; for we have regard for what is honorable, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have often times found diligent in many things; but now much more diligent, for the great confidence which he has in you. If anyone *inquires* concerning Titus, he is my partner and fellow-laborer for you; or if



one inquires about our brethren, they are Delegates of the church, and a glory of The Anointed. Therefore, before the faces of the congregations show the proof of your love (agape), and of our boasting to them concerning you.

## Chapter 9

IX.--But, concerning the ministry which is for the holy ones, it is beyond need for me to write to you. For I know your willingness, of which I boasted on your behalf, to the Macedonians, that Achaia (the region of Corinth) was prepared since last year; and your zeal has stirred up a large number of them. Yet I have sent the brethren, that our boasting concerning you, may not be rendered empty in this: but that, as I said, you may be prepared, in fear, perhaps, the Macedonians come with me, and find you unprepared, and we (that we, not you) should be put to shame by this confidence.

5 Therefore, I thought it necessary to ask the brethren, that they would go on before to you, and prepare in advance your formerly announced blessing; that the same might be ready as a gift, and not as a thing affected by covetousness. Now this I say, he who sows sparingly, shall reap sparingly; and he who sows bountifully, shall reap bountifully. Every one according to as he has purposed in his heart, ought to give; not with regret, nor by compulsion; for God loves a cheerful giver. And God is able to make every blessing abound to you; that in everything having all sufficiency, you may abound in every good work. As it is written, "He has scattered abroad, he has given to the poor: his righteousness abides forever."

10.--Now, may he who supplies seed to the sower, and bread for food, supply and multiply your sown seed, and increase the fruit of your righteousness, that you may be enriched in everything for all liberality, which produces through us thanksgiving to God. For the ministry of this public service, not only fills up completely the needs of the holy ones; but also abounds in many thanksgivings to God. By the proof of this ministry, they will glorify God for your obedience and for your profession of The Good News of The Anointed; and for the liberality of your contribution for them and for all; while in their prayers for you, they yearn for you, because of the exceeding favor of God bestowed on you. Now thanks to God for his unspeakable gift.

## Chapter 10

X.--Now I implore you by the meekness and gentleness of The Anointed (the same Paul, who, when present, is lowly among you; but when absent, is bold toward you,), I request that when I am present I need not be bold with the confidence with which I propose to be courageous against some, who regard us as if we walked according to the flesh. For though we walk in the flesh, we do not war according to the flesh for the weapons of our warfare are not fleshly, but exceeding powerful for demolishing strong holds; demolish reasonings, and every high thing raised up against the knowledge of God; and leading captive every thought to the obedience of The Anointed; and we are prepared to avenge all disobedience, when your obedience is completed.

7 Do you look at things according to the outward appearance? If anyone is confident in himself that he is The Anointed's; let him, on the other hand, reason this within himself, that as he is The Anointed's, so also are we. For even if I should boast somewhat more of our power, which the Lord has given us it is for your edification, and not for your destruction, I will not be put to shame, for I would not have it seem, as if I would terrify you by letters.

10 For one says his letters are weighty and strong; but his bodily presence weak, and his speech contemptible. Let such a one conclude this, that as we are in word by letters when absent, such persons also indeed we will be when present.

12 But we dare not rank and compare ourselves with some who commend themselves: but when they measure themselves by themselves and compare themselves with themselves, they are without understanding. Further, we will not boast of things not measured according to the measure of the rule which God has allotted to us as a measure, to reach even as far as you.

14 For we did not stretch beyond ourselves as though we have not reached to you; for we have come as far as to you also in The Good News of The Anointed. We do not boast not beyond our measure, that is, in other men's labors, but with the hope that as your faith grows, we will be enlarged even more by you within our sphere, so as to declare The Good News in the regions beyond you; and not to boast in what has been accomplished in another man's sphere.

17 He then who boasts, let him boast in the Lord. For it is not he who commends himself that is approved; but whom the Lord commends.

## Chapter 11

XI.--I wish you would bear with me a little in my foolishness: yes, bear with me; for I am jealous of you with a godly jealousy; because I have engaged you to one husband, that I might present you a pure virgin to The Anointed. But I am afraid that, by some means, as the serpent deceived Eve by his pretending; so your minds will be corrupted from the simplicity that is in The Anointed. For if another comes and preaches another Yeshua whom we have not preached; or, if you receive another Spirit which you have not received; or another Good News which you have not embraced; you bear this beautifully with him.

5 For I consider myself to have come nothing short of the super Delegates. And even though I am unskilled in speech, yet not in knowledge: but upon the whole, we have been made this evident to you in all things. Have I committed an offense in humbling myself, that you might be exalted; because I have preached to you The Good News of God freely? I robbed other congregations, taking wages of them to do you service; for being present with you, and in need, we were burdensome to no one; but what I needed, the brethren from Macedonia supplied: and in everything I have kept, and will keep myself from being burdensome to you.

10 As the truth of The anointed is in me then my boasting shall not be stopped in the regions of Achaia. For what reason? because I do not love (agape) you? God knows *I do*. But what I do, that I will continue to do, that I may cut off opportunity from those who desire opportunity; that in what they boast, they may be found to be even as we. For such are false Forthtellers, deceitful workmen, transforming themselves into Delegates of The Anointed. And no wonder; for The Adversary himself transforms himself into a messenger of light. Therefore, it is no great wonder if his servants also transform themselves as servants of righteousness: whose end shall be according to their works.

16 Again, I say, let no one think me a fool; but if you do, at least bear with me as a fool (or mindless), that I also may boast a little. What I speak in this confident boasting, I do not speak according to the Lord; but as in foolishness. Seeing many boast according to the flesh, I also will boast. For being wise, you bear with fools cheerfully. For you bear it if one enslaves you; if one devours you, if one take your goods, if one exalts himself, if one strikes you on the face,--To my shame I say that we are weak *for that*.—

22 But, in whatever sense anyone else is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Ysraelites? so am I. Are they the seed of Abraham? so am I. Are they servants of The Anointed? (I speak as a fool,) I am above them: in more abundant labors, in beatings above measure, in more frequent prisons, often in deaths danger; from the Jews, five times I received forty lashes save one: three times I was beaten with rods, once I was stoned, three times I was shipwrecked: I have spent a night and a day in the deep. On journeys often in dangers from rivers, in dangers from robbers, in dangers from my countrymen, in dangers from the Gentiles, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brethren. In labor and toil; in sleepless nights often; in hunger and thirst; often without food; in cold and nakedness. Besides these troubles from the outside, I have daily pressure of the anxious care of all the congregations. Who is weak, and I am not weak? Who is made to stumble, and I do not burn?

30 If I must boast, I will boast of the things which relate to my weakness. The God and Father of our Lord Yeshua The Anointed, who is blessed forever, knows that I do not lie. In Damascus, the governor (Gk:ethnarches, the governor) under king Aretas, intending to apprehend me, guarded the city of the Damascus; but I was let down in a basket, through a window in the wall, and escaped his hands.

## Chapter 12

XII.--To boast, is not profitable to me; yet I will proceed to visions and revelations of the Lord. I knew a man in The Anointed fourteen years ago, (whether in the body, or out of the body, I do not know; God knows:) such a one was suddenly caught up to the third heaven. I knew such a man; (whether in the body, or out of the body, I do not know:) that he was suddenly caught up into paradise (lit:a park, Eden), and heard unspeakable things, which are not lawful for man to utter. Concerning such a one I will boast; but concerning myself I will not boast, except of my weaknesses. Yet if I should boast, I shall not be a fool; for I will speak the truth: but I refrain from this, in fear anyone should think me, above what he sees me to be, or what he hears from me.

7 So that I might not be exalted above measure by the transcendence of the revelations, there was given to me a thorn in the flesh, a messenger of The Adversary to beat me, for fear I should be exalted above measure. Concerning this, I implored the Lord three times, that it might depart from me. But he said to me, My favor is sufficient for you, besides, my power is completed in weakness:-- most gladly, therefore, I will boast rather of my weaknesses, that the power of The Anointed may dwell on me.

Therefore, I am well pleased with weaknesses, with insults, with mistreatment, with persecutions, with difficulties, for The Anointed's sake; because when I am weak, then I am strong. Have I become a fool ? You have compelled me to it: for I ought to have been commended by you, because I am in no way behind the super Delegates, though I am nothing.

12 Truly the signs of a Delegate were fully worked among you with all patient endurance, by signs and wonders, and powers. For what is the thing in which you were inferior to other congregations, unless that I myself have not been burdensome to you? Forgive me this injury.

14 Behold, now a third time I am ready to come to you, and I will not be burdensome to you; because I do not seek what is yours, but you: for the children ought not to lay up for the parents, but the parents for the children. Yes, I most gladly will spend and be spent for the sake of your souls; even though more abundantly I love (agape) you, the less I am loved (agape). Be it so then, I did not burden you: nevertheless, being crafty, I caught you with deceit! By any of the ones I sent to you, did I take advantage of you? I sought Titus to go to you; and with him I sent a brother: did Titus take advantage of you? Did we not walk in the same spirit? Did we not walk in the same steps? Again, do you think that we excuse ourselves?

19 In the presence of God we speak in The Anointed, that all these things, beloved, are done for your edification. Yet I am afraid in fear, perhaps, that when I come, I shall not find you as I would wish; and that I shall be not be found by you, such as you would wish: for fear, perhaps, there are among you strifes, jealousy, wraths, contention, evil speaking, slander, arrogance, disorder. I am afraid that when I come again, my God may humble me among you; and I shall grieve over many, who have formerly sinned, and have not reformed from the uncleanness, and fornication, and filthiness, which they have committed.

### Chapter 13

XIII.--I am coming this third time to you. By the mouth of two or three witnesses, every matter shall be established. I have told you before, and now I forewarn the second time, (as if present, though still absent,) those who have formerly sinned, and all others, that when I come again, I will not spare *anyone*; since you seek a proof of The Anointed speaking by me: who is not weak towards you, but is mighty among you. For though he was crucified through weakness, yet he lives by the power of God; and though we also are weak with him, yet we shall live with him, by the power of God towards you.)

5 Examine yourselves, whether you are in the faith; test yourselves: Do you not know yourselves, that Yeshua The Anointed is in you, unless you fail the test? But I trust that you shall know, that we are not unapproved. However, I pray to God, that you do no evil;--not that we may appear approved; but that you may do what is good, though we may appear to be as disapproved. For we can do nothing against the truth, but for the truth.

9 Therefore we rejoice when we are weak, and you are strong: and this also we pray for your completion. For this reason, being absent, I write these things; that, when present, I may not act sharply, according to the power which the Lord has given me for edification, and not for destruction.

11 Finally, brethren, farewell: be complete: comfort yourselves: be of one mind : live in peace: and the God of love and peace will be with you. Greet one another with a holy kiss. all the holy ones greet you. The favor of the Lord Yeshua The Anointed, and the love (agape) of God, and the partnership of the Holy Spirit, be with you all.

**THE  
LETTER  
OF  
PAUL, THE DELEGATE,  
TO THE  
GALATIANS.**

*[WRITTEN FROM CORINTH OR EPHESUS, A. D. 53.]*

[Galatians1](#)  
[Galatians2](#)  
[Galatians3](#)  
[Galatians4](#)  
[Galatians5](#)  
[Galatians6](#)

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I.—PAUL (Latin:Paulos; little), a Delegate, not from men, neither *sent* by man; but by Yeshua The Anointed, and God the Father, who raised him from the dead; and all the brethren who are with me, to the congregations of Galatia: Favor to you, and peace from God the Father, and from our Lord Yeshua The Anointed, who gave himself for our sins, that he might deliver us from this present evil age, according to the will of our God and Father: to whom be glory forever and ever. Amen.

6.—I marvel that you are so soon removed from him, who called you into the favor of The Anointed, to another Good News; which is not another: but there are some who trouble you, and wish to pervert The Good News of The Anointed. But if even we, or a messenger from heaven, declares a Good News to you, different from what we have declared to you, let him be accursed. As we said before, so now I say again, if any one declares a Good News to you, different from what you have received, let him be accursed.

10 For do I now seek to win the favor of men, or of God? or do I seek to please men? For if I please men, I would not be the slave of The Anointed. Now I make known you, brethren, concerning The Good News which was declared by me, that it is not according to men. For I neither received it from man, nor was I taught it, but I *received it* through a revelation (Gk:apokalupsis; uncovering) by Yeshua The Anointed.

13 You have certainly heard of my behavior formerly in Judaism; that I persecuted the church of God beyond measure, and laid it waste; and advanced in Judaism, above many of the same age as myself in my own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when God, who separated me from my mother's womb, and called me by his favor, was pleased to reveal his Son to me, that I might declare the good news concerning him to the Gentiles; immediately I did not consult flesh and blood: neither did I go up to Yerushalem, to those who were Delegates before me; but I went away into Arabia, and again returned to Damascus. Then, after three years, I went up to Yerushalem to become acquainted with Peter (Gk:Petros a piece of rock), and stayed with him for fifteen days. But I did not see any other of the Delegates, except Yaakob, the Lord's brother.

20 Now as to the things which I write to you, behold, God is my witness that I do not lie. After that I went into the regions of Syria and Cilicia; and was personally unknown to the congregations of Yehuda which are in The Anointed. They had only heard that--He, who formerly persecuted us, now preaches the faith which he formerly tried to destroy. And they glorified God on my account.

## Chapter 2

II.--Then, fourteen years later, I went up again to Yerushalem, with Barnabas; taking Titus with me also. And I went up by revelation (Gk: apokalupsis; uncovering),, and communicated to them The Good News, which I proclaimed to the Gentiles; but I *did so* privately to those who were of reputation; in fear, perhaps, I should run, or had run for nothing. However, neither Titus, who was with me, though a Greek, was compelled to be circumcised. But *this matter arose* on account of the false brethren secretly introduced; (who came in secretly to spy out our liberty, which we have by Yeshua The Anointed, that they might bring us into bondage;) nor did we give place to them by submission, not even for an hour, that the truth of The Good News might remain with you. Besides, from those who seemed to be something, *I received nothing*: (whatever they were formerly, is no matter to me: God does not judge by appearance. For those who were of extraordinary reputation, contributed nothing to me.) But, on the contrary, perceiving that I was entrusted with The Good News to the uncircumcision, just as Peter was to the circumcision; (for he who

worked effectually in Peter as the Delegate to the circumcision, also worked effectually in me for the Gentiles:) even, Yaakob, and Cephas, and Yohanan, who seemed to be *supporting pillars of the church*, having perceived the favor granted to me, gave to me and Barnabas the right hands of fellowship; that we, *should go* to the Gentiles, and they to the circumcision; *requesting* only, that we would remember the poor, which very thing I had also been diligent to do.

11 But when Peter came to Antioch, I opposed him face to face, because he was to be blamed. For before certain persons came from Yaakob, he ate with the Gentiles; but when they arrived, he withdrew, and separated himself, being afraid of those of the circumcision. And the other Jews also joined with them, so that even Barnabas was carried away by their stage acting. But when I saw that they did not walk uprightly, according to the truth of The Good News, I said to Peter, before them all,--if you, being a Jew, live after the manner of the Gentiles, and not after the manner of the Jews, why do you compel the Gentiles to Judaize? (adopt Jewish customs)

15 We who *are* Jews by nature, and not sinners from among the Gentiles, know that a man is not justified by works of law, but only through faith in Yeshua The Anointed; *and* even we have believed in Yeshua The Anointed, that we may be justified by faith in The Anointed, and not by works of law; for by works of law, no flesh shall be justified.

17 But if while seeking to be justified by The Anointed, we ourselves also have been found to be sinners, is The Anointed then the servant of sin? May it never be. For if I build again those things which I destroyed, I build myself into a transgressor. Besides, I through law have died to law, that I might live to God. I am crucified together with The Anointed. Nevertheless I no longer live; but The Anointed lives in me: for the life which I now live in the flesh, I live by the faith which is in the Son of God, who loved me, and gave himself for me. I do not set aside the favor of God. For if righteousness is through law, then certainly The Anointed has died for nothing.

### Chapter 3

III.--O unwise Galatians! who has bewitched you? Before whose eyes was Yeshua The Anointed openly portrayed *as* crucified? This only I wish to learn from you, did you receive the Spirit by works of law, or by the hearing of faith? Are you so foolish, that having begun in Spirit, you are now ending in flesh? Have you suffered so many things for nothing? If it really was for nothing?

5.--He, then, who fully supplied to you the Spirit, and worked miracles among you, *did he do these* by works of law, or by the hearing of faith?; even as Abraham believed God, and it was counted to him as righteousness know therefore, that those who are of faith are sons of Abraham. For the Scripture foreshowing that God would justify the nations by faith, formerly announced The Good News to Abraham, *saying*, "Certainly in you shall all the nations will be blessed:" Therefore, those who are of faith, are blessed with the believing Abraham.

10 For as many as *there* are who toil under law, are under a curse: for it is written, "Accursed is every one, who does not continue to do all the things, which are written in the book of the law." Besides that it is made clear that by law no one is justified before God: "For the just by faith shall live." Now the law is not of faith; but he who does these things, shall live by them. The Anointed has redeemed us from the curse of the law, having become a curse for us: (for it is written, "Accursed is everyone who is hanged on a tree:") that the blessing of Abraham might come on the nations through The Anointed Yeshua; and that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men: no one sets aside or alters a man's covenant, after it is ratified. Now, to Abraham the promises were spoken, and to his seed. He does not say, "And in seeds," as concerning many; but as concerning one person, "And in your seed," who is The Anointed.

What I am saying is this: the covenant which was ratified by God made four hundred and thirty years later, which was the law, cannot annul the promise.18.--Besides, if the inheritance is by law, it is no longer by promise but God bestowed it freely on Abraham by promise.

19.—Why then the law? It was added on account of transgression, until the seed should come to whom it was promised; being appointed by messengers, in the hand of a Mediator. The Mediator is not *a mediator* for one; whereas God is only one.--Is the law, then, contrary to the promises of God?--May it never be. For if there had been a law given, which was able to give life, certainly righteousness would have been by law. But the Scripture has shut up all things under sin, that the promise by faith of Yeshua The Anointed, might be given to those that believe.

23 Therefore, before faith came, we were in custody under law, shut up together to the faith, which should afterwards be revealed. So the law has been our child-conductor (Gk paidagogos a boy-leader, . a servant whose office it was to take the children to school) to The Anointed, that we might be justified by faith. Now that faith has come, we are no longer under this child-conductor. For you are all the sons of God through the faith by The Anointed Yeshua. Besides, as many of you as have been immersed into The Anointed have put on The Anointed. There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one in The Anointed Yeshua. And if you are The Anointed's, certainly you are Abraham's seed, and heirs according to the promise.

#### Chapter 4

IV.--Now, I say as long as the heir is a minor, he does not differ from a slave, though he is lord of all. For he is under guardians and managers, until the time appointed by his father. So also, we while we were minors, were in bondage under the rudimentary elements of the world. But when the fullness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem those under law, that we might receive the adoption of sons. And because you are sons, God has sent forth the spirit of



his Son into your hearts, crying, Abba, Father. So that you are no longer a slave, but a son; and if a son, then an heir of God through The Anointed.

8 But formerly, when you did not know God, you served as slaves to those who by nature, are not gods. But now, having acknowledged God, (or rather, being acknowledged by God,) why do you turn back again to the weak and beggarly elements, to which again you desire to be in bondage? You carefully observe days, and moons, and seasons, and years. I am afraid of you, in fear that perhaps, I have labored for nothing among you.

12 Brethren, be as I am: for I am as you are. You have not injured me. You know that it was in weakness of the flesh, that I first declared The Good News to you. Yet in that trial of mine, which was in my flesh, you did not despise; neither did you reject (lit:spit out) me, but received me as a messenger of God, even as The Anointed Yeshua.

15 Where then is your declaration of happiness! For I bear you witness, that, if possible, you would have plucked out your eyes, and given them to me. So have I then, become your enemy, because I tell you the truth? They zealously seek you, but not honorably. Yes, they wish to shut you out *from us*, that you would zealously seek the them. But it is good always to burn with zeal in right *things*, and not merely when I am present with you.

19 My little children, for whom I again have birth pains until The Anointed be formed in you; I wish to be present with you now, and to change my speech; for I have great doubt concerning you.

21 Tell me, you who wish to be under the law, do you not hear the law? For it is written, that Abraham had two sons: one by the slave girl, and one by the free woman. But he who was of the slave girl, has been born according to the flesh; but he who was born of the free woman, was through the promise.

These things are allegorized: for these women are two covenants; the one, from Mount Sinai, bringing forth children into slavery; which is Hagar, (for the name Hagar, denotes Mount Sinai in Arabia,) and she corresponds to the present Yerushalem, and is in slavery with her children. But the Yerushalem above is the free woman, who is our mother.

For it is written, "Rejoice, O barren woman, who did not bring forth! Break out and cry, you who are not in labor pains; for more are the children of the desolate, than of her who had the husband."

28 We, therefore, brethren, like Yitschaq, are children by promise. But even as then, he who was born according to the flesh, persecuted him who was born according to the Spirit: so also now. But what says the Scripture? "Cast out the slave girl and her son; for the son of the slave girl shall not inherit with the son of the free woman." 31.--Well, then, brethren, we are not the children of the slave girl, but of the free woman.

## Chapter 5

V. Stand fast in the freedom with which The Anointed has freed us, and do not again be held fast in the yoke of slavery. Behold, I, Paul, say to you, that if you are circumcised, The Anointed will have no benefit to you. And I testify, moreover, to every circumcised person, that he is a debtor to do the whole law.

4 You are nullified (Gk:katargeo entirely idle, useless) from The Anointed, who seek to be justified by the law; you have fallen from favor. But we, through the Spirit, look for the hope of righteousness by faith. For in The Anointed Yeshua neither circumcision means anything, nor uncircumcision; but faith, which works by love (agape).

7 You did run well: who has hindered you from obeying the truth? This persuasion does not come from him who called you. A little leaven leavens the whole dough. I have confidence toward you by the Lord, that you will think nothing differently from me: but he who troubles you shall bear the punishment, whoever he is. But I brethren, if I still proclaim circumcision, why am I yet persecuted? Certainly the offense of the cross is abolished. I wish that those who trouble you were amputated. (or emasculated)

13 For you, brethren, have been called into liberty; only do not use this liberty for an occasion for the flesh; but through love (agape), serve one another. For the whole law is fulfilled by even by this, "You shall love (agape) your neighbor as yourself." But if you bite and devour one another, take care for fear you be consumed by one another.

16 I say, then, walk by the Spirit, and you will not fulfill the lust of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you may not do the things that you want.

18 But if you are led by the Spirit, you are not under law. Now, the works of the flesh are evident, which are these:--Fornication, impurity, filthiness, idolatry, enchantments (GK:pharmakeia, medication, magic), hatred, contention, jealousies, wraths, strife, division, sects (Gk:hairesis a choice, a sect), envy, drunkenness, carousing, and such; concerning which, I foretell you now, just as I also have foretold, that those who practice these things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love (agape), joy, peace, patience, gentleness, goodness, faith, humility, self-control: against such things there is no law. Besides, those who are The Anointed's, have crucified the flesh, with the passions and lusts. Since we live by the Spirit, let us also walk by the Spirit. Let us not be boastful, provoking one another, and envying one another.

## Chapter 6

VI.-- Brethren, if a person is over taken into any fault, you, the spiritual men, set such a one right again in the spirit of humility; taking a view of yourself, for fear even you are tempted. Bear one another's burdens, and so fulfill the law of The Anointed. For if

anyone thinks himself to be something, when he is nothing, he deceives himself. But let everyone examine his own work, and then he shall have *reason* for boasting in himself alone, and not in another. For every one shall bear his own burden.

6 Now let him, who is instructed in the word, share all good things with the instructor. Do not deceive yourselves; God is not mocked: for whatever a man sows, that also he shall reap. Therefore, he who sows to his flesh, shall from the flesh reap corruption: but he who sows to the Spirit, shall from the Spirit reap life everlasting. Therefore, let us not lose heart in doing good; for in the proper season we shall reap, if we do not get weary. So, then, as we have opportunity, let us do good to all; but especially to those, who are of the household of faith.

11 You see with such large letters, I have written to you with my own hand. As many as wish to please with a display in the flesh, try to compel you to be circumcised, only that they may not be persecuted for the cross of The Anointed. For not even do the circumcised themselves keep the law; but they wish you to be circumcised, that they may boast in your flesh.

14 But may it never be that I would boast, except in the cross of our Lord Yeshua The Anointed, by which the world is crucified to me, and I to the world. For in Yeshua The Anointed, neither circumcision means anything, nor uncircumcision, but a new creature. Now as many as shall walk by this rule, peace be on them, and mercy, and on the Ysrael of God.

17 From now on let no one give me trouble, for I bear the brand-marks (Gk:stigma to "stick"; a mark of ownership) of the Lord Yeshua in my body. The favor of our Lord Yeshua The Anointed be with your spirit, brethren. Amen. (truth)

**THE LETTER  
OF  
PAUL, THE DELEGATE,  
TO THE  
EPHESIANS.**

*[WRITTEN FROM ROME, A. D. 61.]*

[Ephesians1](#)  
[Ephesians2](#)  
[Ephesians3](#)  
[Ephesians4](#)  
[Ephesians5](#)

## Ephesians6

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I.—PAUL (Latin:Paulos; little), a Delegate of Yeshua The Anointed, by the will of God, to the holy ones that are in Ephesus, the faithful in The Anointed Yeshua: Favor to you, and peace from God our Father, and from the Lord Yeshua The Anointed.

3.--Blessed be the God and Father of our Lord Yeshua The Anointed, who has blessed us with every spiritual blessing in the heavenly places in The Anointed; according as he has chosen us in him, before the foundation of the world, that we should be holy, and unblamable in his sight. In love (agape) He predestined us for adoption through Yeshua The Anointed to himself, according to the good pleasure of his will, to the praise of the glory of his favor, with which he has highly favored us in the Beloved. In him we have redemption through his blood, even the forgiveness of sins, according to the riches of his favor, which has abounded towards us.

9 In all wisdom and insight He made known to us the secret of his will, according to his kind intention, which he had purposed in himself, for the administration of the fullness of the appointed times, to gather together all things under The Anointed,--all in the heavens, and all on the earth in him.

11 In whom also we have obtained an inheritance, having been predetermined according to His purpose who effectually works all things according to the counsel of His will, to the end that we who first trusted in hope in The Anointed, would be to the praise of his glory.

13 In whom you also *trusted*, having heard the word of truth, The Good News of your salvation; in whom also having believed, you were sealed with the spirit of the promise,--the Holy Spirit,--who is a down payment of our inheritance, for the redemption of the purchased possession, to the praise of his glory.

15 For this reason, having heard of your faith in the Lord Yeshua, and of your love (agape) to all the holy ones, I do not cease to give thanks for you, making mention of you in my prayers; that the God of our Lord Yeshua The Anointed, the Father of glory, would give you the spirit of wisdom and disclosure (Gk:apokalupsis, unveiling of truth) in the knowledge of him.

18 *I pray* that the eyes of your heart (understanding) will be enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance among the holy ones; and what is the exceeding greatness of his power, in relation to us who believe.

*These are* according to the working of his mighty power, which he worked in The Anointed, when he raised him from the dead, and set him at his own right hand in the heavenly places; far above all rule, and power, and might, and lordship, and every name that is named, not only in this world, but also in that which is to come.

22 And He put all things in subjection under his feet, and gave him as head over all things to the church, which is his body; the fullness of him who fills all in all.

## Chapter 2

II—And you were dead in trespasses and sins; in which you formerly walked, according to the time of this world, according to the prince of the power of the air,—of the spirit which now effectually works in the children of disobedience. Among whom we, also, all formerly lived in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature children of wrath, even as others.

4 But God being rich in mercy, through his great love (agape) with which he loved (agape) us, even us who were dead in trespasses, he has made alive together with The Anointed; (by favor you are saved;) and has raised us up together, and has seated us together in heavenly places with The Anointed Yeshua; that he might show, in the ages to come the exceeding riches of his favor in his kindness towards us in The Anointed Yeshua. For by favor are you saved through faith; and this *salvation* is not by yourselves; it is the gift of God—not by works, that no one may boast. For we are his workmanship, created in The Anointed Yeshua to good works, which God before prepared for us, that we should walk in them.

11 Therefore, remember that formerly you the Gentiles in the flesh, (those called the uncircumcision, by those called the circumcision in the flesh, made by hands,) and you at that time, were without The Anointed, being aliens from the commonwealth of Ysrael, and strangers to the covenants of promise; having no hope, and without God in the world.

13 But now in The Anointed Yeshua, you who were formerly far off, are made near by the blood of The Anointed. For he is our peace, who has made both one, and has broken down the middle wall of separation; having abolished by his flesh the hostility, (*that is* the law of the commandments *contained in* ordinances (Gk: dogma, rules and requirements), ) that he might make the two into one new man in himself, making peace: and might reconcile both to God, on one body, through the cross, having slain the hostility by it.

17 And, he came, and brought good news of peace to you who were far off, and to those who were near: that through him, we both have introduction to the Father by one Spirit. So then, you are no longer strangers and aliens; but fellow-citizens with the holy ones, and of the household of God: having been built upon the foundation of the Delegates and forthtellers, Yeshua The Anointed himself being the foundation corner stone; by which the whole building being closely fitted together, rises into a holy temple of the Lord; in which you also are built together for a habitation of God by the Spirit.

## Chapter 3

III.--For this reason, I, Paul, the prisoner of Yeshua The Anointed for you Gentiles, if you have heard of the management of the favor of God, which was given me for you, that by revelation the secret was made known to me, as I wrote before in a few words. By referring to this when you read, you may perceive my knowledge of the secret of The Anointed, which in former ages was not made known to the sons of men, as it is now revealed to his holy Delegates and Forthtellers by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and joint partakers of his promise in The Anointed by The Good News; of which I was made a servant, according to the gift of the favor of God, which was given to me according to the energy of his power.

8 To me, the least of all holy ones, this favor was given, to proclaim among the Gentiles the unsearchable riches of The Anointed; and to make all see what is the administration of the secret, which had been hidden from the ages by God, who created all things, so that now, to the rulers and powers in the heavenly regions, might be made known by the church the manifold wisdom of God.

11 This was according to the purpose of the ages, which he formed in The Anointed Yeshua our Lord; in whom we have liberty of speech, and access with confidence, through the faith in him. Therefore I request that you not lose heart at my afflictions which are for you, which are your glory.

14 For this cause I bow my knees to the Father of our Lord Yeshua The Anointed; from whom the whole family in heaven and on earth is named; praying that, according to the riches of his glory, he would grant you to be mightily strengthened by his Spirit in the inward man: that The Anointed may dwell in your hearts through faith; that, being rooted and founded in love (agape), you may be completely able to comprehend, with all the holy ones, what is the breadth, the length, and depth, and height, and to know the love (agape) of The Anointed; which surpasses knowledge; that you might be filled with all the fullness of God.

20 Now, to him who is able to do exceeding abundantly, beyond all that we ask or think, according to the power which works effectually in us,--to him be glory in the church by The Anointed Yeshua, during all the endless successions of ages. Amen.

## Chapter 4

IV.--I, then the prisoner of the Lord, implore you to walk in a worthy manner of the calling, by which you are called, with all humility and gentleness; with patience, bearing with one another in love (agape); diligently endeavoring to preserve the unity of the Spirit by the bond of peace. There is one body, and one Spirit; as also you have been called with one hope of your calling: one Lord, one faith, one immersion; one God and Father of all, who is over all, and with all, and in you all.

7 But to every one of us is given favor, according to the measure of the gift of The Anointed; (Therefore he says, Having ascended on high, he led captive captivity, and gave gifts to men. Now this--Having ascended, what is it, unless he had also descended into the lower parts of the earth? He who descended, is the same who also ascended far above all the heavens, that he might fill all things.)

11 And he gave some Delegates; and some forthtellers; and some preachers of the Good News; and some shepherds and teachers; for the equipping of these holy ones to the work of service, for the edification of the body of The Anointed: until we all come to the unity of the faith, and of the knowledge of the Son of God; to a complete man; to the measure of the stature of the fullness of The Anointed. 14 As a result we may be no longer children, tossed and carried about with every wind of teaching by the trickery of men, and by cunning craftiness lying in wait to deceive: but speaking the truth in love (agape), we may all grow into him, who is the Head, even The Anointed; from whom, the whole body carefully fitted, and joined together by the service of every joint, according to its energy, in the proportion of each particular part, causes the growth of the body, for the edification of itself in love (agape).

17.--This, therefore, I say, and testify in the Lord, that you walk no longer as the rest of the Gentiles walk, in the futility of their mind; having their understandings darkened; being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart; who being callous have abandoned themselves to filthiness, to commit all uncleanness with greediness. But you have not so learned The Anointed *this way*; if indeed you have heard him, and have been taught by him, as the truth is in Yeshua;--that, with respect to your former conduct, you put away the old man, which is corrupt according to the deceitful lusts; and that you be renewed in the spirit of your minds; and that you put on the new man, which, after God, is created in true righteousness and holiness.

25.--Therefore, putting away lying, everyone speak the truth to his neighbor; for we are body parts one of one another. Do not sin through anger; do not let the sun go down on your rage, neither give an opportunity to The Accuser. Let him that stole, steal no more; but rather let him labor, working with his hands that which is good, that he may have *something* to impart to him who has need. 29 Let no corrupt speech come out of your mouth; but if any speech is good for edification, speak it, that it may impart benefit to the hearers. And do not grieve the Holy Spirit of God, by whom you are sealed until the day of redemption. 31 Let all bitterness, and anger, and wrath, and outcry, and evil speaking, be taken away from among you, with all wickedness. Be kind to one another, tender-hearted, forgiving each other, even as God, for The Anointed's sake, has forgiven you.

## Chapter 5

V.--Be, therefore, imitators of God, as beloved children; and walk in love (agape), even as The Anointed has loved (agape) us, and has given himself for us, as an offering and a sacrifice to God, for a sweet smelling aroma. but immorality and all uncleanness, and

greediness,--let them not even be named among you; (as proper for holy ones;) nor obscenity, nor foolish talking, nor vulgar double meanings, nor things unpresentable; but rather thanksgiving. 5 For this you know, that no fornicator, nor unclean person, nor greedy man, who is an idolater, has inheritance in the kingdom of The Anointed, and of God.

6 Let no one deceive you with empty words; for because of these things, the wrath of God comes on the children of disobedience. Therefore do not be participants with them. for you were formerly darkness; but now you are light in the Lord; walk as children of light. (Now, the fruit of light consists in all goodness, and righteousness, and truth) proving what is well pleasing to the Lord. And have no fellowship with the unfruitful works of darkness, but rather even rebuke them. For the things which are secretly done by them, are shameful even to mention. But all these reprehensible things are made apparent by the light; for whatever makes clear is light. Therefore, it says, Awake, you who sleep, and arise from the dead, and The Anointed will shine on you.

15 Therefore look carefully how you walk: not as unwise, but as wise men; redeeming the time, because the days are evil. Therefore do not be unwise, but understand what the will of the Lord is. And do not be drunk with wine, by which comes a corrupt life; but be filled with the Spirit: speaking to one another in psalms (Gk:psalmos, a striking, twanging), and hymns (Gk:humnos, a song in praise of gods, heroes, conquerors) , and spiritual songs (Gk: oodee, a song); singing and making melody (lit:psalms) in your heart to the Lord: giving thanks at all times for all things, in the name of our Lord Yeshua The Anointed, to God, even the Father.

21 Be subordinate to one another, in the fear of the Anointed. Wives, be subordinate to your own husbands, as to the Lord. For the husband is head of the wife, even as The Anointed is head of the church; he is the Savior of the body. Therefore, as the church is subordinate to The Anointed; so, also let the wives be to their own husbands, in everything.

25 Husbands, love (agape) your wives, even as The Anointed also loved (agape) the church, and gave himself for it; that he might sanctify it, having cleansed it with a bath of water, by the word. That he might present it to himself , a glorious church, not having spot, or wrinkle, or any such thing; but that it might be holy, and without blemish. So ought husbands to love (agape) their own wives, as their own bodies: he who loves (agape) his own wife, loves (agape) himself. For no man ever yet hated his own flesh; but nourishes and cherishes it, even as the Lord the church: because we are body parts of his body, of his flesh, and of his bones. For this reason shall a man leave his father and mother, and shall adhere to his wife; and the two shall become one flesh.

32 This is a great mystery; but I speak concerning The Anointed and the church. Therefore, let every one of you so love (agape) his own wife as himself; and let the wife treat her husband with deference.(lit:fear)



VI.--Children, obey your parents in the Lord; for this is right. Honor your father and mother, (which is the first commandment with a promise,) that it may be well with you, and that you may live long on the earth. Also, fathers, do not provoke your children to anger; but bring them up in the correction and instruction of the Lord.

5.--Slaves, obey your earthly masters with fear and trembling, in the integrity of your heart, as to The Anointed. Not with eye-service (Gk: ofthalmodouleia, eye-service, service performed only under the master's eye ), as men-pleasers (Gk:anthroopareskos, courting the favor of men), but as slaves of The Anointed, doing the will of God from the heart. With good will, act as slaves to the Lord, and not to men: knowing that whatever good work any one does, for that he shall receive the same from *the* Lord, whether slave or free. And masters do the same things to those, moderating threatening; knowing also that your master is in heaven, and there is no partiality with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the complete armor of God, that you may be able to stand against the crafty ways of The Accuser. For we do not wrestle with flesh and blood, but with rulers, with powers, with the world lord of this darkness, with spiritual wickedness in the heavenly regions.

13 For this reason, take up the complete armor of God, that you may be able to resist in the evil day, and having fully worked everything, to stand. Stand, then, having your loins girded (or belted) about with truth, and having on the breastplate of righteousness; and having your feet shod (Gk:hupodeo, to bind under one's feet) with the preparation of The Good News of peace. Over all, taking up the shield of faith, with which you will be able to extinguish all the fiery arrows of the wicked one. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God. always with prayer and petition.

Pray always in the spirit; and for this very purpose, being on the alert with all perseverance and petition for all the holy ones: especially for me, that eloquence may be given me in opening my mouth with boldness, to make known the secret of The Good News -- for which I execute the office of an ambassador (Gk:presbeuo, to be a senior, elder) in a chains; that I may speak boldly concerning it, as I ought to speak.

21 But that you also may know the things relating to me, and what I am doing, Tychicus, a beloved brother, and servant in the Lord, will make known to you all things; whom I have sent to you for this very purpose, that you may know our affairs, and that he may comfort your hearts. Peace to the brethren, and love (agape) with faith, from God the Father, and the Lord Yeshua The Anointed. Favor be with all those who love (agape) our Lord Yeshua The Anointed with perpetual purity. (lit: incorruptibleness)

**THE  
TESTIMONY  
OF  
PAUL, THE DELEGATE,  
TO THEM  
PHILIPPIANS.**

*[WRITTEN FROM ROME, A.D. 65.]*

[Philippians1](#)

[Philippians2](#)

[Philippians3](#)

[Philippians4](#)

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I.—PAUL (Latin:Paulos; little), and Timotheos, slaves of Yeshua The Anointed, to all the holy ones in The Anointed Yeshua, who are in Philippi, with the overseers and servants: Favor to you, and peace from God our Father, and from our Lord Yeshua The Anointed.

3.--I thank my God upon every remembrance of you; always in all my prayers for you all, giving thanks with joy for your participation in The Good News, from the first day until now: having this very confidence, that he who has begun a good work among you, will continue to complete it until the day of Yeshua The Anointed. It is right for me to think this concerning you all, because I have you in my heart, both in my bonds, and in the defense and confirmation of The Good News. You are all partakers of favor with me.

8 For God is my witness, how intensely I yearn after you all, with the tender affections (lit: spleen) of Yeshua The Anointed. And this I pray, that your love (agape) may yet abound more and more, with knowledge and with all discernment; that you may test the things that are excellent; that you may be sincere and blameless, until the day of The Anointed, filled with the fruit of righteousness, which is through Yeshua The Anointed, to the glory and praise of God.

12.--Now I wish you to know, brethren, that the things which have happened to me, have turned out for the advancement of The Good News. So that my bonds are well known for the cause of The Anointed, through the whole camp of pretorium (that is the governor's hall) guard, and in all the other places. 14 And most of the brethren, trusting in the Lord and made confident by my bonds, have become much more bold to speak the word without fear.

15 Some, preach The Anointed even from envy and strife; and some also from good will. The former preach The Anointed out of selfish ambition, and not sincerely; thinking to add affliction to my bonds: the latter, *do so* from good will; knowing that I am set for the defense of The Good News.

18 What then? Still in every way, whether in pretence, or in truth, The Anointed is preached; even in this I do rejoice; yes, and will rejoice: for I know that this will turn out to be deliverance for me, through your prayer, and the supply of the Spirit of Yeshua The Anointed;--that according to my eager expectation and hope, in nothing shall I be ashamed; but that with all boldness, as at all times, so now also, The Anointed will be exalted in my body, whether by life or by death.

21 For to me to live is The Anointed, and to die is gain. But whether to live in the flesh would be to my advantage; or what to choose, I do not know: for I am in a hard pressed between the two, having a strong desire to depart and be with The Anointed, which is by far the better. Nevertheless, to remain in the flesh is more necessary for you. And being firmly persuaded of this, I know that I shall live and abide some time with you all, for the advancement of the joy of your faith; and that your rejoicing concerning me in The Anointed Yeshua may super abound, through my coming again to you.

27 Only behave in a manner worthy of The Good News of The Anointed; that whether I shall come and see you, or, being absent, I shall hear of you, that you are standing firm in one mind, with one spirit striving together for the faith of The Good News; and not terrified in anything by your adversaries: which is to them a demonstration of destruction; but to you of salvation, and that from God.

29 For to you it is graciously given, on the behalf of The Anointed, not only to believe in him, but also to suffer for his sake; having the very same conflict, which you saw in me, and now hear to be in me.

## Chapter 2

II.--Therefore, if there is any encouragement in The Anointed; if any comfort of love (agape); if any fellowship of the Spirit; if any tender mercy (lit:spleen, or for us emotions) and compassion, fulfill my joy, that you be like-minded; having the very same love (agape), being of one mind, intent on the one purpose.

3 Let nothing be done through a partisan and factious spirit, or empty conceit: but, in humbleness of mind, consider each other better than yourselves: not aiming at his own interests, but at the interests of the others. Now let this attitude be in you, which was also in The Anointed Yeshua; who, though he was in the form of God, did not regard equality with divine majesty a thing to be grasped: but emptied himself, taking upon him the form of a slave, being made in the likeness of men: and, being found in the condition of a man, he humbled himself, and became obedient to death, even the death of the cross. And for this reason, God has exceedingly exalted him, and bestowed on him a name, which is above every name: that at the name of Yeshua every knee should bow; of those in heaven, and upon the earth, and under the earth: and that every tongue should confess that Yeshua The Anointed is Lord, to the glory of God the Father.

12 Therefore, my beloved, since you have always obeyed, not only in my presence, but now much more in my absence; work out your own salvation, with fear and trembling: for it is God who works in you, both to will and to perform, on account of his good pleasure. Do all things without murmurings and disputing; that you may be blameless and innocent, children of God, unblemished, in the middle of a crooked and perverse generation; among whom you shine as lights in the world, holding forth the word of life; that I may rejoice in the day of The Anointed, that I have not run for nothing, nor have labored for nothing.

17.--Yes, and even if I am made a drink-offering on the sacrifice and service of your faith, I have joy and rejoice with you all. And for the same cause have joy and rejoice with me.

19 Now I hope in the Lord Yeshua to send Timotheos to you soon, that I also may be of good courage, when I know your condition. For I have no one else of kindred spirit, who will sincerely take care of you: for they all seek their own interests and not the things of Yeshua The Anointed. But you know his proven worth, that, as a son with a father, so he has served with me in The Good News. Now, I hope to send him immediately, as soon as I shall see how it will go with me. However, I am fully persuaded by the Lord, that I myself shall soon come.

25 Yet I thought it necessary to send to you Epaphroditus, my brother, and fellow-laborer, and fellow-soldier; and your delegate, and a servant to my needs. For he longed after you all, and was exceedingly grieved, because you had heard that he had been sick. And, he was sick near to death: but God had mercy on him; and not on him only, but also on me, that I might not have sorrow upon sorrow. Therefore, I have sent him all the more speedily, that seeing him again, you may rejoice, and that I may be more free from sorrow. Receive him, therefore, in the Lord, with all joy, and have great respect for such persons; because for the work of The Anointed, he drew near to death, jeopardizing his life, that he might fully supply your service towards me.

### Chapter 3

III.--Finally, my brethren, rejoice in the Lord. To write the same things to you, for me, is not irksome, but for you it is safe.

2 Beware of the dogs, beware of evil workers, beware of the mutilation; for we are the circumcision who worship God in spirit, who glory in The Anointed Yeshua, and have no confidence in the flesh. Though, I have a grounds for confidence in the flesh, if any other thinks he has grounds for confidence;--I have more.--Circumcised the eighth day, of the stock of Ysrael, of the tribe of Benjamin, a Hebrew of the Hebrews; with respect to the law, a Pharisee; with respect to zeal, persecuting the church; with respect to a righteousness by law, I was blameless.

7 But the things which were gain to me, those I have counted as loss for The Anointed. Yes, on this account also, I count all things loss, for the excellency of the knowledge of The Anointed Yeshua my Lord; (for whom I have suffered the loss of all things, and do account them mere rubbish (Gk:skubalon what is thrown to the dogs), that I may gain The Anointed, and be found in him, not having

my righteousness by law, but that which is through the faith of The Anointed,--the righteousness which is from God on account of this faith;--that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death; if by any means I may attain to the resurrection from the dead.

12 Not that I have already laid hold, or have already become complete; but I press on, that I may lay hold on that, for which also I was laid hold on by The Anointed Yeshua. Brethren, I do not count myself to have laid hold *of the prize*; but one thing *I do*, forgetting the things behind, and stretching forth towards the things before, I press on toward the mark, for the prize of the high calling of God by The Anointed Yeshua.

15 Let us, then, as many as would be complete, be so minded; and if in anything you think differently, God will reveal even this to you. Moreover, let us walk in what we have attained. Brethren, be imitators of me, and consider attentively those who walk so, as you have us for an example. (For I have often told you, and now tell you even weeping, that many walk as the enemies of the cross of The Anointed; whose end is destruction, whose God is their appetites, whose glory is in their shame, who set their minds on earthly things.)

20 But our commonwealth (Gk:politeuma ; a community) is in heaven, from where we patiently expect the Savior, the Lord Yeshua The Anointed; who will transform our humbled body into a form like his glorious body, according to the energy of his power, even to subordinate all things to himself.

#### Chapter 4

IV.--Therefore, my brethren, beloved and longed for, my joy and crown (Gk:stephanos wreath), stand firm in the Lord, my beloved.

2 I implore Euodia, and I implore Syntyche, to be of the same mind in the Lord. Now, I ask you also, my faithful colleagues (lit:yoke-fellow), to assist those women who have labored with me in The Good News, with Clement, and my other fellow laborers, whose names are in the book of life.

4 Rejoice in the Lord always: I say again, Rejoice. Let your gentleness be known to all men: the Lord is near. Be anxious about nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard our hearts and minds through The Anointed Yeshua.

8 Finally, brethren, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there is any virtue, and if anything worthy of praise, attentively

ponder these things. The things which you have learned, and received, and heard, and seen with me, practice; and the God of peace will be with you.

10 But I rejoice greatly in the Lord, that now at length you have made your care of me to flourish again; for whom, you were concerned, but you did not have an opportunity. Not that I speak from want; for I have learned, in whatever state I am, to be content. I know what it is to be low; I know what it is to super abound, and everywhere, and by all means, I am silently taught what it is to be full, and to be hungry; to abound, and to suffer want.

13 I can do all things, through him who strengthens me. Nevertheless, you have done well in sympathizing with my affliction. Moreover, you Philippians also know, that in the beginning of *my labors in* The Good News, when I departed from Macedonia, no congregation participated with me, by giving and receiving but you only. Also, when in Thessalonica, you sent once; yes, twice, to relieve my need:--not that I crave the gift; but I crave the fruit, which abounds to your account.

18 But I have received all, and abound; I have been fully supplied, having received by Epaphroditus the things sent from you, a fragrant aroma, an acceptable sacrifice, well pleasing to God. And my God will fully supply all your needs, according to his riches in glory, through The Anointed Yeshua. Now to God, even our Father, be glory forever and ever. Amen. Greet every saint in The Anointed Yeshua. The brethren who are with me greet you. All the holy ones greet you, but especially those of Caesar's (Kaisar; of Latin origin; Caesar, a title of the Roman emperor) household. The favor of our Lord Yeshua The Anointed be with you all. Amen.

**THE  
LETTER  
OF  
PAUL, THE DELEGATE,  
TO THE  
COLOSSIANS.**

*[WRITTEN FROM ROME, A. D. 62.]*

[Colossians1](#)  
[Colossians2](#)  
[Colossians3](#)

## Colossians4

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I.—PAUL (Latin:Paulos; little), a Delegate of Yeshua The Anointed, by the will of God, and Timotheos the brother, to the holy ones and faithful brethren in The Anointed, who are at Colossae: Favor to you, and peace from God our Father.

3.--We give thanks to the God and Father of our Lord Yeshua The Anointed always, when we pray for you; having heard of your faith in The Anointed Yeshua, and of the love (agape) which you have to all the holy ones;--for the hope which is laid up for you in the heavens, of which you have formerly heard in the word of the truth of The Good News, which is present among you, as *it is* also in all the world, and is bringing forth fruit and increasing, even as among you, from the day you heard and knew the favor of God in truth;--even as you learned it of Epaphras, our beloved fellow-servant, who is for you a faithful servant of The Anointed, who has also declared to us your love (agape) in spirit.

9 For this reason we also, from the day we heard these things, do not cease to pray for you, and to request that you may be filled with the knowledge of his will, in all wisdom and spiritual understanding;--that you may walk in a worthy manner in the Lord to please him, bringing forth fruit by every good work, and increasing in the knowledge of God; being strengthened with all strength, according to his glorious power, to all patient enduring and steadfastness with joy: giving thanks to the Father, who has qualified us for a portion of the inheritance of the holy ones in the light.

13 For He has delivered us from the power of darkness, and has translated us into the kingdom of his beloved Son: by whom we have redemption, even the remission of sins.

15 He is the image (Gk:eikon) of the invisible God, the first uniquely brought forth of the whole creation. For in him were all things created which are in the heavens, and which are on the earth; things visible, and things invisible; whether thrones, or dominions, or rulers, or powers; all things were created by him and for him. And he is before all things; and by him all things hold together. And he is the head of the body, the church. He is the beginning, the first uniquely brought forth from the dead, that in all respects he might be pre-eminent.

19 For it pleased the Father, that all the fullness should dwell in him; and by him to reconcile all things to himself, having made peace by the blood of his cross; *I say*, by him, whether they are things on the earth, or things in the heavens.

21 Even you, who were formerly alienated in mind, and enemies by wicked works, he has now, reconciled by the body of his flesh through death, to present you holy, blameless, and beyond reproach in his sight; if you continue in the faith founded and stable, and

not removed from the hope of The Good News, which you have heard, which has been proclaimed to every creature which is under heaven; of which I, Paul, am made a servant.

24 I now rejoice in sufferings for you, and fill up the remainder of the afflictions of The Anointed in my flesh, for his body, which is the church. Of *this church* which I am made a servant, according to the stewardship of God, which was given to me on your account, fully to declare the word of God,--the secret which had been kept hidden from the ages, and from the generations, but now has been made clear to his holy ones; to whom God has pleased to make known what is the riches of the glory of this secret among the Gentiles, which is The Anointed in you, the hope of glory. We announce Him, admonishing every man, and teaching every man, with all wisdom, that we may present every man complete in The Anointed. For this purpose I also labor, combating vigorously, according to the effectual working of him, who works effectually in me with power.

## Chapter 2

II.--Therefore, I wish you to know how great a combat I have for you, and for those in Laodicea, and for as many as have not seen my face in the flesh; that being knit together in love (agape), their hearts may be encouraged, even by all the riches of the full assurance of understanding, to the acknowledgment of the secret of God, in whom are laid up all the treasures of wisdom and knowledge.

4 Now this I say, that no one may deceive you with persuasive argument. For though I am absent in the flesh, yet I am with you in the spirit, rejoicing and seeing your order, and the steadfastness of your faith in The Anointed. Now as you have received The Anointed Yeshua the Lord, walk in him; rooted and built up in him, and established in the faith, even as you have been taught, abounding in it with thanksgiving.

8 Beware in fear anyone makes *captured* spoils of you through an empty and deceitful philosophy,--according to the tradition of men, according to the elements of the world, and not according to The Anointed. For all the fullness of the Deity resides in him. And you are complete in him, who is the head with all authority and power. by whom, also, you have been circumcised with the circumcision made without hands, in the putting off of the body of the flesh, by the circumcision of The Anointed; having been buried with him in immersion, by which also you have been raised with him, through the belief in the strong working of God, who raised him from the dead.

13 For you, who were dead on account of sins, and by the uncircumcision of your flesh, he has made alive together with him, having forgiven you all sins:--having blotted out the hand-writing of the decrees against us, and he has taken it away, nailing it to the cross:--having disarmed authorities and powers, he made an example of them openly, having triumphed over them by it.



16 Let no one, therefore, judge you in food, or in drink, or in respect of a festival, or of a new moon, or of the Day of Rest; which are a shadow of the things which were to come, but the body belongs to The Anointed. Let no one defraud you of your reward,-- delighting in self-abasement, and the worship of messengers, intruding into things which he has not seen, being without cause puffed up by his own fleshly mind: and not holding firmly the head, by whom the whole body, through the joints and ligaments, is being fully nourished and knit together, and grows with the growth from God.

20.--Now, if you have died with The Anointed from the elements of the world, why, as living in the world, are you subject to decrees, such as the commandments and teachings of men; *who say*, Do not touch , Do not taste , and Do not handle , (which are all to perish with use;) things which have a report (Gk:logos) of wisdom in self-made worship, humiliation, and neglecting of the body-but have no value against the gratification of the flesh.

### Chapter 3

III.--If, then, you have been raised up with The Anointed, seek the things which are above, where The Anointed sits at the right hand of God. Set your mind on things above; not on things on the earth. For you have died; but your life is hidden with The Anointed in God. When The Anointed, our life shall appear, then you shall also appear with him in glory.

5 Therefore put to death therefore your body parts which are on the earth *to avoid*: fornication, impurity, lust, evil desire, and greed, which is idolatry; for which things the wrath of God comes on the children of disobedience: in which you also formerly walked, when you lived with them. But now also put away all anger, wrath, wickedness, evil speaking, and obscene speech, from your mouth. Do not Lie to one another, since you have put off the old man, with his practices; and have put on the new, who is being renovated by knowledge, after the image of him who created him;--where there is neither Greek nor Jew; circumcision nor uncircumcision; barbarian (anyone ignorant of Greek language or culture), Scythian; bond nor free; but The Anointed is all, and in all.

12 Therefore, as those chosen of God, holy and beloved put on tender mercy, kindness, humbleness , gentleness, and patience. Bear with one another, and forgive each other, if anyone has a complaint against anyone: even as The Anointed forgave you, so also should you. And over all these put on love (agape), which is a uniting bond of completeness.

15 And let the peace of God rule (or umpire) in your hearts; to which also you are called in one body, and be thankful. Let the word of The Anointed dwell in you richly; and with all wisdom teach and admonish each other, by psalms and hymns, and spiritual songs (Gk:ode, ode) ; singing with favor (or joy) in your hearts to the Lord. And whatever you do, in word or indeed, do all in the name of the Lord Yeshua, giving thanks to God, even the Father, through him.

18 Wives, be subordinate to your own husbands, as it is fit in the Lord. Husbands, love (agape) your wives, and do not be bitter against them. Children, obey your parents in all things; for this is well pleasing to the Lord.--Fathers, do not stimulate *to anger* your children, in fear they will become discouraged.

22 Slaves, obey in all things you masters according to the flesh; not with eye-services, as men-pleasers, but with sincerity of the of heart, as fearing God. And whatever you do, work it from the soul, as to the Lord, and not to men: knowing that from the Lord you shall receive the reward of the inheritance; for you serve the Lord The Anointed. But he who does wrong, shall receive the consequences for the wrong he has done: for there is no partiality.

#### Chapter 4

IV. Masters, grant to your slaves justice and equality, knowing that you also have a Master in the heavens.

2.--Devote yourselves to prayer, watching in it with thanksgiving; at the same time also praying for us, that God would open to us a door of for the word to speak the mystery of The Anointed, for which I am in bonds; that I may make it clear, as I ought to speak.

5 Walk in wisdom towards those who are outsiders, making the most of the opportunity. Let your speech be always with gracefulness, seasoned with salt, knowing how you ought to answer every one.

7 All the things concerning me, Tychicus, a beloved brother, and faithful servant, and fellow-servant in the Lord, will make known to you; whom I have sent to you for this very purpose, that he may bring you information, and comfort your hearts: with Onesimus, a faithful and beloved brother, who is from you. They will make known to you all things which are done here.

10 Aristarchus, my fellow-prisoner, Greets you; and Mark, the nephew of Barnabas, (concerning whom you received orders: if he comes to you, receive him);--and Yeshua, who is called Justus; who are of the circumcision. These alone are laborers with me for the kingdom of God, who have been a comfort to me. Epaphras, who came from you, a servant of The Anointed, greets you; at all times fervently striving for you by prayers, that you may stand complete and fully assured in the whole will of God. For I bear him witness, that he has much affection for you, and for those in Laodicea; and Nymphas, and the congregation in his house. And when this letter has been read to you, have it read also in the congregation of the Laodiceans; and you also read the one from Laodicea. And say to Archippus, Take care to the ministry, which you have received in the Lord, that you may fulfill it.

18.--The salutation of Paul, with my own hand. Remember my bonds. Favor be with you.

**THE  
FIRST LETTER  
OF  
PAUL, THE DELEGATE,  
TO THE  
THESSALONIANS.**

*[WRITTEN FROM CORINTH, A. D. 52.]*

[First Thessalonians1](#)  
[First Thessalonians2](#)  
[First Thessalonians3](#)  
[First Thessalonians4](#)  
[First Thessalonians5](#)

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I.—PAUL (Latin:Paulos; little), and Sylvanus, and Timotheos, to the congregation of the Thessalonians, which is in God the Father, and in the Lord Yeshua The Anointed: Favor to you, and peace from God our Father, and from our Lord Yeshua The Anointed.

2.--We give thanks to God at all times for you all, making mention of you in our prayers; incessantly remembering your work of faith, and labor of love (agape), and patient enduring of hope in our Lord Yeshua The Anointed, in the sight of God, even our Father; knowing brethren, beloved of God, your selection: for our Good News did not come to you in word only, but also with power, and with the Holy Spirit, and with much assurance: as you know what sort of men we were among you.

6 And you became imitators of us, and of the Lord, having embraced the word in much affliction, with joy of the Holy Spirit, so that you are examples to all that believe in Macedonia and Achaia. Besides, from you the word of the Lord has sounded out, not only in Macedonia and Achaia; but also in every place your faith in God is spread abroad, so that we have no need to speak anything.

9 For they themselves report concerning us, what sort of entrance we had to you, and how you turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he has raised from the dead, even Yeshua, who delivers us from the wrath which is to come.

## Chapter 2

II.--For you yourselves know, brethren, our entrance among you, was not empty. For although we had before suffered, and were shamefully handled, as you know at Philippi, we were bold through our God to speak to you The Good News of God, amid a great combat.

3 Besides, our exhortation was not from error, nor from impurity, nor with deceit. But as we were approved of God, to be entrusted with The Good News, so we speak, not as pleasing men, but God, who examines our hearts. For neither did we, at any time, use flattering words, or a pretext for greed; God is witness. Neither do we seek honor from men; neither from you, nor from others. We might have acted with authority, as Delegates of The Anointed; but we were gentle among you, as a nursing *mother* cherishes her children:--so, having a strong affection for you, we were well pleased to have imparted to you, not only The Good News of God, but our own souls as well; because you had become dear to us.

8 For you remember, brethren, our labor and hardship; that laboring night and day, that we might not be a burden to any of you, we preached to you The Good News of God. You are witnesses, and God also, in what a holy, just, and blameless manner, we acted towards you that believe. Also, you know, how we treated every one of you, as a father *would* his own children, exhorting and comforting you; and testifying that you should walk worthy of God, who has called you to his kingdom of glory.

13 On this account also we give thanks to God, without ceasing, that when you received from us this message of God, you embraced not the word of men; but as it is in truth, the word of God, which works effectually in you who believe. For you, brethren, became imitators of the congregations of God, which are in Yehuda in The Anointed Yeshua; because you also have suffered the similar things from your own countrymen, even as they have from the Jews, who both killed the Lord Yeshua and the forthtellers, and have greatly persecuted us. They do not please God, and are antagonistic to all men: hindering us from speaking to the Gentiles, that they may be saved; so that they always filling their sins to the brim. But the wrath of God has come on them to the end.

Now we, being separated from you for a short time brethren, in presence but not in heart, are all the more abundantly eager, with great desire, to see your face. Therefore we would have come to you (even I, Paul,) both once and twice, but the Adversary hindered us. For what is our hope, or joy, or crown (stephanos, wreath) of glorying? Is it not even you, in the presence of our Lord Yeshua The Anointed, at his coming?--You, are our glory and our joy.

## Chapter 3

III.--Therefore, when we could no longer endure it, we were well pleased to be left at Athens alone, and sent Timotheos, our brother, and our fellow-laborer in The Good News of The Anointed, to establish you, and to exhort you concerning your faith: that no one should be moved by these afflictions; for yourselves know that we are appointed to them. For even when we were with you, we told

you that we were to be afflicted; which also happened, as you know. For this reason also, when I could no longer endure *my anxiety*, I inquired to know about your faith; in fear that by some means the tempter may have tempted you, and our labor would be empty.

6 But now, when Timotheos came to us from you, and gave us the good news of your faith and love (agape), and that you have good remembrance of us at all times, ardently desiring to see us, even as we also to see you; by this, brethren, we were comforted concerning you in all our affliction and distress, by your faith. For now we live, when you stand firm in the Lord.

9 But what thanks can we return to God concerning you, for all the joy with which we rejoice through you in the presence of our God as we night and day pour out beyond measure to see your face, and to supply what is lacking in your faith?

11 Now may God himself, even our Father, and our Lord Yeshua The Anointed, make straight our way to you. And may the Lord fill you, and make you overflow with love (agape) for one another, and to all, even as we also to you; that he may establish your hearts unblamable in holiness before God, even our Father, at the coming of the Lord Yeshua The Anointed, with all his holy ones.

#### Chapter 4

IV.--As to what remains then, brethren, we implore and exhort you by the Lord Yeshua, that as you have received from us, as to how you ought to walk, and please God, (as you actually do walk) you would abound in it even more. For you know what commandments we gave you by the Lord Yeshua; for this is the will of God, your sanctification (Gk:hagiasmos, to make holy, purification); that you should abstain from fornication--that every one of you should know how to possess his own vessel in sanctification and honor;--not in the passion of lust, even as the Gentiles who do not know God.--That no man should go beyond the bounds, or defraud his brother in this matter, because the Lord is an avenger of all such; as we also formerly told, and fully testified to you. 7 For God has not called us to impurity, but to holiness. Therefore, he who rejects this is not rejecting man, but God, who certainly has given to us his Holy Spirit.

9.--But, concerning brotherly love (philadelphia), you have no need for me to write to you, for you yourselves are divinely taught to love (agape) one another. And, you do it towards all the brethren who are in all Macedonia: but we exhort you, brethren, still to abound more and more, and to be ambitious to be quiet; and to mind your own business, and to work with your own hands, as we commanded you: that you may walk honestly towards outsiders, and not be in need .

13.--Now I would not have you be ignorant, brethren, concerning those who sleep; that you may not be grieved, even as the others, who have no hope. For if we believe that Yeshua died, and rose again; so also those who sleep, will God through Yeshua bring with him.

15 Besides this we affirm to you, by the word of the Lord, that we the living, who remain at the coming of the Lord, shall not precede those who are asleep: for the Lord himself will descend from heaven, with a shout, with the voice of the Arch (Gk: archo, first in rank) Messenger, and with the trumpet of God. And the dead in The Anointed shall rise first; afterwards, we the living who remain, shall at the same time with them, be snatched up in the clouds to join the Lord in the air: and so we shall be forever with the Lord. Therefore, comfort one another with these words.

## Chapter 5

V.--However, concerning the times and periods, brethren, you have no need that I write to you: for you yourselves know completely, that the day of the Lord comes as a thief in the night. When they shall say, Peace and safety, then sudden destruction comes upon them, as birthing upon a woman with child; and they shall not escape.

4 But you, brethren, are not in darkness, that that day should come on you like a thief. You are all sons of light, and sons of day: we are not sons of night, or of darkness. Therefore, let us not sleep, even as others; but let us watch and be sober. For those who sleep, sleep in the night; and they who get drunk, get drunk in the night.

8 But let us, who are of the day, be alert, putting on the breastplate of faith and love (agape) ; and for a helmet the hope of salvation. For God has not appointed us to wrath, but to obtain salvation, through our Lord Yeshua The Anointed, who died for us, that whether we are awake or sleep, we may live together with him. Therefore comfort one another, and build up each other, even as you do.

12.--Now we implore you, brethren, to acknowledge those who labor among you, and who preside over you in the Lord, and instruct you; and to esteem them very highly in love (agape) because of their work. Be at peace among yourselves. Moreover, we exhort you, brethren, to admonish the disorderly, comfort the faint-hearted, support the weak, and be of a patient disposition towards all.

16 Rejoice always.--Pray without ceasing. In everything give thanks; for this is the will of God, by The Anointed Yeshua, concerning you. Do not quench the Spirit.—Do not despise forthtelling.—Test all things.--Hold fast that which is good.--Abstain from all forms of evil.

23.--And may the God of peace himself sanctify you wholly (lit: complete to the end) ; and may your whole person, the spirit, and the soul, and the body, be preserved unblamable, until the coming of our Lord Yeshua The Anointed. Faithful is he who has called you; he will also do it. Brethren, pray for us.--Greet all the brethren with a holy kiss. (Gk: philema, a kiss) I solemnly charge you by the Lord, that this letter be read to all the holy brethren. The favor of our Lord Yeshua The Anointed be with you.

**THE  
SECOND LETTER  
OF  
PAUL, THE DELEGATE,  
TO THE  
THESSALONIANS.**

*[WRITTEN FROM CORINTH, A. D. 52.]*

[Second Thessalonians1](#)  
[Second Thessalonians2](#)  
[Second Thessalonians3](#)

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I.—PAUL (Latin:Paulos; little), and Sylvanus, and Timotheos, to the congregation of the Thessalonians, which is in God our Father, and in the Lord Yeshua The Anointed: Favor to you, and peace from God our Father, and from our Lord Yeshua The Anointed.

3.--We are under obligation to thank God always concerning you, brethren, as it is fit, because your faith exceedingly grows, and the love (agape) of you all towards each other abounds; so that we ourselves boast of you to the congregations of God of your steadfastness and faith in all your persecutions and afflictions, which you patiently endure.

5 This is proof of the righteous judgment of God, that you might be counted truly worthy of the kingdom of God, for which you suffer: seeing it is just with God to return affliction to those who afflict you;--and relief to you the afflicted, and to us as well. This will happen at the revelation of the Lord Yeshua from heaven with his mighty messengers, in flaming fire, inflicting a just retribution on those who know not God, and who do not obey The Good News of our Lord Yeshua The Anointed.

9 These shall suffer a just punishment--an everlasting destruction from the presence of the Lord, and from the glory of his power--in that day when he shall come to be glorified in his holy ones, and to be admired by all the believers, for our testimony to you was believed.

11 In relation to which we are always praying concerning you, that our God may count you worthy of this calling, and fill you with all the desire for goodness, and the work of faith with power; that the name of our Lord Yeshua The Anointed may be glorified by you, and you by him, according to the favor of our God, and of the Lord Yeshua The Anointed.

## Chapter 2

II.--Now we implore you, brethren, by the coming of our Lord Yeshua The Anointed, and by our gathering together by him, that you not be suddenly shaken in mind, or alarmed neither by spirit or by report or by letter, as from us, that the day of the Lord has come.

3 Let no one deceive you by any means; because the falling away must first appear, and the man of sin, the son of destruction, must be first revealed, who opposes and exalts himself above every so called god, or an object of worship; so that he places himself in the temple of God, openly exhibiting himself, that he is a god. Do you not remember, that when I was yet with you, I told you these things? 6 And you know what now prevents his being revealed until his proper time. For already the mystery of iniquity secretly works, only until he, who now restrains, is taken out of the way. Then shall that lawless one be revealed, whom the Lord Yeshua will slay by the spirit of his mouth:--with the brightness of his coming he will, utterly destroy him, whose coming is according to the energy of The Adversary, with all the power, and signs, and wonders of falsehood; and with all the deceit of unrighteousness among the destroyed; because they did not embrace the love (agape) of the truth, that they might be saved. 11 For this cause, God will send them strong delusions, that they may believe a lie; that all may be condemned, who have not believed the truth, but have taken pleasure in unrighteousness.

13.--But we are bound to give thanks to God always for you, brethren, beloved of the Lord, because God has from the beginning chosen you for salvation, through sanctification (Gk: hagio, purify, to make holy) by the spirit, and belief in the truth; to which he called you, by our Good News, that you might obtain the glory of our Lord Yeshua The Anointed.

15 So then, brethren, stand firm, and hold fast to the traditions (Gk: paradosis, transmission) which you have been taught, whether by our word, or letter. And may our Lord Yeshua The Anointed himself, and God, our Father, who has loved (agape) us, and given us everlasting comfort, and good hope through favor, comfort your hearts, and establish you in every good word and work.

## Chapter 3

III.--Finally, brethren, pray for us, that the word of the Lord may rapidly spread, and be glorified, even as among you. And that we may be delivered from unreasonable and wicked men; for all men do not have faith. But the Lord is faithful, who will establish and keep you from the evil one. 4 For we have confidence in the Lord concerning you, that you both do, and will do, the things which we command you. And may the Lord direct your hearts into the love (agape) of God, and into the patient endurance of The Anointed.

6.--Now, we command you, brethren, by the name of our Lord Yeshua The Anointed, that you withdraw yourselves from every brother, who walks in disorder, and not according to the tradition which he received from us. For you yourselves know, how you ought to imitate us;--that we did not walk in disorder among you; neither did we eat bread as a gift from any one; but with labor and



toil, we worked night and day, that we might not be burdensome to any of you. Not because we do not have a right, but that we might give ourselves to you for a pattern, to imitate us. 10 And, therefore, when we were with you we commanded you, that if anyone will not work, neither let him eat. For we hear that there are some, who still walk among you in disorder, not working at all, but prying into other people's affairs. Now those who are such, we command and implore by our Lord Yeshua The Anointed, that with quietness they work, and eat their own bread.

13 And you, brethren, do not be weary in doing good. Now, if any one does not obey our command in this letter, point out that man, and do not keep company with him, that he may be ashamed. Yet do not count him as an enemy, but admonish him as a brother.

16 And may the Lord of peace himself give you peace always, in every way. The Lord be with you all. The salutation I write with my own hand, PAULOS which is the token in every letter I write. The favor of our Lord Yeshua The Anointed be with you all. Amen.

**THE  
FIRST LETTER  
OF  
PAUL, THE DELEGATE,  
TO  
TIMOTHEOS.**

*[WRITTEN FROM MACEDONIA, A. D. 58.]*

[FirstTimotheos1](#)  
[FirstTimotheos2](#)  
[FirstTimotheos3](#)  
[FirstTimotheos4](#)  
[FirstTimotheos5](#)  
[FirstTimotheos6](#)

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I.—PAUL (Latin:Paulos; little), a Delegate of Yeshua The Anointed, by the commandment of God our Savior, and of the Lord Yeshua The Anointed our hope; to Timotheos my own son in the faith: favor, mercy, and peace from God our Father, and from The Anointed Yeshua our Lord.

3.--As I asked you while going to Macedonia, to continue in Ephesus, that you might instruct some not to teach differently, nor to give attention to myths, and endless genealogies, which give rise to disputes rather than godly edification which is through faith; now the end of the charge is love (agape), from a pure heart, and a good conscience, and sincere faith. From which things some having swerved, have turned aside to foolish talking; desiring to be teachers of the law, neither understanding what they say, nor the things about which they affirm strongly.

8 We know, that the law is good, if one use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and rebellious, the ungodly and sinners, the unholy and profane; murderers of fathers, and murderers of mothers, manslayers, fornicators, sodomites (one who lies with a male as with a female), kidnappers, liars, false swearers, and if any other thing is opposite to wholesome teaching; according to the glorious Good News of the blessed God, with which I am entrusted.

12 Now I thank The Anointed Yeshua our Lord, who has empowered me, that he considered me faithful, appointing me to service, who was formerly a speaker of evil, and a persecutor, and a person doing shameful acts of wrong. But I received mercy, because I acted ignorantly in unbelief; and the favor of our Lord has superabounded with the faith and love (agape) which is by The Anointed Yeshua. 15 This saying is true and worthy of all reception, that The Anointed Yeshua came into the world to save sinners, of whom I am chief. However, for this cause I received mercy, that in me the chief of sinners, Yeshua The Anointed might show all patience, for a pattern to those who should believe in him for everlasting life. Now to the King eternal, immortal, invisible, to God alone, be honor and glory, forever and ever. Amen.

19 This charge I commit to you, *my* son Timotheos, according to the prophecies which went before concerning you, that you may battle on through them the good campaign; holding fast faith and a good conscience; which some have pushed away, having made a shipwreck of the faith: of whom are Hymeneus and Alexander, whom I have delivered to the Adversary, that they might be taught not to speak evil.

## Chapter 2

II.-- I urge, first now that supplications, prayers, intercessions, and thanksgivings, be made for all men; for kings, and all who are in authority, that we may lead a quiet and peaceable life in all godliness (Gk:eusebeia, piety,devotion) and dignity. For this is good and acceptable in the sight of God our Savior, who wills that all men be saved, and to come to an acknowledgment of the truth. For there is one God, and one mediator between God and men,--the man The Anointed Yeshua, who gave himself as a ransom (Gk: antilutron, the price for redeeming, ransom) for all. --of which the testimony is in its proper time. For this I was appointed a herald and a Delegate, (I speak the truth, I do not falsify,) a teacher to the Gentiles in faith and truth.

8 I will, therefore, that the men pray everywhere, lifting up hands free from wickedness (Gk:hosios, undefiled by sin), without wrath and questioning. In like manner also, that the women adorn themselves in proper apparel, with modesty and self-control, not with

elaborate braided hair, or gold, or pearls, or extremely expensive clothes: but that which becomes women professing godliness (Gk:eusebeia, piety,devotion) with good works. 11 Let a woman learn in quietness with all subordination: for I do not allow a woman to teach, nor to work of themselves (Gk:authenteo, a self-worker) *outside* of man, but to be quiet; for Adam was first formed, then Eve. Besides, Adam was not deceived: but the woman was deceived and fell into transgression. However, she shall be rescued through child-bearing, if they continue to live in faith, love (agape), and holiness, with self-control.

### Chapter 3

III.--This saying is true: If one seeks the office of an overseer (Gk:episkope, inspection, visitation, oversee), he desires an excellent work. The overseer, then, must be blameless, the husband of one wife, temperate, self-controlled, well ordered, hospitable, able to teach, not staying near wine, not quarrelsome, but gentle; abstaining from fighting, not a lover (philo) of money; one who rules well his own house, having his children in subordination to him with all dignity, ( for if one does not know how to govern his own house, how shall he take care of the congregation of God?), not newly planted, for fear he will be puffed up with pride and fall into the condemnation of The Accuser. Moreover, he must have a good report from those outside the church, that he may not fall into reproach, and the snare of The Accuser. The servants, (Gk: diakonos, aka:deacons) in like manner, must be honorable, not double-tongued, not giving themselves to much wine, not persons who are eager for greedy profit; having the hidden things of the faith with a pure conscience. But let these also first be tested; then let them exercise the office of the servant, being without blame. The women (either a servant's wife or a woman attendant of the congregation), in like manner, must be honorable, not false accusers; but temperate, faithful in all things. Let the servants be the husbands of one wife, protecting and presiding over their children and their families well. For those who performed the office of a servant well, procure to themselves good standing, and great boldness in the faith which is in Yeshua The Anointed.

14 These things I write to you, hoping to come to you soon, but if I am delayed then you may know how to conduct yourself in the house of God, which is the church of the living God, the pillar and support of the truth. And, beyond question, great is the secret of godliness (Gk:eusebeia, piety,devotion);--he who was revealed in the flesh, justified in the Spirit, seen by messengers, proclaimed to the Gentiles, believed on in the world, taken up in glory.

### Chapter 4

IV.--But the Spirit expressly says, that in the later times some will fall away from the faith, giving attention to deceiving spirits, and to teachings concerning demons: through the play acting of liars, who are seared in their own conscience; who forbid marriage, and command to abstain from meats, which God has created to be received with thanksgiving by the faithful, who thoroughly know the truth. For every creature of God is good, being received with thanksgiving, and nothing is to be rejected; for it is made holy, by the word of God, and by prayer.

6 Remind the brethren of these things and you will be a good servant of Yeshua The Anointed, nourished by the words of the faith, and of the good teaching, in the knowledge which you have been following. But reject wicked and old wife's tales, and train yourself to godliness (Gk:eusebeia, piety,devotion): for bodily exercise is little profitable ; but godliness (Gk:eusebeia, piety,devotion) is profitable for all things, having promise in the present life, and of that to come. This saying is true, and worthy of full acceptance. Besides, for this we both labor, and struggle,--because we trust in the living God, who is the Savior of all men, especially of believers.

11 Keep declaring and teaching these things. Let no one despise your youth; but be a pattern to the believers in speech, in behavior, in love (agape), in faith, in purity. Until I come, apply yourself to reading, to exhortation, and to teaching. Do not neglect the spiritual gift which is in you, which was given you through prophecy, with the imposition of the hands of the eldership. Meditate on these things. Give yourself to these things that your growth may be evident to all. Pay attention to yourself, and to your teaching; persevere in them: for, in doing this, you will both save yourself, and those who hear you.

## Chapter 5

V.--Do not severely rebuke an elder (or older man), but implore him as a father, and the young men as brothers; the older women as mothers, and the young as sisters, with all purity.

3.--Honor widows, who are truly widows: but if any widow has children, or grandchildren, let these first learn respect in regard to taking care of their own family, and then give back some support to their parents; for this is acceptable in the sight of God. Now she who is truly a widow, and alone, trusts in God, and continues in supplications and prayers, night and day. But she who lives in pleasure, is dead while she lives. Now declare these things that they may be blameless. For if any one does not provide for his own, and especially those of his own family, he has denied the faith, and is worse than the unbelieving.

9 Let a widow be put on the list if she is not under sixty years old, having been the wife of one husband, well known for good works;--that she has brought up children, that she is hospitable, that she has washed the holy ones' feet, that she has relieved the afflicted, that she has diligently followed every good work. But the young widows decline; for when they become full of desire and impatient of the restraint of The Anointed, they will wish to marry, incurring blame for having cast off their first faith. And, at the same time also, these learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and meddlers, speaking things which they ought not. Therefore I want young widows to marry, to bear children, to govern the house, and so as to give no occasion to the Adversary for reproach; for some are already turned aside after the Adversary. 16 If any believing man or woman has widows let them assist them, and do not let the congregation be burdened, that it may assist those who are truly widows.

17 Let the elders (Gk:presbuteros, elder, of age, a term of rank or office) who preside well, be counted worthy of double honor; especially those who labor in word and teaching. For the scripture says, "You shall not muzzle an ox treading out grain;" and, "The laborer is worthy of his wages." 19.--Against an elder do not receive an accusation, unless it is by two or three witnesses. Those who sin, rebuke before all, that the others also may be afraid.

21.--I charge you in the presence of God, and of the Lord Yeshua The Anointed, and of the chosen messengers, that you observe these things without prejudice, doing nothing by partiality. Impose hands quickly on no one, neither partake of other men's sins. Keep yourself pure. No longer drink water, but use a little wine for your stomach's sake, and your frequent infirmity. The sins of some men are very evident, going before to condemnation; but some *sins* follow after. In like manner also, the good works of some are very evident, and those that are otherwise cannot remain hidden.

## Chapter 6

VI.--Let all under the yoke as slaves, consider their own masters worthy of all honor, that the name of God and his teaching be not defamed. Those who have believing masters, must not despise them, because they are brethren; but let them serve them more, because they are believers, and beloved, who receive the blessings. These things teach and exhort.

3 If anyone teaches differently, and does not come with the wholesome words of our Lord Yeshua The Anointed, and to the teaching which is according to godliness (Gk:eusebeia, piety,devotion); he is puffed up with pride, knowing nothing; but has a sick appetite about questions, and verbal quarrels, from which comes envy, strife, evil speaking, unjust suspicions, perverse disputing of men wholly corrupted in mind, and destitute of the truth; who consider godliness (Gk:eusebeia, piety,devotion) to be a source of gain. 6 But godliness (Gk:eusebeia, piety,devotion) with contentment is great gain. For we brought nothing into the world, and it is evident that we can carry nothing out. Therefore, having food and clothes, with these let us be content. But those who will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and ruin. For the love of money (Gk:filarguria, love of money) is the root of all evil, which some eagerly desiring, have strayed from the faith, and pierced themselves all around with many sorrows.

11 Therefore, you, O man of God! flee these things, and pursue righteousness, godliness (Gk:eusebeia, piety,devotion), faith, love (agape), patient endurance, and humility. Contend *in* the good contest of faith: lay hold on eternal life; to which also you have been called, and have confessed the good confession in the presence of many witnesses. I charge you in the presence of God, who makes all alive;--and of The Anointed Yeshua, who witnessed to Pontius Pilate the good confession; that you keep this commandment without spot, unblamable, until the appearing of our Lord Yeshua The Anointed; who will *appear*, at the proper time, the blessed and only sovereign, the King of kings, and Lord of lords; who alone has immortality--dwelling in inaccessible light; whom no man has seen, or can see: to whom be honor and power everlasting. Amen.

17 Declare to the rich in the present world, not to be arrogant, nor to trust in uncertain riches, but in the living God, who confers on us richly all things for enjoyment:--to do good, to be rich in good works, generous, ready to share providing for themselves a good foundation for the future, that they may lay hold of real life. O Timotheos, guard the thing committed to you in trust. Keep avoiding wicked empty babblings, and oppositions, falsely called knowledge; which some profess concerning the faith, have missed the mark.. Favor be with you.

**THE  
SECOND LETTER  
OF  
PAUL, THE DELEGATE,  
TO  
TIMOTHEOS.**

*[WRITTEN FROM ROME, A.D. 65.]*

[SecondTimotheos1](#)  
[SecondTimotheos2](#)  
[SecondTimotheos3](#)  
[SecondTimotheos4](#)

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I.—PAUL (Latin:Paulos; little), a Delegate of Yeshua The Anointed, by the will of God, on account of the promise of life, which is by The Anointed Yeshua: to Timotheos, my beloved son: Favor, mercy, and peace, from God the Father, and from The Anointed Yeshua our Lord.

3.--I give thanks to God whom I serve, (as my forefathers) with a pure conscience, as I have unceasing remember you in my prayers night and day; remembering your tears, I greatly desire to see you, that I may be filled with joy: calling to remembrance also the sincere faith which is in you, which dwelt first in your grandmother Lois, and in your mother Eunice, and I am persuaded that it dwells in you also.

6 For this reason I remind you to stir up the spiritual gift of God, which is in you through the imposition of my hands. For God has not given us a spirit of timidity; but of power, and of love (agape), and of discipline. Therefore, do be not ashamed of the testimony of our Lord, or of me his prisoner: but jointly suffer for The Good News, according to the power of God; who has saved us, and called us with a holy calling,--not on account of our works; but on account of his own purpose and favor, which was given us through The Anointed Yeshua, before the times of the ages, and is now made clear by the appearing of our Savior Yeshua The

Anointed; who has vanquished death, and brought life and incorruptibility to light by The Good News; of which I am appointed a preacher, and an delegate, and a teacher of the Gentiles. 12 For this cause I also suffer these things. Nevertheless, I am not ashamed; for I know in whom I have believed, and I am persuaded that he is able to preserve what I have committed in trust to him, until that day.

13 Hold (Gk:echo) to the example of wholesome words, which you have heard from me, hold fast with the faith and love (agape) which are in The Anointed Yeshua. Guard the good deposit given to you by the Holy Spirit, who dwells in us.

15 You know this, that all they who are in Asia have turned away from me; of whom are Phygellus and Hermogenes. May the Lord grant mercy to the family of Onesiphorus; for he often refreshed me, and was not ashamed of my chain: but being in Rome, he sought me out very diligently, and found me. May the Lord grant to him to find mercy from the Lord in that day! And you well know how many services he rendered to *me* in Ephesus.

## Chapter 2

II.--Therefore, my son, be strong in the favor which is through The Anointed Yeshua. And the things you have heard from me by many witnesses, these commit in trust to faithful men, who shall be fit also to teach others. Endure evil as a good soldier of Yeshua The Anointed. No man who goes to battle, entangles himself with the occupations of this life, so that he may please him who has chosen him to be a soldier. And also if one contends in the games, he is not crowned (Gk:stephanos ,wreathe) unless he contends according to the laws. The farmer is to labor, before he partakes of the fruits. Consider what I say; and may the Lord give you understanding in all things!

8 Remember, Yeshua The Anointed, of the seed of David, has been raised from the dead, according to my Good News; for which I suffer evil as a criminal, even in bonds; but the word of God is not bound. For this cause, I patiently bear all things on account of the chosen; that they may obtain the salvation which is by The Anointed Yeshua with eternal glory.

11 This saying is true, that if we die with him, we shall also live with him: if we suffer patiently, we shall also reign with him: if we deny him, he also will deny us. Though we are unfaithful, he remains faithful; for he cannot deny himself.

14 Put them in remembrance of these things; testifying to them in the presence of the Lord, not to fight about words for this is nothing useful and can ruin of the hearers. Strive to exhibit yourself to God an approved workman, not ashamed, rightly dividing the word of truth. But resist profane empty babblings, for they will increase more ungodliness. And their word will eat as a gangrene: of whom are Hymeneus and Philetus; who, concerning the truth, have erred, affirming that the resurrection has already happened; and who subvert the faith of some.

19 Nevertheless, the foundation of God stands firm, having this inscription, The Lord has made known those who are his:--and, Let everyone who names the name of The Anointed, depart from iniquity. But, in a great house, there are not only vessels of gold and of silver, but also of wood and of earthen ware; some to honor, and some to dishonor. If, then, a man will cleanse himself from these, he will be a vessel appointed to honor, sanctified, and very profitable for the master's use, prepared for every good work.

22 Flee, therefore, youthful lusts; but pursue righteousness, faith, love (agape), and peace with those who call on the Lord from a pure heart. Moreover, reject foolish and ignorant questions, knowing that they bring forth quarrels; and the servant of the Lord must not be contentious, but gentle towards all men, able to teach, patiently bearing evil; in humility instructing those who set themselves in opposition; if, by any means, God will give them reformation to the acknowledgment of truth; and they may awake up out of the snare of The Accuser, who are taken captive by him at his will.

### Chapter 3

III.--This also know, that in latter days perilous times will come. For men will be self-lovers (Gk:philautos, love of self), money-lovers (Gk:philarguros love of silver), boasters, proud, evil speakers, disobedient to parents, ungrateful, unholy, without natural affection, truce-breakers, slanderers, without self-control, brutal, haters of good men, traitors, reckless, puffed up, lovers of pleasures (Gk:philedonos, love of pleasure) more than lovers of God (Gk:philotheos, love of God); having a form of godliness (Gk:eusebeia, piety,devotion), but denying the power of it. Now, from these turn away. Of these are those who go into houses and lead captive silly women laden with sins, led away by various lusts; always learning, but never able to come to the knowledge of the truth. Now, in the manner that Yaakob and Jambres resisted Moses, so do these also resist the truth; men wholly corrupted in mind, rejected as to the faith. However, they shall not proceed further; for their foolishness shall be very plain to all, as theirs also was.

10 But you have fully known my teaching, my manner of life, purpose, faith, humility, love (agape), patience, persecutions, sufferings, such as came upon me in Antioch, in Iconium, in Lystra: such persecutions I endured; but out of them all the Lord delivered me. And all, who will live godly in The Anointed Yeshua, shall be persecuted: but wicked men and imposters will grow worse and worse, deceiving, and being deceived. In the meantime, continue in the things which you have learned, and with which you have been entrusted, knowing from whom you have learned them; and, that from a child you have known the sacred scriptures, which are able to make you wise to salvation, by the faith which is in The Anointed Yeshua.

16 All scripture (Grk: the writing), is God-breathed, and is profitable for teaching, for conviction, for correction, for instruction in righteousness: that the man of God may be complete--completely outfitted for every good work.



## Chapter 4

IV.--I charge you, in the presence of God, and of Yeshua The Anointed, who will judge the living and the dead, at his appearing in his kingdom: proclaim the word, be ready in season, out of season, reprove, rebuke, exhort, with all patience and teaching. For there will be a time, when they will not endure wholesome teaching; but having itching ears, they will, according to their own lusts, heap up to themselves teachers: and they will, turn away their ears from the truth, and be turned aside to fables. But for you watch at all times; endure evil treatment; do the work of a Preacher of Good News; and fully perform your ministry.

6 For I am shortly to be poured out as a drink offering, and the time of my departure is at hand. I have fought the good fight, I have finished the race, I have continued faithful: from now on there is laid up for me a crown (Gk:stephanos wreath) of righteousness, which the Lord, the righteous Judge, will deliver to me at that day; and not to me only, but also to all those who love (agape) his appearing.

9 Endeavor to come to me soon; for Demas, having loved (agape) the present world, has forsaken me, and is gone to Thessalonica; Crescens into Galatia, and Titus into Dalmatia. Only Luke is with me. Take Mark and bring him with you, for he is very useful to me in service. But Tychicus I have sent to Ephesus. The cloak which I left at Troas with Carpus, bring when you come, and the books, especially the parchments. Alexander, the coppersmith, has done me many evil things; the Lord will reward him according to his works: of whom beware, for he has greatly opposed our words.

16 At my first answer, no one appeared with me, but all deserted me. May it not be laid against them! However, the Lord stood by me, and strengthened me, that through me the proclamation might be fully declared, and all the Gentiles might hear; and I was delivered out of the mouth of the lion. And the Lord will deliver me from every evil work, and preserve me to his heavenly kingdom: to whom be glory forever and ever. Amen.

19 Greet Prisca and Aquila, and the family of Onesiphorus. Erastus is at Corinth; but Trophimus I left at Miletus sick. Make every effort to come before winter. Eubulus greets you, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Yeshua The Anointed be with your spirit. Favor be with you.

**THE  
LETTER  
OF  
PAUL, THE DELEGATE,  
TO  
TITUS.**

*[WRITTEN FROM MACEDONIA, A. D. 56.]*

[Titus1](#)  
[Titus2](#)  
[Titus3](#)

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I.—PAUL (Latin:Paulos; little), a slave of God, and a Delegate of Yeshua The Anointed, for the faith of those chosen of God, and the acknowledgment of the truth, which is according to godliness (Gk:eusebeia, piety,devotion);--in hope of eternal life, which God, who cannot lie, promised before times eternal;--who has now declared his word, at the proper time, by the proclamation with which I am entrusted, according to the appointment of God our Savior.

4 To Titus, my genuine son, according to the common faith: Favor, mercy, and peace, from God the Father, and from the Lord Yeshua The Anointed our Savior.

5.--For this purpose, I left you in Crete, that you might set in order the things left unfinished, and to appoint elders (Gk:presbuteros, elder, of age, a term of rank or office) in every city, as I commanded you. If anyone is without blame, the husband of one wife, having faithful children who are not accused of unsaved living, or rebellion. For an elder should be blameless, as a manager for God; not self-willed, not prone to anger, not given to wine, not quarrelsome, not one who seeks greedy gain; but hospitable (Gk:philoxenos, fond of guests); who loves good (Gk:philagathos fond to good), prudent, just, holy, self-controlled; holding fast the true teaching, as he has been taught; that he may be able by wholesome teaching, both to exhort and to refute those who contradict.

10 For there are many unruly and foolish talkers and deceivers, especially those of the circumcision, whose mouths must be stopped; who subvert whole families, teaching things which they ought not for the sake of filthy gain. One of themselves, a forthteller of their own, has said, "The Cretans are always liars, evil wild beasts, lazy bodies." This testimony is true; for which cause rebuke them sharply, that they may be heed you in the faith,--not giving care to Jewish fables, and precepts of men who pervert the truth.

15 To the pure, all things are pure; but to the polluted and unbelieving, nothing is pure; for both their understanding and conscience are polluted. They profess to know God; but by works they deny him, being abominable and disobedient, and to every good work rejected.

## Chapter 2

II.--But as for you, speak the things, which are fitting for wholesome teaching: that aged men be discreet, honest, self-controlled, sound in faith, love (agape), and in patient enduring. That aged women, in like manner, should behave as holy persons;--not gossips, not enslaved to much wine, good teachers; that they may persuade the young women to be lovers (philandros) of their husbands, lovers (philoteknos) of their children;-- self-controlled, pure, caring for their families, good, obedient to their own husbands, that the word of God may not be defamed.--The young men, in like manner, exhort to govern their passions.

7 In all things make yourself a pattern of good works: in teaching show soundness, honesty, wholesome speech which cannot be condemned; that he, who is on the opposite side, may be ashamed, having nothing bad to say concerning you. Exhort slaves to be subordinate to their own masters, and in all things to be careful to please, not answering again, not secretly stealing, but showing all good faith, that they may adorn the teaching of God our Savior in all things.

11 For the favor of God, which brings salvation, has appeared to all men; teaching us, that denying ungodliness and worldly lusts, we should live discreetly, righteously, and godly in this present world;--expecting the blessed hope, namely, the appearing of the glory of the great God, and of our Savior Yeshua The Anointed; who gave himself for us, that he might redeem us from all iniquity, and purify to himself a special people, zealous of good works.

15 These things speak, and exhort, and reprove with all authority; let no one despise you.

## Chapter 3

III.—Remind them to be subordinate to rulers and powers, to obey, to be ready for every good work; to speak evil of no one; to be peaceable, but gentle, showing all humility to all men. For even we ourselves were formerly unwise, disobedient, roaming, slavishly serving many desires and pleasures, living in wickedness and envy, hateful and hating one another. But when the kindness and love (Gk:philanthropia fondness of mankind) toward man of God our Savior shone forth, he saved us,--not on account of works of righteousness which we had done,--but according to his own mercy, through the washing of regeneration, and the renewing of the Holy Spirit; which he had poured out on us richly through Yeshua The Anointed our Savior: that being justified by his favor, we might be made heirs according to the hope of eternal life.

9 This teaching is true: and concerning these, I charge you to affirm strongly, that those who have believed in God, be careful to maintain good works;--These are the things that are honorable and profitable to men. But foolish questions, and genealogies, and strifes, and fighting against the law, resist; for they are unprofitable and empty. 10 Reject a factious man, after a first and second admonition; knowing that such a person is perverted, and sins, being self-condemned.

12 When I shall send Areemas to you, or Tychicus, make an effort to come to me at Nicopolis, for I have determined to winter there. Diligently help Zenas, the lawyer, and Apollos, on their journey that nothing may be lacking for them. And let our people also learn to practice good works, for necessary needs, that they may not be unfruitful. All who are with me greet you. Greet those who love (phileo) us in the faith. Favor be with you all.

**THE  
LETTER  
OF  
PAUL, THE DELEGATE,  
TO  
PHILEMON.**

*[WRITTEN FROM ROME, A. D. 62.]*

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PAUL (Latin:Paulos; little), a prisoner of Yeshua The Anointed, and Timotheos the brother, to Philemon the beloved, and our fellow-laborer; and to Apphia the beloved sister (Gk: adelphe, a sister); and to Archippus our fellow-soldier, and to the congregation in your house: Favor to you, and peace from God our Father, and from our Lord Yeshua The Anointed.

4.--I give thanks to my God always, making mention of you in my prayers, (having heard of the faith, which you have toward the Lord Yeshua, and of your love (agape) to all the holy ones,)--that the partnership of your faith may become active by the acknowledgment of every good thing that is among us toward The Anointed Yeshua. For we have much joy and comfort in our love (agape); because the souls (Lit:spleen) of the holy ones are refreshed by you, brother.

8 Therefore, though I might have confidence in The Anointed to command you to do what is proper; yet, for the sake of love (agape), I rather implore, being such a one as Paul, an old man, and now also a prisoner of Yeshua The Anointed. I implore you for my son Onesimus, whom I have born in my bonds; who formerly was unprofitable to you, but now will be very profitable to you, even as he has been to me. I have sent him back to you: as an object of my tenderest affection; whom I desired to detained with myself, that, in your behalf, he might have ministered to me, in these bonds for The Good News.

14 But without your consent I would do nothing, that the good derived might not be as if by constraint, but voluntary. Perhaps also, for this reason he was separated for a little while, that you might have him forever: no longer as a slave only, but above a slave, a beloved brother, especially to me;--and how much more to you, both in the flesh and in the Lord!

17 If, then, you hold me as a partner, receive him as myself. And if he has injured you in anything, or owes you, place it to my account. I, Paul, have written with my own hand--I will repay. I could say to you, that you owe to me even your own self. I implore you, brother, let me have joy of you in the Lord;--refresh my tender affections for The Anointed's sake. Having confidence in your obedience, I have written to you, knowing that you will even do more than I ask. But at the same time, prepare me also a lodging; for I hope, that through your prayers, I shall be granted to you.

23 These send you greetings: Epaphras, my fellow-prisoner for The Anointed Yeshua; Mark, Aristarchus, Demas, Luke, my fellow-laborers. The favor of our Lord Yeshua The Anointed be with your spirit.

**THE  
LETTER  
TO THE  
HEBREWS.**

*[WRITTEN FROM ROME, OR ITALY, A. D. 63.]*

[Hebrews1](#)  
[Hebrews2](#)  
[Hebrews3](#)  
[Hebrews4](#)  
[Hebrews5](#)  
[Hebrews6](#)

[Hebrews7](#)  
[Hebrews8](#)  
[Hebrews9](#)  
[Hebrews10](#)  
[Hebrews11](#)  
[Hebrews12](#)  
[Hebrews13](#)

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I.--God, who in ancient times spoke often, and in various ways, to the fathers, by the forthtellers, has in these last days spoken to us by *His* Son, whom he has appointed Lord of all things, by whom also he made the universe. Who, being a reflected brightness of his glory, and an exact representation (GK: karakter) of his person, and controlling all things by his own powerful word. When he had by himself made a washing away (Gk:katharismos; a washing off, expiation) of *our* sins, he sat down at the right hand of the Majesty on high; being exalted as far above the messengers, as the name he has inherited, is more excellent than theirs.

5 For to which of the messengers did he at any time say, "You are my Son: today I have brought you forth?" and again, "I will be his Father, and he shall be my Son?" Or again when he brings the unique first-born into the world, he says, "Let all the messengers of God worship him." Whereas concerning messengers, he says, "Who makes his messengers winds, and His servants flaming fire."

8 But to the Son, "your throne, O God, endures forever. The scepter of righteousness is a the scepter of your kingdom. You have loved (agape) righteousness, and hated iniquity; therefore God, your God, has anointed you with the oil of gladness above your associates." And, "You, Lord, in the beginning did lay the foundations of the earth, and the heavens are the works of your hands. They shall perish, but you do remain; and they as a garment shall grow old; and as a garment you will fold them up, and they shall be changed: but you are the same; and your years shall never come to an end."

13 Moreover, to which of the messengers did he say, at any time, "Sit at my right hand, until I make your enemies your footstool." "Are they not all ministering spirits, sent forth to serve those who shall inherit salvation?"

## Chapter 2

II. (On this account, we ought to attend super abundantly to the things which have been heard; for fear at any time we should let them flow past. For if the word spoken by messengers was firm, and every transgression and disobedience received a just payment; how shall we escape if we neglect so great salvation? Which was at first spoken by the Lord, was confirmed to us by those who

heard him; God also bearing witness, both by signs and wonders, and various miracles, and distributions of the Holy Spirit, according to his own pleasure.)

5 Moreover, he has not subjected the world to come of which we are speaking to the messengers. But one in a certain place has testified, saying, "What is man, that you are mindful of him;--or the son of man, that you should regard him? You have made him a little lower than the messengers; you have crowned (stephanos wreath) him with glory and honor, you have put all things under his feet." Now, by putting all things in subjection to him, he left nothing that is not subordinate to him.

9 But now, we do not yet see all things subjected to him; but we see Yeshua, crowned (stephanos wreath) with glory and honor, who was made a little lower than the messengers, by the suffering of death, that he, by the favor of God, might taste death for all.

10 For it was fitting for him, for whom are all things, and by whom are all things, to make him, who leads many sons to glory,--even the leader of their salvation,-- to be made complete through sufferings.

11 For both he who sanctifies, and they who are sanctified, are all of one *father*; for which cause he is not ashamed to call them brethren; in middle of the assembly saying "I will sing praises to you." And again, "I will put my trust in him." And again, "Behold I and the children whom God has given me."

14 Since, then, the children are sharers of flesh and blood; he also, in like manner, became a sharer of these; that through death, he might vanquish him, who had the power of death, that is The Accuser; and deliver those who through fear of death, were in all their lifetime subject to bondage. For, he has not at all taken hold *to rescue* messengers; but he has taken hold *to rescue* the seed of Abraham.

17 Here, it was necessary for him, to be made like his brethren in all things; that he might be a merciful and faithful High Priest, in matters pertaining to God, in order to make reconciliation for the sins of the people: for by what he suffered himself when tested; he is able to help (lit:run to the cry) those who are tested.

### Chapter 3

III.--Therefore, holy brethren, partakers of the heavenly calling, attentively consider Yeshua, the Delegate and High Priest whom we have confessed; who, as well as Moses, is faithful to him that appointed him over all his house. He has been accounted worthy of glory, as far superior to Moses, as the builder of the house is superior to the house. Now, every house is built by someone; but he, the builder of all things, is God. And Moses, as an attendant, was faithful in all his house, for a testimony of the things, that were to be

spoken later; but The Anointed, as a Son *was faithful*, over his own house;--whose house we are, if we hold fast our confidence, and the rejoicing of our hope, unshaken to the end.

7 Therefore, as the Holy Spirit says, "Today, if you will hear his voice, do not harden your hearts, as in the bitter provocation, in the day of temptation in the wilderness where your fathers tested me though they had seen my works. For forty years. therefore, I was displeased with that generation, and said, They always go astray in heart, and they have not known my ways. So I swore, in my wrath, They shall not enter into my rest."

12 Brethren, take care, for fear there be in any of you an evil heart of faithlessness, by departing from the living God. But, for fear any of you be hardened, through the deceitfulness of sin, exhort one another every day, while it is called Today: (for we are all partakers of The Anointed, if, we hold fast the first confidence firm to the end;) with this saying, "Today, if you will hear his voice, do not harden your hearts, as in the bitter provocation. For who bitterly provoked him when they heard? was it not all those that came out of Egypt by Moses? But with whom was he displeased forty years? Was it not with those who sinned, whose carcasses fell in the wilderness? And to whom did he swear, that they should not enter into his rest, but to those who did not believe? So we see, that those could not enter in because of unbelief.

#### Chapter 4

IV. Therefore, let us be afraid, for fear while a promise remains of entering his place of rest (Gk:katapausis, resting abode),, any one of you may seem to have come short of it. For the good news has been proclaimed to us, as well as to them: but the word which they heard did not benefit them, not being mixed with faith in those who heard it.

3 For we who have believed do enter into the place of rest, as he said, "So I swore, in my wrath, They shall not enter into my rest;" namely, from the works that were finished at the formation of the world. 4 For he has spoken in a certain place concerning the seventh day: "And God rested on the seventh day, from all his works." And in this, again, "They shall not enter into my place of rest." Since, then, it remains, for some to enter into it, and that those who first received good news, did not enter in on account of obstinate disobedience;--again he sets out a certain day, saying by David, "Today," after so long a time; as it is said, "Today, if you will hear his voice, do not harden your hearts."

8 For, if Yeshua (the son of Nun) had given them a place of rest, he would not after that, have spoken of another day. There remains therefore, a rest keeping (Gk:sabbatismos) for the people of God. For he who has entered into his quiet place, has himself also settled down from his own works, like God did from his. Therefore, let us carefully strive to enter into that place of rest, for fear anyone should fall after the same example of obstinate disobedience.



12 For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing split of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and purposes of the heart. And there is no creature concealed from his sight, for all things are naked and open to the eyes of him, to whom we must give an account.

14 Now, having such a great High Priest who has passed through the heavens, Yeshua the Son of God, let us hold fast our confession. For we do not have a High Priest, who cannot sympathize with our weakness; but one who was tempted in all points yet without sin. Let us, therefore, approach with boldness to the throne of favor, that we may receive mercy, and obtain favor in time of need.

## Chapter 5

V.--For every high priest taken from among men, is appointed to perform for men the things pertaining to God, that he may offer both gifts and sacrifices for sins: being able to have a right measure of compassion on the ignorant and erring; because he himself, also, is surrounded with weakness. And for that reason he must for the people, and also for himself, offer *sacrifices* for sins. Now, as no one takes this honor to himself, but he who is called of God, as Aaron was so also, The Anointed did not assume to himself the honor of being a High Priest: but he who said to him, "You are my Son; today I have brought you forth,"--also says, in another place, "You are a Priest forever, according to the order of Melchizedec."

7 He, (who, in the days of the flesh, having, with loud cries, and with tears, offered up prayers and supplications to him, who was able to save him from death, and was delivered from his fear,) though being a Son, learned obedience by the things which he suffered; and being made complete, became the author (or source) of eternal salvation to all who obey him; being proclaimed by God a High Priest forever, after the order of Melchizedec.

11 Concerning whom we have much to say, and but it is difficult, since you have become lazy of hearing. For by this time, you ought to be teachers, yet you have need of someone to teach you again the first elements of the oracles of God; and have become in need of milk, rather than solid food. Now everyone who uses milk, is unskilled in the word of righteousness, for he is a babe: but solid food is for those of mature age, whose judgment has been trained by long practice to discern both good and evil.

## Chapter 6

VI.--Therefore, leaving the first principles of Christian teaching, let us progress towards the finish, not laying again the foundation concerning repentance from dead works, and faith toward God;--concerning the teaching of immersions, and of imposition of hands, of a resurrection of the dead, and of eternal judgment; and this we will do, if God permits.

4 For it is impossible to renew again to repentance, those who have been once enlightened, and have tasted of the heavenly gift, and have been made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the age to come, and yet have fallen away, crucifying again to themselves the Son of God, and exposing him to public shame.7.--For the land that drinks in the rain, which often comes upon it, and brings forth growing plants, fit for those by whom it is cultivated, receives a blessing from God: but that which produces thorns and briars is rejected, and near to a curse; whose end is to be burned.

9.--But, beloved, we hope better things for you, even things which are connected with salvation, though we are speaking in this way. For God is not unrighteous, to forget your work, and the love (agape) which you have showed toward his name, in that you have served the holy ones, and still serve. Yet we desire every one of you, to show the same diligence, in order to realize this hope, to the end:--that you may not be sluggish, but imitators of those who through faith and patience are inheriting the promises.

13 For when God made the promise to Abraham, since he could swear by no one greater, he swore by himself,--saying, " I will certainly bless you, I will certainly multiply you;" and so having patiently waited, he obtained the promise. For men, swear by that which is greater; and an oath for confirmation is to end of all disputes.

17 Therefore God, willing more abundantly to show to the heirs of promise the unchangeableness of his purpose, confirmed it with an oath; that, by two unchangeable things, in which it was impossible for God to lie, we might have strong comfort, who have fled for refuge, to lay hold of the hope set before us. 19 This hope we have as an anchor of the soul, both sure and steadfast, and entering into the place within the veil, where a forerunner has entered on our account; even Yeshua, made a High Priest forever, according to the order of Melchizedec.

## Chapter 7

VII.--For this Melchizedec--king of Salem, Priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him, to whom Abraham imparted a tenth of all; is first of all by interpretation, king of righteousness, and next also king of Salem; which, by interpretation, is king of peace. Without father, without mother, without genealogy, having neither beginning of days, nor end of life: but, being made like the Son of God, he remains a priest continually.

4 Now, consider how great this priest was, to whom even Abraham the patriarch, gave a tenth of the spoils. For the sons of Levi, who receive the priesthood, have a commandment to tithe (gifting one tenth) people according to the law; that is, their brethren, although they have come forth from the loins of Abraham: But the one who did not derive his genealogy from them tithed Abraham, and blessed the holder of the promises. Now, beyond all dispute the less is blessed by the greater. Besides, here men who die take tithes; but there one of whom it is testified that he lives. And one may say even Levi, who receives tithes, paid tithes in Abraham: for he was yet in the loins of his father, when Melchizedec met him.

11.--Moreover, if completion was through the Levitical priesthood, (for with it the people received the law,) what further need was there that another priest should arise, according to the order of Melchizedec, and not be called according to the order of Aaron? Therefore, the priesthood being changed, there is of necessity, a change also of law. For he to whom these things are said, was of a different tribe, of which no one gave attendance at the altar. For it is very plain, that our Lord has sprung from Yehuwdah, in relation to which tribe Moses spoke nothing concerning priesthood. Moreover, it is still more plain, that according to the comparison of Melchizedec, another priest arises, who is made, not according to the law of a fleshly commandment, but according to the power of an endless life. For he testifies, "You are a priest forever, according to the order of Melchizedec." 18 Here, then, there is a cancellation of the preceding commandment, because of its weakness and unprofitableness, (for the law made no one complete,)-- and now the bringing in of a better hope, by which we draw near to God.

20.--Moreover, it was not without an oath----(for they were made priests without an oath, but he, with an oath, by him who said to him, "The Lord has sworn, and will not repent, You are a priest forever, according to the order of Melchizedec,") so much the more was Yeshua made the pledge of a better covenant. Besides, many, are made priests, because by death they are hindered from continuing: but he, because he lives forever, has a priesthood which does not pass from him. Here also he is forever able to save those, who come to God through him; always living to make intercession for them.

26 Now, such a High Priest is fitting for us; who, being holy, innocent, undefiled, separated from sinners, and made higher than the heavens has not like the high priests needed from time to time to offer sacrifices, first for his own sins, then for those of the people; because this he did once for all when he offered up himself. For the law appoints men high priests, who have weakness; but the word of the oath, which was since the law, appointed the Son, who is complete forevermore.

## Chapter 8

VIII.--Now of the sum of things which we have spoken is: We have such a High Priest, who has taken his seat at the right hand of the Majesty in the heavens;--a minister ( Gk:leitourgos a public servant) of the holy places; namely, of the true tabernacle which the Lord erected, and not man.

3 For every high priest is appointed to offer both gifts and sacrifices. Here it was necessary that this High Priest also, should have something which he might offer. For, if he were on earth, he could not be a Priest, there being priests who offer gifts according to the law. These perform divine service for an example and shadow of heavenly things, as Moses, when about to construct the tabernacle, was admonished of God: "See, now, (says he,) that you make all things according to the pattern, that was shown you in the Mountain." Besides, he has now obtained a more excellent ministry, as he is the mediator of a better covenant, which has been established upon better promises.

7 For if that first covenant had been faultless, a place would not have been sought for a second. But finding fault, he says to them, "Behold the days are coming, says the Lord, when I will execute a new covenant with the house of Ysrael, and with the house of Yehuwdah: not according to the covenant, which I made with their fathers, at the time of my taking them by the hand, to lead them out of the land of Egypt;--because they did not remain in my covenant, I also did not care for them, says the Lord.--Now this is the covenant, which I will make with the house of Ysrael after these days, says the Lord: I will put my laws into their mind, and inscribe them on their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his fellow-citizen, saying, Know the Lord; for all shall know me, from the least of them to the greatest of them. Because I will be merciful to their iniquities and, and their sins I will remember no more." By saying, "a new covenant," he has made the former old: now, that which is decaying and growing old, is ready to vanish away.

## Chapter 9

IX.--Now, the first *covenant* has both ordinances of service, and a worldly holy place. For the first tabernacle, which is called the holy place, was set in order; in which were both the lamp stand, and the table, and the loaves of presentation; and behind the second veil, the tabernacle, which is called the holy of holies;--having the golden altar of incense, and the ark of the covenant, covered everywhere with gold, in which were the golden jar holding the manna, and the rod of Aaron which budded, and the tablets of the covenant; and above it the cherubim (kher-oo-beem, a type of messenger) of glory, overshadowing the mercy-seat; concerning which things, we cannot at present speak in detail.

6.--Now, these things being set in order, the priests go continually into the first tabernacle, performing the services; but into the second tabernacle,--the high priest alone enters,--once every year, and not without blood, which he offers for himself, and for the sins of the people.

8 The Holy Spirit signifying this, that the way into the holiest place was not made clear while the first tabernacle was yet standing; which was a figurative comparison for the present time. Accordingly both gifts and sacrifices are offered, which cannot, with respect to the conscience, make him who does the service of worship complete: since they only relate to food and drinks, and various immersions;--ordinances concerning the flesh, imposed until the time of reformation.

11 But when The Anointed came as a High Priest of the good things to come, *He entered* through a greater and more complete tabernacle, not made with hands, (that is to say, not of this creation,) and he entered once into the holy places, having obtained eternal redemption; not by the blood of goats and calves, but by his own blood. For if the blood of bulls and of goats, and the ashes of a heifer sprinkled on those polluted made holy for the cleanness of the flesh, how much more shall the blood of The Anointed, who, through the Eternal Spirit, who offered himself without fault to God, cleanse your conscience from dead works to serve the living God?

15 And, for this reason, he is mediator of the new covenant that by means of death, for the ransom (Gk:apolutrosis to ransom in full) in full of the transgressions under the first covenant, those who had been called might receive the promise of the eternal inheritance. Now where there is a testament (or will), there must be of necessity the death of the one who instituted it: since *the* testament is valid *only* when men are dead. It has no force while the one who made it lives.

18 Therefore neither was the first *covenant* introduced without blood; for "when Moses had spoken every precept in the law to all the people, taking the blood of calves, and of goats, with water and scarlet wool, and hyssop, he sprinkled both the book itself, and the people;" saying, "This is the blood of the covenant, which God has commanded you." Moreover, he in like manner sprinkled with blood both the tabernacle, and all the vessels of the *priesthood* service. And almost all things, according to the law, were cleansed with blood; and without the shedding of blood, there is no remission.

23 It was necessary then, that the patterns of the things in the heavens should be purified with these; but the heavenly things themselves, with better sacrifices than these. Therefore, The Anointed has not entered into the holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God, on our account. Not, however, that he should offer himself often, as the high priest enters into the holy places every year with other blood (other than his own); for then he would have suffered repeatedly since the foundation of the world: but now once, at the end of the ages, he has appeared to put away sin by the sacrifice of himself. And, as much as it is appointed to men once to die, and after that the judgment; even so The Anointed, being once offered, to bear away the sins of many will appear a second time not as a sin-offering but to bring salvation for those who eagerly wait for him.

## Chapter 10

X.--Moreover, the law, containing only a shadow of the good things to come, and not the very image of these things, never can, with the same sacrifices, which they offer every year continually, make those who come to them, complete. For then, would they not have ceased to be offered; since the offerers being once purified, should not have had consciousness of sins? but in these, there is a remembrance of sins yearly. Besides, it is impossible that the blood of bulls and of goats should take away sins.

5 Therefore, when coming into the world, he says, "Sacrifice and offering you have not willed; but a body have you prepared for me. In whole burnt offerings, and sin offerings, you have no pleasure: Then, I said, behold I come to do your will, O God! (In the volume of the book it is written concerning me.") Having said the above,--that sacrifice, and offering, and whole burnt offerings, and sin offerings, you have not willed, neither have pleasure in them, (which are offered according to the law,) then he said, "Behold I come to do your will." He takes away the first *will*, that he may establish the second.

10 By this will, we are sanctified, through the offering of the body of Yeshua The Anointed once for all. And every priest stands daily ministering, and offering often the same sacrifices, which never can take away sins: but he having offered only one sacrifice

for sins for all time, sat down at the right hand of God; therefore waiting until his enemies are made his footstool. Therefore, by one offering he has made complete forever the sanctified. (Gk: hagiazo, to make holy)

15 Moreover, also the Holy Spirit testifies this to us; for after he had said, "This is the covenant which I will make with them after these days, says the Lord: I will put my laws into their hearts, and inscribe them on their minds;" *he adds*, "and their sins and iniquities I will remember no more." Now, where remission of these is, there is no longer any offering for sin.

19.--Therefore, brethren having free and fearless confidence to enter the most holy place by the blood of Yeshua by a new and living way, which he has initiated for us through the veil, (that is, his flesh;) and *having* a great High Priest over the house of God, let us draw near, with a true heart, in full assurance of faith;--having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the confession of the hope unmoved; for he is faithful, who has promised. 24 And let us attentively consider how to incite one another to love (agape) and good works; not forsaking the assembling (Gk:episunagoge, a complete collection) of ourselves together, as the custom of some is, but exhorting *one another*, and so much the more as you see the day approaching.

26.--For if we sin willfully, after having received the knowledge of the truth, there no longer remains a sacrifice for sins; but a dreadful expectation of judgment, and of a fiery indignation, which shall devour the adversaries. Anyone who disregarded the Law of Moses, died without mercy, by two or three witnesses. How much more severer punishment, will he be thought worthy, who has trampled underfoot the Son of God, and considered the blood of the covenant by which he was sanctified, a common thing, and has insulted the Spirit of Favor? For we know him who has said, "Vengeance belongs to me; I will repay, says the Lord:" and again, "The Lord will judge his people." It is a dreadful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after you were enlightened, you endured a great combat of afflictions; partly, while you were made a spectacle both by reproaches and afflictions; and partly, while you became companions of those who were so treated. For you also suffered with me in my bonds, and with joy sustained the plundering of your goods, knowing within yourselves, that you have in heaven a better and permanent possession.

35 Therefore, do not throw away your confidence, which has a great reward. For you need patient endurance in doing the will of God, that you may obtain the promised reward. For yet in a very little while He who is coming will come, and will not delay. Now the righteous will live by faith; but if he shrinks back, my soul will not be well pleased with him.

39 We, however, are not of shrinking back to destruction; but of those who have faith to the preserving of the soul.

## Chapter 11

XI.--Now, faith is the firm foundation of things hoped for, and the proven conviction of things not seen. By this the elders were good witnesses. By faith, we understand that the worlds were fitted out by the word of God; so that the things which are seen, were not made of things which are visible.

4.--By faith Abel offered to God a better sacrifice than Cain, on account of which he was commended as righteous; God testifying in favor of his sacrifice: and so by it, though dead, he still speaks. By faith Enoch was taken up, that he might not see death, and was not found, because God had taken him up; for before his transport, it was testified that he pleased God. 6 But without faith it is impossible to please *God*. For he who comes to God, must believe that he is, and that he is a rewarder of those who diligently seek him.

7 By faith Noah, when he received a warning *from God* concerning things not yet seen, being seized with fear, prepared an ark for the salvation of his family; by which he condemned the world, and became an heir of the righteousness which is by faith.

8 By faith Abraham, when called to go out into a place which he would afterwards receive as an inheritance, obeyed, and went out, not knowing where he was going. By faith, he dwelt in the land of promise, as in a foreign land, dwelling in tents with Yitschaq and Yaqob, the joint heirs of the same promise: for he expected the city having foundations, whose builder and maker is God. By faith also Sarah received strength for the conception of seed (lit: power for the laying down of seed), and brought forth when past the time of life; because she judged him faithful who had promised. And therefore there sprang from one, who was dead in this respect, *a race*, as the stars of heaven in multitude, and as the sand which is on the sea-shore, innumerable.

13 All these died in faith, not having received the promises. For seeing the things promised far off, and embracing them, they confessed that they were strangers and pilgrims in the land. Now those who speak such things, plainly declare that they crave a country. For truly, if they had remembered that *country* from which they came out, they might have had an opportunity to return to it. But, they strongly desired a better *country*; that is, a heavenly one. Therefore God is not ashamed of them,--to be called their God; because he has prepared for them a city. By faith Abraham, when tested, offered up Yitschaq. He who had received the promise, offered up his special son, concerning whom it was said, that "In Yitschaq shall they seed be called;" reasoning that God was able to raise him, even from the dead; from where, he received him in a figure (Gk:parabole).

20 By faith Yitschaq blessed Yaqob and Esau, with respect to things to come. By faith Yaqob, when dying, blessed each of the sons of Yowceph, and worshipped, bowing on the top of his staff. By faith Yowceph, when dying, made mention concerning the departing of the children of Ysrael, and gave orders concerning his bones. By faith, Moses, when born, was hidden three months by his parents, because they saw that he was a beautiful child, and were not afraid of the king's commandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to suffer evil with the people of God, than to have

the temporary pleasures of sin, considering the reproach of The Anointed greater riches than the treasures of Egypt; for he looked forward to the reward. By faith he left Egypt, not being afraid of the wrath of the king. For he courageously persevered perceiving the invisible *God*. By faith he appointed the Passover, and the sprinkling of the blood; that he who destroyed the first-born, might not touch them. By faith they passed through the Red Sea, by dry land, which the Egyptians when they attempted it were swallowed up.

30 By faith the walls of Jericho fell down, having been surrounded seven days. By faith Rahab the harlot was not destroyed with the unbelievers, having received the spies in peace.

32 And what more shall I say? for the time would fail me to speak of Gideon, and Barak, and Samson, and Yiphtach, and David also, and Samuel, and the forthtellers,--who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,--quenched the strength of fire, escaped the edges of the sword, grew strong from sickness, became valiant in battle, and put alien armies in retreat.

35 Women received their dead by a resurrection, and others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others received the trial of mockings and whippings; and moreover, of bonds and imprisonment. They were stoned, they were sawn in two, they were tempted, they died by the slaughter of the sword, they went about in sheep skins, and in goat skins, being destitute, afflicted, maltreated; of these the world was not worthy. They wandered in deserts, and mountains, and in caves and holes of the earth.

39 Now all these, though commended on account of faith, did not receive the promise, God having provided something better for us, that they outside us should not be made complete.

## Chapter 12

XII.--Since, then, we have so great a cloud of witnesses placed before us, laying aside every encumbrance, and the sin which easily entangles us, let us run with patient endurance the race set before us; looking to Yeshua, the leader and completer of the faith; who for the joy that was set before him, endured the cross, despising the shame, and sat down at the right hand of the throne of God.

3 Consider him who from sinners endured such opposition against himself, so that you will not become discouraged in your minds, and weary. You have not yet resisted as far as blood, in your struggling against sin. Besides, have you forgotten the exhortation, which reasons with you as with children, "My son, do not think lightly of the Lord's discipline, or do not faint when you are rebuked by him: for those whom the Lord loves (agape) he disciplines, and flogs every son whom he receives."

7 If you endure discipline, God deals with you as his children. For what son is there, whom his father does not discipline? But if you are without discipline, of which all *sons* are partakers, certainly you are illegitimate, and not sons. Further, we have had fathers of



our flesh, who punished us, and to whom we gave respect: shall we not much rather be in subjection to the Father of our spirits, and live? For they, during a very few days, punished us according to their pleasure; but he for our advantage, that we might be partakers of his holiness. 11 Now no discipline, for the present, seems to be matter of joy, but of sorrow. Nevertheless, afterwards it returns the peaceful fruit of righteousness to those who are trained by it.

12 Therefore, bring to their right position, the arms that hang down, and the weakened knees. And make smooth paths for your feet, so that which is lame, may not be put out of joint, but that it may rather be healed.

14 Pursue peace with all men, and holiness, without which no one shall see the Lord. Look carefully, observing, so no one will come short of the favor of God, for fear a bitter root springing up, troubles you, and by it many are polluted, that there not be any fornicator, or wicked person, as Esau; who, for one meal, gave away his birthrights. And you know, that although afterwards he wished to inherit the blessing, he was rejected: for he found no place for effecting a change, though he begged for it with tears.

18.--Now you have not come to a mountain that can be touched, which burned with fire; and to blackness, and to darkness, and to storm, and to the sound of a trumpet, and to the voice of words where the hearers of which asked, that a no more words might be addressed to them: for they could not bear this command, "Even if a beast touch the mountain, it shall be stoned." And so terrible was the appearance, that Moses said, "I exceedingly fear and tremble."

22 But you have come to Mount Zion, and to the city of the living God, the heavenly Yerushalem, and to thousands of messengers; to the general assembly and church of the first born, who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made complete, and to Yeshua the mediator of the new covenant, and to the blood of sprinkling, which speaks better things than that of Abel.

25 Take care that you do not refuse him who speaks: for if those did not escape, who refused him who spoke on earth, much rather we *shall not escape*, who turn away from him *that speaks* from heaven: whose voice then shook the earth; but now he has promised, saying, "Yet once I shake not the earth only, but also the heavens." Now this speech, "YET ONCE," signifies the removing of the things shaken, as of things which were made, that the things that cannot shaken may remain. Therefore, since we having received a kingdom which cannot be shaken, let us have gratitude (Gk: charis, favor, grace) by which we may serve God acceptably, with godly fear and awe. For truly our God is a consuming fire.

## Chapter 13

XIII.--Let brotherly love (philadelphia) continue. Do not forget to entertain strangers; for, by so doing, some have entertained messengers, without knowing them. Remember those who are in bonds, as fellow-prisoners; and those who suffer evil, as being

yourselves also in the body. Let marriage be honorable among all, and the bed be unpolluted; for fornicators and adulterers God will judge.

5 Let your behavior be without the love of money (Gk:philarguros, not fond of money), being content with the things you have; for he himself has said, "I will never leave you, nor forsake you." So that taking courage, we may say, "The Lord is my helper, and I will not fear what man can do to me."

7 Remember those who ruler over you and who have spoken to you the word of God: observing carefully the result of their conduct, *and* imitate their faith. Yeshua The Anointed is the same, yesterday, and today, and forever. Do not be tossed about with various and foreign teachings; for it is good that the heart to be established by grace, and not by food through which those who have so walked did not profit.

10 We have an altar, of which they have no right to eat, who serve in the tabernacle. Moreover, the bodies of those animals, whose blood is brought by the high priest into the most holy place as a sin-offering, are burnt outside the camp: Therefore Yeshua also, that he might sanctify the people with his own blood, suffered outside the gate. So, then, let us go forth to him out of the camp, bearing his reproach. For we do not have here an abiding city, but we search for one to come.

15 Through him, therefore, let us offer up continually, the sacrifice of praise to God; namely, the fruit of our lips, confessing to his name. Do not forget to do good, and to share, for with such sacrifices God is well pleased. Obey your rulers, and submit yourselves; for they watch over your souls, as those who must give account:--that they may do this with joy, and not with grief; for that would be unprofitable for you.

18 Pray for us; for we are confident that we have a good conscience, as we are willing in all things to behave well. And I implore you to do this, that I may be restored to you the sooner. Now may the God of peace, who brought back from the dead our Lord Yeshua, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you fit for every good work, to do his will, producing in you what is acceptable in his sight, through Yeshua The Anointed; to whom be the glory forever and ever. Amen.

20 Now I implore you, brethren, bear this word of exhortation, for I have sent it to you in brief. Know that our brother Timotheos is released, with whom, if he comes soon, I will see you. Greet all your rulers, and all the holy ones. Those of Italy greet you. Favor be with you all. Amen.

**THE  
LETTER OF THE DELEGATE YAAKOB.**

*[WRITTEN FROM YEHUDA, A. D. 61.]*

[Yaakob1](#)

[Yaakob2](#)

[Yaakob3](#)

[Yaakob4](#)

[Yaakob5](#)

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1.--YAAKOB, a slave of God and of the Lord Yeshua The Anointed, to the twelve tribes who are in the dispersion: Greetings.

2.--My brethren, count it all joy, when you fall into various trials; knowing that the proof of your faith produces patient endurance. Let patience endure, therefore, have a complete effect, that you may be complete and whole, and lacking in nothing. If any of you are deficient in wisdom, let him ask it of God, who gives to all men liberally, and without reproach, and it shall be given to him. but let him ask in faith, not at all wavering: for he who is wavering, is like a wave of the sea, driven of the wind and tossed. Now let not that man think, that he shall receive anything from the Lord. A man of two minds, is unstable in all his ways.

9.--Moreover, let the brother of humble condition glory in his high position, and the rich in his humiliation; for as a garden flower he shall pass away.--For the sun rises with a burning heat, and withers the herb, and its flower falls down, and the beauty of its appearance perishes: so also shall the rich man fade in his ways.

12.--Blessed is the man who perseveres under trial; for becoming an approved person, he shall receive the crown (stephanos wreath) of life, which the Lord has promised to those who love (agape) him. Let no one who is tempted say, Certainly I am tempted by God: for God is incapable of being tempted of evil things, and he tempts no one. But every one is tempted, when he is drawn away and enticed by his own lust: then lust having conceived brings forth sin; and sin, being completed, brings forth death.

16.--Be not deceived, my beloved brethren: every good gift, and every complete gift, is from above, descending from the Father of lights, with whom there is no variableness, or turning shadow. Of his own will, he produced us by the word of truth, that we should be a kind of first fruits of his creatures.

19 Therefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to anger; for the anger of man does not achieve the righteousness of God. Therefore, putting away all filthiness, and the overflowing of wickedness, embrace with humility

the implanted word, which is able to save your souls. And be doers of the word, and not hearers only, deceiving yourselves by false reasoning. For if anyone is a hearer of the word, and not a doer, he is like a man, who views his natural face in a mirror; for he looks at himself, and goes away, and immediately forgets what kind of person he was. But he who looks narrowly into the complete law of liberty, and perseveres, not becoming a forgetful hearer, but a doer of its work, shall, in so doing, be blessed.

26 If anyone among you thinks he is worshiping God, but does not bridle his tongue, but deceives his own heart; the worship of God of this person is empty. Pure and unsoiled worship of God, in the sight of God, even the Father, is this: to take care of orphans and widows in their affliction, and to keep one's self unspotted from the world.

## Chapter 2

II.--My brethren, do not hold the faith of our glorious Lord Yeshua The Anointed with partiality in regard for persons.--For if there should come a man into your assembly (Gk:sunagoge, an assemblage of persons) , having gold rings on his fingers, and with splendid clothing, and there enters likewise a poor man, with shabby apparel; and you look on him who has the splendid clothing, and say, Sit you here in a good *place*; and to the poor man, Stand you there; or, Sit here at my footstool: are you not, then making distinctions among yourselves, and have become judges who reason wickedly?

5 Listen, beloved brethren: Has not God chosen the poor of the world to be rich in faith, and heirs of the kingdom, which he has promised to those who love (agape) him? But you have despised the poor. Do not the rich exceedingly oppress you, and themselves drag you to the judgment seats? Do they not speak evil of that excellent name by which you are called?

8 If, now, you fulfill a royal law, according to the scripture, "You shall love (agape) your neighbor as yourself," you do well. But if you show partiality of persons, you commit sin, being convicted by the law as transgressors. For whoever will keep the whole law, yet fails in one point, has become guilty of all. For he who said, "Do not commit adultery," has also said, "Do not kill." Now if you do not commit adultery, yet if you kill, you have become a transgressor of the law. So speak, and so do, as those who shall be judged by a law of liberty; for judgment without mercy, will be to him who showed no mercy: but mercy exalts over judgment.

14.--What is the advantage, my brethren, if anyone says he has faith, but does not have works? Can that faith save him? For if a brother or a sister is naked, or destitute of daily food, and any one of you says to him, Depart in peace: be warmed, and be filled; yet gives him none of the things needful for the body, what is the advantage? So also faith, if it does not have works, is dead, being alone. Also one may say, You have faith, and I have works: show me your faith without your works, and I will show you my faith by my works. You believe that there is one God; you do well: even the demons believe and tremble.

20 Will you know oh empty man, that faith without works is dead? Was not Abraham our father justified by works, when he had lifted up Yitschaq his son upon the altar? You see that his faith co-operated with his works, and by works his faith was completed.

And so that scripture was fulfilled, which says, "Abraham believed God, and it was counted to him for righteousness: and he was called the friend of God." You see that by works a man is justified, and not by faith only.

25 And in like manner also, was not Rahab the harlot justified by works, having secretly received the messengers, and having sent them away by another road? For as the body without the spirit is dead, so also faith without works is dead.

### Chapter 3

III.--Do not let many of you become instructors, my brethren, knowing that we shall receive a stricter judgment. For in many things we all stumble. If anyone does not stumble in speech, he is a complete man, able to rule also the whole body. Behold we put bits into the mouths of the horses, to make them obedient to us, and we turn around their whole body. Behold also the ships, which, though they are so great in size, and are driven by fierce winds, are turned about by a very small helm, where ever the power of the pilot determines. So also the tongue is a little body part, yet it works mightily. See how great a forest a little fire kindles!

6 Now the tongue is a fire, a world of iniquity; the tongue is so placed among our body parts, that it defiles the whole body, and sets the wheel of nature in a blaze, and is set on fire from hell. Now every species of wild beasts, and of birds, and of serpents, and creature of the sea, is subdued, and has been subdued by man: but the human tongue, no one can subdue. It is an unruly evil thing, full of deadly poison. With it we bless God, even the Father; and with it we curse men, who are made in the likeness of God. Out of the same mouth proceed a blessing and a curse! My brethren, these things ought not to be. Does a fountain send forth, from the same opening, sweet water and bitter? Can a fig tree, my brethren, produce olives; or a vine, figs? So no fountain can yield salt water and fresh.

13 Is anyone wise and intelligent among you? Let him show, by good behavior, his works, with humility of wisdom. But if you have bitter anger and strife in your heart, do you not boast and lie against the truth? This is not the wisdom which comes from above, but is earthly, sensual, of The Accuser: for where there is anger and strife, there is disorder, and every evil work. But the wisdom from above is, first pure, then peaceable, gentle, easy to be persuaded, full of compassion and good fruits, without partiality, and without pretending. Now the fruit of righteousness is sown in peace, by those who practice peace.

### Chapter 4

IV.—From where do the wars and fightings among you originate? Do they not come from your lusts, which war in your body parts? You strongly desire, and do not have; you kill, and are zealous, and cannot obtain. You fight and war, but do not have, because you do not ask. You ask, and do not receive, because you ask wickedly, that you may spend on your lusts. Adulterers and adulteresses, do you not know, that the friendship of the world is hostility against God? Whoever, therefore, will be a friend of the world, is counted an enemy of God. Do you think that the scripture speaks for nothing saying "He yearns jealously over the spirit

which he has made to dwell in us"? -But he gives greater favor. For it says, "God resists the proud, but gives favor to the humble." Therefore be subordinate to God. Resist The Accuser, and he will flee from you.

8 Draw near to God, and he will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you men of two minds. Be exceedingly afflicted, and mourn, and weep; and let your laughter be turned into mourning, and your joy into sadness. Be humble in the presence of the Lord, and he will lift you up.

11 Do not speak against one another, brethren. He who speaks against his brother, and condemns his brother, speaks against the law, and condemns the law. But if you condemn the law, you are not a doer of the law, but a judge. There is one lawgiver, who is able to save, and to destroy. Who are you, that condemn one another?

13 Come, now, you who say, Today, or the next day, we will go to such a city, and will remain there one year, and buy and sell, and make a profit; you who do not know what shall be the next day. For what is your life? It is, a vapor, which appears for a little while, and then vanishes away. Instead of which you ought to say, If the Lord wills, we shall live, and do this, or that. But now you boast in your proud speeches: all such boasting is evil. Therefore, to him who knows how to do good, and does it not, to him it is sin.

## Chapter 5

V.--Come, now, you rich men, weep, and howl, on account of your miseries, which are coming on you. Your riches are rotted, and your garments are moth-eaten. Your gold and silver are eaten with rust, and the rust of this will be a witness against you, and will eat your flesh as fire. You have heaped up treasure in the last days. Behold the wages of the laborers who have reaped your fields cries out, which was fraudulently kept back by you; and the cries of the reapers have entered into the ears of the Lord of hosts. You have lived luxuriously on the earth, and have live the life of wanton pleasure; you have nourished your hearts as in a day of slaughter. You have condemned,--you have killed the just man who did not resist you.

7 Therefore, be patient, brethren, until the coming of the Lord. Behold the farmer, who expects the valuable fruit of the earth, and waits patiently for it, until it receives the early and the latter rain. You also be patient;--strengthen your hearts: for the coming of the Lord draws near. Do not murmur against one another, brethren, for fear you be condemned. Behold the Judge stands before the door.

10 My brethren take for an example of suffering evil, and of patience the forthtellers, who have spoken in the name of the name of the Lord. Behold we call them blessed, who are patient. You have heard of the patient enduring of Job, and you have seen the outcome of the Lord; that the Lord is very compassionate and merciful.

12 But above all things, my brethren, do not swear ; either by heaven, or by the earth, or by any other oath: but let your yes, be Yes; and your no, that you may not fall under condemnation.

13 Does anyone among you suffer hardship? Let him pray. Is anyone cheerful? Let him sing psalms. Is anyone sick, among you? Let him send for the elders (Gk: presbuteros , older) of the congregation, and let them pray over him, having anointed him with oil, in the name of the Lord. And the prayer of faith will restore the sick person, and so the Lord will raise him up; and if he has committed sins, they shall be forgiven him.

16 Confess your faults, one to another, and pray for one another, that you may be healed. The strong prayer of the righteous man is effective. Eliyah was a frail and mortal man like us, and he prayed fervently, that it might not rain, and it did not rain on the land for three years and six months. And again he prayed, and the heaven gave rain, and the land brought forth its fruit.

19 Brethren, if any one among you strays from the truth, and any one turns him back; let him know, that he who turns a sinner from the error of his way, shall save a soul from death, and shall cover a multitude of sins.

**THE  
FIRST LETTER OF THE DELEGATE PETER.**

*[WRITTEN FROM ROME, A. D. 64.]*

[FirstPeter1](#)

[FirstPeter2](#)

[FirstPeter3](#)

[FirstPeter4](#)

[FirstPeter5](#)

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I.—PETER (Gk:petros; piece of rock) , a Delegate of Yeshua The Anointed, to the elect resident foreigners of the dispersion, of Pontus, Galatia, Cappadocia, Asia, and Biyouernia,--who are chosen according to the foreknowledge of God the Father, by the sanctification of the Spirit, unto obedience, and the sprinkling of the blood of Yeshua The Anointed: May Favor and peace be multiplied to you.

3.--Blessed be the God and Father of our Lord Yeshua The Anointed, who, according to his great mercy, has caused us to be brought forth (or fathered) again to a living hope, through the resurrection of Yeshua The Anointed from the dead--to an inheritance incorruptible and undefiled, and unfading, preserved in the heavens for us; who, by the power of God, are guarded through faith, to the salvation prepared to be revealed in the last time.

6 On account of this you greatly rejoice, *though* now, for a little while, (if it is necessary,) you are distressed by various trials; that the testing of your faith, (much more precious than of gold, which perishes, though proved by fire,) may be found to result in praise, and honor, and glory, at the revelation of Yeshua The Anointed; whom, not having seen, you love (agape); on whom, not now seeing, but believing, you greatly rejoice, with joy unspeakable and full of glory--receiving the outcome of your faith, even the salvation of your souls.

10 Concerning this salvation, the forthtellers inquired carefully, and searched diligently, who have spoken forth concerning the favor bestowed on you; searching diligently of what things, and what kind of time, the Spirit of The Anointed, who was in them, did make plain, when he testified to the sufferings of The Anointed, and the glories to follow:--to whom it was revealed they were not serving themselves, but you in these things; which have now been announced to you, by those who have declared the good news to you, with the holy Spirit sent down from heaven: into which things, messengers long to look.

13 Therefore, having gird the loins of your mind keep vigilant, constantly hope for the gift to be brought to you, at the revelation of Yeshua the Anointed. As obedient children, do not conform yourselves according to the former lusts, in your ignorance; but as he who has called you is holy, be holy yourselves in all your behavior: for it is written, "Be holy, because I am holy."

17 And seeing you call on the Father, who without respect of persons, judges according to every man's work,--pass the time of your life in fear; knowing that it is not with corruptible things, such as with silver and gold, that you were redeemed from our empty behavior inherited to you by the tradition of your forefathers; but with the precious blood of The Anointed, as of a lamb without blemish, and without spot. 20 For he was predetermined, before the foundation of the world, but made clear in these last times for you; who through him believe in God, who raised him up from the dead, and gave him glory, that your faith and hope might be in God.

22 Since you have purified your souls by obeying the truth, for an unpretending brotherly love (Gk:Philadelphia) , with a pure heart fervently love (agape) one another: having been brought forth (or fathered, conceived) again, not of corruptible seed, but of incorruptible, through the word of the living God, which remains. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withers, and the flower of it falls down; but the word of the Lord remains forever.") Now this is that word, which has been proclaimed as good news to you.

## Chapter 2

II.--Therefore, laying aside all wickedness, and all deceit and pretending, envying, and all evil speaking; as new-born babes, yearn for the unadulterated milk of the word, that you may grow by it. Because, you have tasted that the Lord is good; to whom coming, as to a living stone, rejected by men, but chosen by God, and precious; you also, as living stones, are built up to a spiritual temple, a holy priesthood, to offer spiritual sacrifices, most acceptable to God, through Yeshua The Anointed.



6 Therefore, it is contained in the scripture, "Behold I lay in Zion a chief corner stone, chosen, and precious: whoever trusts in it, shall not be ashamed." to you, then, who trust, it is precious; but to the unbelieving...a stone which the builders rejected, which has become the head of the corner--a stone of stumbling, and a rock of offense. Those who stumble at the word, are disobedient unbelievers, to which, they were appointed.

9 But you are an chosen race, a royal priesthood, a holy nation, a purchased people; that you should declare the excellence of him, who has called you from darkness into his marvelous light: who formerly were not a people, but now are a people of God; who had not obtained mercy, but now have obtained mercy.

11 Beloved, I implore you, as resident foreigners and travelers; abstain from fleshly lusts, which war against the soul. Let your behavior be good, among the Gentiles, so that when they have spoken against you, as evil doers, they will see your good works, and they may glorify God, in the day of visitation.

Be subordinate, therefore, to every human establishment for the Lord's sake; whether to the king, as supreme; or to governors (Gk: hegemon; a leader, i.e. chief person), as those sent by him for the punishment of evil doers; but for the praise of those who do good. For so is the will of God, that by doing good, you put to silence the ignorance of foolish men.

16 Live as freemen, yet do not use your freedom as a covering of wickedness; but as the slaves of God. Treat all men with respect: love (agape) the brotherhood: fear God: honor the king.

18 Let household servants be subordinate to their masters, with all fear (or respect); not only to the good and gentle, but also to the crooked. For this finds favor, if any one from conscience of God sustains sorrow by suffering unjustly. But what praise is due, if, when you commit faults and are harshly treated, you bear it patiently? Yet if, when you do well, and suffer, you bear it patiently, this is acceptable with God.

21 Besides, to this you were called; for even The Anointed suffered for us, leaving us a pattern, that you should follow his footsteps; who did not sin, neither was deceit found in his mouth: who, when he was abused, did not abuse in return; when he suffered, he did not threaten, but committed his cause to him who judges righteously:--who himself bore away our sins in his own body, on the timber (or cross); that we, being freed from sins, and should live to righteousness; for by *his* wounds you are healed.

25 For you were as sheep going astray, but are now returned to the Shepherd, and overseer of your souls.

III.--In like manner, let the wives be subordinate to their own husbands; that, if any do not obey the word they may be won by the behavior of their wives, (when they behold your pure behavior joined with fear:) Your adornment must not be external,--the elaborate braiding of hair, jewelry of gold, or finery of dress; but--the hidden person of the heart, with the incorruptible ornament of a humble and quiet spirit, which in the sight of God is precious. This was the manner of ancient, holy women also, who trusted in God, and adorned themselves, being subordinate to their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters you have become by doing well, and are not being frightened by any alarm.

7 In like manner, husbands, dwell with your wives according to knowledge, giving honor to the wife, as a delicate vessel, and as joint heir of the favor of life, that your prayers be not hindered. Finally, all of you be of one mind, sympathizing, lovers of the brethren (Gk:philadelphos fond of brethren), tender-hearted, courteous;--not returning evil for evil, or attack for attack; but, on the contrary, bless: knowing that to this you were called, that you might inherit the blessing. "For he who desires to love Agape) life, and to see good days, let him restrain his tongue from evil, and his lips from speaking deceit. Let him turn away from evil, and do good; let him seek peace, and pursue it. For the eyes of the Lord are on the righteous, and his ears are open to their prayers; but the face of the Lord is against the workers of iniquity."

13 Besides, who is he that will do harm to you, if you are zealous for what is good.? Nevertheless, although you even suffer for righteousness' sake, you are blessed (or happy). Therefore, do not fear their alarm and do not be troubled: but sanctify the Lord God in your hearts; and be always prepared for giving an answer, with gentleness and fear (or reverence), to everyone who asks of you a reason for the hope, which is in you. Hold fast a good conscience, that those who speak evil against you, may be put to shame, who falsely accuse your good behavior in The Anointed. For it is better to suffer for doing what is right, if the will of God appoints it, than doing evil.

18 For even The Anointed once suffered for sins, the just for the unjust, that he might bring us to God; being put to death, in the flesh, but made alive by the Spirit. By which also he made proclamation to the spirits in prison, who formerly were disobedient, when the patience of God once waited, in the days of Noah, while an ark was preparing, in which few, that is, eight souls, were effectually saved through water:--the counterpart, immersion, does also now save us, (not the putting away the filth of the flesh; but the seeking of a good conscience toward God,) by the resurrection of Yeshua The Anointed; who, having gone into heaven, is at the right hand of God; messengers, and authorities, and powers, being subordinate to him.

#### Chapter 4

IV.—Therefore since The Anointed suffered for us in the flesh, you also arm yourselves with the same mind: for he who has suffered in the flesh, has ceased from sin; so that he no longer lives his remaining time in the flesh according to the lusts of men, but to the will of God. For enough time of life has passed sufficient to have worked the will of the Gentiles; having walked in filthiness, lusts, excesses in wine, wild parties, drinking bouts, and abominable idolatries. On all this they wonder, that you do not run with

them into the same excess, speaking evil of you:--who shall give account to him, who is prepared to judge the living and the dead. For to this end The Good News was preached to the dead, that they might, be judged according to men in the flesh, but live according to God in the spirit.

7.--Now the end of all things has approached; therefore be of sound mind and prepared for prayer. And above all things, have fervent love (agape) to one another; for love (agape) will cover a multitude of sins. Be hospitable to one another, without grumbling. Let everyone serve the others according to the gift he has received, as good managers of the manifold favor of God. If anyone speaks, *let him speak* as the oracles of God: if any one serves, *let him do it* as from the strength which God supplies; that in all things God may be glorified, through Yeshua The Anointed, to whom be the glory and the power forever and ever. Amen.

Beloved, do not wonder at the fiery trial among you, which has come upon you for a trial, as if some strange thing happened to you; but, seeing that you partake of the sufferings of The Anointed, rejoice; that also at the revelation of his glory you may rejoice, with exceedingly great joy. If you are reprimanded for the name of The Anointed, you are blessed (or happy); because the Spirit of glory and of God rests upon you. By them, he is evil spoken of, but by you he is glorified. Therefore, let none of you suffer as a murderer, or a thief, or a criminal, or as a meddling person. However, if any one suffers as a Christian, let him not be ashamed, but let him glorify God on that account. For it is time for punishment to begin at the house of God; and if it begins first with us, what is the end of those who do not obey The Good News of God? And, if the righteous with difficulty escape, where will the ungodly and the sinner appear! Therefore, then, let those who suffer by the will of God, commit their own lives to him in well doing, as to a faithful Creator.

## Chapter 5

V.—I exhort the Elders (Gk:presbuteros older; a senior), who are among you as a fellow an elder, and a witness of the sufferings of The Anointed, and also a partaker of the glory which is to be revealed. Shepherd (Gk:poimaino, to feed, to tend as a shepherd ) the flock of God, which is with you; exercising the overseer's office, not by constraint, but willingly; not for the sake of filthy gain, but eagerness; neither as lording over the heritage, but being patterns to the flock; and when the Chief Shepherd shall appear, you shall receive the crown (Gk:stephanos, wreath) of glory, which does not fade not away.

5.--For this reason, you younger persons, subordinate yourselves to the elders. Yes, all shall be subordinate to one another, and be clothed with humility; for God resists the proud, but gives favor to the humble. Be humbled, therefore, under the mighty hand of God, that he may exalt you at the proper time. Throw all your cares on him, because he cares for you. Be sober, be on the alert: your adversary, The Accuser, is walking about as a roaring lion, seeking whom he may devour: so resist, steadfast in the faith, knowing that the very same sufferings are accomplished in your brethren, who are in the world.

10 After you have suffered a little may the God of all favor, who has called us to his eternal glory by The Anointed Yeshua himself make you complete; support, strengthen, and establish you: to him be the glory, and the dominion, forever and ever. Amen.

Through Sylvanus, a faithful brother, (as I consider him.) I have written to you in few words, exhorting you, and strongly testifying that this is the true favor of God, in which you stand. Those at Babylon, chosen jointly with you, and Mark my son, greet you. Greet one another with a kiss of love (agape). Peace to you all, who are in The Anointed Yeshua.

**THE  
SECOND LETTER OF THE DELEGATE PETER.**

*[WRITTEN FROM ROME, A. D. 65.]*

[SecondPeter1](#)  
[SecondPeter2](#)  
[SecondPeter3](#)

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I.—SIMON ( from the Hebrew shimown, hearing) PETER (Gk:petros; piece of rock), a slave and Delegate of Yeshua The Anointed, to those who have obtained precious faith with the same value to us, through the righteousness of our God and Savior Yeshua The Anointed: Favor and peace be multiplied to you, through the knowledge of God, and of Yeshua our Lord;

3 seeing that his divine power has gifted to us all things which are necessary for life and godliness (Gk:eusebeia, piety,devotion), through the knowledge of him who has called us to glory and excellence. Through which by these he has granted to us His greatest and most precious promises freely given to us, that by these we might be made partakers of the divine nature, having escaped from the corruption that is in the world by lust.

5 And for this very reason, giving all diligence, add to your faith, excellence; and to excellence, knowledge; and to knowledge, self-control; and to self-control, patient endurance; and to patient endurance, godliness (Gk:eusebeia, piety,devotion); and to godliness, brotherly kindness (Philadelphia); and to brotherly kindness, love (agape): for if these things are in you, and abounding, they make you neither idle, or unfruitful, in the knowledge of our Lord Yeshua The Anointed. But he, who does not have these things, is blind, shutting his eyes, having become forgetful of the purification of his old sins. Therefore, brethren, endeavor to make your calling and selection sure; for doing these things, you shall never fall: and so there shall be richly furnished to you, an entrance into the everlasting kingdom of our Lord and Savior Yeshua The Anointed.

12 Therefore, I will not neglect to always put you in remembrance of these things, although you know, and are established in the present truth. Yes, I think it fit, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing, that the putting off of this my tabernacle is soon to happen, even as our Lord Yeshua The Anointed has showed me. Therefore, I will carefully endeavor, that you may be able, after my exit, to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Yeshua The Anointed, but were eye-witnesses of his majesty; for when he received from God the Father, honor and glory, a voice came to him from the majestic glory, "This is my Son, the beloved, in whom I delight." And we heard this voice coming from heaven, being with him on the holy mountain: so we have the forthteller's word more firm; to which you do well to pay attention, as to a lamp shining in a dark place, until the day dawns, and the morning star arises in your hearts. Knowing this first, that no forthtelling of scripture is of a private explanation; for never, at any time, was forthtelling brought by the will of man; but as the Holy Spirit moved men to speak from God.

## Chapter 2

II.--But there were also false forthtellers among the people, even as there will be false teachers among you; who will privately introduce destructive sects (Gk: haireisis, choices), denying even the Lord who bought them, bringing on themselves swift destruction. And many will follow their filthy practices, and because of them the way of truth will be defamed (spoken evil). And through greed, they will exploit you, by fictitious tales; to whom the punishment threatened is not idle, and their destruction is not asleep.

4 For if God, did not spare the messengers who sinned, but cast them into Tartarus ( the deepest abyss of Hades, (the realm of the dead),and delivered them to pits of darkness to be kept for judgment; and did not spare the old world, but saved Noah a proclaimer of righteousness with seven others, when he brought the flood on the world of the ungodly; and *if* having reduced to ashes the cities of Sodom and Gomorrah, *He* punished them with an overthrow, making them an example to those who should afterward live ungodly; and *if He* rescued righteous Lot, greatly disturbed by the wicked and filthy behavior of the lawless: (for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day by their lawless deeds) 9 then the Lord knows how to rescue the godly out of temptation, and to reserve the unrighteous for the day of judgment, to be punished; but especially those who go after the flesh in the lust of uncleanness, and who despise rulers.

10 Daring, self-willed, they do not fear to speak evil of glories; whereas messengers, who are greater in strength and power, do not bring evil accusations against those before the Lord. But these, as natural irrational animals, made for capture and destruction, speaking evil of matters which they do not understand, shall be utterly destroyed by their own corruptions; receiving the due reward of unrighteousness. These delight to spend the day in luxurious festivity: they are spots and blemishes, reveling in their deceits when they feast with you; having eyes full of the adultery, incessantly sinning, entrapping unstable souls; having a heart exercised

with greediness; accursed children!: having forsaken the right path, they have wandered, following in the way of Balaam, the son of Beor, who loved (agape) the wages of injustice, and was rebuked for his transgression; the mute donkey, speaking with man's voice, reprimanded the madness of the forthteller.

17 These are wells without water, clouds driven by a storm; for whom, the blackness of darkness is reserved forever: for speaking great over swelling words of falsehood, they entrap, by the lusts of the flesh, and by filthiness, those who have actually fled away from those who are living in error. They promise them liberty, while they themselves are slaves of corruption: for everyone is enslaved by that which overcomes him. Now, if having fled away from the pollutions of the world, through the knowledge of the Lord and Savior Yeshua The Anointed, and being again entangled, they are overcome by them; their last condition is worse than the first. Therefore, it would have been better for them, not to have known the way of righteousness, than having known it, to turn away from the holy commandment delivered to them. But the true saying of the proverb has happened to them: "The dog has returned to his own vomit; and the washed hog, to its wallowing in the dung."

### Chapter 3

III.--Beloved, this is the second letter I now write to you, in which I stir up your sincere mind to remembrance: to be mindful of the words before spoken by the holy forthtellers, and of the commandment of us, the Delegates of the Lord and Savior.

3 Knowing this first, that scoffers will come in the last days, walking after their own lusts; and saying, Where is the promise of his coming? for from the time the fathers fell asleep, all things continue as at the beginning of the creation. But this willfully escapes them, that by the word of God the heavens existed long ago, and the earth was formed from the water, and by water: the world that then was deluged with water, was destroyed. But the present heavens and the earth, by the same word are reserved, being kept for fire for a day of judgment, and the destruction of ungodly men.

8 But do not let this one thing escape you beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord does not delay his promise in the manner some account delaying; but he exercises patience (Gk: makrothumeo to be long-spirited) towards us, not desiring that any should perish, but that all should come to repentance. However, as a thief, the day of the Lord will come; in which the heavens shall pass away with a great noise, and the elements burning shall be dissolved; and the earth, and the works that are on it, shall be utterly burned.

11 Seeing, then, all these things shall be dissolved;--what sort of persons ought you to be, in holy behavior and godliness (Gk: eusebeia, piety, devotion), expecting, and diligently desiring, the coming of the day of God; in which the heavens being set on fire, shall be dissolved, and the elements burning, shall be melted? But we, according to his promise, expect new heavens, and a new earth, in which dwells righteousness.

14 Therefore, beloved, expecting these things, diligently endeavor to be found by him spotless, and blameless, in peace. And consider the patience of our Lord, to be for salvation; as also our beloved brother Paul, according to the wisdom given him, has written to you. As, in all his letters, speaking in them concerning these things: in which there are some things that are hard to be understood, which the untaught and unstable torture, as they do also the other scriptures, to their own destruction. Therefore, beloved, foreknowing these things, be on your guard; so that you will not be led away with the straying lawless and fall from your own steadfastness. But grow in the favor, and in the knowledge of our Lord and Savior Yeshua The Anointed. To him be glory, both now and to the day of eternity. Amen. (truth, so be it)

**THE  
FIRST LETTER OF THE DELEGATE YOHANAN.**

*[WRITTEN FROM EPHESUS, A. D. 68.]*

[FirstYohanan1](#)

[FirstYohanan2](#)

[FirstYohanan3](#)

[FirstYohanan4](#)

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I.--THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at closely, and our hands have handled, concerning the living Word--(for the life was made clear, and we have seen it, and bear witness, and declare to you that life which is eternal, which was with the Father, and was made clear to us;) that which we have seen and heard, we declare to you; that you also may have fellowship with us: and our fellowship truly is with the Father, and with his Son, Yeshua The Anointed. And these things we write to you, that your joy may be complete.

5.--Moreover, this is the message which we have heard from him, and declare to you, that God is light, and in him there is no darkness at all. If we say, that we have fellowship with him, and walk in darkness, we lie, and do not obey the truth. But if we walk in the light, as he is in the light; we have fellowship with one another, and the blood of Yeshua The Anointed his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

## Chapter 2

II.--My little children, these things I write to you, that you may not sin. Yet, if anyone has sinned, we have an advocate (Gk:parakletos, an intercessor, consoler): with the Father, Yeshua The Anointed the Righteous One. And he is the means of appeasing for our sins; and not for ours only, but also for the whole world. And by this we know that we have known him, if we keep his commandments. He who says, I have known him; and does not keep his commandments, is a liar, and the truth is not in this man. But whoever keeps his word, truly in this man the love (agape) of God is completed. By this we know that we are in him. He who says he remains in him, ought himself also to walk, even as he walked.

7.--Brethren, I do not write a new commandment to you; but an old commandment, which you have had from the beginning. The old commandment is the word, which you have heard from the beginning. On the other hand, I write to you a new commandment, which is true concerning him and concerning you. For the darkness is passing away, and the light which is true now shines. He who says he is in the light, and yet hates his brother, is in the darkness until now. He who loves (agape) his brother, remains in the light, and there is no stumbling block to him. But he who hates his brother, is in the darkness, and walks in that darkness, and does not know where he goes; because the darkness has blinded his eyes.

12 Little children, I write to you, because your sins are forgiven you, on account of his name. Fathers, I write to you, because you have known him from the beginning. Young men, I write to you, because you have overcome the wicked one. Young children, I write to you, because you have known the Father. Fathers, I have written to you, because you have known him from the beginning. young men, I have written to you, because you are strong and the word of God remains in you, and you have overcome the wicked one.

15 Do not love (agape) the world, neither the things which are in the world. If anyone loves (agape) the world, the love (agape) of the Father is not in him. For all that is in the world,--the lust of the flesh, and the lust of the eyes, and the pride of life,--is not of the Father, but is of the world. Now the world is passing away, and its lusts; but he who does the will of God, remains forever.

18 Young children, it is the last hour. And as you have heard that the antichrist (lit:opposing The Anointed ) shall come, so now there are many antichrists; so you know that it is the last hour. They went away from us, but they were not of us. For, if they had been of us, they would have remained with us; but they went away, that they might be made clear, that they all were not of us. But you have an anointing from the Holy One, and know all things. I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth. Who is a liar, if not he who denies that Yeshua is The Anointed? He is the antichrist, who denies the Father and the Son. Whoever denies the Son, does not acknowledge the Father: he that acknowledges the Son has the Father.--Therefore, let what you have heard from the beginning, remain in you. If what you have heard from the beginning, remains in you; you also shall remain in the Son, and in the Father: and this is the promise, which he has promised to us; eternal life.



26 These things I have written to you, concerning those who deceive you; but the anointing which you have received from him, remains in you; and you have no need, that any one should teach you, but the same anointing teaches you concerning all things, and is truth, and is no lie: and as it has taught you, you will remain in him. And now, little children, remain in him, that when he shall appear we may have confidence, and may not be put to shame by him at his coming. If you know that he is righteous, you know that everyone who practices righteousness has been brought forth by him.

### Chapter 3

III.--Behold what kind of love (agape) the Father has bestowed on us, that we should be called children of God! For this reason, the world does not know us, because it did not know him. Beloved, now we are the children of God; but it does not yet appear what we shall be. However, we know, that when he shall appear, we shall be like him;--that we shall see him as he is. And every one who has this hope in him, purifies himself, even as He is pure.

4 Everyone who practices sin, also practices lawlessness; for sin is lawlessness. Moreover, you know that he was made clear (or appeared), that he might take away our sins;--and in him there is no sin. Whoever remains in him, does not sin. Whoever sins, has not seen him, or has known him.

7 Little children, let no one deceive you: he who practices righteousness, is righteous, even as He is righteous. He who practices sin, is of The Accuser; for The Accuser sins from the beginning. For this purpose, the Son of God appeared, that he might destroy the works of The Accuser. Whoever has been brought forth by God, does not practice sin; because his seed remains in him; and he cannot sin, because he has been brought forth by God. By this, the children of God and the children of The Accuser are made clear: whoever does not practice righteousness is not of God, or he who does not love (agape) his brother. For this is the message, which you have heard from the beginning, that we should love (agape) one another. Not being of the wicked one, as Cain was, who slaughtered his brother. And for what reason did he kill him?--Because his own deeds were wicked, and his brother's righteous.

13 Do not wonder, my brethren, that the world hates you. We know that we have passed out of death to life, because we love (agape) the brethren. He who does not love (agape) his brother, remains in death. Everyone who hates his brother, is a murderer; and you know that no murderer has eternal life abiding in him. By this we have known the love (agape) of *The Anointed*, because he laid down his life for us; therefore we ought to lay down our lives for the brethren. Whoever, therefore, has the goods of this world, and sees his brother in need, and yet shuts up his compassion from him, how does the love (agape) of God abide in him? 18 My little children, let us not love (agape) in word, or in tongue; but in deeds, and in truth. For by this we know that we are of the truth, and shall persuade our hearts before him. But if our heart condemns us, certainly God is greater than our heart, and knows all things. Beloved, if our hearts do not condemn us, we have confidence with God. And whatever we ask, we receive from him; because we keep his commandments, and do the things which are pleasing in his sight.

23 For this is his commandment, that we should believe in the name of his Son, Yeshua The Anointed, and should love (agape) one another as he commanded us.. Now he who keeps His commandments remains in Him, and He in him: and by this we know that he remains in us, by the Spirit, which he has given us.

#### Chapter 4

IV.--Beloved, do not believe every spirit, but test the spirits, to see whether they are from God; because many false forthtellers have gone out into the world. By this you know the Spirit of God: Every spirit that confesses Yeshua The Anointed has come in the flesh, is from God. And every spirit that does not confess Yeshua, is not from God: and this is that spirit of antichrist, which you have heard that comes, and now is already in the world . You are of God, little children, and have overcome them; because he is greater, who is with you, than he who is with the world. They are of the world; therefore they speak from the world, and the world listens to them. We are of God: he who knows God, listens to us; he who is not of God, does not listen to us. By this we know the spirit of truth, and the spirit of error.

7 Beloved (agapetos), let us love (agape) one another; for love (agape) is from God: and everyone who loves (agape), has been born by God, and knows God. He who does not love (agape), does not know God; for God is love (agape). By this the love (agape) of God was made clear to us, that God sent forth his unique Son, the only one brought forth into the world, that we might live through him. In this is love (agape), not that we loved (agape) God, but that he loved (agape) us, and sent forth his Son to be the means of appeasing for our sins. Beloved, if God so loved (agape) us, we also ought to love (agape) one another. No one has seen God, at any time. If we love (agape) one another, God abides in us, and his love (agape) is made complete in us. By this we know that we abide in him, and he in us, because he has given us of his Spirit. Now we have seen, and bear testimony, that the Father has sent forth his Son, to be the Savior (Gk:soter a deliverer) of the world.

15 Whoever will confess that Yeshua is the Son of God, God abides in him, and he in God. And we have known, and believed the love (agape) which God has to us. God is love (agape); Therefore, he who abides in love (agape), abides in God, and God in him. By this, love (agape) has been completed in us, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love (agape); but complete love (agape) casts out fear, because fear has punishment: therefore, he who fears is not made complete in love (agape). We love (agape) him, because he first loved (agape) us. If anyone says, I love (agape) God, and yet hates his brother, he is a liar: for he who does not love (agape) his brother, whom he has seen, how can he love (agape) God, whom he has not seen? Moreover, this is commandment we have from him, that he who loves (agape) God, loves (agape) his brother also.

## Chapter 5

V.--Everyone who believes that Yeshua is The Anointed, has been brought forth by God; and everyone who loves (agape) the father, loves (agape) also the one brought forth by him. By this we know that we love (agape) the children of God, when we love (agape) God, and keep his commandments. For this is the love (agape) of God, that we keep his commandments: and his commandments are not burdensome; because every one that is brought forth by God, overcomes the world. And this is the victory which overcomes the world, even our faith.

5 Who is he that overcomes the world, but he who believes that Yeshua is the Son of God? This is he who came by water and blood, even Yeshua The Anointed; not by the water only, but by the water and the blood. And it is the Spirit who testified; because the Spirit is the truth. There are three who bear testimony; the Spirit, and the water, and the blood; and these three are for the one thing. If we receive the testimony of men, the testimony of God is greater. Now, this is the testimony of God, which he has testified concerning his Son.--(He who believes in the Son of God, has the testimony in himself. He who does not believe God, has made him a liar, because he has not believed the testimony, which God has testified concerning his Son.) 11 Now this is the testimony: God has given to us eternal life: and this life is in his Son.--He who has the Son, has this life; he who does not have the Son of God, does not have this life.

13.--These things I have written to you, that you may know that you have eternal life;--that you may continue to believe in the name of the Son of God. And this is the confidence which we have with him, that if we ask any thing according to his will, he listens to us. And if we know that he listens to us, concerning whatever we ask; we know that we shall obtain the requests, which we have asked from him.

16 If anyone sees his brother sinning a sin, not to death, let him ask, and he will grant to him life, for those who do not sin to death. There is a sin to death. I do not say concerning it, that you should ask. All unrighteousness is sin: but there is a sin not to death. We know that whoever has been brought forth by God, does not sin; but he who is brought forth by God, guards himself, and the wicked one does not lay hold on him.

We know that we are of God, and that the whole world lies under the wicked one. Moreover, we know that the Son of God has come, and has given us understanding, that we might know him who is true; and we are in him who is true,--in his Son Yeshua The Anointed. This is the true God, and the eternal life. Little children, keep yourselves from idols.

**THE  
SECOND LETTER OF THE DELEGATE YOHANAN.**

*[WRITTEN FROM EPHESUS, A. D. 69.]*

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THE elder to elect lady, and her children, whom I love (agape) sincerely; and not I only, but also all who have known the truth; for the truth's sake, which is in us, and shall be with us forever: Favor, mercy, and peace, be with you, from God the Father, and from the Lord Yeshua The Anointed, the Son of the Father, with truth and love (agape).

4.--I rejoiced greatly, when I found some of your children walking in truth, as we received commandment from the Father. And now I implore you, lady, not as writing to you a new commandment, but that which we had from the beginning, that we love (agape) one another. And this is love (agape), that we walk according to his commandments. This is the commandment, even as you have heard from the beginning, that you may walk in it; for many deceivers are entered into the world, who do not confess Yeshua The Anointed did come in the flesh. This is the deceiver, and the antichrist (one opposing The Anointed). Look to yourselves, that we may not lose the things which we have worked for, but may receive a full reward.

9 Whoever transgresses, and does not abide in the teaching of The Anointed, does not have God: he who remains in the teaching of The Anointed, has both the Father and the Son. If anyone comes to you, and does not bring this teaching; do not receive him into your house, or greet him : for he who greets him , partakes in his evil deeds. Having many things to write to you, I am not inclined to communicate them by paper and ink; because I hope to come to you, and speak face to face, that our joy may be complete. The children of your beloved sister, Greet you.

**THE  
THIRD LETTER OF THE DELEGATE YOHANAN.**

*[WRITTEN FROM EPHESUS, A. D. 69.]*

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I.--THE elder to Caius (a Latin name), the beloved, whom I love (agape) in the truth. Beloved, I pray that with respect to all things, you may prosper and be in health, even as your soul prospers. For I rejoiced greatly, when the brethren came, and bore witness to your truth, even as you walk in truth.

4.--I have no greater joy, than that which I have, when I hear my children are walking in truth. Beloved, you are acting faithfully in what you perform for the brethren, and for the strangers. These have carried the testimony to your love (agape), in the presence of the congregation. If you aid them on their journey in a manner worthy of God, you will do well. They went out for *his* name's sake receiving nothing from the Gentiles. We, therefore, ought to welcome such with hospitality that we may be joint laborers in the truth. I wrote to the congregation; but Diotrephes, who loves (philo) pre-eminence among them, does not receive us. For this cause, when I come, I will bring his deeds to remembrance which he practices with wicked babbling against us. 11 And, not content with this, he does not receive the brethren, and forbids those who would, and casts them out of the congregation. Beloved, do not imitate what is evil, but what is good. He who does good, is of God; but he who does evil, has not seen God.

12 Demetruis has a good testimony from all, and from the truth itself: and we add our testimony; and you know that our testimony is true. I have many things to write; but I am not inclined to write them to you with pen and ink: for I hope immediately to see you, and so we shall speak face to face. Peace be to you. The friends here, Greet you. Greet the friends by name.

**THE  
LETTER OF THE DELEGATE YEHUWDAH.**

*[WRITTEN A. D. 66].--PLACE NOT KNOWN.*

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YEHUWDAH, (Gk:Ioudas. Yudas) a servant of Yeshua The Anointed, and brother of Yaakob, to those who are sanctified by God the Father, and to be preserved by Yeshua The Anointed, to the called: May mercy, and peace, and love (agape), be multiplied to you.

3.--Beloved, making all effort to write to you concerning the common salvation, I thought it necessary to write to you, exhorting you to contend for the faith, formerly delivered to the holy ones. For certain men have come in privately, who long ago were before written to this very condemnation; ungodly men, perverting the favor of our God to filthiness, and denying the only sovereign Lord, even our Lord Yeshua The Anointed.

5 I will therefore put you in remembrance, though you formerly knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. Also the messengers who did not keep their first domain, but left their proper residence, he has guarded in everlasting chains, under darkness, for the judgment of the great day. Likewise Sodom and Gomorrah, and the cities around them, which in the same way had habitually committed fornication, and went after other flesh, are set forth as an example, suffering the punishment of an eternal fire.

8 Truly, in like manner also shall these dreamers be punished--who, defile the flesh, despise authority, and speak evil of glories. Whereas, Michael, the Arch Messenger, when contending with The Accuser, (he disputed about the body of Moses,) did not attempt to bring against him an evil speaking accusation, but said, "The Lord rebuke you:" but these, speak evil of those things which they do not know; but the things they do know naturally, as animals void of reason, by these they destroy themselves.

11 Woe for them! for they have gone in the way of Cain, and have poured themselves out in the error of Balaam's hire, and have perished in the rebellion of Korah. These men are hidden reefs in your love (agape) feasts, when they feast with you; without fear feeding themselves. They are clouds without water, carried about by winds: withered autumn trees without fruit; doubly dead; plucked up by the roots; raging waves of the sea casting out their own shame like foam; wandering stars, for whom the blackness of darkness forever is reserved.

14 Now, Enoch, the seventh from Adam, forthtold, concerning these men; saying, "Behold the Lord comes with his thousands of holy messengers, to pass sentence on all, and to convict all the ungodly among them, of all their deeds of ungodliness, which they have devoutly committed; and of all the harsh things, which ungodly sinners have spoken against him." These are murmurers, and complainers, who walk according to their own lusts; and their mouth speaks great swelling words. They admire people, for the sake of an advantage. But, beloved, remember the words which were spoken by the Delegates of our Lord Yeshua The Anointed; that they said to you, that in the last time there would be scoffers, walking according to their own ungodly lusts. These are those who divide, beastly, not having the Spirit.

20 But you, beloved, build up yourselves in your most holy faith, praying with the holy spirit; keep yourselves in the love (agape) of God, expecting the mercy of our Lord Yeshua The Anointed, to eternal life. 22 And have compassion on some who are doubting; but save others by fear, snatching them out of the fire, hating even the garment stained by the flesh.

24 Now to him who is able to guard you from stumbling, and to present you without blemish before the presence of his glory with exceeding joy; to God alone our Savior, be glory and majesty, dominion and power, both now, and throughout all ages. Amen.

**A**  
**REVELATION**  
**FROM YESHUA THE ANOINTED TO THE DELEGATE YOHANAN.**

*WRITTEN IN PATMOS, OR EPHESUS, A. D. 96*

[Revelation1](#)

[Revelation2](#)

[Revelation3](#)

[Revelation4](#)

[Revelation5](#)

[Revelation6](#)

[Revelation7](#)

[Revelation8](#)

[Revelation9](#)

[Revelation10](#)

[Revelation11](#)

[Revelation12](#)

[Revelation13](#)

[Revelation14](#)

[Revelation15](#)

[Revelation16](#)

[Revelation17](#)

[Revelation18](#)

[Revelation19](#)

[Revelation20](#)

[Revelation21](#)

[Revelation22](#)

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I.—*The* REVELATION (Greek: apokalupsis, disclosure, a revealing) of Yeshua The Anointed, which God gave to him, to show his slaves the things which must shortly be; and sending by his messenger, he indicated them to his servant Yohanan, who testified the word of God, and the testimony of Yeshua The Anointed, whatever he saw. Blessed is he that reads, and those that hear the words of this forthtelling, and keep the things that are written in it; for the time is at hand.

4.--Yohanan, to the seven congregations which are in Asia; favor and peace be with you, from *him* who is, and who was, and who is to come; and from the seven spirits which are before his throne (Gk:thronos, a stately seat); and from Yeshua The Anointed, the faithful witness (Gk:martus a witness, a "martyr");, the first born of the dead, and the ruler of the kings of the earth: to him who has loved (agape) us, and washed us from our sins in his own blood, and has made us kings and priests to his God and Father; to him be glory and dominion forever and ever. Amen.

7.--Behold, he is coming in the clouds; and every eye shall see him, even they who pierced him: and all the tribes of the earth shall mourn because of him. Yes: Amen ( so let it be) . I am the Alpha and the Omega, says the Lord, who is, and who was, and who is to come, the Almighty.

9.--I, Yohanan, who am also your brother, and companion in affliction, and in the kingdom and in patient enduring for Yeshua The Anointed, was on the island called Patmos, because of the word of God, and for the testimony of Yeshua The Anointed. I was in the Spirit on the Lord's day, and heard a great voice behind me, as of a trumpet, saying, What you see, write in a book, and send it to the seven congregations; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

12 And I turned to see the voice which spoke to me; and when I turned, I saw seven golden lamp stands; and, in the middle of the seven lamp stands, one like a Son of Man, clothed in a long robe, and fastened across the breast with a golden sash. His head, and his hairs, were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet were like fine burnished brass, when glowing in a furnace; and his voice was as the voice of many waters: and he had in his right hand seven stars, and out of his mouth there went a large two-edged-sword; and his appearance was as the sun, when it shines in strength.

17.--And when I saw him, I fell down at his feet as a dead *man*; and he laid his right hand on me, and said, Do not fear; I am the First and the Last; I am he who lives and was dead; and behold I am living forever and ever; and I have the keys of the unseen world of the dead, and of death. Write the things which you see, even those which are, and the things which shall be after. As to the hidden meaning of the seven stars, which you see in my right hand, and of the seven lamp stands of gold: the seven stars are messengers of the seven congregations; and the seven lamp stands, which you see, are the seven congregations.



## Chapter 2

II.--To the messenger of the congregation in Ephesus write:--These things, says he, who holds the seven stars in his right hand, who walks in the middle of the seven golden lamp stands.

2 I know your deeds, and your labor, and your patient endurance ; and that you cannot endure those who are evil: and you have tested those who say they are Delegates and are not, and have found them to be liars; and you have patient endurance; and have carried (or bear) for my name's sake, and have not fainted. Nevertheless, I have against you, that you have lost your first love (agape). Remember, therefore, from where you have fallen, and reform, and do the first deeds, otherwise I will come to you quickly, and take away your lamp stand out of its place, unless you reform. Yet you have this, that you hate the work of the Nicolaitans, which I also hate. Whoever has an ear let him hear what the Spirit says to the congregations. To him who conquers, I will give to eat of the tree of life, which is in the middle of the paradise (Gk:paradeisos a park, an Eden) of God.

8.--And to the messenger of the congregation in Smyrna, write:--These things, says the First and the Last, who was dead and is alive;

9 I know your works, and affliction, and poverty, (but you are rich,) and I know the evil speaking of those, who say they are Jews, and are not; but are of the assembly of The Adversary. Fear none of the things which you shall suffer; behold The Accuser will cast some of you into prison, that you may be tested; and you shall have affliction for ten days: be faithful until death, and I will give you a crown (stephanos wreath) of life. Whoever has an ear, let him hear what the Spirit says to the congregations. The conqueror shall not be injured, by the second death.

12.--And to the messenger of the congregation which is in Pergamos, write:--These things says he, who has the sharp two-edged sword:

13 I know your works, and where you dwell; even where the throne of The Adversary is: and you hold fast my name, and have not denied my faith, even in those days in which Antipas was my faithful witness (martyr), who was slain among you, where The Adversary dwells. Nevertheless, I have a few things against you, that you have those who hold to the teaching of Balaam, who taught Balak to cast a stumbling block before the children of Ysrael, to eat things sacrificed to idols, and to commit fornication. You in like manner have those that hold the teaching of the Nicolaitans, which I hate. Reform, or otherwise I will come to you quickly, and I will fight against them with the sword of my mouth. Whoever has an ear, let him hear what the Spirit says to the congregations: To the conqueror I will give of the hidden manna; and I will give him a white stone, and on the stone a new name written, which no man knows except he who receives it.

18.--And to the messenger of the congregation in Thyatira, write:--These things says the Son of God, who has his eyes as a flame of fire, and his feet like fine brass:

19 I know your works, and love (agape), and service, and faith, and your steadfast endurance, and that your last works are greater than the first. Nevertheless, I have against you, that you permit that woman Jezebel, who says that she is a forthtelleress, to teach and to seduce my slaves to commit fornication, and to eat things sacrificed to idols. And I have given her time to reform from her fornication, and but she does not reforms. Behold, I will throw her into a bed, and those who commit adultery with her into great affliction, unless they reform from their deeds; and I will put her children to death; and all the congregations shall know, that I am he, who searches the mind (lit: kidneys, inner man) and the heart: and I will give to every one of you according to his deeds. But I say to you, the rest in Thyatira, as many as do not hold this teaching, and who have not known the deep things of The Adversary, as they call them; I will lay on you no other burden. Nevertheless, hold fast to what you have until I come. And as for him that conquers, and keeps my deeds to the end, I will give him power over the nations: and he shall rule them with a rod of iron, they shall be dashed in pieces like a potter's vessel: as I have also received of my Father. And I will give him the morning star. Whoever has an ear, let him hear what the Spirit says to the congregations.

### Chapter 3

III.--And to the messenger of the congregation in Sardis, write:--These things says he, who has the seven spirits of God, and the seven stars: I know your deeds, that you have a name that you live, but are dead. Be watchful, and strengthen the things which remain, which are ready to die: for I have not found your works filled up in the sight of God. Remember, therefore, how you have received, and heard, and hold fast, and reform: therefore, unless you are watchful, I will come upon you as a thief, and you shall not know what hour I will come upon you. 4 But you have a few names in Sardis, who have not polluted their garments: and they shall walk with me in white, for they are an worthy. As for the conqueror, he shall be clothed in white apparel; and I will not blot out his name from the book of life; but I will confess his name before my Father, and before his messengers. Whoever has an ear, let him hear what the Spirit says to the congregations.

7.--And to the messenger of the congregation in Philadelphia, write:--These things says the Holy One, the True One; who has the key of David; he who opens, and no man shuts, and shuts, and no man opens.

8 I know your deeds: behold, I have set before you an open door, and no man can shut it; because you have a little strength, and have kept my word, and have not denied my name. Behold, I will give you those--who are of the synagogue of The Adversary; who say they are Jews, and are not, but do lie; behold--I will make them come and worship before your feet; and they shall know, that I have loved (agape) you. Because you have kept the word of my patient endurance, I will also keep you from the hour of temptation, which shall come on all the world, to test the inhabitants of the earth. I come quickly: keep that which you have, that no man takes your crown (stephanos wreath) . As for the conqueror, I will make him a pillar in the temple of my God, and he shall go out no

more: and I will inscribe on him the name of my God, and the name of the city of my God, the New Yerushalem, which is to come down from heaven, from my God; and my new name. Whoever has an ear, let him hear what the Spirit says to the congregations.

14.--And to the messenger of the congregation in Laodicea, write:--These things says the AMEN (truth), the Faithful and true Witness, the origin of the creation of God:

15 I know your works, that you are neither cold or hot: I wish you were either cold or hot. Therefore, because you are lukewarm, and neither cold nor hot, I will vomit you out of my mouth. Because you say, I am wealthy, and have enriched myself, and have need of nothing; and do not know that you are wretched, and miserable, and poor, and blind, and naked. I counsel you to buy of me gold refined in the fire, that you may be rich; and white apparel that you may be clothed, and that the shame of your nakedness may not appear; and anoint your eyes with eye-salve, that you may see. As many as I love, (phileo) I reprove and correct; therefore be zealous, and reform. 20 Behold, I stand at the door, and knock: if any one hears my voice, and open the door, I will enter into his house, and will dine with him, and he with me. As for the conqueror, I will grant to him to sit down with me on my throne; as I also have conquered, and sat down with my Father on his throne. Whoever has an ear, let him hear what the Spirit says to the congregations.

#### Chapter 4

IV.--After these things, I saw, and behold, a door opened in heaven: and the first voice which I heard, was as a trumpet speaking to me; and it said, Come up here, and I will show you what must be after. And immediately I was in the Spirit: and behold a throne was set in heaven, and one sitting on it; and he, who sat on it, was in appearance like a jasper (dazzling brightness, clear as crystal) and sardine (blood red) stone; and a rainbow, in appearance like an emerald (green), was round about the throne. And round about the throne there were twenty-four thrones; and on the thrones, twenty-four elders sitting, clothed with white apparel; and on their heads golden crowns. (Gk:stephanos wreath)

5 And out of the throne there came lightning's and thunders, and voices. And seven lamps of fire were burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass, like crystal. And in the middle of the throne, in the circle about the throne, there were four living creatures, full of eyes, before and behind. And the first creature was like a lion; and the second creature was like a calf; and the third creature had a face like a man; and the fourth creature was like a flying eagle. And the four living creatures each had six wings around: and within, they were full of eyes: and they do not rest, day or night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.

9 And while the living creatures are giving glory, and honor, and thanks, to him who sits on the throne, who lives forever and ever, the twenty-four elders fell down before him who sits on the throne, and worship him who lives forever and ever; and they cast down

their crowns (stephanos wreath) before the throne, saying, Worthy are you, O Lord, to receive glory, and honor, and power; for you have created all things, and because of your will they existed, and were created.

## Chapter 5

V.--And I saw in the right hand of him who sat on the throne, a scroll, written within and without, sealed with seven seals. And I saw a mighty messenger proclaiming with a great voice, Who is worthy to open the scroll, and to open its seals? And no one in heaven, or on the earth, or under the earth, was able to open the scroll, or to look into it. And I wept abundantly, because no one was found worthy to open the scroll, or to look into it. And one of the elders said to me, do not weep; behold the lion of the tribe of Yehuwdah, the Root of David, has overcome so as to open the scroll, and its seven seals.

6 And I beheld, in the middle space, between the throne and the four living creatures, and in the middle of the elders, there stood a Lamb, which seemed to have been slain, having seven horns, and seven eyes; these are the Spirits of God, sent forth into all the earth. And he came, and took the scroll out of the right hand of him who sat on the throne. And when he received the scroll, the four living creatures, and the twenty-four elders, fell down before the Lamb, having every one of them holding harps, and golden vials full of incense, which are the prayers of the holy ones. And they sang a new song, saying, Worthy are you to take the scroll, and to open the seals of it; for you were slain, and have redeemed us to God by your blood, out of every tribe, and language, and people, and nations; and have made us kings and priests to our God: and we shall reign on earth.

11 And I beheld, and heard the voice of many messengers round about the throne, and of the living creatures, and of the elders: and the number of them was ten thousands (Gk:murias, myriad or indefinite number): of ten thousands (myriad or indefinite number):, and thousands of thousands; saying, with a loud voice, Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and might, and honor, and glory, and blessing! And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, even all things that are in them, I heard saying, To him who sits upon the throne, and to the Lamb, be blessing, and honor, and glory, and strength, forever and ever! And the four living creatures said, Amen (may it be fulfilled): and the elders fell down and worshipped him.

## Chapter 6

VI.--And I saw, when the Lamb opened one of the seals; and I heard one of the four living creatures, which said, as with a voice of thunder, Come and see. And I saw, and behold a white horse (Gk:hippos); and he who sat on it, had a bow: and there was given to him a crown (stephanos ,wreath) and he went forth conquering and to conquer.

3.--And when he opened the second seal, I heard the second living creature, saying, Come ----- And another horse came out, which was red; and it was given to him who sat on it, to take peace from the earth, and that *men* should slay each other; and there was given to him a great sword.

5.--And when he had opened the third seal, I heard the third living creature, saying, Come and see. And I saw, and behold a black horse; and he who sat upon it, had a pair of scales in his hand. And I heard a voice in the middle of the four living creatures, saying, A measure (Gk:choenix, a dry measure about 1 quart) of wheat for a denarius (a day's wage), and three measures of barley for a denarius; yet see that you do not damage the oil, or the wine.

7.--And when he opened the fourth seal, I heard the voice of the fourth living creature, saying, Come and see. And I saw, and, behold, a pale horse; and he who sat on him was called Death; and Hades (the realm of the dead) followed him: and there was given to him power to kill a fourth part of the earth with the sword, and with famine, and with death, and with the wild beasts of the field.

9.--And when he opened the fifth seal, I saw under the altar the souls of those who had been slaughtered on account of the word of God, and the testimony which they held. And they cried with a loud voice, and said, How long, O sovereign Lord, holy and true, before you judge, and avenge our blood, on those who dwell on the earth? And there were given to each of them robes; and it was said to them, that they should rest yet a while, until the number of their fellow-slaves (Gk: sundoulos a co-slave) and brethren, who should be killed, as they had been, should be completed.

12.--And I saw when he opened the sixth seal, and there was an earthquake; and the sun became black as a sackcloth made of hair; and the moon became as blood; and the stars fell from the sky to the earth, as a fig tree drops its untimely figs, being shaken by a mighty wind: and the sky passed away like a scroll, when it was rolled up; and every mountain, and island, was moved out of its place: and the kings of the earth, and the chief men, and the rich men, and the chief officers (lit:chiliarchs, in command of one thousand troops), and the powerful men, and every slave, and every freeman, hid themselves in the caves, and rocks of the mountains: and they said to the mountains, and the rocks, Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb! for the great day of his wrath is come, and who shall be able to stand?

## Chapter 7

VII.--And, after these things, I saw four messengers, standing at the four corners of the earth, holding the four winds of the earth, that the wind might not blow on the earth, or on the sea, or on any tree. And I saw another messenger, ascending from the rising of the sun, having the seal of the living God: and he cried with a great voice to the four messengers, to whom power was given to injure

the earth, and the sea; saying, Do not injure the earth, or the sea, or the trees, until we have sealed the servants of our God on their foreheads.

4 And I heard the number of those that were sealed; one hundred and forty-four thousand, who were sealed out of every tribe of the children of Ysrael. Of the tribe of Yehuwdah, were sealed twelve thousand. Of the tribe of Reuben, were sealed twelve thousand. Of the tribe of Gad, were sealed twelve thousand. Of the tribe of Asher, were sealed twelve thousand. Of the tribe of Naphtali, were sealed twelve thousand. Of the tribe of Manasseh, were sealed twelve thousand. Of the tribe of Simeon, were sealed twelve thousand. Of the tribe of Levi, were sealed twelve thousand. Of the tribe of Issachar, were sealed twelve thousand. Of the tribe of Zebulun, were sealed twelve thousand. Of the tribe of Yowceph, were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9.--After this I saw, and, behold, a great multitude, which no man could number, out of every nation, and tribe, and people, and language, standing before the throne, and before the Lamb, clothed in white robes, and palm *branches* in their hands; and they cried with a loud voice, saying, Salvation to our God, who sits on the throne, and to the Lamb! And all the messengers stood round about the throne, and about the elders, and the four living creatures; and they fell down on their faces, before the throne, and worshipped God; saying, Amen (truth): the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the strength, be to our God forever and ever: Amen.

13 And one of the elders answered, saying to me, These who are clothed with white apparel; who are they, and where do they come from? And I said to him, Sir, you know. And he said to me, These are those who have come out of much affliction, and have washed their robes, and made them white in the blood of the Lamb: therefore, they are before the throne of God, and serve him, day and night, in his temple; and he who sits on the throne, spreads his tabernacle over them *and dwells with them*. They shall hunger no more, neither shall they thirst anymore; or shall the sun fall upon them, or any heat: for the Lamb, who is in the middle of the throne, shall tend them as a shepherd, and he shall lead them to fountains of living water; and God shall wipe away every tear from their eyes.

## Chapter 8

VIII.--And when he had opened the seventh seal, there was silence in heaven for about half an hour. And I saw the seven messengers which stood before God: and seven trumpets were given to them. And another messenger came, and stood before the altar, having a golden censer; and there was given to him much incense, that he might present it with the prayers of all the holy ones, on the golden altar which was before the throne. And the smoke of the incense went up, with the prayers of the holy ones, from the hand of the messenger, before God. And the messenger took the censer, and filled it with the fire of the altar, and threw it on the earth; and there were voices, and thunders, and lightning, and an earthquake.

6.--And the seven messengers, who had the seven trumpets, prepared themselves to sound.

7.--And the first sounded; and there was hail and fire, mingled with blood, and it was cast down on the earth; and a third part of the trees was burnt up, and all the green vegetation was burnt up.

8.--And the second messenger sounded; and it was as if a great mountain, burning with fire, was cast into the sea; and a third part of the sea became blood; and a third part of the creatures, which had life in the sea, died; and a third part of the ships were destroyed.

10.--And the third messenger sounded; and there fell from heaven a great star, blazing like a torch; and it fell on the third part of the rivers, and on the fountains of waters: and the name of the star was called Wormwood (Absinthe), and a third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12.--And the fourth messenger sounded; and the third part of the sun was pounded, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day was obscured for a third part, and the night also. And I beheld, and heard one of the messengers flying in the middle of heaven, saying with a loud voice, Woe, woe, woe, to those who dwell on the earth, for the remaining sounds of the trumpets of three messengers, which are yet to sound!

## Chapter 9

IX.--And the fifth messenger sounded; and I saw a star fall from heaven to the earth; and there was given to him the key of the bottomless pit (abyss). And he opened the bottomless pit, and smoke ascended from the pit, as the smoke of a great furnace: and the sun and the air were darkened by the smoke of the pit. And out of the smoke there came locusts on the earth; and power was given to them, as the scorpions of the earth have power. And it was said to them, that they should not injure the grass of the earth, or any green thing, or any tree; but the men, who do not have the seal of God in their foreheads. And it was not given to them to kill them, but to torment them, five months: and their torment was like that of a scorpion, when it stings a man. And in these days, men shall seek death, and shall not find it; and they shall desire to die, and death shall fly from them.

7 And the resemblance of the locusts was like horses prepared for war; and on their heads appeared to be crowns (stephanos, wreath) of gold; and their faces were like the faces of men: and they had hair, like the tresses of women; and their teeth were like the teeth of lions. And they had breastplates like breastplates of iron; and the noise of their wings was like the noise of chariots, and many horses, rushing to war. And they had tails like scorpions, and their stings were in their tails; and their power was to hurt men five months.--For they had a king over them, the messenger of the bottomless pit, whose name, in the Hebrew language, is Abaddon (Destroyer); and in the Greek, he has the name of Apollyon (Destroyer). Woe one is past and behold other two woes, besides it, are yet coming.

13.--And the sixth messenger sounded; and I heard a voice from the four horns of the golden altar, which was before God, saying to the sixth messenger, who had the trumpet, Release the four messengers, who are bound, by the great river Euphrates. And the four messengers were released, who were prepared for an hour, and a day, and a month, and a year, to kill a third part of men. And the number of the horsemen was two thousands of thousands (200 million): I heard the number of them. And I saw the horses, and those who sat on them their appearance having breastplates of fire, and hyacinth (blue), and brimstone (sulphur yellow): and the heads of the horses were like the heads of lions, and out of their mouths went fire, and smoke, and brimstone (sulphur yellow). With these three--by the fire, by the smoke, and by the brimstone--that went out of their mouths, they slew a third of men. And their powers are in their mouths and in their tails; and their tails are like serpents, having heads, and with them they injure.

20 Yet the remainder of men, who did not die by these plagues, did not reform from the works of their hands, that they might not worship demons, and idols of gold, and silver, and brass, and stone, and wood; which can neither see, nor hear, nor walk. And they did not reform from their murders, and their magical incantations (Gk:pharmakeus, spell-giving potion, pharmacist, one who prepares or uses magical remedies) or from their fornication, or their thefts.

## Chapter 10

X.--And I saw another mighty messenger descending from heaven, clothed with a cloud; and a rainbow (Gk:iris) was about his head, and his face was as the sun, and his feet like pillars of fire. And he had in his hand an open little book, and he put his right foot on the sea, and the left on the earth. And he cried with a loud voice, as when a lion roars: and when he had cried, the seven thunders uttered their voices. And when the seven thunders had spoken, I was about to write: and I heard a voice from heaven, saying, Seal up what the seven thunders have spoken, and do not write. And the messenger, whom I saw standing on the sea, and on the earth, lifted up his hand towards heaven, and swore by him that lives forever and ever, who created the heaven, and the things which are in it; and the earth, and the things which are in it; that there should be delay no longer. But in the days of the voice of the seventh messenger; when he shall begin to sound, then the secret (Gk:musterion) of God, as he had revealed its good news to his servants the forthtellers is finished.

8.--And the voice which I heard from heaven, spoke to me again, and said, Go, take the little book, which is open, out of the hand of the messenger, which stands on the sea and on the earth. And I went to the messenger, and said to him, Give me the little book. And he said to me, Take it, and eat it up; and it shall be bitter in your belly, but in your mouth it shall be as sweet as honey. And I took the little book out of the hand of the messenger, and ate it up; and in my mouth it was sweet as honey; but when I had eaten it, my belly was bitter. And he said to me, You must again declare the things of God to many people, and nations, and tongues, and kings.



## Chapter 11

XI.--And there was given to me a reed like a measuring rod, saying, Arise and measure the temple of God and the altar, and those who worship at it; and do not measure the outer court of the temple for it shall be given to the Gentiles, and they shall trample on the city forty-two months.

3 And I will give to my two witnesses (Gk:martus) instruction, and they shall declare the things of God a thousand two hundred and sixty days, clothed in sackcloth. These are the two olive trees, and the two lamps, which stand before the Lord of the earth. And if anyone will injure them, fire shall come out of their mouth, and devour their enemies; and if anyone will injure them, so must he be put to death. These have power to shut the sky, so that no rain shall be showered down in the days of their forthtelling; they have power over the waters, to turn them to blood, and to hit the earth, with every plague, as often as they will.

7 And when they shall have finished their testimony, the savage beast which ascends out of the abyss, shall make war against them, and shall conquer them, and kill them. And there corpses shall lie in the street of the great city, which is spiritually called Sodom and Egypt; where also our Lord was crucified. And persons of various people, and tribes, and tongues, and nations, shall look on their dead bodies three days and a half, and shall not permit their corpses to be laid in the graves. And those who dwell on the earth shall rejoice over them, and be glad, and shall send gifts to each other; because these two forthtellers tormented those who dwelt on the earth.

11 And after three days a half, the breath of life from God entered into them, and they stood on their feet: and great fear fell on those who looked on them. And they heard a great voice saying to them from heaven, Come up here. And they ascended up to heaven in a cloud, and their enemies looked on them. And in that hour there was a great earthquake; and a tenth part of the city fell, and the names of beings seven thousand were destroyed by the earthquake; and the rest were terrified, and gave glory to the God of heaven. The second woe is past, and behold the third woe comes quickly.

15.--And the seventh messenger sounded; and there were great voices in heaven, saying, The kingdoms of the world have become *the kingdoms* of our Lord, and of his The Anointed; and he shall reign forever and ever. And the twenty-four elders who sat before God on their thrones, fell on their faces and worshipped God, saying, We give thanks to you, O Lord God Almighty, who is, and who was, because you have taken your great power, and have ruled.

18 And the nations were enraged; and your wrath came and the time *came* when the dead should be judged, and a reward should be given to your servants the forthtellers, and to the holy ones, and to those that fear your name, small and great; and when you should destroy those that destroy the earth. And the temple of God was opened in heaven, and the ark of his covenant appeared in his temple: and there were lightning, and voices, and thunders, and an earthquake, and great hail.

## Chapter 12

XII.--And there appeared a great sign in heaven--a woman, clothed with the sun, and the moon under her feet, and on her head a crown (Gk:stephanos, wreath) of twelve stars; and she being pregnant, cried out in birthing, and in pangs to deliver.

3 And there appeared another sign in heaven: and, behold ! a great fiery dragon (Gk:drakon, a great serpent), having seven heads and ten horns, and on his heads seven crowns (Gk:diadem, the kingly ornament for the head). And his tail drew down a third part of the stars of the sky, and cast them to the earth: and the dragon stood before the woman who was about to bring forth, that when she delivered, he might devour her child. And she brought forth a male child, who was to rule all nations with a rod of iron: and her child was suddenly taken up to God, even to his throne. And the woman fled into the wilderness, where she had a place prepared by God, that she might there be nourished one thousand two hundred and sixty days.

7.--And there was war in heaven; Michael and his messengers made war against the dragon; and the dragon made war and his messengers: nevertheless, they did not prevail, neither was a place found for them any more in heaven. And so the great dragon was cast out; even the old serpent, called The Accuser and The Adversary, who deceives the world: he was cast out to the earth; and his messengers were cast out with him.

10 And I heard a great voice saying in heaven, Now the salvation, and the power, and the kingdom of our God, and the authority of his The Anointed has come; because the accuser of our brethren is cast out, who accused them before our God day and night. And they have overcome him by the blood of the Lamb, and by the word of their testimony; and they did not love (agape) their lives when facing death. Therefore, rejoice you heavens, and you who inhabit them. But woe the earth and the sea; for The Accuser is come down to you, having great wrath, because he knows that he has but a short time.

13 And when the dragon saw that he was cast out to the earth, he persecuted the woman, who had brought forth the male child. And there was given to the woman two wings of a great eagle, that she might fly into the wilderness to her place; where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent threw out of his mouth water, like a river, after the woman, that he might cause her to be carried away by the stream:--and the earth assisted the woman; and the earth opened its mouth, and drank up the flood, which the dragon threw out of his mouth. And the dragon was enraged against the woman, and went away to make war against the remainder of her seed, who keep the commandments of God, and retain the testimony of Yeshua The Anointed.

## Chapter 13

XIII.--And I stood upon the sand of the sea, and saw a savage beast (Gk:therion, little animal, some say dangerous) ascending out of the sea, having seven heads, and ten horns, and on its horns were ten crowns (Gk: diadem, kingly ornament for the head); and on its

heads were evil speaking names. And the beast which I saw was like a leopard, and its feet were like those of a bear, and its mouth like the mouth of a lion; and the dragon (Gk: drakon, a great serpent) gave it his power, and his throne, and great authority. And I saw one of its heads wounded, as to death; and yet its mortal part was healed. And the whole earth wondered, and followed after the wild beast:--and they worshipped the dragon, who gave authority to the wild beast, saying: Who is like the beast? who can war against it? And there was given to it a mouth speaking great things and speaking evil: and there was given to it, power to practice forty-two months--and it opened its mouth to utter evil speaking against God; to defame his name and his tabernacle, and those that dwell in heaven.

7 And it was given to it to make war with the holy ones, and to overcome them: and there was given to it power over every tribe, and tongue, and nation. 8.--And all the inhabitants of the earth shall worship it, whose names are not written in the book of life of the Lamb, that was slain from the beginning of the world. If anyone has an ear, let him hear. If anyone leads them into captivity, he shall be led into captivity: if any one slay with the sword, he shall himself be slain with the sword. Here is the patient endurance and the faith of the holy ones.

11.--And I saw another beast ascending out of the earth, and it had two horns like a lamb: but it spoke like a dragon. And it exercises all the power of the first beast in its sight; and it makes the earth, and those that dwell in it to worship the first beast, whose deadly wound was healed. And it does great miracles, so as to make fire come down from the sky to earth before men; and it deceives the inhabitants of the earth by signs, which it is given it to do in the sight of the beast; commanding the inhabitants of the earth to make an image of the beast, that had the wound of the sword and lived. 15 And it was given to it to give breath to the image of the beast, that the image of the beast might speak, and cause to be put to death as many as will not worship the image of the beast. And he causes all, both small and great, rich and poor, freemen and slaves, to receive the mark on their right hand or on their foreheads; that no one should be able to buy or sell, but one who has the mark, the name of the beast, or the number of its name. Here is wisdom: let him who has understanding, compute the number of the beast; for it is the number of a man; and its number is six hundred and sixty-six.

## Chapter 14

XIV.--And I looked, and behold the lamb was standing on Mount Zion, and with him one hundred and forty-four thousand, who had the name of his Father written on their foreheads. And I heard a voice out of heaven, as the sound of many waters, and like the sound of great thunder: and I heard the voice of harpists playing on their harps (lyre). And they sang a new song before the throne, and before the four living creatures, and the elders: and no one could learn the song, except the one hundred and forty-four thousand, who are redeemed from the earth. These are the ones, who have not been polluted with women; for they are virgins. These are the ones, who follow the Lamb, where ever he goes. These were redeemed from among men, as the first fruits to God, and to the Lamb. And no deceit (Gk:pseudos a falsehood) was found in their mouth; for they are without blemish.

6.--And I saw another messenger, flying through the middle of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgments has come: and worship him, who made heaven, and earth, and sea, and the fountains of water.

And another messenger followed, saying, It is fallen! it is fallen! even Babylon the Great; because it made all the nations drink of the wine of its raging fornication.

9 And a third messenger followed them, saying with a loud voice, If any one worships the beast, and his image, and receives the mark on his forehead, or on his hand, he also shall drink of the wine of the violent indignation of God, which is poured out undiluted, into the cup of his wrath; and he shall be tormented with fire and brimstone (sulfur, yellow) in the presence of his holy messengers, and in the presence of the Lamb. And the smoke of their torment ascends forever and ever: and they have no rest, day nor night, who worship the beast, and his image; and whoever receives the mark of his name. Here is *the* patient endurance of the holy ones: who keep the commandments of God, and the faith of Yeshua.

13.--And I heard a voice from heaven, saying, Write: From now on, blessed are the dead who die in the Lord; yes, says the Spirit, that they may rest from their labors; for their deeds follow them!

14.--And I saw, and behold, a white cloud, and on the cloud was one sitting, like a Son of man, having on his head a golden crown (Gk:stephanos, wreath), and in his hand a sharp sickle. And another messenger came out of the temple of God, crying with a loud voice to him that sat on the cloud, Put forth your sickle, and reap; for the season of reaping has come, because the harvest of the earth is ripe.--And he that sat upon the cloud, put forth his sickle on the earth; and the earth was reaped.

17.--And another messenger came out of the temple, that was in heaven; and he had a sharp sickle. And another messenger came from the altar, having power over the fire; and he cried with a loud cry to him who had the sharp sickle, saying, Put forth your sharp sickle, and lop off the clusters of the vine on the earth; for its grapes are ripe. And the messenger laid his sickle to the earth, and lopped off the vine of the earth; and he threw them into the great wine press of the wrath of God. And the wine press, which stood out of the city, was trampled; and the blood came out of the wine press, even to the bridles of the horses, at the distance of one thousand six hundred stadion. (200 miles)

## Chapter 15

XV.--And I saw another great and wonderful sign in heaven, seven messengers, who had the seven last plagues; because in them the wrath of God was to be completed. And I saw something like a sea of glass mingled with fire; and those who overcame the beast, and its image, and its mark, and the number of its name, standing by the sea of glass, having the harps of God. And they sang the song of Moses, the slave of God, and the song of the Lamb; saying, Great and wonderful are they works, O Lord God Almighty;

righteous and true are they ways, O King of Holy ones. Who should not fear you, O Lord, and glorify your name? for you alone are holy. Certainly all nations shall come and worship before your, because your righteous judgments are made clear.

5.--And after this I saw, and the temple of the tabernacle of the testimony was opened in heaven; and the seven messengers, who *held* the seven plagues, came out of the temple, clothed with pure shining linen garments, and were girded round the chest with golden belts. And one of the four living creatures gave to the seven messengers seven golden vials, full of the wrath of God, who lives forever and ever. And the temple was full of smoke from the glory of God, and from his power. And no one could enter the temple, until the seven plagues of the seven messengers were finished.

## Chapter 16

XVI.--And I heard a great voice out of the temple, saying to the seven messengers, Go, and pour out the vials of the wrath of God on the earth. And the first went forth, and poured out his vial on the earth; and there was a troublesome and hurtful ulcer on the men, who had the mark of the beast, and on those who worshiped his image.

3.--And the second messenger poured out his vial on the sea; and it became like the blood of the dead: and every living life that was in the sea died.

4.--And the third messenger poured out his vial on the rivers, and on the fountains of water; and they became blood. And I heard the messenger of the waters saying, Righteous are you, who is, and who was; who are holy; because you have judged these: for they have poured forth the blood of holy ones, and forthtellers; and you have given them blood to drink:--they are an adversary. And I heard *a voice* from the altar, saying, Yes, O Lord God Almighty, true and righteous are your judgments.

8.--And the fourth messenger poured out his vial on the sun; and power was given to it to scorch men with fire. And men were scorched with great heat, and they spoke evil of the name of God, who had power over these plagues, and they did not reformed to give him glory.

10.--And the fifth poured out his vial upon the throne of the beast; and his kingdom was darkened, and they gnawed their tongues for pain, and spoke evil of the God of heaven, for their pains and their ulcers, and did not reformed from their deeds.

12.--And the sixth poured out his vial on the great river Euphrates; and its water was dried up, that a way might be prepared for the kings, from the rising of the sun (East). And I saw, and out of the mouth of the dragon (a great, fascinating serpent), and out of the mouth of the beast, and out of the mouth of the false forthteller, there came forth three unclean spirits, like frogs: for these are the spirits of demons, working miracles, which go to the kings of the whole world, to bring them together to the battle of that great day of God Almighty. Behold I come as a thief. Blessed is he that watches, and keeps his garments, that he may not walk naked, so that

they should see his shame. And he gathered them together into a place which is called, in the Hebrew language, Har-Magedon. ( or Armagedon)

17.--And the seventh poured out his vial into the air; and there came a great voice from the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightning; and there was a great earthquake, such as there had not been from the time that men were on the earth; so mighty and so great an earthquake. And the great city was divided into three parts, and the cities of the Gentiles fell down. And Babylon the great came into remembrance before God, to give to her the cup of the wine of his fiercest wrath. And every island fled away, and the mountains were found no more. And a great hail, as of the weight of a talent, (about 100 pounds) descended from heaven on men: and men spoke evil of God, because of the plague of the hail; for the plague of it was very great.

## Chapter 17

XVII.--And one of the seven messengers who had the seven vials, came and spoke with me, saying, Come, and I will show you the judgment of the great harlot, that sits on many waters: with whom, the kings of the earth have committed fornication, and all the inhabitants of the earth have been drunk with the wine of her fornication. And he brought me, in the Spirit, into the wilderness: and I saw a woman, sitting on a scarlet beast (Gk:therion, little animal, some say dangerous), full of evil speaking names, having seven heads and ten horns. And the woman was clothed with purple, and scarlet, and adorned with gold, and precious stones, and pearls; having a golden cup in her hand, full of the abominations and pollution of her immorality. And she had on her forehead, her name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND OF THE ABOMINATIONS OF THE EARTH.--And I saw the woman drunk with the blood of the holy ones, and with the blood of the witnesses (Gk:martyrs) of Yeshua: and when I saw her, I wondered, with great amazement.

7.--And the messenger said to me, Why do you wonder? I will tell you the secret (Gk:musterion, to shut the mouth; a secret or mystery) of the woman, and of the beast which carries her, which has the seven heads and the ten horns. The beast which you saw, was, and is not; and he will ascend out of the bottomless pit (Gk:abussos, depthless, abyss), and go to destruction; and the inhabitants of the earth (whose names are not written in the book of life, from the foundation of the world) shall wonder, seeing the beast, who was, and is not, yet shall be.

Here is the mind that has wisdom. The seven heads are seven mountains, on which the woman sits. And there are seven kings: five are fallen, and one is, and the other has not yet come; and when he comes, he must remain for a little time. 11 And the beast that was, and is not, is the eighth, and is of the seven, but goes to destruction. And the ten horns, which you saw, are ten kings, which have not yet received their kingdom, but they shall receive authority with the beast, as kings for one hour. These have one mind, and shall deliver their own power and authority to the beast. These shall make war with the Lamb; and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and those that are with him, are called, and chosen, and faithful.

15.--And he said to me, The waters which you saw, on which the harlot sat, are people, and multitudes, and nations, and tongues. And the ten horns which you saw on the beast, these shall hate the harlot, and make her desolate and naked; and they shall eat her flesh, and shall burn her with fire. For God has given it into their hearts to execute his sentence, even to perform one purpose; and to give their kingdoms to the beast, until the words of God be fulfilled. And the woman which you saw, is the great city, that rules over the kings of the earth.

## Chapter 18

XVIII.--And after this I saw a messenger descending from heaven, who had great power; and the earth was illuminated with his glory. And he cried with a mighty and a loud voice, saying, Fell! Fell! Babylon the Great: and it has become the dwelling place of demons, and the cage of every unclean spirit, and a cage of every unclean and hateful bird: for she has caused all the nations to drink of the wine of her raging fornication; and the kings of the earth have committed fornication with her, and the merchants of the earth have been enriched by the abundance of her luxuries.

4.--And I heard another voice from heaven, saying, Come out from her, my people, that you may not be partakers with her in her sins, and that you may not partake of her plagues: for her sins have followed up to heaven, and her unrighteous actions have come up in remembrance before God. Give her, as she also has given; and repay to her double, according to her works: in the cup which she has mingled, mingle to her double. In proportion to the degree in which she has glorified herself, and lived in luxury, inflict on her torment and grief. Because she has said in her heart, I sit as a queen, and am not a widow, and shall not see sorrow; therefore, in one day shall her plagues come--death, and mourning, and famine; and she shall be burnt with fire; for strong is the Lord God who judges her.

9 And the kings of the earth, who have committed fornication, and lived in luxury with her, shall mourn and lament, when they shall see the smoke of her burning, standing far off, for fear of her torment, saying, Woe! Woe! the great city, Babylon--the strong city! for in one hour has your judgment come.

11 And the merchants of the earth shall wail and lament over her, because no one buys their wares any longer:--the merchandize of gold, and silver, and jewels, and pearls, and fine linen, and purple, and silk, and scarlet, and every fragrant wood, and every vessel of ivory, and every vessel of most precious wood, and of brass, and of iron, and of marble, and cinnamon, and perfume, and myrrh, and incense, and wine, and oil, and fine flour, and wheat, and oxen, and sheep, and horses, and chariots, and slaves, and souls (or breath of life) of men. And the fruits which your soul desired, are gone from you; and all delicious and splendid things are departed from you, and you shall never find them anymore. The merchants of these commodities, who were enriched by her, shall stand far off, for fear of her torment, weeping and mourning, and saying, Woe! Woe! the great city, that was clothed with fine linen, and purple, and scarlet, and adorned with gold, and precious stones, and pearls; for in one hour all these riches are laid waste. And every helmsman, and every passenger, and the mariners, and all that trade on the sea, stood far off, and cried, when they saw the smoke of her

burning, saying, What city is like to the great city! And they cast dust on their heads, and cried, weeping, and mourning, saying, Woe! Woe! the great city, by whose magnificent expenses, all that had ships in the sea were enriched; for she is made desolate in one hour! Rejoice over her, you heaven, and you holy ones, and Delegates, and forthtellers; for on your account God has pronounced sentence on her.

21.--And a strong messenger took a stone, like a great mill stone, and cast it into the sea, saying, So shall Babylon, the great city, be dashed down with violence, and never be found again. And the sound of harpers, and musicians, of those that play the flute, and sound the trumpet, shall be heard no more in you: and no artisan of any trade, shall be found any more in you; nor shall the noise of the mill-stone be heard any more in you; and the light of a lamp shall be seen no more in you; and the voice of the bridegroom: and of the bride shall be heard no more in you: because your merchants were the great men of the earth--because by your enchantment (Gk: pharmakeia) were all the nations deceived: and in her was found the blood of forthtellers, and of holy ones, even of all those who were slain on the earth.

## Chapter 19

XIX.--And after these things I heard the voice as of a great multitude in heaven, saying, Halleluiah (lit: Praise you Ya)! Salvation, and glory, and power, to the Lord our God; for his judgments are true and righteous; for he has judged the great harlot, who corrupted the earth with her fornication; and he has avenged the blood of his slaves *shed* by her hand. And a second time they said, Halleluiah! And the smoke of her torment ascended forever and ever. And the twenty-four elders and the four living creatures fell down and worshipped God, sitting on the throne, saying, Amen! (Heb:truth) Halleluiah!

5 And a voice came out from the throne, which said, Praise our God, all you his servants, you that fear him, both small and great. And I heard a sound, which was as the voice of a great multitude, and as the voice of many waters, and like the peal of mighty thundering, saying, Halleluiah! for the Lord God, the Omnipotent, reigns!

7 We rejoice, and exult, and give glory to him, because the marriage of the Lamb has come, and his bride has prepared herself. And it was given to her that she should be clothed in fine linen, pure and resplendent; and the fine linen is the righteous acts of the holy ones. And he said to me, Write:--Blessed are they who are invited to the marriage supper of the Lamb! And he said to me, These are the true words of God.

10.--And I fell before his feet to worship him; and he said to me, See, do not *do that*: I am a fellow-servant with you, and with your brethren, who keep the testimony of Yeshua. Worship God; for the testimony of Yeshua is the spirit of the forthtelling.

11.--And I saw heaven opened, and behold, a white horse; and he that sat on it was called Faithful and True; and he judges and makes war in righteousness; whose eyes are as a flame of fire; and many crowns (Gk:diadem,the kingly ornament for the head) were



on his head, having a name written which no man knows but himself: and he was clothed in a garment dipped in blood, and his name is called THE WORD OF GOD. And the armies which are in heaven followed him, riding on white horses, clothed in fine linen, white and clean. And there went out of his mouth a sharp sword, that with it he might strike the nations: and he shall govern them with a rod of iron; and he treads the wine press of the indignation and wrath of Almighty God. And he has on his garment and on his thigh, a name written--KING OF KINGS, AND LORD OF LORDS.

17 And I saw a single messenger standing in the sun; and he cried with a loud voice, saying to all the birds flying in the middle of the sky, Come, and assemble yourselves to the great supper of God: that you may eat the flesh of kings, and the flesh of commanders, and the flesh of the mighty, and the flesh of horses, and of those that sat on them; and the flesh of all, both freemen and slaves, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies gathered together, to make war with him who sits on the white horse, and with his army. And the beast was taken captive, and with him the false forthteller, who had worked signs before him, by which he deceived those, who received the mark of the beast, and those who worshipped his image; both of whom were cast alive into the lake of fire, which burns with sulfur. And the rest were slain with the sword, that came out of the mouth of him, who sat on the horse: and all the birds were filled with their flesh.

## Chapter 20

XX.--And I saw a messenger descending from heaven, who had the key of the abyss (Gk:abussos depthless, bottomless pit), and a great binding chain in his hand. And he laid hold on the dragon (a spectacular serpent), that old *sharp eyed* Serpent, who is The Accuser and The Adversary, and bound him for a thousand years; and he cast him into the abyss, and shut him down, and set a seal on him, that he might not deceive the nations any more, until the thousand years were accomplished; and then he must be released again for a little time.

4 And I saw thrones, and those who sat on them, and judgment was given to them. *I saw* the souls (Gk:psuche, breath) of those who had been beheaded for the testimony of Yeshua, and for the word of God, and who had not worshipped the beast, nor his image, and had not received his mark in their foreheads, and on their hands; and they lived, and reigned with The Anointed a thousand years: but the rest of the dead did not live until the thousand years were accomplished: this is the first resurrection. Blessed and holy is he, who has a part in the first resurrection! on such the second death shall have no power; but they shall be the priests of God, and of The Anointed: and they shall reign with him a thousand years.

7.--And when the thousand years shall be accomplished, The Adversary shall be released from his confinement; and he shall go forth to deceive the nations, which are in the four corners of the earth, Gog and Magog, to gather them together for war; whose number is like the sand of the sea. And they went up over the breadth of the earth, and surrounded the camp of the holy ones, and the beloved

city: and fire came down from God out of heaven, and devoured them. And The Accuser, who had deceived them, was cast into the lake of fire and sulfur (a flashing), where the beast and the false forthteller were: and they shall be tormented day and night for ages and ages.

11.--And I saw a great white throne, and him who sat on it, from whose face earth and heaven fled away, and there was found no place for them. And I saw the dead, the small and the great, standing before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things written in the books, according to their deeds. And the sea gave up the dead that were in it; and death and Hades (Gk:haides, the realm of the dead) gave up the dead that were in them: and they were judged every one according to his works. And death and Hades were cast into the lake of fire: this is the second death. And if anyone was not found written in the book of life, he was cast into the lake of fire.

## Chapter 21

XXI.--And I saw a new heaven and a new earth; for the former heaven and the former earth were passed away: and the sea was no more. And I, Yohanan, saw the holy city, the New Yerushalem, descending from God, out of heaven, prepared like a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he shall pitch his tent among them, and they shall be his people, and God himself shall be among them. And he shall wipe away every tear from their eyes; and death shall be no more, nor grief, nor crying; nor shall there be any more pain: for the former things are passed away.

6 And he that sat on the throne said, Behold, I make all things new. And he said to me, Write, for these are true and faithful words. And he said to me, It is done. I am the Alpha and the Omega, the Beginning and the End: I will give to him that is thirsty, the fountain of the water of life freely. The conqueror shall inherit all things: and I will be to him a God, and he shall be to me a son. But as for the cowards, and unbelievers, and the abominable, and murderers, and male prostitutes, and magicians, and idolaters, and all liars--their part shall be in the lake, which burns with fire and brimstone (sulfur-yellow, a flashing), which is the second death.

9.--And there came one of the seven messengers, who had the seven vials full of the seven last plagues; and spoke with me, saying, Come, and I will show you the bride, the Lamb's wife. And he brought me in the Spirit to a great and high mountain; and he showed me the city, the holy Yerushalem, coming down out of heaven from God, having the glory of God; (its luster was like to that of a precious gem, even as a jasper stone, clear as crystal,) having a great and high wall; having also twelve gates, and over the gates twelve messengers, and names written on them, which are the names of the twelve tribes of the sons of Ysrael: on the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations; and on them the names of the twelve Delegates of the Lamb.

15 And he, that spoke with me, had a golden measuring reed, that he might measure the city, and its gates and wall. And the city is square, and its length is equal to its width: and he measured the city with the reed, twelve thousand stadions (1500 miles): and its

length, and its width, and its height, are equal. And he measured its wall, one hundred and forty-four cubits, (72 yards) according to the measure of a man, and of a messenger.

18 And the wall was built of jasper, and the city was pure gold, like refined glass. And the foundations of the walls of the city were adorned with every precious stone. The first foundation is jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; and the twelfth, amethyst. And the twelve gates were twelve pearls: each of the gates was of one pearl. And the street of the city was pure gold, like transparent glass. And I saw no temple in it, for the Lord God Almighty, and the Lamb, are the temple of it. And the city had no need of the sun, neither of the moon to shine in it; for the glory of the Lord enlightened it, and the Lamb is the light of it. And the nations of the saved shall walk in its light; and the kings of the earth do bring their glory and their honor into it. And the gates of it shall not be shut by day, (for there shall be no night there.) And they shall bring the glory and the honor of the nations into it. And nothing unclean shall enter into it, nor any thing which practices abomination and falsehood; but only those who are written in the Lamb's book of life.

## Chapter 22

XXII.--And he showed me a river of water of life, clear as crystal, flowing out of the throne of God, and of the Lamb. In the middle of the street, and on each side of the river, *was* the tree of life, producing twelve kinds of fruit--producing its fruit every month: and the leaves of the tree are for the healing of the nations. And every curse shall cease. And the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be on their foreheads. And there shall be no more night; and they have no need of a lamp, or of the light of the sun; because the Lord God shall illuminate them: and they shall reign forever and ever.

6.--And he said to me, These words are faithful and true. And the Lord God of the holy forthtellers has sent his holy messenger, to show his servants what must quickly be done. Behold I come quickly: blessed is he who keeps the words of the prophecy of this book. And I, Yohanan, saw and heard these things; and when I heard and saw them, I fell down to worship before the feet of the messenger, who showed me these things. And he said to me, See you do not do it. I am a fellow-servant with you, and of your brethren the forthtellers, and of those who keep the words of this book. Worship God.

10.--And he said to me, Do not seal up the words of the forthtelling of this book; for the time is near. Let him that is unjust, be unjust still; and let him that is filthy, be filthy still; and let him that is righteous, be righteous still; and let him that is holy (to be separate and dedicated to God), be holy still. Behold, I come quickly; and my reward is with me: I will repay to every man, according as his deeds. I am the Alpha, and the Omega--the Beginning and the End; the First and the Last.

14.--(Blessed are those who keep his commandments, that they may have the privilege to eat of the tree of life; and they shall enter by the gates into the city. Outside are the dogs, and the magicians (Gk:pharmakeus, a druggist or poisoner), and the fornicators, and the murderers, and the idolaters, and everyone who loves (phileo) and invents a lie.)

16.--I, Yeshua, have sent my messenger, to testify these things to you, in the congregations. I am the Root, and the Offspring of David; the bright and the morning Star. And the Spirit and the Bride say, Come: and let him that hears, say, Come: and let him that is thirsty, come:--whoever will, let him take of the water of life freely.

18.--And I testify, to everyone that hears the words of the prophecy of this book: if any man adds to these things, God shall add to him the plagues which are written in this book: and if anyone takes away from the words of the book of this prophecy, God will take away his part out of the book of life, and out of the holy city--of the things which are written in this book. He, who testifies these things, says, Certainly I come quickly. Amen. Even so come, Lord Yeshua.

21.--May the favor of the Lord Yeshua The Anointed be with all the holy ones!

*A list of changes carefully researched and chosen is included for compassion to the Fourth Edition.*

*remain for abide*

*being done away for abolished*

*command solemnly for adjure*

*worthy for adversary*

*commands/rule for admonitions*

*Woe for Alas*

*among for amongst*

*Messenger for angel*

*Delegate for Apostle*

*benefit for avails*

*fathered for begot*

*illegitimate for bastards*

*Evil speaking for blaspheme*

*called to for beckoned*

*Unique/bring forth for begotten*

*believe in for believe on*

*called for bidden*

*carried for borne*

*sulfur for brimstone*

*Donkey for ass/brute*

*May it never be for by no means*

*Slander for calumny*

*evil speaking for calumnies*

*Golgotha for Calvary*

*wild parties for carousal*

*Sexual promiscuity for chambering*

*punished for chavaised*

*discipline for chavisement*

*purity for chaveity*

*love for charity*

*The Anointed for Christ*

*cries out/cry out for clamors*

*gentleness for clemency*

*measure for choenix*

*band for cohort*

*elegant for comeliness*

*chiliarch for commander*

*sent for commissioned*

*likeness for compareess*

*sharing for communicate*

*partnership for communion*

*agreement for concord*

*judge for condemn*

*refute for confute*

*made holy for consecrated*

*comfort for consolation*

*bewilderment for consternation*

*quarrels for contentions*

*called together for convene*

*appearance for countenance*

*Grain for corn*

*lady for Cyria*

*Servant for deacon*

*covet for inordinate desire*

*The Accuser for Devil*

*agitated for discomposed*

*message/speech/talked for discourse*

*Various for divers*

*Seer for divination*

*Divisions for Intestine divisions*

*excess for dissoluteness*

*divisions for dissensions*

*not knowing for doubting*

*edema for dropsy*

*mute for dumb*

*down payment for earnest*

*ate/eaten for eat*

*build up for edify*

*brightness for effulgence*

*selection for election*

*jealousy for emulation*

*surrounded for encompassed*

*command for enjoin*

*hostile for enmity*

*feast for entertainment*

*Letter for Epistle*

*Preacher of Good News for Evangelist*

*plainly for evidently*

*a corrupt life for excess*

*swearing for execrations*



*called to for expostulated*

*uprooted for extirpated*

*greedy for extortioners*

*grave cloths for fillets*

*as orphans for forlorn*

*Perverse for forward*

*left for forsook*

*stadion for furlongs*

*resurrection for future life*

*Chief governors for generals of the army*

*belt for girdle*

*nurse for give suck*

*rulers for government*

*The Good News for the gospel*

*Listen for harken*

*effort for have*

*from now on for henceforth*

*gentiles for heathen*

*care for heed*

*hired hand for hireling*

*Into for hither*

*purification for holiness*

*Vine-growers for husbandmen*

*Stage actors for hypocrites*

*speak for inculcate*

*indeed*

*unbelieving for infidel*

*lawless for iniquitous*

*covenant for institution*

*interjected for interposed*

*wavering for irresolute*

*Yitschaq for Isaac*

*children for issue*

*Yeshua for Jesus*

*filthiness for lasciviousness*

*foolishness levity*

*compare to liken*

*bread for loaf*

*patience for long-suffering*

*released for loosed*

*rage for madness*

*governors for magistrates*

*declared them great for magnified*

*afflictions for maladies*

*criminal for malefactor*

*broken for maimed*

*made clear for manifest*

*Martha for Marthas*

*Witness for martyr*

*food for meats*

*body parts for members*

*middle for midst*

*covetous for misers*

*discipline for mortify*

*amen/Truth for most assuredly*

*grumble for murmur*

*near for nigh*

*sacrifice for oblations*

*stubbornness for obdurate*

*deed for office*

*weighed down for overcharged*

*paralysis for palsy*

*Shepherd for pastor*

*complete for perfect*

*hour for period*

*unprofitable for pernicious*

*requests for petitions*

*boldness for plainness*

*sovereign for Potentate*

*privilege for power*

*foolish words for prating*

*request for pray*

*advantage for pre-eminence*

*children for progeny*

*miracles for prodigies*

*declare the things of God for prophesy*

*forthtellers for prophets*

*the means of appeasing for propitiation*

*owner for proprietor*

*successful for prosperous*

*Jewish converts for proselytes*

*seed for posterity*

*proclaimed for published*

*Filth for purgations*

*money chest for purse*

*gives life for quickens*

*Teacher for Rabbi*

*consider for reckoned*

*kingdom for rectitude*

*religious for superstitious*

*Went for repaired*

*extortioners for rapacious*

*rejected for reprobate*

*reprimand for reproached*

*reprimand for reprove*

*repay for requite*

*laughed in scorn for ridiculed*

*Day of Rest for Sabbath*

*Holy ones for saints*

*greetings for salutations*

*The Adversary for Satan*

*aroma for savor*

*knowledge for science*

*division for schism*

*tomb for sepulcher*

*proper for seemly*

*slave for servant*

*meat market for shambles*

*discipline for self-government*

*tomb for sepulcher*

*comparison for similitude*

*sincerity for simplicity*

*trickery for sleight*

*sluggish for slothful*

*striking for smiting*

*pounded for smitten*

*homosexual for sodomites*

*magicians for sorcerers*

*world for state*

*behalf for stead*

*narrow for strait*

*be low for straitened*

*quarrelsome for striker*

*pretending for subtley*

*relieve for succor*

*certainly for surely*

*hang overs for surfeiting*

*conjecture for surmises*

*wait for tarry*

*Deepest abyss of Hades for Tartarus*

*self-controlled for temperate/temperance*

*those for them*

*test for tempt*

*three times for thrice*

*until for till*

*fearful for timorous*

*taken up for transliterated*

*birth pains for travail*

*hair for tresses*

*affliction for tribulation*

*tested for tried*

*punishment for torment*

*sin for trespass*

*trampled for trodden*



*foreshadowing for type*

*with one mind for with one heart*

*Anointing for unction*

*unpresentable uncomely*

*sincere for unfeigned*

*reproach for upbraids*

*loosened for unexceptionable*

*empty for vain*

*varieties for variousities*

*mantle/clothing for vesture*

*food for victuals*

*evil for thoughts vicious machinations*

*excellence for virtue*

*while for whilst*

*immorality for whoredom*

*whoever for whosoever*

*Therefore for why*

*evil minded for wickedness*

*outside for without*

*deeds for works*

*torture/seized for wrest*

*Your for Thy*

*It is uncertain Paul wrote Hebrews*

*Timotheos not Timothy is original and is preserved*

## **Some rationale and notes for Living Oracles for Today**

### **Abba**

is an Aramaic word equal to our word Father. There is also wide use of the term in prayer for Greek speaking Jews according to Thayers.

### **A forthtelling of David**

Matt 22:44, Mark 12:36, Luke 20:42, Acts 2:34

Ps 110:1

Yahweh says to my Lord: " Sit at My right hand Until I make Your enemies a footstool for Your feet."

### **Apostle**

The sense of the original language is an ambassador. However ambassador has a political and governmental context. A Delegate carries the same idea of a commission but in a more generic application.

### **Begotten**

It is challenging to understand this term completely when we consider our Lord. He is pre-existent and not a created being so it would be wrong to think of him as being sired. The original word carries with it the idea of unique, and the birth process. The translation to bring forth communicates the reality for our Lord and Christians.

## **Blessed**

In the New Testament the word makarios (mak-ar'-ee-os) is used 50 times. It is a prolonged form of the poetical makar (meaning the same); supremely blest; by extension, fortunate, well off: It could also be translated happy. What comes to mind is the practice of the patriarchal fathers bestowing good, benefit and favor to their sons. Our Lord blessed the Passover meal. For Christians being blessed spiritually far outweighs the fading treasures of this world. The terms well off and fortunate seem too materialistic to capture what God has done for us.

Fox Luke 13:32

RANDALL BUTH references Jewish sources including Jerusalem Talmud, Shabbat 12<sup>c</sup>, chpt. 10, halachah 5. Compare Bava Metsi'a 84b. First, Hebrew culture shared with the rest of ancient Mediterranean cultures the implication of "fox" as a crafty animal. There is also a second meaning. Jesus was not implying that Herod was sly, rather he was commenting on Herod's ineptitude, or inability, to carry out his threat. Jesus questioned the tetrarch's pedigree, moral stature and leadership, and put the tetrarch "in his place." This exactly fits the second rabbinic usage of "fox."

## **Conform**

NT:4831 summorphizomai (soom-mor-feed'-zo-mahee); this word is only used in Christian writings: to be conformed to, to grant or invest with the same form, to share the likeness of, to take on the same form as (what Christ took on through his death, Phil 3:10). This is an essential process with our willingness, where God transforms us.

## **Crowns**

The New Testament uses two words translated as crown. Usually stephanos a wreath typically for victory is used, and Diadeema the kingly band for the head: Rev 12:3; 13:1; 19:12.

## **Elder**

Elder NT:4243, 4245 presbeuo (pres-byoo'-o); to be a senior, there are classic Greek history there are examples of these acting as a representative hence an ambassador. The Delegates (Apostles) acted in this role. 2Cor 5:20, Eph 6:20.

NT:1985 episkopos (ep-is'-kop-os); a superintendent. ! Tim 3:2, Titus 1:7, James 5:14, 1 Tim 4:14

In the congregations their role is overseer, and shepherds. 1 Peter 5:1-3

## **Forthteller**

The term prophet has come to be associated with predicting the future. This tends to obscure the purpose and calling God has given his prophets which is to speak forth His word to his people and others. This purpose is critical, central, evident, and is captured by the term forthteller. I credit Russell Boatman for sharing this concept. Some of a forthteller's message may be of future events but even so he is God's spokesman.

## **Fornication**

NT:4202 porneia: fornication, used properly, of illicit sexual intercourse, that is sex outside of marriage. It is a broad term from which we get our English term pornography.

## **Fox**

Luke 13:32

RANDALL BUTH references Jewish sources including Jerusalem Talmud, Shabbat 12<sup>c</sup>, chpt. 10, halachah 5. Compare Bava Metsi'a 84b. First, Hebrew culture shared with the rest of ancient Mediterranean cultures the implication of "fox" as a crafty animal. There is also a second meaning. Jesus was not implying that Herod was sly, rather he was commenting on Herod's ineptitude, or inability, to carry out his threat. Jesus questioned the tetrarch's pedigree, moral stature and leadership, and put the tetrarch "in his place." This exactly fits the second rabbinic usage of "fox."

## **Generation**

Some translations with premillennial agendas choose to use race. The original word has varied meanings. Generation has the most evidence.

## **Gentile**

NT:1484 ethnos (eth'-nos); a race or nation, i.e. a tribe; specially, a foreign one that is not Jewish (usually by implication, pagan) We get our English word Ethnic from this.

## **Harlot**

According to Thayer NT:4204 pornee, a woman who sells her body for sexual uses, a prostitute, but generally any woman indulging in sexual activity outside of marriage whether for profit or for lust.

## **Jesus**

NT:2424 Iesous (ee-ay-sooce'); of Hebrew origin [OT:3091]; Jesus (i.e. Yehoshua), the name of our Lord and two (three) other Israelites: KJV - Jesus. OT:3091 Yehowshuwa` (yeh-ho-shoo'-ah); or Yehowshu` a (yeh-ho-shoo'-ah); from OT:3068 and OT:3467; Yahweh-saved; Yehoshua (i.e. Joshua), the Jewish leader: - Jehoshua, Jehoshuah, Joshua. Compare OT:1954, OT:3442. It is by a long erroneous traditon that the name of our Lord is translated Jesus. There is no J in Greek, Aramaic or Hebrew. Some scholars and groups are extremely militant on name even to the point of accusations of heresy and forming movements. Most translations and Christians today ignore the issue.

The use of J is arose in the translation Latin to English. . In the 1500's J had a Y sound.

“The form of J was unknown in any alphabet until the 14th century. Either symbol (J,I) used initially generally had the consonantal sound of Y as in year. Gradually, the two symbols (J,I) were differentiated, the J usually acquiring consonantal force and thus becoming regarded as a consonant, and the I becoming a vowel. It was not until 1630 that the differentiation became general in England. The letter J developed from the letter I and was used to avoid confusion. Chambers's Encyclopedia says that in medieval handwriting the small i was liable to be confused with one of the strokes of a preceding or following u. Therefore an oblique stroke and later a dot was often made over the i. Alternately, the i was prolonged below the line. “ Later the J developed its own sound.

The name of God in the Old Testament has even more challenges for translators, however it is certain His name is not Jehovah. As found in one Revised Standard Preface “The form Jehovah is of late medieval origin; it is a combination of the consonants of the Divine Name and the vowels attached to it by the Masoretes but belonging to an entirely different word (Adoni). The sound of Y is represented by J and the sound of W by V, as in Latin. The word "Jehovah" does not accurately represent any form of the Name ever used in Hebrew. As Greg Hartman writes “ The scholars who worked on the first English Bibles weren't aware of some of these finer points of Hebrew scholarship, however. So when they saw YHWH in the texts, along with the vowels for "Adonai," they ... came up with the strange hybrid word "Jehovah."

My rational in my approach is to consider what name our Lord was called by his own family, and the disciples of his day. It should not be too difficult for us to know his given name. Perhaps we can gradually become familiar with Yeshua. I have used Hebrew forms for other names that have as a root the name of God.

### **Justification**

This word is translated from NT:1347 dikaiosin (dik-ah'-yo-sis). It is a pivotal theological concept in the Book of Romans. This is a judicial term. We who are guilty are declared innocent because of Christ, who takes the guilt on himself. This is a spiritual blessing for followers of The Anointed. Rom 5:1 Therefore, being justified by faith, we have peace with God, through our Lord Yeshua The Anointed

### **Love**

Our English does not capture the distinctions in Greek communication regarding the concept of love. I have called out the literal in many locations.

C. S. Lewis wrote , “*Charity* means *love*. It is called *Agape* in the N.T. to distinguish it from *Eros* (sexual love), *Storge* (family affection) and *Philia* (friendship). So there are 4 kinds of ‘love’,

phileo (fil-eh'-o); 5368 to be a friend to (fond of [an individual or an object]). This is the love of friendship and companionship. This love is a product of mutual of interests, and experiences. This is a love we choose unlike storge The word can also refer to a greeting kiss.

agapao, agapoo; (ag-ap-ah'-o) 25 to love, to be full of good-will and exhibit the same. This is Christian love, the love the Father has for us and what we have for each other. Agape is the love of giving, of self-sacrifice, and of benevolence. The concept was expressed long ago in the word charity but the term has since taken a less profound meaning.

epithumia pithumeo (ep-ee-thoo-meh'-o) 1937 This Greek word is in the New Testament and can be translated "desire." When meant negatively, it's translated "lust." In a positive sense, it's a genuine physical desire or appetite.

Eros Another word for love not used in the New Testament but it is found in the song of Solomon 1:2.

Storgē is also not used in the New Testament. This love is one of affection or belonging. It's the kind of love we have for our relatives, simply because they are family.

It should be noted that the Old Testament quotations in the New Testament do not always match our translations. The Septuagint Greek version is frequently quoted which can vary. Even so the main thoughts are accurate.

## **Magic**

Many translations use the word sorcerer. This word conjures up many images of the occult. Scripture condemns divination, witchcraft, and other forms of seeking spiritual knowledge apart from God. The word translated as sorcery is interesting as it has roots in healing. We can imagine the desperation people had with various illnesses and that they turned to those they thought could help. We can see these individuals also as tools for revenge. Examples like Simon from Acts 8 should give us warning as to their motives, power, and deeds.

NT:5332 pharmakeus (far-mak-yoos'); from pharmakon (a drug, i.e. spell-giving potion); a druggist ("pharmacist") or poisoner, i.e. (by extension) a magician:KJV - sorcerer.

## **Pharisee**

A Jewish sect with roots from Hasidim second century BC (Gk:Pharisees, from Aramaic. perisha', "separated") They attempted a strong commitment to observance of the Law as interpreted and applied by the scribes (lawyers). The laws on tithing and ritual purity were a particular focus. This effort was at least in part a response to the growing and pervasive rise of Hellenism, or Greek culture and language.

## **Place of rest**

The writer in Hebrews uses two words related to rest in his discourse. 2663 katapausis, resting abode, and in verse 9 4520, sabbatismos a "sabbatism" a keeping of rest. I have tried to bring out the distinction as most translation settle for "rest". The Hebrew writer is not imposing Saboth keeping on the church but referring to the promised land of Israel and the promised land of Christians. The example of God resting from his work is not a path to obligation but of hope through faith.

### **Revelation gems**

These stones are nearly the same with those on the breastplate of the high priest, Ex 28:17, etc., and probably were intended to express the meaning of the Hebrew words there used.

Notes per Barnes notes

jasper The jasper stone is mentioned again in Revelation 21:11 where it is described as a stone most precious and of dazzling brightness, clear as crystal. Perhaps a diamond although some say it was quartz.

sardine stone The sardius is a dark red stone. Orpheus speaks of "the blood colored sardius"

sapphire; hardness to the diamond, usually of an azure or sky-blue color, but of various shades.

chalcedony; uncrystallized translucent variety of quartz, having a whitish color, and of a luster nearly like wax. When it is arranged in "stripes," it constitutes "agate". The carnelian is of a deep flesh red, or reddish white color.

emerald; green

sardonyx; derived from "Sardis," a city in Asia Minor and [onux], from the resemblance of its color to the flesh and the nail. It is a silicious stone or gem, nearly allied to the onyx. The color is a reddish yellow, nearly orange

sardius; derived from "Sardis," and the name was probably given to the gem because it was found there. It is a stone of a blood-red or flesh color, and is commonly known as a "carnelian."

chrysolite; means "golden stone," and was applied by the ancients to all gems of a golden or yellow color, probably designating particularly the topaz. Some say it is a green gem.

beryl; a mineral of great hardness, and is of a green or bluish-green color. It is identical with the emerald, except in the color, the emerald having a purer and richer green color

topaz, a well-known mineral, said to be so called from "Topazos," a small island in the Arabian Gulf. It is generally of a yellowish color, and pellucid, but it is also found of greenish, bluish, or brownish shades.

chrysoptase; variety of quartz. It is commonly apple-green, and often extremely beautiful. It is translucent, or sometimes semi-transparent; its hardness little inferior to flint

hyacinth; like the well-known flower of that name, usually of a deep purple or reddish blue. Here it denotes a gem of this color. It is a red variety of "zircon."

amethyst. a gem of a deep purple or violet color. The word is derived from to be intoxicated, because this gem was supposed to be an antidote against drunkenness. It is a species of quartz,

pearls;

pure gold, like transparent glass.

### **Righteousness, Justified, Justification**

God speaks to us in Romans and elsewhere using several related words that have been translated differently in various versions.

In essence Paul is telling us that we have been declared not guilty and righteous even though we are guilty. This comes about only through the favor of God and the righteousness of The Anointed who stands in our place as the propitiation sacrifice.

In Romans I have chosen to render dikaiosune 1343 as righteousness where as some render it justification. This seems to be more in line with the original thought. Righteousness is an end quality whereas justification is a means. For the Christian they are integral.

Below is how Thayers defines them

**dikaioo, dikaia, dikaion NT:1342**

**righteous, observing divine and human laws; one who is such as he ought to be**

**dikaioo, dikaioo, NT:1343**

**the virtue or quality or state of one who is dikaioo;**

**dikaioo, dikaioo; NT:1344**



1. properly, to make to render righteous or such as he ought to be
2. tina, to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered
3. tina, to declare, pronounce, one to be just, righteous, or such as he ought to be,
  - a. with the negative idea predominant, to declare guiltless one accused

**dikaiooma, dikaioomatos, to NT:1345**

1. that which has been deemed right so as to have the force of law
  - a. what has been established and ordained by law, an ordinance: Rom 1:32
  - b. a judicial decision, sentence; of God acceptable to him, Rom 5:16; or unfavorable: Rev 15:4

dikaioosis, dikaiooseos, hee NT:1347

the act of God's declaring men free from guilt and acceptable to him Rom 4:25

### **School master**

In Galatians 3:23-24 Paul uses the word *paidagogos* (pronounced pahee-dag-o-gos') defined as a boy leader, a servant whose office it was to take the children to school; (by implication [figuratively] a tutor. I chose to call it a child-conductor, not so much a teacher as a person to get us to the right place to learn.

According to Thayers "Among the Greeks and the Romans the name was applied to trustworthy slaves who were charged with the duty of supervising the life and morals of boys belonging to the better class. The boys were not allowed so much as to step out of the house without them before arriving at the age of manhood."

### **Scribes**

These were members of a learned class in ancient Israel even from the time of Hezekiah through New Testament times who studied the Scriptures and served as copyists, editors, and teachers. They became a well respected upper class in the time of Christ. They were also called lawyers. Title of honor such a Rabbi were bestowed by the people. They were from the tribe of Levi and typically made this a lifelong occupation. They are also called students of the Law. (Matt 22:35; Luke 7:30; 10:25; 11:45,52; 14:3). They are called (*nomodidaskaloi*), "doctors of the Law" (Luke 5:17; Acts 5:34).

The work was first of all that of jurists. Their business was threefold: (1) to study and interpret the law; (2) to instruct the Hebrew youth in the law; (3) to decide questions of the law.

## **Secret**

I have kept the rendering of NT:3466 *nmusteerion*, *musteeriou*, as *secret*. It is a hidden thing, a secret, or a mystery. Mystery does not seem to capture the hidden quality as well and implies that lack of understanding is the cause. Part of the spiritual blessing we enjoy is that God has made known the secret things of the good news and the faith. Therefore just as with Deacons (servants) we hold on to these secrets with a clear conscience, not to keep them from others but to proclaim them.

## **subject**

In some cases to be “subordinate” provides more clarity than being “subject”. I think we understand being subordinate from our work experience.

## **The Gospel of Mark**

Notice the frequent and distinctive use of immediately. NT:2117 *euthus*, straightway, immediately, forthwith: from Thayer's Greek Lexicon

Mark 1:10, Mark 1:12, Mark 1:18, Mark 1:20, Mark 1:21, Mark 1:28, Mark 1:29, Mark 1:30, Mark 1:42, Mark 1:43, Mark 2:8, Mark 2:12, Mark 3:6, Mark 4:5, Mark 4:15, Mark 4:16, Mark 4:17, Mark 4:29, Mark 5:2, Mark 5:29, Mark 5:30, Mark 5:42, Mark 5:42, Mark 6:25, Mark 6:27, Mark 6:45, Mark 6:50, Mark 6:54, Mark 7:25, Mark 8:10, Mark 9:15, Mark 9:20, Mark 9:24, Mark 10:52, Mark 11:2, Mark 11:3, Mark 14:43, Mark 14:45, Mark 14:72, Mark 15:1

## **The Gospel of Matthew**

Notice the frequency of fulfillment citations, and the nine times the term Son of David is used.

## **The Gospel of Luke**

There is a sense that Luke is writing for the outcast.

## **The Gospel of John**

In Chapter 1 verse 19 the original wording is “No man has seen God at any time, only the unique God (*the son* added for clarity) who is in His heart.” This is proof that Yeshua is God.

Take note of the I am statements as listed, the personal interviews, dualism comparisons, and the use of irony. “I am” reminds us of Exodus 3:13-14

Ex 3:13-14 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? 14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. ASV

Gk Eegoo eimi I am

John 4:26

26 Jesus saith unto her, I am he that speaks to you ASV

John 6:20-21

20 But he saith unto them, I am ; be not afraid. ASV

21 They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.

John 6:35

35 Jesus said to them, "I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst. NAS

John 6:41

41 The Jews therefore were grumbling about Him, because He said, "I am the bread that came down out of heaven." NAS

John 6:48

48 "I am the bread of life. NAS

John 6:51

51 "I am the living bread that came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread also which I shall give for the life of the world is My flesh." NAS

John 7:28

28 Jesus therefore cried out in the temple, teaching and saying, "You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know. NAS

John 7:29

29 "I know Him; because I am from Him, and He sent Me." NAS

John 7:33

33 Jesus therefore said, "For a little while longer I am with you, then I go to Him who sent Me. NAS

John 8:12

12 Again therefore Jesus spoke to them, saying, "I am the light of the world; he who follows Me shall not walk in the darkness, but shall have the light of life."  
NAS

John 8:18

18 "I am He who bears witness of Myself, and the Father who sent Me bears witness of Me." NAS

John 8:21

21 He said therefore again to them, "I go away, and you shall seek Me, and shall die in your sin; where I am going, you cannot come." NAS

John 8:23

23 And He was saying to them, "You are from below, I am from above; you are of this world, I am not of this world. NAS

John 8:23

23 And He was saying to them, "You are from below, I am from above; you are of this world, I am not of this world. NAS

John 8:24

24 "I said therefore to you, that you shall die in your sins; for unless you believe that I am He, you shall die in your sins." NAS

John 8:28

28 Jesus therefore said, "When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me. NAS

John 8:43

43 "Why do you not understand what I am saying? It is because you cannot hear My word. NAS

John 8:58

58 Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am." NAS

John 9:5

5 "While I am in the world, I am the light of the world." NAS

John 9:5

5 "While I am in the world, I am the light of the world." NAS

John 9:9

9 Others were saying, "This is he," still others were saying, "No, but he is like him." He kept saying, "I am the one." NAS

John 10:7

7 Jesus therefore said to them again, "Truly, truly, I say to you, I am the door of the sheep. NAS

John 10:9

9 "I am the door; if anyone enters through Me, he shall be saved, and shall go in and out, and find pasture. NAS

John 10:11

11 "I am the good shepherd; the good shepherd lays down His life for the sheep. NAS

John 10:14

14 "I am the good shepherd; and I know My own, and My own know Me, NAS

John 10:36

36 do you say of Him, whom the Father sanctified and sent into the world,' You are blaspheming,' because I said, 'I am the Son of God'? NAS

John 11:15

15 and I am glad for your sakes that I was not there, so that you may believe; but let us go to him. " NAS

John 11:25

25 Jesus said to her, "I am the resurrection and the life; he who believes in Me shall live even if he dies, NAS

John 12:26

26 "If anyone serves Me, let him follow Me; and where I am, there shall My servant also be; if anyone serves Me, the Father will honor him. NAS

John 13:13

13 "You call Me Teacher and Lord; and you are right, for so I am. NAS

John 13:19

19 "From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He. NAS

John 13:19

19 "From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He. NAS

John 13:33

33 "Little children, I am with you a little while longer. You shall seek Me; and as I said to the Jews, I now say to you also, 'Where I am going, you cannot come.'  
NAS

John 13:33

33 "Little children, I am with you a little while longer. You shall seek Me; and as I said to the Jews, I now say to you also, 'Where I am going, you cannot come.'  
NAS

John 14:3

3 "And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also. NAS

John 14:4

4 "And you know the way where I am going." NAS

John 14:6

6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me. NAS

John 14:10

10 "Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. NAS

John 14:11

11 "Believe Me that I am in the Father, and the Father in Me; otherwise believe on account of the works themselves. NAS

John 14:20

20 "In that day you shall know that I am in My Father, and you in Me, and I in you. NAS

John 15:1

1 "I am the true vine, and My Father is the vinedresser. NAS

John 15:5

5 "I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing. NAS

John 16:5

5 "But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?' NAS

John 16:28

28 "I came forth from the Father, and have come into the world; I am leaving the world again, and going to the Father." NAS

John 16:32

32 "Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me. NAS

John 17:11

11 "And I am no more in the world; and yet they themselves are in the world, and I come to Thee. Holy Father, keep them in Thy name, the name which Thou hast given Me, that they may be one, even as We are. NAS

John 17:14

14 "I have given them Thy word; and the world has hated them, because they are not of the world, even as I am not of the world. NAS

John 17:16

16 "They are not of the world, even as I am not of the world. NAS

John 17:24

24 "Father, I desire that they also, whom Thou hast given Me, be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world. NAS

John 18:5

5 They answered Him, "Jesus the Nazarene." He said to them, "I am He." And Judas also who was betraying Him, was standing with them. NAS

John 18:6

6 When therefore He said to them, "I am He," they drew back, and fell to the ground. NAS

John 18:8

8 Jesus answered, "I told you that I am He; if therefore you seek Me, let these go their way," NAS

John 19:21

21 And so the chief priests of the Jews were saying to Pilate, "Do not write, 'The King of the Jews'; but that He said, 'I am King of the Jews. '" NAS

### **Usurp Authority**

In 1 Tim 2:12 we find a unique term "But I do not allow a woman to teach or **exercise authority** over a man, but to remain quiet. KJV translates this a usurp authority over a man." The Greek text has this phrased somewhat differently.

NT:831 authenteo (ow-then-teh'-o); from a compound of NT:846 and an obsolete hentes (a worker); to act of oneself, Thayers: one who does a thing himself.



Perhaps men have stretched this too far. To usurp authority seems too harsh and narrow. Yes men have been given leadership in the church and the home. Women stand by our side as true treasures in the kingdom with unique gifts and insight. In many ways they rather than men imitate more completely the qualities of God. I ask is it true that Paul teaching them to not go out on their own but to work within the framework God has constructed?

1 Cor 11:11-13 However, in the Lord, neither is woman without man, nor is man without woman. 12 For as the woman is from the man, so also the man is through the woman; and all things originate from God.

Acts 15 records the Council of Jerusalem. It should be noted that it was determined by the Delegates through the Holy Spirit that 4 sins prohibited in the holiness code of Leviticus were to be avoided by all Christian believers. "For it has seemed good to the Holy Spirit, and to us, to impose no further burden upon you besides these necessary things; that you abstain from things offered to idols, and from blood, and from anything strangled, and from fornication: from which you will do well to keep yourselves". Some have pointed out that Lev 20:22 says "so that the land to which I am bringing you to live will not spew you out." See Leviticus 19 and 20.

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## **PREFACE** ***TO THE THIRD EDITION.***

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SIX years have transpired, since we proclaimed the first edition of this work. During this period we have been receiving criticisms, suggestions, and queries, relative to further improvements in the version, and in the mode of exhibiting it. We also solicited and obtained, from some learned and devout men, their assistance in perfecting this translation. To all criticisms, and suggestions, from all quarters, both from friends and foes of new versions, we have, according to our opportunities, paid a diligent attention; and have, very carefully, examined, compared, and revised the whole version.

An improved version of both Testaments, in the current language of our own times, has long been a desideratum with very many sensible, intelligent, and devout men, and several have undertaken it. Few have been able to complete an entire version of the whole book; and to us it appeared more eligible to publish, in one volume, the joint labors of those most eminent translators, who have bestowed much labor on a part of the volume, than to take the whole of any one version, made by any one man, since the days of King Yaakob. Of the translators of the last generation, none have been better received than the authors of this version--none have stood higher than they.

It was not, however, without a very clear and full conviction, that their learned and devout labors could be still further improved, and their rules of interpretation so carried out, as to give a still better result, than that which they achieved in their first efforts, that we undertook the publication of this work, in the form and manner in which it appeared, in the first edition. Aware, also, of the prejudice and scrupulosity existing on the subject of any new version, we attempted little or nothing on our own responsibility. The emendations substituted, except in some few instances, were from other translators of note, or from one of the three authors of the work, and still we gave, in an appendix, the words for which these substitutes were preferred.

The manner in which this work was received, by the more intelligent part of the community, and the liberality with which our efforts were estimated, induced us to make further attempts towards the perfection of this version; and prevented us from multiplying editions of it, until we had, in a good measure, satisfied ourselves on the questions:--Whether any emendations ought to be made; and if any, to what extent, and in what manner? The present edition presents some answers to these questions, and shows that, in the judgment of some at least, the *style* of the whole volume, even of the historical books, was susceptible of some improvement, and yet not such as to change, materially, the sense of any passage, or to introduce any new argument in favor of any new or old teaching, or against it.

Some changes in punctuation may be said to have changed the meaning of some sentences; but these are made on the authority of Griesbach, and of the most approved Greek copies; and, as far as we now recollect, affect not any sectarian peculiarity. For example--"Sleep on now, and take your rest;" "Set them to judge who are least esteemed in the church;" when put into the interrogative form, give a different meaning--"Do you sleep now, and take your rest?" "Do you set them to judge who are of no esteem (or of little esteem) in the congregation?" But these alterations affect not any distinguishing tenet. In this way, and as respects the correction of numerous provincialisms, and the giving of greater precision and perspicuity to many phrases, there are numerous emendations, which may be said, in some sense, to change the meaning; yet not so as to affect any teaching of the Christian religion.

Macknight presented more work for the pen of a reviser than Campbell; and Doddridge more than either. There is a clumsiness of expression, and verbosity, peculiar to the latter, which subjected the Acts of the Delegates, and the Revelation of Yohanan, to a severer retrenchment, than any portion of the historical books.

The Letters, by Macknight, in the judgment of the ablest critics, required some improvement, as there are several awkward and rather barbarous phrases, which seem to have been chosen, rather because they differed from the common version, than on account of their own intrinsic worth. His punctuation, and his supplements, are, in some instances, fanciful; and the latitude he has given to some of the Greek particles, is not sufficiently warranted by the authority of lexicographers and grammarians.

If this were merely our own opinion, we should not have asserted it so unceremoniously and unequivocally. But it is the deliberate and well-matured judgment of many distinguished men; who, while they give a decided preference to his version, upon the whole, regret that these imperfections would have appeared in a work of such high merit. The recent works of Dr. Stuarde on the Letters to

the Romans and the Hebrews--works of much merit, justify the efforts we have made to remove these blemishes from Macknight's version of the Letters. Dr. Stuaire himself, a gentleman of very high standing in the literary world, and for whose candor and abilities, as a critic, we entertain a very high opinion, has not, in our judgment, wholly escaped the censures, which he has very justly pronounced on others. it is no easy matter to avoid the errors, which we detect and expose in others; and, perhaps, were ten thousand times ten thousand critics, each in his own way, to review the same work, no two of them would exactly agree in all their censures and commendations; nor in always adhering to the same rules, which they prescribe to others. We have followed, to the utmost of our ability and candor, the rules of criticism and interpretation, laid down by the masters of criticism, and the most distinguished translators.

Our qualifications for such a work are, that we have their labors before us--an ordinary knowledge of the languages--access to the most recent improvements--an acquaintance and correspondence with men of reputation--a small degree of mental independence--a little common sense--and some veneration for the oracles of God. We stand on the shoulders of giants, and, though of less stature, we can see as far as they; or, like the wren on the back of the eagle, we have as large a horizon as the eagle, which has carried us above the clouds.

The improvements and emendations (for such we dare to call them) attempted in this volume, are such as, on comparison with the common version, and with the first and second editions of this work, will, most of them, speak for themselves, to all persons of discernment; and all of them, we think, to those much acquainted with the original language and other translations. When any amendment or alteration is substituted, such as might be supposed to require a note, we have supplied it either in the Tables, or in some part of the Appendix, with a marginal reference. But to write notes on all the verbal alterations, and to give reasons for every monosyllable and transposition of words, would swell the book to a size rather cumbersome and expensive, than profitable to the reader. Besides, the reader, by his own comparison and reflection, must finally judge for himself, whether in the spirit of the writer, and in accordance with the drift of the context, the reading is to be preferred to that for which it is offered.

While the reader is not confined by any earthly authority to any one version, and left to his own choice which to prefer for his daily companion, it is altogether out of the question for any person, or persons, to impose upon his credulity, unless he willingly give up himself, his understanding, and conscience into the hand of some master. The present edition was undertaken wholly with reference to the edification of those, who are desirous to understand the revelations, which God, in his great mercy, has vouchsafed to a benighted world. No attempt is made to lord over the faith or conscience of any person. We call upon all to judge for themselves, and to compare and examine before they decide. Having, as far as within our power, contributed to the increase of scripture knowledge, so much wanted in this age; and having faithfully obeyed the dictates of our conscience in this undertaking, we can, with an humble reliance on the truth and faithfulness of God, submit this work to his people, and those who wish to know what the will of Jesus Christ is, and await the day, when every man's work shall undergo the revision and judgment of him, who judges without partiality, and will render to all according to their works.

A. CAMPBELL.

BETHANY, VA., *October 10, 1932.*

**PREFACE TO THE  
*APPENDIX OF THE THIRD EDITION.***

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ALL matters of superior importance, pertaining to this version, and some which are of less moment, (only as affording principles and rules of interpretation, or a vindication of them,) are to be found in the appendix to this edition. Everything is not formally defended by arguments, and the laws of criticism; but enough, in our judgment, to assist the reader in examining and judging the whole work. Doctor Stuaire gives us a new version of the letter to the Romans, on twenty-seven octavo pages; but in vindicating and illustrating his version, and views of the letter, he has given us a about five hundred and fifty octavo pages. He has also given us a new version of the letter to the Hebrews, in twenty-four pages, and added to it for the same purpose, six hundred and fifty pages of the same dimensions. Had we been at the same pains in justifying our amendments, according to the rule of proportion, our appendix would have contained exactly *twelve thousand octavo pages*. And who is prepared for such a task? His works on the two letters are sold for eight dollars. On this ratio, the whole New Testament would cost eighty dollars, (for these two letters are not more than a tenth part of the whole volume,) and would require ordinary readers some eight or ten years to read and digest.

We have condensed much information in the form of alphabetical tables. Of these there are found, in the appendix to this edition, the following:--

I.--A table containing the proper names which are found in the New Testament, etymologically explained, and accented for pronunciation, according to the most approved standards.

II.--A Geographical Index.

III.--A table exhibiting the different views of eminent writers, on the chronology of the books of the New Covenant.

IV.--A Chronological Index, containing a variety of events, political and religious, connected with Jesus History, from the nativity of Jesus to the death of the Delegate Yohanan.

V.--A table of time.

VI.--A table of measures of length.

VII.--A table of measures of capacity.

VIII.--A table of precious stones mentioned in the apostolic writings.

IX.--A table of the Hebrew, Grecian, and Roman coins, mentioned in the New Testament.

X.--A table of the sects, offices, and officers, mentioned in the New Testament.

XI.--A miscellaneous table of such things as cannot be classified in the preceding tables.

XII.--A table of the interpolations and spurious readings, found in the common Greek Testament, according to Griesbach, and others.

XIII.--A table of forthteller symbols.

XIV.--A table of the principal Greek terms yet in controversy, showing their various occurrences, and acceptations in the common version, and, in others of reputation.

The judicious reader will perceive that, in these vocabularies, arranged alphabetically, an amount of information can be communicated, which would require a volume of notes to give in detail. Of course, then, not much is left for particular notes, critical and explanatory. The principal notes which we annexed to the first and second editions are, however, continued, and some new ones added. These are wholly of a *literary* character, and everything, of what is called a theological or sectarian aspect, is cautiously avoided.

We have to add, that, in making out the tables in this appendix, we have availed ourselves of the labors of our predecessors; correcting and enlarging, abridging and new modifying, where, in our judgment, it appeared necessary and expedient. Among those to whom we are most indebted, the following are chief:--Horne, Lardner, Adam Clark, Michaelis, J. E. Worcester, Collins, Doctor More, Benson, H. Wilbur, Cruden, and Greenfield's Greek Concordance.

In the department of notes, critical and explanatory, we have not, in any instance known to us, departed from the canons of criticism, and the laws of interpretation of the authors of the basis of this version:--viz. Doctors Campbell, Macknight, and Doddridge; nor

from those recommended and enforced by Horn, Michaelis, Ernesti, Elders Pierce and Benson, Locke, Stuaire of Andover, Mill, Wetstein, and Griesbach. If, in any point, we have given a different result from some of them, we always worked by their own canons of criticism. We have neither made nor adopted any by-laws, or rules of interpretation, unsanctioned and unapproved by the constitution of the commonwealth of letters.

**PREFACE TO THE  
FOURTH, OR STEREOTYPE EDITION.**

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FEW readers can appreciate the labor and care necessary, to the perfecting of an impression of the New Testament. The ten thousand minutiae necessary to typographical perfection, would require the hundred eyes of the fabled Argus, and the piercing vision of the eagle. Perhaps a copy of a book, as large as the New Testament, perfectly free from typographical errors, is not to be found on earth.

Aware of all the difficulties in our way, and most solicitous to have the stereotype pocket edition of this work as perfect, in its typography, as any in existence, we have been at the labor and expense of preparing two editions at one and the same time--so that any errata discovered after the sheets of the third edition were worked off, might be corrected in the standing form of the pocket edition. Few, very few errors have been discovered in the third edition; these are corrected in its errata; and, of course, do not appear in this.

The sheets of the third edition, after having been repeatedly read by myself and others, were submitted to the examination of THOMAS CAMPBELL, son. and of FRANCIS W. EMMONS, to whom we are much indebted for the care which they have bestowed on them, and the numerous suggestions with which they have favored us. Their classical and biblical attainments have been of much service to us, and to the public, in the completion of this work.

One or two classes of provincialisms, such as the *hereupon*, *thereupon*, and *whereupon*; the *hereby*, *thereby*, and *whereby*; and the *herein*, *therein*, and *wherein* of Doctor Campbell, and a few of Doctors Macknight and Doddridge, which sometimes escaped in the third edition, are strangled in this.

While the greater matters of accuracy, precision, and perspicuity deserve all attention, the less matters of neatness, smoothness, and harmony, are not wholly to be neglected. Doctor Campbell, the highly and justly celebrated author of the Philosophy of Rhetoric, has given us leave to prune himself of some of those rather awkward words and phrases, which are to be attributed more to the taste of the last century, and to his greater attention to his countrymen, than to his want of judgment or taste in good and elegant composition. The sacred Scriptures are more generally read than any other writings, and exert a greater influence on the diction and

style of the community: and they ought, therefore, to be a model. As the original was at least at par with, it not something in advance of, the age and population in which it appeared, a translation of it ought, we think, always to be in the plainest and best style of the community, for which it was intended.

A good style is always a plain and intelligible style. What is sometimes called a *learned*, is rather an unlearned style; because true learning is the art of communicating, as well as of receiving instruction--and he that speaks or writes not to edification, is unlearned in the greatest of all areas, the area of imparting instruction. It has often been observed, that it requires more real learning to make a plain and an intelligible speech, than to make one vulgarly called learned. there are not wanting some persons, in every community, who appreciate a speech because it transcends their comprehension, and regard him as the greatest scholar, who uses the most learned and rare terms and phrases.

The verses are placed at the commencement of the paragraph, merely for convenience in referring to the common version; and, although much called for by many readers, they are, in our judgment, of no advantage in understanding the book. We have, however, kept the connection unbroken, before the eye of the reader, as in the former editions; and, it is to be hoped, that but few now regard the verses, as so many detached precepts or proverbs. This custom of versifying is, we rejoice, yielding to the more enlightened judgment of the present age, and we were much gratified to see, the other day, a recent octavo impression of the common version, proclaimed at Boston, in the manner of our first edition.

In this, as well as in the third edition, the words printed in *Italics* are all supplements, depending wholly upon our judgment, or that of the translators, and are to be regarded as such; the spurious readings, or interpolations, are rejected from this edition. It gives us pleasure to discover, that this, also, is obtaining credit; and to see a scholar of such reputation as Professor Stuaire, in his translation of the letter to the Romans, leaving out the interpolations found, both in the common Greek Testament, and in the King's translation of it.

Some extracts from the appendix of the second edition, containing extracts from the preface of the first edition of the King's translation, in vindication of this version, will close our prefatory remarks.

Our whole phraseology on religious topics is affected by the antiquated style of the common version. Here we have been constrained to adopt a name for this style, to distinguish it from the good style of persons well educated in our mother tongue. This old fashioned style we call *the sacred style*; yet this *sacred* style was the *common* style in the reign of Yaakob. This the following abstract from the original preface will show. Cam. ed. p. 5.--

"Many men's mouths have been open a good while (and yet are not stopped) with speeches about the translation so long in hand, or rather perusals of translations made before: and ask what may be the reason, what the necessity of the employment? Hath the Church been deceived, say they, all this while? Hath the bread been mingled with leaven, her silver with dross, her wine with water, her milk

with lime? (*Lacte gypsum male misceter*, saith S. Ireney.) We hoped that we had been in the right way, that we had the oracles of God delivered unto us, and that though all the world had cause to be offended, and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but winde in it? Hath the bread been delivered by the fathers of the church, and the same proved to be *Lapidusus*, as Seneca speaketh? What is it to handle the world of God deceitfully, if this be not? So certain brethren. Also, the adversaries of Yehuwdah and Yerushalem, like Sanballat in Nehemiah, mock, as we heart, both at the work and workmen, saying, *What do these weak Jews, &c. Will they make the stones whole again out of the heaps of dust which are burnt? Although they build, yet if a fox go up, he shall even break down their stony wall.* Was their translation good before? Why do they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholics (meaning Popish *Romanists*) always go in jeopardy, for refusing to go to here it? No, if it must be translated into *English*, Catholics are fittest to do it; they have learning, and they know when a thing is well. We will answer them both briefly: And the former, being brethren, so, with S. Hierome, *Damnatus veteres? Minime, sed post priorum studia in Domo domini quod psumus laboramus.* That is, *Do we condemn the ancients?* In no case: but after the endeavors of them that were before us, we take the best pains we can in the house of God. As if he said, Being provoked by the example of the learned, that lived before my time, I have thought it my duty to assay, whether my talent in the knowledge of the tongues may be profitable in any measure to God's church, for fear I should seem to have labored in them in empty, and for fear I should be thought to glory in men (although ancient) above that which was in them. So S. Hierome may be thought to speak."

Now though many alterations in orthography, punctuation, and in marginal readings have been made on the King's translation, so that the first editions differ in many respects from the modern, yet the style is still preserved; and from its old-fashioned peculiarities, it is called the *sacred* style. I know it may be said, that the style of the King's translation is still more ancient, than the era of his reign, because the "Elders Bible" and other previous translations did present to the translators the style of their ancestors, from the days of Wickliffe; so that many peculiarities in the obsolete style of the 15th and 16th centuries, are to be found in the common version.

The old Gothic buildings in North and South Britain are generally places of worship; here, although this style of architecture was once as common in England and Scotland as any of the present models; yet this style being preserved only, or almost exclusively, in the places of worship which the veneration of our ancestors preserved from dilapidation, has given a sacred aspect to places of worship, and has rendered the Gothic style of architecture as sacred, as the obsolete style of King Henry, or King Yaakob. Had it not been for the veneration shown to places of worship, not a specimen of Gothic style would at this day have stood upon the British Isles; and had it not been for the same species of veneration, we should not have had at this time any book, sacred or profane, written or proclaimed in the style of the 16th century. This style we have avoided in the present edition, and have as far as was practicable in one effort, removed from the sacred writings the obsolete *verily, ye, unto, liveth, keepeth, heartth, doth, hath, you, your, and your:* and all their kindred terms and phrases of the same antiquity. They have yielded their places to another race in all our writings and speeches, except in the pulpit or synagogue--why not



also in the sacred writings? We might as reasonably contend that men should appear in the public assemblies for worship with long beards, in Jewish or Roman garments, as that the Scriptures should be handed to us in a style perfectly antiquated, and consequently less intelligible.

Some may contend, that the adoption of *you* instead of *you*, when one only is meant, is not grammatical. But let us consider, that the rules of grammar are no more than the rules drawn from common usage, or the custom of good speakers or writers--Since the days of Horace it is admitted, by all grammarians, that common usage is the sovereign arbiter of language: *Usus, quem penes arbitrium est, et jus, et norma loquendi*. Custom, or universal usage, has made *you* as singular as *you*: and the question is not, whether this be a perfection or an imperfection in our language--but, Is this the general or universal usage? If so, then it is grammatical. In all cases where the utmost precision is necessary, *you* is now used. In celebrating the rites of matrimony, and in administering an oath, we do not use *you*. Nor does the judge upon the bench, when pronouncing a sentence upon a criminal, address him by *you*; but by *you*. Now, if in those instances, where the greatest precision is necessary, *you* is used, and never *you*, why should it be otherwise in a translation of the Scriptures? Excepting in addresses to the Deity, and in the personification of inanimate things, we aim at the expulsion of *you*, and the substitution of *you*.

Again, the King's translators vindicate themselves, and apologize for us:--

"Another thing we think good to admonish your of (gentle reader,) that we have not tied ourselves to uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for, there be some words that be not of the same sense everywhere) we were especially careful, and made a conscience, according to our duty. But that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word only by *purpose*, never to call it *intent*; if one where *journeying*, never *travelling*; if one where *think*, never *suppose*, if one where *pain*, never *ache*; if one where *joy*, never *gladness*, &c. So to mince the matter, we thought to aroma more of curiosity than wisdom, and that rather it would breed scorn in the Atheist, than bring profit to the godly reader. For is the kingdom of God become words or syllables? Why should we be in bondage to them if we may be free? use one precisely, when we may use another no less fit, as commodiously? Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old ecclesiastical words, and betake them to others; as when they put *washing* for *baptism*, and *congregation* instead of *church*: as also on the other side, we have shunned the obscurities of the Papists in their *azymes*, *tunike*, *rational*, *holocausts*, *prepuce*, *pasche*, and a number of such like, whereof their late translation is full; and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar."

The Puritans, it seems, were accustomed to substitute *washing* for *baptism*, and *congregation* for *church*, and now some of their descendants condemn Drs. Campbell and Macknight for using *immersion* for *baptism*--and Dr. Doddridge for substituting *congregation* for *church*. But this by the way. If the last sentiment in the above extract be correct, we will be excused in all our efforts, to render this version as plain as possible to the dullest apprehension. If the King's translators found reasons to justify themselves for shunning the obscurities of the Papists, we will, for the same reasons, be allowed to shun the obscurities of the Protestants, if this can be done by a fair translation.

### **PREFACE TO THE NARRATIVES OF MATTHEW, MARK, LUKE, AND YOHANAN.**

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< These books were designed to be read and understood, by persons of the humblest capacity, as well as by those of the most exalted genius. Readers of the most limited education, as well as those of the most liberal attainments, were equally embraced in the views of the writers. If particular attention was paid to any class of readers, it was doubtless to the poor, who have not the means of a refined education. One of the most striking evidences of the divine mission of the Savior was, that, *to the POOR, his glad news were announced*. A revelation not adapted to them, forfeits all claims to a divine original.

In laying down some general principles or rules, for reading intelligibly the following narratives, regard must be had to all sorts of readers--the young as well as the old; the illiterate as well as the learned; and also some attention must be paid to the difficulties, that lie in the way of a rational and profitable perusal of them.

IN the first place, then, there is no opinion or notion, which is more prejudicial to an intimate acquaintance with these writings, than that of the Egyptian priests, introduced into the first theological school at Alexandria, and carried throughout Christendom--viz. "That the words of scripture have a mystical, spiritual, theological, or some other than a literal meaning; and that the same rules of interpretation are not to be applied to the inspired writings, which are applied to human compositions:" than which, no opinion is more absurd and unprofitable. If this notion were correct, all efforts to understand this book must be in empty, until God sends us an interpreter, who can resolve those enigmas and mystic words of theological import, and give us the plain meaning, of what the apostles and Evangelists wrote.

The reader will please to consider that, when God spoke to man, he adopted the language of man. To the fathers of the Jewish nation he spoke in their mother tongue. By his Son, and his Son by the apostles, spoke to every nation in its own language. When he spoke to any nation, he uniformly adopted the words of that nation, in expressing his will to it. And that he used their words in the commonly received sense, needs no other proof than this, that if he had not done so, instead of enlightening them in the knowledge of his will, he would have deceived and confounded them: than which, no hypothesis is more in devout. For example, were God to speak to us in *English*, and select from our vocabulary the words *death*, *punishment*, *perpetual*, and *wicked*; were he to use the last

term as we use it, and annex to the others a signification, different from that we affix to them--such as to mean *life* by the term *death*, *happiness* by the term *punishment*, and a *limited time* by the word *perpetual*; and, without apprising us of such a change in their meaning, say, "*Perpetual death shall be in the punishment of the wicked*," what a deception would he practice upon us! His words, in our acceptation, would convey a tremendous thought; but, in his reserved sense, would mean no more than, "*A limited life shall be the happiness of the wicked*."

Once more on this topic. As nothing can be said to be revealed or made known, by words which are not perfectly intelligible, so we find the sacred writers so conscious of this, that when they used any word, which was not familiar to the readers whom they addressed, they immediately add, "*Which being interpreted, signifies*." If, then, those writers were accustomed to explaining any word not familiar to their readers, does it not undeniably follow, that they supposed every word or allusion, not so explained, sufficiently plain already?

And again, would not the same benevolence and respect to the capacity and understanding of their readers, which induced them to explain some terms of very subordinate importance, such as "borban," "talitha cumi," "Aceldama," "Calvary," &c. &c. have caused them to explain words of infinitely more importance, such as, "repentance," "faith," "hope," "love," "justify," "covenant," "baptism," "ambassador," "Son of God," "eternal life," "everlasting punishment," &c. if they had not supposed such terms sufficiently plain in the common usage, and quite intelligible to all their readers? From these plain facts and arguments, we deduce the following rule or direction to all those, who, under the guidance of Heaven, desire to understand these sacred books:--*You are to understand the words and sentences in these narratives, (and, in all the apostolic writings) by the application of all those rules, through which you arrive at the meaning of any other book or writing, of the same antiquity.*

Next to a regard to the commonly received sense of the words in these writings, nothing contributes more to the clear and certain understanding of them, than a knowledge of *the design* of the respective writers of each part of this volume. In one respect, they all may be said to have but one design. Taking the ultimate happiness of man as the grand design of all revelation, it must be granted, that all the inspired writers had this object in view, in all that they wrote. It is, however, capable of the clearest proof; and, it is universally admitted, that every writer who has written different parts of this book, had a specific design in each separate communication. For in the prosecution of one grand design, there are often a thousand items, distinct from each other, to accomplish; each of which may be the design of one particular effort. Now, it requires not a moment's reflection, to see that Paul had one design in writing to Timotheos, another in writing to Philemon, and another in writing to the congregation in Rome.

It is granted by all critics, that when all grammatical rules fail to settle the meaning of any ambiguous word or sentence, a knowledge of the design of the writer or speaker will do it. Even when a writer's terms are badly chosen, or improperly used, a knowledge of this design makes his meaning plain. Daily experience must convince us that we can more easily solve difficulties, and correct mistakes in composition, by a knowledge of the design of the writer, than by any other means we possess. the more weighty and important criticisms upon verbal inaccuracies, are predicated upon a knowledge of the design of the writer or speaker. If, then a

suitable regard be paid to the design of any speaker or writer, how ambiguous and incorrect so ever his words may be, we shall seldom, if ever, fail in understanding him. For example--little children, when they first begin to speak, have but few terms at command, and necessarily apply them very inaccurately; yet their nurses and attendants find little or no difficulty in understanding them. In regarding what they design to communicate, their language becomes as definite and precise, as that of the Grecian or Roman orator.

To those who inquire, how we are always to find out the design of a writer, we would just observe, that his design becomes apparent either from an express avowal of it, or from attention to a variety of circumstances connected with his writing, or both. But this will in the sequel become sufficiently plain. many readers appear to discover the design of a writer much sooner, than they do the meaning or propriety of what he says.

But to bring these general hints to bear upon our subject, we must request the attention of our readers to the design of the narratives of Matthew, Mark, Luke, and Yohanan. In this way, we think, we can most profitably introduce them to the acquaintance of the youth, who may peruse them.

Had we no means of ascertaining *the design* of these four historians, other than mere conjecture, predicated on circumstances, we would rationally conclude, that the design in committing to writing, their testimony concerning Jesus of Nazareth, was the same as induced them to deliver it orally; only with this difference, that in writing they designed to perpetuate, in a more permanent form, what must soon be corrupted and forgotten, if only spoken and not written; and that the conviction of unbelievers, and the confirmation of disciples in the truth of one fact, was the grand design of their testimony, whether verbal or written. This illustrious fact is, that *Yeshua the Nazarene is the Son of God, the Savior of men*. But we are not, in this instance, dependent on conjecture. We are expressly told by one of the historians, that his design in writing was, that through his *written* testimony, the reader "might believe that Yeshua is the Anointed, the Son of God, and that believing this he might have life through his name." Another of those sacred historians says, that his design in writing was, that a certain illustrious person, a The Christian disciple, to whom he inscribed his narrative, "might know the certainty of those things wherein he had been instructed." This narrative was directly inscribed to this person, and through him made public property, and consequently was designed to produce the same effects in all persons in similar circumstances; and, therefore, was as well designed to produce further where it was not, as to confirm it where it already exists. But, in brief, whatever was the grand design of one of these historians, was the design of them all; for they all were employed to bear testimony to the same person; and in doing this, they were equally guided by one and the same Spirit.

But where all the differences and varieties in their narratives? This, too, the design of each goes very far to explain. But was not the design of *one*, the design of *all*? True, it was the design of them all to prove one fact; *but it was not to the same identical persons*: and all men are not to be convinced by the same arguments. As this is a point of vast importance, in every way in which it can be viewed, permit me to be more particular in invoking attention to it.

As all nations have their own peculiarities, and all people their own ways of thinking, reasoning, and expressing themselves; these varieties in their circumstances, require a corresponding variety in addressing them upon all subjects; though the things spoken be substantially the same, and the design of the speaker precisely the same. Now, in writing as well as in speaking, the same persons vary their communications according to the times, places, and circumstances in which they speak or write. For example, though Paul proclaimed the same Good News at all times and in all places, he does not always exhibit it in the same words, nor accompanied with the same evidences, arguments, or reasons. So, in publishing the same Good News to the Lycaonians, the Athenians, the Antiochians, the Corinthians, he is governed by all the prejudices, views, feelings, and circumstances of his auditors; and adapts the style, the facts, arguments, and evidences, to the capacities, views, and circumstances of his hearers. While he publishes the same glad news to them all, he varies in many respects upon all these occasions. This was absolutely necessary to his success, and is a most irrefragable proof of the sincerity and honesty of the man, and greatly adds to the credibility of his testimony. Now, for the same reasons that Paul differs from himself, or varies in his way of speaking Good News in different places, he would have observed the same varieties in writing to the same people. For he never spoke at random in publishing the glad news; and what he *spoke*, was as deliberate as what he *wrote*. For the same reasons, therefore, had any one of the writers of these four histories, written them all to the different persons, at the different times, and in the different places where they were at first proclaimed, there is every reason to believe that they would have been as different from each other as they are: and making a reasonable allowance for the peculiarities of each writer, that they would have been the same as they now are. Many reasons could be offered for this opinion, but we shall only submit one proof or argument in favor of it, which is done, when one single fact is stated--viz. Luke, in his Acts of the Delegates, *three* times gives an account of Paul's conversion and special call to the Delegates, and these three differ as much from each other, as Matthew, Mark, and Yohanan differ in their narratives concerning Yeshua of Nazareth. But there is just the same reason and necessity for, and the same propriety in, the varieties which are found in these four histories, as there was for Paul to speak the same Good News in a different way, with different arguments, facts, and evidences, in the different places in which he proclaimed it. Suppose Matthew to have written a narrative for the conviction of the people at Rome, one for the Jews and Greeks in Greece, and one for the Asiatics in general, at different periods within the lapse of from twenty to thirty years; would it not have been as fitting for him to have been as various in his statements, as Paul was in his preaching in Damascus, Lycaonia, Athens, and Rome?

It was, for example, of indispensable importance that Matthew Levi, when writing for the Jews in Yehuda, at the time in which he wrote, should trace the lineage of Yeshua of Nazareth up to David and Abraham; but of no consequence to the people of Rome, for whom Yohanan Mark wrote, that he would do it at the time he proclaimed his testimony. This, and other differences between Paul in Damascus, and Paul in Athens. In a Jewish synagogue in Damascus, the Jewish Forthtellers must be circumstantially adduced; but before the Areopagus in the city of Athens, Aretas, a Grecian poet, was better evidence than Yeshayah or Daniel--better adapted to the audience, and to the design of the speaker.

To return to the design of these four testimonies. The *immediate design* of these writings to convince men that Yeshua of Nazareth is the Anointed, the Son of God; and the *ultimate design* of them is to put men in possession of life! Matthew's design was, in the first instance, to convince the Jews in Yehuda--Mark's design was to convince the Italians or Romans--Luke's design was to convince the Grecians--and Yohanan's design was to convince the Asiatics in general of this fact; and, if you please, through these finally all nations. Now, as the Savior did not exhibit all the evidence of his mission in any one town, village, or city, or to any one people, it was quite compatible with his example, and with all circumstances, that none of his ambassadors should attempt to lay all the evidences before any one people, whether they preached as Paul, in all nations; or wrote, as these writers did, for the conviction of different nations and people.

Now, to bring all these remarks to bear upon a rational and profitable, *are of reading* these memoirs, we shall, for example, take the testimony of Matthew Levi, and show how a knowledge of his *design* illuminates every page, and contributes to clear and comprehensive views of that religion, in the accomplishment of which he was an active and honored agent. Let the reader suppose that he was possessed of all the facts and documents with which Matthew was furnished, and that he designed to address his countrymen, the Jews, in order to convince them that Jesus of Nazareth, who had, at the time of his writing, finished his earthly career, was that Anointed, the Son of God, which God had long and often promised, and they had expected. That he might write with the most effect, he would take into view, the circumstance of the Jews at the time of writing. He would place before him their different sects and prejudices, the popular errors and the popular truths of the time; and being fully acquainted with these, he would select out of the information with which he was furnished, such facts and documents as would suit all the circumstances of the case. Being aware that the whole nation expected a prince and deliverer to arise from among them, and from the house of King David, he would conclude, that unless he could satisfactorily prove that this Yeshua was legitimately descended from Abraham through David, all further attempts to convince his countrymen would be in empty. For this purpose, then, he would apply to the Register's office, for a copy of the roll of the lineage of the house of David, well a tested; and from this, trace Jesus to David; and so prove, that in as far as pedigree was concerned, this person had the most legitimate claim upon their faith, as being unquestionably, from the most public and well-attested documents, a descendant of King David. In the next place he would remember, that not only his descent from David, but many circumstances of his nativity and infancy, had been pointed out by the Forthtellers of his nation; and that the people of his time expected these to be fulfilled in the Anointed. He would, therefore, introduce those circumstances which had been foretold--such as the character of his mother, the place of his nativity, the slaughter of the infants in Ramah, his flight into Egypt, his being recalled, his being brought up in Nazareth, and the history of that Eliyah that was to come before him. So he would adduce the testimonies of Moses, David, Yeshayah, Yirmeyah, Hosea, Malachi, as all concurring to him.

Having, then, introduced him under all these favorable circumstances, and fairly brought him before his readers, accompanied with every attestation which either their own expectations or the sayings of their Forthtellers had made necessary; his next effort would be to furnish such evidences as their expected Eliyah presented in his behalf, and such unexpected attestations as his Father from heaven, and the Holy Spirit had given at his first made declaration to Ysrael. Then he would give a specimen of his own character,

deduced from what he said and what he did, that they might judge whether there was anything in his teaching or deeds incompatible with his pretensions. In selecting his own declarations, he would prefer those of the greatest notoriety, such as his public messages: and of his miracles, he would adduce not only those of the most splendid character, but those which were performed in the presence of the largest and most respectable assemblies.

He would occasionally, as opportunity served, state the success attendant on his labors, mention the names of his principal followers, and introduce as early as possible to the notice of his readers, those prominent characters, who afterwards occupied so conspicuous a place in the triumphs of his cause. He would sometimes record such incidents in their history as would unfold their true character, and serve to give them credit with the people. He would always introduce the ancient predictions that bore upon him or them, and so present a chain of evidence addressed to all that is in man, and to the peculiar temper and feelings of his countrymen. For this purpose, pains would be taken to show how he acted in all sorts of company--among friends and foes; and still having regard to the prejudices and errors of the times, such occurrences as would have a tendency to correct these mistakes would be minutely detailed. Combining brevity and great comprehension with simplicity and perspicuity, tracing every prominent incident from his birth to his death, his resurrection and ascension into heaven; he would so produce such a phalanx of evidence, as would leave without excuse, every man who had read the ancient oracles, or only heard the comments of the public instructors of the people.

Such, I say, would be the general outlines of the course which reason would suggest to a person, whose design would be to convince a people, circumstanced as the Jews were, at the time Matthew proclaimed his testimony in Yehuda; and such, substantially, is the course that Matthew has adopted and pursued.

*Now, as the design of a writer is his own guide in the selection and arrangement of his materials, arguments, and evidences; so it is the only infallible guide, when known, to the interpretation of what he has written. A regard to the grand design of the whole, and to the particular design of each item in the narrative, will do more to explain to us the meaning of words, or what is called "the teachings" of scripture.*

Were a person to write at a great distance from Yehuda, as Yohanan did, where the people knew little or nothing of the Jewish Forthtellers, or of the Jewish customs, he would not think of troubling them with a roll of lineage about his pedigree, nor with many quotations from ancient Forthtellers, except to let them know that he had been the subject of ancient prophecy, or to mention a few instances to show that these prophecies had been most exactly fulfilled in him. He would introduce Yohanan the Harbinger, merely as "*a man sent from God.*" If he spoke of the people of Canaan, he would simply call them Jews. If he introduced any Hebrew names, such as *Teacher* or *Messiah*, he would interpret them. If any of the sacred institutions of the Jew's religion, such as the Passover, was introduced, he would call it *a feast of the Jews*. If he referred to any of the usual customs of the Jews, he would explain them, such as *the Jewish manner of purifying*. If he spoke of places in that country, he would give a geographical description of them, such as *Bethany upon the Yarden*. If he alluded to the sectarian feelings of this people, he would described to what extent they were carried, by informing his readers that *the Jews have no intercourse with the Samaritans*. No, he would adopt the style of

the East, as far as compatible with a lucid statement of facts; and as *light* was a favorite topic of the Asiatics, he would, under this comparison, introduce to their consideration Jesus as "*the light of the world.*" In affording them the evidences of the mission of this wonderful person, knowing that they would argue much from the reception which Jesus met with at home in his own country, he would be particular in narrating the miracles worked in, and near to, the metropolis; and the different arguments and debates to which they gave rise; and as they would have been more likely to have heard his fame from the people that visited Yerushalem at the great annual festivals and convocations, he would more minutely detail what happened on those occasions. Such would be some of his peculiarities in addressing a people so great strangers to the Jewish history.

With similar varieties both Luke and Mark are distinguished, but for the same reasons, and subordinate to the same ends; and are just as easily understood as those of Matthew and Yohanan, when all the preceding considerations are attended to.

The Christian, who sincerely desires to understand these narratives, will not only most sincerely present his supplications and prayers to him who gives his Holy Spirit to them that ask him; but he will exercise those faculties of understanding which God has given him, and to which he has adapted all his communications, since man became a transgressor. He will apply the same rules of interpretation to these compositions, which he would apply to any other writings of the same antiquity. He will consider the terms, not otherwise explained by the writers, as conveying the same ideas which they are accustomed to convey in common acceptance. He will always keep the design of the writer before his mind: and for this purpose he will attend to all circumstances requisite to ascertaining his design--such as the character of the writer himself, the circumstances of the people whom he addressed, or among whom he proclaimed his writings, their peculiar prejudices, views, and feelings at the time of his writing to or for them; his own most explicit avowals with regard to his motives and intentions in making any communications to them. All these things will be attended to, and the writings examined in the natural order in which they are presented; noting every allusion and incident with the greatest circumspection, whether it regard time, place, or character. But above all, the most prominent object which the writer has in view, will be the most prominent in the consideration of a rational reader of his writings. And when difficulties occur, not to be satisfactorily solved by the mere import of the words, that meaning which best accords with the design of the whole writing, or with the particular passage, will be preferred.

But, as yet, we have not called the attention of the reader to the ultimate design of these narratives. We have, noticed that their *immediate* design is to convince the reader, that Yeshua of Nazareth is the Anointed, the Son of God--and that this object is subordinate to another design, viz. that THE READER MIGHT, THROUGH THIS CONVICTION, ENJOY EVERLASTING LIFE.

Reader! This is the glorious end of these sacred histories. On the following pages, is inscribed the most astonishing narrative ever read; the sublimest and the simplest story ever told. But this is not all. It is designed to accomplish an object superlatively grand, transcending--in degrees inexpressible--the most magnificent scheme that crated intelligence ever conceived. To convert a race of polluted, miserable, and dying mortals, into pure, happy, and glorious immortals; to convert the gates of death, into the gates of immortality; to make the pathway to rottenness and corruption, a high road to deathless vigor, and incorruptible glory; to make the



grave, the vestibule, the antechamber, to a "house not made with hands, eternal in the heavens;" to make the dying groans of sin worn nature, a prelude to ecstasies unalloyed. Yes, this is the benevolent and glorious design of these Testimonies. Books, written with such a design, with a design to purify, elevate, and glorify the debased and degraded children of men; to prepare, furnish, and adorn them for the society of rulers and powers, for the society of their God and King, in a world of perfect bliss; most assuredly, come with a divine character to man. Their claims on the attention and examination of those to whom they are presented, most certainly are paramount to all others. And the bare hypothesis, to say nothing of the moral certainty, that they came from God, with such a design, is quite enough, methinks, to woo our whole rational nature, to constrain all our moral powers, to test their high pretensions to a character so philanthropic and divine.

On such a theme, who would not wish to be eloquent! But how can we equal in style, a subject, which, when but faintly, and in prospective, viewed, exhausted the sublimest strains of heaven-taught forthtellers, and of poets, fired with God's own inspiration-- whose hallowed lips tasted not the fabled springs of Pagan muses, but the fountain of living waters, springing from eternal love! Yet, even these failed to lisp its praise. No, the brightest seraph that burns in heavenly light, fails in his best effort; and, in profound thought, pores upon the marvelous theme. The compassion of the eternal God, the benevolence and philanthropy of the Father of the whole family in heaven and in earth, towards us, the fallen children of his love, has transcended the loftiest grasp of the highest intelligence, and has made to falter, the most expressive tongue, in all the ranks of heavenly powers. In all the rapturous lights of these morning stars of creation, in all the ecstatic acclamations of these elder Sons of God, the theme has not been reached; and though they have turned their harps a thousand times, and swelled their voices, in full chorus in countless efforts, yet the theme is still unequalled; and, as it were, untouched. Empty, then, would be the attempt, and fruitless every effort, to express, in corresponding terms, a subject so divine. we have no language, we have not been taught an alphabet, adapted to such a theme.--

"Come, then, expressive silence, must its praise!"

It has been often noticed, that the grand laws of the natural world, the fundamental principles of the philosophy of nature, are few and simple; that all sciences, predicated upon God's works, are reducible to a few leading or general principles. The same may be said of the grandest of all systems, of the noblest of all sciences--God's own system of virtue, and his own science of happiness.

All the law and the forthtellers were founded upon *two* general principles, according to the reasoning of the Author of the Christian religion. In the estimation of the same person, the whole The Christian religion is based upon *one* fact. But this fact, is of such an astonishing nature, that it affects both heaven and earth. Its meaning is everything that regulates, or, it is the very principle, upon which is founded the moral government of the world. It affects the government of God over all men, and the cheerful and acceptable allegiance of any part of them. It is to the moral system, and to the moral empire, everything that the Sun is to the solar system, and to the globe which we inhabit. It is the centre, around which, all pure and gracious affections in human hearts, revolve; and it is the source of light and life, to a benighted and dying world. It attracts to itself every Blessed eye in the universe; and draws to itself

every devout emotion in every human breast. The eyes of all holy ones, in all lands, are gladdened by its light; and the hearts of all, are cheered and warmed by its vivifying powers. That the Christian religion should be based upon such a fact, is every way worthy of its Author; and exhibits it, to the rational mind, as altogether glorious and divine.

When one question of fact is answered in the affirmative, the way to happiness is laid open; and all doubts on the nature of true piety and humanity, are dissipated. The question is one, which the following histories alone can answer. The fact is a historic one, and this question is of the same nature. It is this--*Was Jesus the Nazarene, the Son and Apostle of God?* This question is capable of being converted into various forms, such as --Are the subsequent narratives true? Did Jesus actually and literally rise from the dead, after being crucified and interred? Did he ascend into heaven, in the presence of his disciples? Is he appointed the Judge of the living and the dead? Or, Was he an imposter, and a deceiver of men? It may be proposed in many a form; but it is still a unit, and amounts to this--*Is Jesus the Nazarene, the Son of God, the Delegate of the Father, the Savior of men?* When this question is answered in the affirmative, our duty, our salvation, and our happiness, are ascertained and determined.

Although the subsequent writings of the Delegates, add an immense weight of evidence to that afforded by these histories; still, the fact on which the whole system is built, is exhibited and attested in the following narratives; and from these, primarily, if not exclusively, its truth and certainty must be decided.

Any hints, therefore, which may arrest the attention of the youthful reader, and direct his inquiries in a fair and impartial examination of these witnesses, appear to us of primary importance. For, if these histories are not understood and believed, there is no enjoyment of the glad news which they announce--Philanthropy cannot exhibit itself to so much advantage, on the theatre of this life, as in calling the attention, and in directing the pursuits of the young and the thoughtless, in the acquisition of, what may be emphatically called, *the true knowledge*.

In addition to the remarks on this subject, found in our preface to the four following narratives, we will subjoin a few important hints, derived from various sources, which we cannot, at this time, enumerate. These are designed to aid the youth, who are desirous of understanding the following testimonies, in their minute and diligent researches into these mines of salvation.

1. *Not one of these four historians, wrote with any design of improving upon the others, of detailing the things omitted by them, or of supplying any defects, which he observed in their statements.*

From this it would follow, that none of these writers had any concern or thought, when writing, how his testimony would correspond with any other, or how it might be viewed, as an improvement upon it. We know that this is not generally noticed, and that many "harmonies," and "Sketches of the Life of Jesus," taken from these narratives, are founded upon the supposition, that each subsequent history was written, with some design to supply the defects of the preceding. But, among the arguments which support the above position, one is chief; and, in our judgment, alone sufficient to make it made clear to all. For example--Let it be supposed,

that Luke or Yohanan wrote with a design to supply certain omissions in Matthew, to make some improvement upon his testimony ; how will such a supposition affect the character of Matthew, as an Delegate, or the *Spirit* by which he wrote? The *Evangelists*, Mark and Luke, on this hypothesis, appear as correctors, or improvers, upon a *Delegate!!* But Yohanan avows his *own design* in writing, and this settles the point with regard to him. Nor can it be inferred from Luke's own preface, that he had ever seen the writings of Matthew or Mark. He speaks of many attempts that had been made to write these memoirs, but there is not the least ground to imagine, that he ever alludes to any of those that we now have.

The above hint is of much importance, on many accounts; but we must leave it, unaccompanied with any illustration or application, to the use and appropriation of the reader.

II. *Not one of these historians relates all that he knew of Jesus, nor do they all relate as much as any one of them could have related concerning him.* In proof of this, see Yohanan, chapter xxi. This was not their object. They do, give a fair specimen of his teaching, and of the evidence and authority which accompanied it.

In order to explain some facts, which are partially related by one, more fully by another, differently by another, and not at all by some of them; it will be necessary to remember, that they all omit some things, to which some of them refer; and that allusions are found in one, to facts which he omits to record, but which are recorded in another. (As before said, it cannot be proved, that any one of them had seen the testimony of any other, at the time he wrote his own.) An instance or two must suffice. Three of the historians mention, that Chorazin is addressed by the Savior, as having been the theatre on which many and stupendous miracles were worked; such as would have converted Tyre and Sidon; and yet, not one of the four witnesses so much as says, that Jesus was ever there, much less exhibits one of these miracles. Again, we find allusions to a form of prayer which Yohanan taught his disciples; yet none of these writers record it. None of them tells us, that Yohanan, the Immerser's father, was struck *deaf* as well as *mute*; and yet the fact is alluded to, and gathered from these words--"They made *signs* to Zacharias how he would have his son named."

In other parts of the New Testament, certain facts and occurrences in the life of Jesus, are related and alluded to, which are not found in any of these narratives. Such as his being seen of five hundred brethren at one time, assembled after his resurrection: his messages concerning his reign, previous to his ascension; and even one saying of his quoted by Paul, which, with the circumstances that gave rise to it, is omitted by them all, viz. "*It is more blessed to give than to receive.*"

But some things are allude to by one, which happen to be recorded to another. For example--Yohanan tells us, that the disciple, that was known by the High Priest's family, went into the palace with Jesus; but he never tells us, that Jesus was carried to Caiaphas. This the others record. Luke tells us, that the women, who first visited the empty tomb, "*found the stone rolled away;*" but never tells us, that the stone was sealed, or fixed at the entrance of the tomb.

This fact not only teaches us, that the writers willingly omitted to record many things which they knew, as well as those which they have narrated, because necessary to the completion of their design; but that apparent incongruities in their narratives *might be easily reconciled by a knowledge of those things*, which either some, or all of them, found no occasion to record. This second fact, exhibits the weakness of those puny critics, who reject the testimony of these witnesses, because they did not record everything which they knew, or in a way that suits their peculiar notions of what is fitting; and it also shows us, how little sense there is in all that talk about "contradictions and incongruities," and the attempts made to "reconcile" them, which we so often hear.

III. *These historians do not always aim, at giving the precise words of those they quote, nor even of the Savior himself; but only the full and precise sense of what was uttered or written.* This applies to their quotations of the Jewish forthtellers, the words of messengers, and even of the Father himself.

It is true, that where they aim at giving the words of the Savior, they do, in some respects, vary from one another. In this way, however, we may account for it: the Saviors' mother tongue, was the *Syro-Chaldaie*, then spoken in Yehuda: in translating his words into Greek, they sometimes differ from each other, as other translators differ, in selecting words which equally convey the same sense: and in writing to different people, they would naturally select such words, as would most correctly communicate to their understanding, the sense of his expressions. But, as was said, they do not always aim at giving the precise words. For example: the testimony which the Father gave to Jesus at his immersion, is differently given by Mathew, Mark, and Luke:--"*This is my beloved Son, in whom I delight.*" "*You are my beloved Son, in your I delight.*" In *words*, these attestations differ; but as respects the testimony in favor of Jesus, or as respects the *sense*, they are the same. But these writers do not, in this instance, differ more from one another, than one of them might differ from himself. The heavenly messenger said to Cornelius--"*Your prayers and your alms are come up for a memorial before God.*" Yet Peter, in quoting these words, says--"*Your prayer is heard, and yours alms are had in remembrance in the sight of God.*" Many such instances may be found in these narratives, which, instead of detracting from, greatly add to, the credibility of the whole. But the use and application of these hints are beyond our limits, and left to the judicious reader.

IV. *The Savior often delivered the same maxims, comparisons, and messages, during his public labors, and many of his miracles were accompanied with many of the same circumstances, though exhibited in times and places far respect.*

A very superficial observer must see this. In the commission which Jesus gave both to the *twelve* and the *seventy* whom he employed during his lifetime, he authorizes and commands them to announce the same truths, to publish the same facts in every village and city, and to perform the same cures for a confirmation of the truths they declared. it would be difficult to conceive how any public teacher, daily employed in communicating instruction on a few glorious topics, could avoid delivering the same messages, answering the same questions, and exhibiting the same evidences, in unfolding the same kingdom; and in enforcing the same reformation on all persons, as did the Savior, and yet avoid repeating many of the same things. This remark will solve some difficulties, which have appeared to some persons respecting fragments of the "Sermon on the Mount," and other messages found in different narratives, and in different places of the same narrative, as well as some other imaginary difficulties of another kind.

V. A fifth hint of some consequence, is--*That the order of narration in these histories is similar to the Jewish and other ancient histories, and is not conducted according to the modern plan of historic writings; consequently, not so lucid to us, who are accustomed to a greater degree of precision in affixing dates to events and transactions, as also in describing the theatres on which they happen, as histories conducted on our plan.*

We are liable to err in supposing that events following each other in close succession in the thread of narration, as immediately followed each other in time and place, in actual occurrence. But often events which appear to be immediately connected in the narrative, happened at times and places considerably distant. One would think, on reading the close of Luke's testimony, that Jesus ascended to heaven the evening of the same day on which he arose from the grave, but the same historian tells us elsewhere, that he did not ascend until nearly six weeks afterwards. We shall leave these hints with the reader, and conclude with a few remarks on the *whole plan* of these historians.

Their plan, and its execution, are alike simple, beautiful, and supernatural. Viewing their narratives as a whole, and taking them together, they furnish a combination of evidence, sublime and majestic as the heavens, and as irrefragable as that which assigns to the Almighty the mechanism of the universe. The shafts of the conceited skeptic, aimed at these impregnable bulwarks of our faith, fall at his own feet, harmless as the schoolboy's arrows aimed at the extinction of the sun.

With what skill, simplicity, and beauty, is the nativity of this long-expected child introduced. His birth appears, for a time, to engross the undivided attention of all the pure and high intelligences in heaven and earth. God's heavenly messengers are ever on the wing with some important errand, relative to the care, safety, and management of this well-beloved Son. The eastern magi and the shepherds of Bethlehem, alike admonished from the skies, are found having to the cottage; alike importunate in their inquiries, and equally devout in presenting their acknowledgments at the feet of this wonderful stranger. both Herod and his nobles are troubled at the news of his birth, and alike apprehensive of a revolution in Yehuda, fatal to their ambitious expectations. The wakeful thoughts and the night visions of those honored females, the relatives and acquaintances of the favorite virgin, are all engrossed in scenes, in which this high-born infant is exhibited as full of grace and truth. The forthtellers and forthtelleresses in Yerushalem and Yehuda, in all their interviews, think and speak of nothing else. Some oracle concerning him, or some expression from his infant lips, are the only subjects that fill their hearts, to the exclusion of all and everything besides.

So they introduce him. Through all the meanderings of the seed of Abraham for forty-two generations, they trace his ancestry, to the exact accomplishment of every syllable announced to the father of the faithful, or repeated to any of his illustrious descendants. Next they present the last of Ysrael's forthtellers, who came to consummate the Jewish line, as so much engrossed in preparing his way as to neglect ordinary attention to food and clothes, the chief concern of almost all the human race. They open the heaven of all the ancient Forthtellers, and pour upon his head a continued stream of forthteller light, illuminating, by its reflection, every step of his journey from the cradle to the cross; from the manger to the tomb of a rich nobleman, a senator of the commonwealth of Ysrael.

But here they do not stop. They narrate other attestations given of him still more illustrious. While Yohanan the Immerser, the favor of God to Ysrael, is loudly proclaiming, to the inhabitants of Yehuda and Yerushalem, YESHUA, as the Lamb of God, taking away the sin of the world, and putting an end to sin offerings;--soon as Jesus emerges from the Yarden, soon as he is born of water,\* the voice of his Father is heard. He bows the heavens. He declares aloud from the excellent glory, "*This is my son, the beloved, in whom I delight,*" and to identify the person of whom he so spoke, the Spirit of God, as a dove cowers down, descends upon his head, and there remains until it disappears in him.

Having so introduced him with these high recommendations, with these credentials from earth and heaven, his own deeds are permitted to speak for him. All nature then feels and owns him universal Lord. His hand is never stretched out, but its benign and beneficent power is displayed and felt. His lips are ever teeming with grace and truth. Not only does the race of living men, among whom he is considered, feel and attest his omnipotence; not only do the air, the earth, and the sea, lay their respective tributes at his feet; but even the dead, and the spirits of the dead, of times past and present, both good and evil, come and own him as the Lord of all. Strange assemblage of evidence! Unparalleled concurrence of things human and divine, of things animate and inanimate, of things above, and things beneath, of all ranks and orders of intelligences, both good and evil, of the whole universe, in confirmation of his pretensions!! Nothing like this was ever seen or thought of before. The only occurrence the least analogous to it, and that will not bear a comparison with it, which the annals of the world exhibited, was the universal assemblage of the inhabitants of the earth and air to Noah when entering the ark. Moved by Heaven, they forgot all their antipathies and their discords, and all concurred in announcing Noah as their savior, and the founder of a new world. This is but a feeble type; yet it is the only one all history affords of this universal suffrage, in acknowledging Jesus of Nazareth as God's own Son, and our only Savior.

These sacred historians, then, had no model, which they could imitate; no lesson, nor instructions in their plan, from all that had gone before them. Moses himself failed to instruct them. No age, no history, no people set them an example. Their success in this cannot be attributed to any other cause, than to the supernatural qualifications which they possessed, than to the all-creating energies of that Spirit which brought all things to their remembrance, and to that unparalleled character which is the subject of their memoirs.

Touching their own character, too, it may be observed, that they exhibit themselves to be the most humble, the least accomplished, and the most faithful historians that ever wrote. They are the least indebted to human accomplishments of all writers whose words survived one century, and yet they have excelled all others in the essential attributes of a historian. Their honesty and faithfulness constitute the most prominent trait which arrests the reader's attention, whether he thinks of them as men or as biographers. They seem always so completely absent to themselves and each other; so regardless of their own reputation; so entirely absorbed in their Master's praise, that they tell their own faults, and expose each other's weaknesses, #without ever seeming to think, or to care what opinion the reader would form of them, or of anything they record. They seem to have no feelings in common with other writers. They are so full of facts; so enamored with the words and deeds of their Master, that to record these was all they aimed at, was all they deemed necessary. To conclude, in the words of Doctor Macknight: "Through the whole of their histories, they have not pronounced one encomium upon Yeshua, or upon any of his friends; nor thrown out one reflection upon any of his enemies,

although much of both kinds might have been, and, no doubt, would have been done by them, had they been governed either by a spirit of imposture or enthusiasm. Christ's life is not praised by them, his death is not lamented, his friends are not commended, his enemies are not reprimanded; but everything is told naked and unadorned, just as it happened; and all who read, are left to judge, and make reflections, for themselves.--So deeply are they impressed with the dignity and importance of their subject."

### INTRODUCTION TO THE ACTS OF DELEGATES. {p. 23}

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This book has been sometimes titled "*The Good News of the Holy Spirit;*" because it is the only book, which gives us an account of his descent, and splendid operations in the confirmation of the mission of the Delegates. It has also been styled "*The Good News of the Gentiles;*" because it is the only source of information on their calling, and fellowship with the Jews, in the blessings of the reign of Anointed, the Great King. In most of the Greek copies of the New Testament, it is called "*The Acts or Transactions of the Delegates;*" because it exhibits their labors in planting Christianity in the world. This name, however, does not fully comport with the contents of the book. It is not *the Acts of the Delegates*, but *Acts of Delegates*; because only a few transactions of a few Delegates are mentioned in it. By Chrysostom, one of the Greek Fathers, it is named, "*The Book, the Demonstration of the Resurrection.*"

It does not appear that Luke designed to write, what might be called an ecclesiastical history of his own times, nor an account of the labors of all the Delegates, nor even of all the labors of any one of them, during the time embraced in his narrative. If he had designed such a thing, he fell far short of it: for of the Delegates, except Peter and Paul, he says but little; and even of the last mentioned, though more minute in his history, he narrates, comparatively, but a few great transactions. Though somewhat particular in detailing his journeys by land, and voyages by sea, yet he omits several of his voyages, and is altogether silent, on the incidents of his journey into Arabia. Nor does he appear to have designed to write a history of the foundation of the Christian communities, in the different countries in the world, in which he labored during the thirty years embraced in his history: for he says nothing of the foundation of the Christian community in the city of Rome, in Babylon, in Egypt, and in many other places of note, alluded to in the Letters. Nor can it be gathered from his narrative, that he intended merely to relate such things as he was an eye-witness of, or a party concerned in it; for he is not full in recording even these, and tells of many other things, of which he was not an eye-witness. What, then, was his design?

There are *two* things, on which he fixes the attention of his reader, with more than ordinary care. The *first* of these, is the opening of the Reign of Heaven among the Jews on Pentecost, and the wonderful displays of heavenly influences attendant on that glorious

event. He narrates no more of the history of the first congregation in Yerushalem, than is necessary to give a correct view of the commencement of Anointed's reign, over the literal descendants of Abraham. This occupies about one-fourth of his whole narrative.

While he follows the order of the commission, beginning at Yerushalem, proceeding to Samaria, and there to the uttermost parts of the earth, in giving a brief account of the establishment of Christianity; the *second* object, which seems pre-eminently to engross his attention, {page 24?} is the commencement of the reign of Anointed over the Gentiles. Here we find the calling of the Gentiles, and all the events connected with it, more fully and circumstantially related, than any thing else. Of the occurrences in Yerushalem, at the time of the meeting of the Delegates, and of the labors of Paul in all his journeys, those things are particularly told, which concerned this event. These considerations suggest to us that, while Luke designed to give a brief account how the Delegates executed their commission in general, in Yehuda and Samaria, his grand design in writing, was to establish in the minds of all The Christians of that age, with a reference also to future times, the just claims, and inalienable rights of the Gentiles, to be considered and treated as God's people; to become members of The Christian communities, on the same footing with the Jews. Doubtless, this was his grand or chief design, in writing this history. The plan he pursued, was not to settle the controversy by argument, as Paul does in some of his letters; but by recording what God had done for this people, by simply showing, that he had done everything for them, which he had done for the Jews, and had made no difference between Jews and Gentiles, under the reign of his Son.

Admitting this to have been his chief design in writing his narrative, how suitably does he account for his minuteness in describing the conversion of Saul, and his call to preach to the Gentiles; the story of Cornelius and Peter; the debates at Yerushalem; the separating Paul and Barnabas to their mission; the decrees of the Delegates and elders; together with his frequent accounts of Paul's speeches to, and interviews with, the Gentiles; and of the success attendant on the labors of Paul and Barnabas among them. This view of his design in writing this book, also accounts for his having omitted to inform us, of the travels and labors of the other Delegates, and of the congregations which they planted in different places, with many other things which could not be accounted for, upon the supposition of his intending to write a history of the acts of the Delegates, during the period from the ascension of the Anointed, until Paul arrives a prisoner at Rome.

It is nevertheless true, that, in accomplishing his design, he is obliged to give us a very general and comprehensive view of the introduction of Christianity, throughout the whole world. So that still his history is, in a certain sense, an ecclesiastic one, the oldest and most authentic in the world. AS the four preceding histories, constitute rather memoirs than biography, so this is rather a mere sketch of what happened, during the labors of the Delegates, than a history of the transactions of any one of them.

Of the New Testament historians, Luke is the most eminent. He gives us one continued history, from the commencement of the Christian era, down to A. D. 63 or 64. He records in his testimony concerning Yeshua, and in his Acts of Delegates, all the grand and important events and transactions, connected with the establishment of the Christian religion in Asia, Africa, and Europe. This book is the grand link, which connects the previous histories with the apostolic letters, and constitutes a key to the right interpretation of them; without which they would have been, in a great measure, unintelligible. An accurate acquaintance with the history of the



people which composed most of the congregations, to which the Delegates addressed letters, with the time and circumstances of their conversion, and with their customs and questions, found in this book, greatly facilitates our proficiency in the knowledge of those letters, which explain the meaning and bearings of that one glorious fact, on which the Christian superstructure is reared.

From it alone we learn, by what means that great moral and religious revolution was accomplished, which eventuated in the destruction of polytheism and idolatry, in the best portions of the world; which desolated so many Pagan temples, and caused millions of altars to break down to dust, notwithstanding the wisdom and learning of philosophers, the sword of the civil magistrate, and the superstition of the common people, were allied in maintaining them, and in suppressing this "wicked and #odious heresy," as the Romans called it. {page 25}??

From it we also learn, what true Christianity is, and how far the modern exhibitions of it, have degenerated from the ancient and apostolic order of things; we discover what was the spirit and temper of the first The Christians, and the character and design of their religious meetings. In a word, as Dr. *Adam Clarke* observes, "in the book of Acts, we see how the congregation of The Anointed was formed and settled. The Delegates simply proclaim the truth of God relative to the passion, death, resurrection, and ascension of The Anointed; and God accompanies their testimony with the demonstration of the Spirit. What was the consequence? Thousands acknowledge the truth, embrace Christianity, and openly profess it, at the most imminent risk of their lives. The change is not a change of merely one religious sentiment, or mode of worship, for another; but a change of *tempers, passions, prospects, and moral conduct*. All before was *earthly, or animal, or devilish*, or all these together: but now all is *holy, spiritual, and divine* -- the heavenly influence becomes extended, and *nations* are born to God. And how was all this brought about? Not by might or power; not by the sword, or by secular authority; not through worldly motives and prospects; not by devout frauds or cunning craftiness; not by the force of persuasive eloquence: in a word, by nothing but the sole influence of truth itself, attested to the hare by the power of the Holy Spirit. Wherever religious frauds and secular influence have been used to found or support a congregation, professing itself to be *Christian, there*, we may rest assured, is the fullest evidence, that *that* congregation is wholly *antichrist*: and where such a congregation possessing *secular* power, has endeavored to support itself by *persecution*, and persecution to privation of *goods, of liberty, and of life*, it not only shows itself to be *antichrist*, but also *diabolic*. The religion of The Anointed stands in no need either of human cunning or power. It is the religion of God, and is to be propagated by *his* power: this the book of Acts fully shows; and in it we find the true model, after which every congregation should be built. As far as any congregation can show, that it has followed this model, so far it is holy and apostolic. And when *all* churches or congregations of people, professing Christianity, shall be founded and regulated according to the *teaching and discipline*, laid down in the book of the Acts of Delegates, then the *aggregate body* may be justly called "*The Holy, Apostolic, and Catholic Church*."

"You different sects, who all declare, Lo! THE ANOINTED is *here*, and THE ANOINTED is *there*; Your stronger proofs divinely give,  
And *show me where* the Christians *live*."

## PREFACE TO THE LETTERS.

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EPISTOLARY communications are not so easily understood, as historic writings. The historian writes upon the hypothesis, that his reader is ignorant of the facts and information, which he communicates; and therefore explains himself as he proceeds. The letter-writer proceeds upon the hypothesis, that the person or community addressed, is already in possession of such information, as will explain the things, to which he only alludes, or which he simply mentions. This is more especially the fact, when the writer of a letter addresses a people, with whom he is personally acquainted, among whom he has been, and with whom he has already conversed, upon most of the subjects on which he writes. A letter to persons who have heard the writer before, who know his peculiarity; and, above all, who are perfectly acquainted with their own circumstances, questions, debates, difficulties, conduct, &c. may be every way plain, and of easy apprehension to them, when it may be very difficult, and, in some places, unintelligible, to persons altogether strangers to these things. It is a saying, to which little exception can be made, that every man best understands the letters addressed to himself. It is true, if another person were made minutely acquainted with all the business, from first to last, with all the peculiarities of the writer, and circumstances of the persons addressed, and with all the items of correspondence, he might as fully and as clearly understand the letter, as those for whom it was addressed.

There is no doubt, but that the apostolic letters were plain, and of easy apprehension, as respected the style and sentiment, to the persons who first received them, though some of *the things* contained in them, might be difficult to be comprehended, or fully understood, even by them. The difficulties that lie in our way of completely understanding them, though much greater than those in the way of the persons, to whom they were first sent, are not at all \*insurmountable. The golden key of interpretation is very similar to the golden rule of morality. To ascertain what we ought to do to others, on moral principle, we must place ourselves, in the circumstances of the persons, to whom they were written. So far a resemblance exists between the golden key, and the golden rule. But to develop this principle, and to exhibit its practical use, we shall lay before the reader a few considerations, which will embrace the chief difficulties in our way, and the best means of surmounting them. What we advance on this subject, may be considered as an answer to the question, *How shall we place ourselves in the circumstances of the persons addressed?*

In the first place, then, *we are to remember, that these letters were written nearly eighteen centuries ago.* This fact has much meaning in it: for it follows from it, that, excepting the forthteller part of these writings, not a word or sentence in them, can be explained or understood, by all that has happened in the world, for eighteen hundred years. We might as well expect to find the meaning of Cicero's orations, or Horace's letters, from reading the debates of the British Parliament, or the American Congress of the last year, as to expect to find the meaning of these letters, from the debates and decisions of the Council of Nice, or of Trent, or of

Westminster--from the ecclesiastic history, the moral philosophy, or the scholastic divinity of any age, since Yohanan the Delegate resigned his spirit.

From the above fact, it follows, that the most accurate acquaintance with all those questions of the different sects, with all their creeds and controversies, which have engrossed so much of the public attention, if it does not impede, most certainly does not facilitate, our progress in the knowledge of the Apostolic letters. As the Delegates did not write, with any of our questions before their minds, or with a reference to any of our systems, it is presumptuous in the extreme, to apply what they have said on other questions, to those which have originated since. And as they did not write with any design of making out a system of teaching, it is preposterous to attempt to make out a system for them, and oblige them to approve it.

In the second place, as the Delegates wrote these letters, with a reference to their own times, to the character and circumstances of the people with whom they were conversant, a knowledge of the character and circumstances of these people, is of essential importance, in order to understand the letters addressed to them.

By the *character* of the people, we mean not only their character, at the time the letter was written, but also their previous character--what sort of persons they were before their conversion, as respected religion and morality--what their peculiar views and prejudices--and what their attainments in the learning and knowledge of their age and country. By the *circumstances* of the people, we mean not merely their political and commercial standing, but as regards unity of views and co-operation--whether they were living in peace and harmony among themselves--whether they were persecuted by those of different sentiments--or whether they were enjoying tranquility untroubled from outside.

In the third place, a knowledge of the character and circumstances of the writer of a letter, is of essential importance in understanding it. His character as respects style and method--what his peculiar are of reasoning and modes of expression--what relation he bears to the persons addressed--whether personally acquainted with them, or by report--whether their father or brother in the faith--whether his letter is the first or second to them, or one of a series not extant--whether it was solicited on their part, an answer to one from them, or written of his own accord--whether he addresses them alone, or others in conjunction with them--and whether he writes in his own name, or associated with others--and what their character and standing.

In the next place, great attention must be paid to his *design* in writing to them, at that time. It must be ascertained whether he writes with a reference to their whole circumstances, or to some one more urgent consideration--whether that consideration was one that respected themselves merely, or others equally with them--whether he aimed at the full accomplishment of his design in one letter, or in more--or whether he reserved some things to a special interview, or to some persons soon to visit them.

In the fifth place, the reader must recollect that no writing, in the argumentative part of a letter, is to be explained as a proposition, theme, proverb, or maxim, detached from the drift and scope of the passage. neither words nor sentences in any argumentative

composition have any meaning, but what the scope, connotation, and design of the writer, give them. Inattention to this most obvious fact, has beclouded the apostolic letters, and introduced more errors into the views, and unmeaning ceremonies into the practice of professing The Christians, than any other cause in the world. To this the cutting up the sacred text into morsels, called *verses*, has greatly contributed. Many passages, otherwise plain and forcible, have been weakened and obscured by this absurd interference.

The difficulties in the way of our understanding these letters, may be easily gathered from the preceding items. We must place ourselves in Yehuda, in Rome, or in Corinth, and not in these places in the present day; but we must live in them nearly two thousand years, before we lived at all. We must mingle with the Jews in their temple and synagogues. We must visit the temples and altars of the Pagan Gentiles. We must converse with Epicurean and Stoic philosophers--with Pharisees and Sadducees--with priests and people that died centuries before we were born. We must place before us manuscript copies of these letters, written without a break, a chapter, or a verse. We must remember what the writers *spoke* to the people, before they *wrote* to them. We must not only attend to what they said and wrote, but to what they did. And we must always bear in mind the numerous and various enemies, in and out of authority, with whom they had to conflict. Now all these are apparently great difficulties, and, at first view, would seem to put the golden key of interpretation out of the reach of all.

They are not, however, insurmountable. In reading any letter, on any subject, written by any person, we are accustomed to attend to all these things, in substance, if not in form. these are but the dictates of common sense, regarded by every person in the common occurrences of every day. Who is there that reads a letter from any correspondent, without placing before his mind the character, views, and all the circumstances of the writer? Who is it that reads a letter addressed to himself, or any other person, that does not attend to his own circumstances, or those of the person addressed, with a reference to the items of correspondence? Does he not regard the date, the place, the occasion, and the apparent design of the communication? Does he divide the letters into chapters and verses, and make every period or semicolon in it, a proverb, like one of Solomon's; a theorem, like one of Euclid's; an axiom, like one of Newton's? Does he not rather read the whole of it together, and view every sentence in it, in the light of the whole, and with a reference to the main design? Most certainly he does. All that is contended for in these remarks, is, that the same common sense should be applied to the apostolic letters, which we apply to all other epistolary communications.

We have said, that the above-mentioned difficulties are not insurmountable; and in proof that they are not, and that we may place ourselves in the circumstances, of those addressed in the letters, with more ease than at first sight appears, we would call the reader's attention to the documents, which the New Testament itself furnishes, to aid us in an effort of so much importance.

In the first place, then, the historical and epistolary books of the New Covenant afford us the necessary documents, to place ourselves in the circumstances of the persons addressed, in all those points essential to an accurate apprehension, of what is written to them. It presupposes, that the reader is in possession of the ancient oracles; or that he has, or may have the information contained in them. As much, is recorded, of the peculiar character and views of the Jews and Gentiles, in the apostolic age, of the sects and parties of both people, as is necessary to understand the allusions to them in these writings; and in proportion to the important

bearings, that any historic facts have upon the apostolic letters, is the amount of information afforded. For example; there is no historic fact, which explains so much of Paul's letters, as the opposition which the Jewish brethren made, to the reception of the Gentile converts into the Christian congregations, on the same footing with themselves; and there is no historic fact, in the history of the lives and labors of the Delegates, so frequently and fully presented to the view of the reader, as this one.

, the number of facts necessary to be known, in order to our associating around ourselves the circumstances of those addressed, in most of the apostolic letters, is May it never be great. It is rather the *importance* than the *number* of them, which illustrates these writings. A few facts belonging to the apostolic commission, explain a large proportion of the writings of the Delegates. For instance, they were to announce and proclaim to Pharisees, Sadducees, Samaritans, and men of all nations, that YESHUA THE NAZARENE WAS THE SON OF GOD, AND THE SAVIOR OF MEN. When this was done, and some of all these people were persuaded of the truth of this proposition, the next work of the Delegates was, to associate them in one religious community, by opening to their apprehension the import and design of the facts which they already believed. In making one new religious body, or association of persons, whose former views prejudices, partialities, and antipathies, were so discordant, lay the chief difficulty, and appointed the most arduous part of the apostolic labors. The Jew, with great reluctance, abandoned his prejudices against the Gentile; and the Gentile, with no less difficulty, was reconciled to the Jew. The Jew conceited, that it would be an improvement upon The Christian religion, to incorporate with it a few of the essentials of Judaism; and the Gentile fancied, that some of his former much-loved philosophy, would be a great acquisition to a The Christian congregation. The unbelieving, or unbelieving Jews, attacked their brethren, who associated with the Delegates--first by arguments, and lastly by political power; and the Gentile philosophers and governors alternately ridiculed and persecuted such of their brethren, as united with this sect, everywhere spoken against. The Delegates labored to keep the teaching of the Anointed pure, from any mixture with Judaism and Gentile philosophy, and to fortify the minds of the disciples with arguments, to maintain their controversy against their opponents, and with patience and resolution, to persevere among all sufferings and persecutions. Now these few facts, so frequently and fully stated in these writings, go a great way in explaining some entire letters, and many passages in others.

But in a preface to one of the Letters, we can illustrate and apply these principles to much better advantage, than in such general remarks; and, for this purpose, we shall present the reader with a short preface to the letter to the Romans, which has generally (both by the ancients and moderns,) been considered the most obscure and difficult of all the letters:--

### **PREFACE TO THE LETTERS TO THE ROMANS.**

As this letter, when understood, is a sort of key to the greater number of Paul's letters, much depends on forming clear and comprehensive views of its import. As far as our limited means of furnishing such preparatory information as may assist the reader in examining it for himself will permit, we shall contribute our mite. In the first place we request the reader's attention to a few facts of great importance in the investigation of this letter; and, of all Paul's letters.

I. The main question discussed in the narratives of Matthew, Mark, Luke, and Yohanan; or the grand topic of debate, from the time Yohanan the Immerser appeared in the wilderness of Yehuda, until the resurrection of Yeshua, was--*Whether Yeshua the Nazarene was the Anointed?* The Jews, in the one part, and the Savior and his Delegates, on the other, were the only persons engaged in the controversy--the principal parties in this discussion. Here, it was altogether confined to the Jews. *they* only had the means of determining this point, as they were in possession of the oracles which foretold his coming, identified his person, and attested his pretensions.

II. The grand topic of debate, from the resurrection of Yeshua, until the calling of the Gentiles, (an interval of several years,) was--*Whether Yeshua who was crucified, had actually arisen from the grave, and ascended into heaven?* This, though different in form, was, in effect, the same as the preceding. It was differently proposed and argued, though tending to establish the same grand point. The Jews in Yehuda, the Samaritans, and the Jews in all the synagogues among the Gentiles, Where the Delegates went, were the only persons who took an active part in this controversy.

III. After the calling of the Gentiles, and the number of disciples among the Jews had greatly augmented, a new question arose, which, among the converts generally, and especially among those of the Jews, occupied as conspicuous a place, as the first question did among the Jews in Yehuda. This question is as prominent in many of Paul's letters, as the former is in the historic books of this volume. It is this--*Whether the Gentile converts had a right to be considered the people of God, equally as the Jewish believers; or, whether they should be received in the Christian congregations of believing Jews, without submitting to any of the Jewish peculiarities, on the same footing with the circumcised and literal descendants of Abraham.*

IV. Many questions grew out of this one, which, for a long time, occupied the attention of the Christian communities throughout the world, and called for the attention of the Delegates. But as Paul was the Delegate to the Gentiles, he was obliged to take a more active part in these discussions, and so we always find him the bold and able advocate of their rights, however, or by whoever assailed. To this question, we are, doubtless, indebted for much of the information which the Delegate has given us, as it was the occasion of so much being written on many topics connected with it, such as--

1st. The genius and design of circumcision. 2d. The promises made to Abraham. 3d. The nature and design of the law of Moses, or Old Covenant. 4th. The righteousness of the Law, and the righteousness of Faith; or, justification by works, and justification by grace. 5th. The Jewish priesthood and sacrifices. 6th. The sacrifice of The Anointed. 7th. The grace of God, or the divine philanthropy. 8th. The selection and calling of the Jews. 9th. The nature, design, and glory of The Christian constitution and assembly: and many other topics subordinate to, and illustrative of, the one grand question concerning the reception of the Gentiles.

To simplify still further, and comprehend under a few heads, the whole apostolic writings; it may be said, that there are *three* Good News, with their circumstances, which engross the whole volume.

The first is "*the glad news*," emphatically and super eminently so called, concerning Yeshua of Nazareth, exhibited and proved to be the only born Son of God, sent to bless the people among whom he appeared, who credited his pretensions. The second is *the glad news of salvation to the Gentiles*, called "The Good News of their Salvation." This exhibits Yeshua as the Savior of the world, and his death as a the means of appeasing for the sins of the whole world. The third Good News, is that developed in the Revelation of Yohanan, in the common version called "*the everlasting Good News*," or, good news; that the long apostasy, that the long dark night of anti Christ superstition, tyranny, and usurpation, is passed; and that the kingdoms of the whole world, have become the kingdoms and empire of Yeshua, the King of kings.

The circumstances that give rise to these three Good News works, constitute the shade in the picture of God's philanthropy. The development of the character and condition of the human family, relative to these *three Good News works*, in connection with them, engross the whole apostolic writings. On this, a hint or two must suffice.

As to that which is by way of eminence called "*The Good News*"--the degenerate and apostate state of the most enlightened and favored nation among men, the descendants of the Father of the Faithful, form the contrast; and, as a foil, set off and brighten this most splendid of all exhibitions of the mercy of God, from which spring all other good news to men.

To the second Good News --the deplorable condition, the ignorance of God, and the nameless vices of the Gentile world, their long alienation from God, and scandalous idolatry, constitute a theatre, on which to exhibit to advantage, the glad news of God's gracious purposes towards them in the beginning, evinced in sending his Son to make a propitiatory sacrifice for their sins, and in calling himself the God of the Gentiles, as well as of the Jews.

And as to the third Good News--the awful apostasy of the professed The Christian communities, and gross departure from the letter and spirit of the Christian institution; their divisions, strife's, and persecutions, which this apostasy has given rise to; the long rejection and continued unbelievingity of the Jews, with awful grandeur prepare the way for the proclamation of the everlasting good news--the joyful era, when it shall be sung, "*Babylon the Great is fallen, NEVER more to arise!*" The kingdoms of the world have become the kingdoms of our Lord, and his holy ones shall triumph with him for a thousand prophetic years! These engross the whole apostolic writings.

The first of these three has been fully discussed and established, in the testimonies of the four Preachers of Good News. The second is recorded in the book of the Acts of Delegates, and developed in the letters. The third, in some passages of the letters, but particularly and fully, in the last revelation made to the Delegate Yohanan.

The letter to the Romans is altogether devoted to the second--and was written with a design, to prove that the believing Gentiles are, equally with the Jews, entitled to all the rights and immunities of citizenship, into the kingdom of God's own Son.

This brings us to the letter to the Romans; in reference to which, let it be remembered, that, although the term *Roman*, in its most restricted sense, denoted a Pagan citizen of Rome; yet, both Jews and Jewish converts who lived there, were called *Romans*, as well as the Pagan citizens of Rome. Here, Luke informs us, that Roman sojourners, both Jews and Jewish converts, heard Peter announce the glad news on Pentecost in Yerushalem. Here, we may conclude, that a congregation in Rome was formed, soon after the return of the Roman Jews from Yerushalem. Though the congregation in Rome was at first composed exclusively of Jewish disciples; after the calling of the Gentiles, and especially at the time when Paul wrote this letter, it was composed of Jews and Gentiles.

Without going into a long detail of particular proofs to come at the *design* of the Delegate, in writing this letter; we may readily gather from the letter itself, that the Jewish and Gentile disciples in this congregation, were not completely reconciled, on account of certain questions and debates, involving the Jewish peculiarity; that the great question between the Jews and Gentiles was not decided in this congregation, though so eminent in the Christian faith; that Paul wrote with a reference to the actual condition and circumstances of this people, according to the best information he had respecting them, not having been himself at Rome. As this congregation was placed in so conspicuous a place, and was known to the whole The Christian communities throughout the Roman empire, the settling of this question in Rome was a great object; and as the Delegate, though anxious to visit the city, had been prevented for a long time, he conceived the noble design of settling the difficulties between the Jewish and Gentile brethren in this city, by a long and argumentative letter, embracing all the points of chief difficulty between the Jews and Gentiles, in Rome and elsewhere. Such was *the design* of writing this letter, as the circumstances and allusions found in it, and all evidences, internal and external, evince.

Having formed such a design, the Delegate was at no loss how to execute it. He was well skilled in all the questions and customs, and expert in all the arguments of the Jews, in the support of their peculiarity. He knew all that a Judaizer or an unbelieving could say, in support of his favorite theme. Besides, as the Judaizer, who aimed at bringing the Gentiles under the law, argued from the same topics that the unbelieving Jew handled, to show the superiority of the Jew's religion, and to oppose the Christian, the Delegate so arranges his arguments as to silence both. He was well aware that this letter would soon become public property, and that it would be read by all parties, as well as by the brethren to whom it was addressed; for all would be anxious to know what "the apostate Jew," as some called him, or the great "Delegate to the Gentiles," had to say with reference to these questions. He writes with all these things before his mind.

It is worthy of notice, that the Delegate does not attempt to settle such questions merely, or, at all, by his apostolic authority. Though his decision, without assigning a single reason for it, would be final among all The Christians who recognized him as an Delegate; yet he does not attempt to settle the point in this way. He appears as a logician, and meets opposition, not by a decree, but by argument. In this way, he enlightens and confirms the Christians in the faith, and qualifies them to convince and silence those who would not receive the decree of an Delegate, as that from which there is no appeal.



Now, placing before our eyes the congregation of The Christians in the great city of Rome, the mistress of the world, A. D. 57; every day visited by travelling The Christians, both Jews and Gentiles, from all nations; considering the notoriety of this congregation, having the eyes of the philosophers, priests, and illustrious men of Rome fixed upon it; bringing near to ourselves the prejudices of Jews and Gentiles against each other in former times, and the high conceptions of the former, as being the only people, righteous, chose, approved, and beloved of God; remembering, too, their contempt of the Gentiles, rulers and ruled; their keen sensibility on every topic affecting their national honor; at the same time, fixing our eyes upon the author of this letter, his deep knowledge of the human heart, his profound acquaintance with the Jews' religion, and with the character and feelings of his countrymen; his tenderness towards his brethren of the Jews; his zeal for their conversion;--keeping all these things in remembrance, and above all, *his design* in writing this letter, let us attempt an analysis of the argumentative part of it.--

1st. After his introduction and usual salutation, he gives an exact exhibition of the religious and moral character of the Gentile world.

2d. He delineates the religious and moral character of the Jewish people.

His design in this part of the letter is to prove, that the mass of the Jews and Gentiles were equally vile and obnoxious to divine vengeance; that neither of them could constitute any claim on the righteousness of God; that they were equally destitute of national righteousness, and of every plea founded upon their own character or works. He also shows, that individuals among Jews and Gentiles, who acted in conformity to their means of knowing the character and will of God, were also equal in the divine estimation. In a word, he proves the Gentiles and Jews, whether considered nationally or individually, to be "*without any difference*," respecting the great question which he discusses. He proves that they are "*all under sin*," and that God is equally "the God of the Gentiles and of the Jews."

3d. He, in the next place, exhibits "*the righteousness of faith*," as equally accessible to them both, as bearing the same aspect to them nationally and individually. In establishing this point, the difficulties existing between Jews and Gentiles, converted to Christianity, are decided. For, let it be admitted, that the Jews and Gentiles, *before* converted to Christianity, were *without difference*; that *when converted* to Christianity, they were *without difference* as respected the righteousness of faith; and the consequence would be, that they should, *without difference*, be admitted into the Christian communities. This is the scope, design, and termination of the argumentative part of this letter, which closes with the end of the eleventh chapter.

But the Jews had many objections to make to the positions, which the Delegate lays down; and in exhibiting their objections, they argued from various topics, which the Delegate was obliged to discuss, before he could triumphantly establish his positions. The principal topics were--*Circumcision*, the *Covenant with Abraham*, the *Promise of Canaan*, the *Law of Sinai*, the *Election and calling of the nation as the covenanted people of God*. These embrace the chief topics of argument, and these Paul must meet and repel, before he can carry his point argumentatively.

In the third chapter he meets the first objection. He introduces the Jew saying, "*What profit is there in circumcision upon this hypothesis?*" This objection he meets, and while he acknowledges, that it was an advantage to the Jew in several respects, he shows it means nothing against the question he discusses. That circumcision made no man righteous, he fully proves; for, in this respect, the uncircumcised was as acceptable to God as the circumcised, and in some respects the Gentile condemned the Jew. After meeting a number of subordinate objections, growing out of this one, and fully proving from David's own words, that the Jews were no better than the Gentiles; in the fourth chapter he meets the second grand objection, viz. *What do we, on this hypothesis, say that Abraham, the father of the Jews, obtained from the covenants of promise, and the works enjoined upon him?* He shows that neither his circumcision, nor any work proceeding from that covenant, was accounted to him for righteousness; but that his *faith*, which he had as a Gentile, or "*before he was circumcised,*" was "accounted to him for righteousness;" and that his becoming the heir of a world, or of the promises made to him, arose not from any of the Jews' peculiarities. And while meeting their objections on this topic, he introduces those drawn from *the law*, and shows most explicitly, that neither righteousness nor the inheritance of Canaan, was derived through the law;--that Abraham was righteous, or had that righteousness in which the Gentiles are now accepted, and was secured of Canaan for his seed, without respect to law: for God gave Canaan to him and his seed by a PROMISE, centuries before the law was promulgated. And so he makes the covenant with Abraham an argument in favor of his design, proving from it, that the Gentiles were embraced as his seed. And here let it be noted, that the justification by works, and that by faith, of which Paul speaks, and of which our systems speak, are quite different things. To quote his words, and apply them to our questions about faith and works, is illogical, inconclusive, and absurd.

In proof that the Gentiles were included in the promises made to Abraham, and actually participated in his faith, in the beginning of the fifth chapter, he introduces their "experience," and identifies himself with them. After detailing these, and showing that Yeshua died for them, as well as for the Jews; and that they, being reconciled by his death, would, most certainly, be saved through him; from the twelfth verse to the end of the chapter, he shows the *reasonableness* of this procedure. For although the Jews might continue to cavil about the covenant of peculiarity with Abraham, he shows that the Gentiles were equally concerned with the Jews, in the consequences of Adam's fall; and this section of the letter is decisive proof of the correctness of his arguments from the covenant with Abraham. While on this topic he expatiates on the superabundance of favor, that presents itself in the Divine procedure towards mankind, irrespective of national peculiarity, in a most striking contrast of the consequences of Adam's disobedience, and the obedience of his antitype.

He meets an objection, in the sixth chapter, to the superabundance of this favor, and expatiates on it to the close; and, in the seventh, resumes the nature and design of the law, and by placing himself under it, and showing in himself the legitimate issue of being under it, proves its inefficacy to accomplish that, for which the Jews argued it was designed.

In proving that the believing Jews were *not under the law*, he carries his arguments so far, as to lay the foundation for Judaizers' to object, that he represented the law as a sinful thing. He might say, "*Is the law sin, then?*" an apparently natural conclusion, from what he had said of its abrogation. This he refutes, and proves it to be "holy, just, and good." Then the Judaizer retorts, "*That which*

*was good, then, was made death to your!"* No, says Paul, but the law made *sin* death to me. This he demonstrates to the close of the chapter; in which he most lucidly represents the wretched condition of a Jew, seeking eternal life by a law, which made his sins deserve death, and which he was unable to obey. The law clearly demonstrated goodness, righteousness, and virtue, but imparted no power to those under it, by which they could conform to it.

So he is led, in the eighth chapter, to exhibit the privileges of the believing Jews and Gentiles, as delivered from the law. In expatiating on the privileges and honors of these under the New Covenant, he represents them as the adopted sons of God, as *joint heirs* with The Anointed. He also shows, that while they continued in the faith, and "jointly suffered" with the Anointed, they were considered as the people of God, the called, chose, justified, and glorified ones; and that no distress or power in the universe could separate such joint sufferers from the love of God. On this point he is most sublime. But in representing the Gentile believers as *the called* according to God's purpose--as he chose, justified, and glorified members of his kingdom, he wounds the pride of the unbelieving and Judaizing Ysraelites, whose were the adoption, the glory of being God's people, the covenants, the law, the worship of God, the promises, the fathers, the Anointed! He invades their prerogative. This leads him to discuss their right, to be always exclusively considered the chosen people of God. He examines their arguments, points out their mistakes, and repels their objections, with great ability, tenderness, affection, and zeal, to the close of the eleventh chapter.

In the ninth chapter he meets *three* objections to his leading argument:--

1st. That on the hypothesis of God's choosing the Gentile nations, in calling them to be his people, his "promises to Ysrael (that is, to the nation) had fallen." This he refutes by showing *who are Ysrael*, in the sense of the promises.

2d. That, in choosing Yaqob, and excluding Esau from the honor of being the progenitor of the nation, (as Paul represented it,) and in now excluding Ysrael and choosing the Gentiles, there appeared to be *injustice* with God. Paul, from the lips of Moses, their own lawgiver, demonstrates that there was no injustice in the procedure; that his humbling the Egyptians and exalting Ysrael, was an act of justice as respected the Egyptians, and of merciful good will as respected Ysrael; and that in so doing he advanced the knowledge of his character, and exhibited his glory through all the earth.

3d. That, from the principles which Paul exhibited as the basis of this procedure, that question might be put, "*Why does he find fault, for who has resisted his will?*" The Delegate, from the just and acknowledged principle of human action, shows the wickedness of such a question; that God had carried, with much patience, the Jews, long since ripe for destruction, for the purpose of making their example, or his procedure to them, of benefit to the whole human race, and of rendering conspicuous his mercy to such of the nation as believed in the Anointed, as also to the Gentiles. And all this he proves to have been foretold by his own forthtellers.

In the tenth chapter he again exhibits the righteousness of faith, as still accessible to both people, and the fatal ground of mistake, which must consummate the ruin of Ysrael; and meets other objections growing out of the ancient oracles, which he applies to this

case. In the eleventh he answers other objections, such as, "Has God cast off all his people?" "Have they stumbled on purpose, that they might fall forever?" "Were the natural descendants of Abraham broken off, from being his people, to make room for the Gentiles? After removing every objection to the calling of the Gentiles to be God's people, "*through the righteousness of faith,*" whether drawn from anything in the past selection, calling, or treatment of the Jews; from the promises made to their fathers, from their own forthtellers, or from the moral character of the God of all nations; after triumphantly proving the positions with which he had set out, he concludes this chapter with appropriate commands to the Gentile believers, against those errors which had been the ruin of Ysrael. He corrects some mistakes, into which they might fall, from what he had said concerning the selection or rejection of Ysrael. From this to the close of the letter, he admonishes and exhorts the brethren in Rome, both Jews and Gentiles, to bear with, and receive one another, irrespective of those peculiarities which had formerly been ground of umbrage or alienation; that as The Anointed had received them both to be his people, they should mutually embrace each other as such, and live devoted to him, who had called them to the high honors and privileges, which they enjoyed.

Such is the scope, design, and argument of this letter. To go further into an investigation of it, would be to assume the office of a commentator, which is foreign to our purpose. These very general hints and remarks may serve to suggest to the reader, a proper course of reading and examining the apostolic letters, and to impress his mind with the vast importance of regarding the *design* of each letter, and to guard against the ruinous course of making detached sentences the theme of doctrinal expositions; and of "classifying texts" under the heads of scholastic theology--a method, the folly and unprofitable tendency of which, no language can too strongly express.

### **PREFATORY HINTS TO THE OTHER LETTERS.**

These hints do not constitute anything like Prefaces to the Letters; but, in subordination to the principles suggested in the general preface, may be of some use to the studious reader of this volume.

### **PAUL'S TWO LETTERS TO THE CORINTHIANS.**

1. IN Acts xviii. we have a history of the conversion of the Corinthians, and Paul's residence among them.
2. It appears from this history, and from the first letter, that the congregation in Corinth was composed of Jews and Gentiles, and that the greater number were Gentiles.
3. From the Letter itself it may be learned, as well as from extrinsic sources of information, that the Corinthians paid great respect to the wisdom of the philosophers and to the eloquence of their rhetoricians, and that, in their morals, they were a very dissolute and licentious people. Such was the common reputation of the Corinthians before their calling.

4. It is also evident, that there were divisions in that congregation, occasioned by one or more factious persons of Sadducean principles, and admirers of Pagan philosophy, who attempted to rival the Delegate, in the affection and veneration of the members of this congregation.

5. That these factious leaders had succeeded in part; yet still there remained a number unmoved from their attachment to the Delegate, and confidence in him.

6. That a letter had been written by these to the Delegate, acquainting him with their situation, and soliciting information from him on certain topics.

From these *circumstances* of this congregation, and from the exhortations of the Delegate, it is very apparent, that his chief *design* in writing the first letter, was to support his own authority, dignity, and reputation; to vindicate himself from the aspersions and calumnies of the factious; and to diminish the credit and influence of those aspiring demagogues and leaders, by exhibiting their errors and miscarriages; and so to withdraw from them the respect and admiration of the party they had formed. To these topics he region himself to the end of the sixth chapter; and, occasionally, when discussing other topics, he aims a blow at the factionists, to the close of the letter.

In managing this controversy he is very dexterous. He shows all that philosophy and rhetoric could achieve, from a fair statement of what they had achieved; and proves, beyond all doubt, that without a *verbal revelation* from God, the philosopher and rhetorician must have continued in the dark, with regard to the knowledge of God. He takes their own reproachful terms uttered against him, his mission, and teaching, and glories in them; in what they called the foolishness of proclaiming life through a crucified person. In this way he draws off the affection of the people, who had renounced Paganism, from those leaders who testified themselves, by exhibiting their attainments in the philosophy of the Greeks.

He then adverts to the disorders in this congregation, which he imputes to these leaders, and shows that the immoralities in members of this community were, in a certain way, chargeable to these factious persons; and proves, beyond all doubt, that a divided people are generally a corrupt people; or, at least, that vicious practices are either the result or concomitants of divisions and factions.

The principal items in the subsequent part of the first letter are so easily distinguished, and so different from each other, that, in the paragraphs in which they are presented in this version, they are marked with sufficient plainness. He treats, successively, on the incompatibility of lawsuits among the Christians; on married and single life; on eating of meats offered to idols; on his call, mission, right, and authority as an Delegate. He lays before them the fate of the fathers of the nation, who, while they professed subordination to, and were participants of, the ordinances of that worship, were not upright in heart before God; but, in fact, rebels against his authority. He next censures their departure from the meaning and design of one of the Christian institutes, viz. the Lord's Supper;

treats of spiritual gifts; disproves the Sadducean hypothesis, and removes objections adduced against the resurrection of the dead; and concludes with directions for collections for the poor holy ones in Yerushalem, with exhortations and greetings.

Having tested his *power* in Corinth by the first letter, and hearing of its success from Titus, he takes courage, writes a second letter, speaks more boldly of himself, and deals more severely and sharply with his opponents. In this he aims at the extermination of the faction, which he had attacked and weakened in his first letter. He makes good all his claims to the respect, veneration, and submission of the Corinthians; strips his antagonists of every pretext; and, by the most pathetic recital of his own history, and exhortations to unity and peace, closes his communications to this large and eminent congregation.

### **GALATIANS.**

THE design of this letter is pretty similar to that of the letter to the Romans; but directed more to a certain class of Judiazers, who aimed at bringing the congregations in Galatia under the law. It is not so comprehensive as the letter to the Romans; but much fuller on one or two topics engrossed in that letter. Having been the founder of these congregations in Galatia, he adopts a style quite different from that used in the letter to the Romans, and speaks more in the style of a teacher to his own pupils. The gifts which the Holy Spirit conferred by his hands, the covenant with Abraham, the law at Sinai, the promise of Canaan, are the principle topics from which the Delegate Paul argues in this letter.

### **EPHESIANS.**

1. THE account of the conversion and gathering of this congregation is recorded Acts 19th and 20th chapters.
2. Paul was a prisoner in Rome when he wrote this letter, and those to the Colossians and Philippians. He was imprisoned because of the truths he taught concerning the calling of the Gentiles, the abrogation of the Jewish constitution and law, or the development of that secret which was, in an especial manner, entrusted to him, as the Delegate to the Gentiles; which is summarily comprehended in apostleence, viz. The Anointed to the Gentiles, or proclaimed among them, THE HOPE OF GLORY.
3. In this letter he rather declares this grand secret, than attempts the proof of it; and, in thanksgivings and prayers to God, extols the wisdom and goodness exhibited in this procedure.

He is very sublime in his thanksgivings to God for his goodness to the Gentiles, from the fact, that he had *before* the law, (yea, *before* the formation of the world,) determined to bless them under the reign of his Son, to call them to the honor of being *his* people, to give them the privilege of adoption, and to purify them for an inheritance in that world, of which Canaan was but a foreshadowing. He declares that God's original design and plan, was not only to magnify his benevolence and favor, but also to

reduce everything in heaven and earth under one head--viz. Yeshua his Son. The proofs of the eternal purpose of calling the Gentiles, the Delegate lays before them in the statement of facts--

1. That the good news of salvation to the Gentiles, called *The Good News of their salvation*, had been confirmed by his own sufferings in proclaiming it, and by the miracles which he worked in attestation of it.
2. That the Gentiles, who believed his message, were sealed by the same Holy Spirit which was promised by the Jewish Forthtellers; which was to them who did not believe, an evidence of the truth; and in them who believed, a confirmation that the Gentiles were now become the people of God.
3. That the former condition of the Gentile world, contrasted with the state, character, views, and feelings of those who had already believed, was a full proof to them of the riches of that favor, shown to them through the mere good pleasure of God.
4. From which he argues indirectly the abrogation of the Mosaic rites and constitution, and then declares the fact.
5. He then declares the noble design of breaking down the wall of separation to be God's purpose, for making of both people a new, honorable, and Blessed society. This is the grand topic kept continually in view through this letter; and from this the Delegate deduces numerous exhortations to the Gentiles and Jews to maintain unity and peace, and to cultivate that purity which comports with the character of the adopted sons of God. He sums up the reasons which should constrain the disciples in Ephesus to maintain unity and peace: for whether Jews or Gentiles, Barbarians, Scythians, bondmen or freemen, they were but *one body* under The Anointed the head; there was *one spirit* which animated this one body, *one hope* presented in the calling of both people, *one Lord* of both people, *one faith* which they mutually entertained and confessed, *one immersion* in which they mutually put on The Anointed, and renounced every other leader or chief, and *one God and Father* of all--Jews and Gentiles. So the main design of this letter is very apparent, and it all admirably comports with it, and can be easily understood when viewed in this light; but on any other hypothesis, it is dark and unintelligible.

### COLOSSIANS.

THIS letter being written during the same imprisonment, for the same cause, and shortly after the preceding, is much in the same spirit, style, and design. Acts xix. 10. shows how The Good News spread through Asia. Some of the Jews of Phrygia, in which the city of Colossae was, were present in Yerushalem on Pentecost. It is devoted to the development of the same secret, and designed to illustrate the purpose declared in the preceding letter. It puts the Colossians, whether Jews or Greeks, on their guard against the attempts of the Judiazers, whether attacking them through the law, or through that philosophy by which both Jews and Gentiles were so easily captivated: and which were altogether repugnant to the spirit and design of the Christian institution, and incompatible with the fullness of The Anointed, and their completeness in him.

## **PHILIPPIANS.**

ACTS xvi. affords us some account of the introduction of the Good News into Philippi. Paul visited this place in his tour through Macedonia, Acts xx. After subtracting what was peculiar in the circumstances of the disciples at Philippi, the scope and design of this letter are easily seen from a perusal of it, and already hinted in the foregoing observations on the two preceding letters.

## **THESSALONIANS.**

LUKE informs us in the Acts of Delegates, chapter xvii. of the introduction of the good news of the Anointed into Thessalonica. The chief topics introduced in this letter, show that its design was to animate the Thessalonians with such considerations, as might induce them boldly and constantly to persevere in the faith, which they had received and confessed among much persecution.--Nothing could be better calculated to produce such an effect, than the method pursued by the Delegate. His exhortations naturally proceed from what he advances on the divine original of the Christian religion, which he demonstrates:

1. From the many and great miracles by which it was confirmed, chapter 1. verse 6.
2. From the character, behavior, and views of the first promulgers of the Christian faith.
3. From the purity of the teaching and morality of the Christian religion.
4. From the resurrection of Yeshua.

From these topics, and from the assurance he gives of the resurrection and glorification of the holy ones, and the rewards to be bestowed by the author of the Christian faith, and Judge of the world, on the faithful, at his coming, he comforts the minds of the Thessalonians, and exhorts them to perseverance.

Either from the person, who carried the first letter, or from some other source, the Delegate had heard (2 Ep. iii. 11.) of the state of affairs in this congregation, and writes to them a second letter, predicated upon the information he had received. This letter is evidently designed to correct a mistake, which had been propagated by some false teachers, and under pretence of a letter from the Delegate Paul, purporting that the Delegate expected the end of the world, or the day of judgment, soon to arrive--before that generation passed away. In correcting this mistake, the Delegate delivered some prophecies to the Thessalonians, respecting events which must transpire before the termination of this world; particularly, he predicts the grand apostasy and defection from the Christian faith, which was to be of long continuance. He also heard of some disorders in this congregation. Some had given up their calling or employment, and neglected to labor for their own maintenance. These he sharply reproveth, and exhorts to industry in their business. With these designs this letter appears to have been written.



## TIMOTHEOS.

TIMOTHEOS was left in Ephesus by the Delegate Paul, for certain purposes, which Paul declares in the commencement of his first letter to him; and now he writes to him for the purpose of instructing him how he should proceed in Ephesus, to answer the design he had in leaving him there. In what character Timotheos was left in Ephesus, and Titus in Crete, may be easily learned from the letters inscribed to them. That they were to act as agents for the Delegate is very apparent; and, that they were not appointed, as elders or elders were usually appointed in other congregations, requires no other evidence than a superficial perusal of these letters. Timotheos and Titus were to perform all those duties, which the Delegate Paul, would have performed, or was commissioned to perform in his own person. The directions to Timotheos in the first letter are of a peculiar character, and suggest much useful information to The Christians of every age:--

1. Timotheos was to *teach* those, who were already teachers in Ephesus, not to teach differently from the Delegates. He was to charge them to desist from teaching some things, which they were teaching and countenancing in this congregation, and particularly those who were desiring to be teachers of the law.
2. Timotheos was to carry on a good warfare against all, who taught differently from the Delegate.
3. He gives directions concerning the manner, in which Timotheos was to have some part of the worship and edification of the congregation conducted.
4. He instructs him in the qualifications which elders and slaves should possess.
5. He forewarns him of a great apostasy from the truth, and characterizes those who should take the lead in it.
6. He gives directions how old and young men, old and young females, widows and elders, should be treated in the congregation, and by him; how slaves and masters should act towards each other; and concludes with the most solemn injunctions on Timotheos, to keep that which was entrusted to him.

In his second and last letter to Timotheos, he touches almost all the same topics; on some of which he enlarges, and particularizes some things to which Timotheos was to attend; but the leading design of both letters is the same.

## TITUS.

TITUS being left by Paul in Crete, for the same purpose that Timotheos was left in Ephesus, we might naturally expect, that the design of this letter is similar to that of those to Timotheos; and that the contents of this letter would much resemble those of the

former two. The character of Titus and that of the Cretans, with the circumstances of both, would, on this principle, constitute the whole or chief difference between them; and such, in fact, is the letter to Titus. When we take into view the distinguishing features of the character of Timotheos and Titus, the Ephesians and Cretans, we have in one view the whole difference between the letters. It is remarkable from all these letters, how busy the Judiazers were in preaching up the law of Moses, and how similar their course of procedure; and how constant this Delegate was in opposing them, and giving directions to others, in what manner to oppose them most successfully.

### **PHILEMON.**

THE letter to Philemon was evidently designed as a letter of introduction for Onesimus to his master, and as a means of reconciliation between them. It is a beautiful specimen of the familiarity, which exists among The Christians, without in the least impairing the relations which exist in civil society.

### **HEBREWS.**

THIS letter, next to that to the Romans, has been considered difficult and abstruse. It is one unbroken chain of reasoning, from the first sentence to the close of the eleventh chapter.

To find out the special design of this invaluable letter, it is necessary to note down a few facts gathered from itself.

1. It was addressed to believing Jews or Hebrews, irrespective of any particular place.
2. At the time it was written, these Jews were the objects of *persecution* from the unbelieving or unbelieving Jews. This is evident from several hints in the letter, particularly chapter xii. 4. where the Delegate, after having, in a previous part of this letter, reminded them of their former persecutions, tells them, they had not yet resisted unto blood, striving against the sin which easily beset them. In the same chapter he exhorts them to patience under disciplines, and to follow The Anointed with cheerfulness and resignation.
3. The intention of these persecutions, on the part of those who inflicted them, was to cause the believing Jews to renounce the Christian profession, and return to Judaism. The Jews themselves being the persecutors, they could have no other object in view.

From these facts, the design of this letter is apparent. It was *designed* to prevent that apostasy from the Christian faith, which those persecutors had in view. The unbelieving Jews designed by their persecutions to cause their brethren, who believed in Yeshua, to renounce their profession, or confession of him as The Anointed; and Paul designed by this letter to disappoint them. To understand this letter, it is necessary, that this be always kept in mind. No person can be said fully to understand *what* is written in it, unless he know *why* it is written.

To be more particular in illustrating this point, it must be noticed, that the unbelieving Jews attacked their brethren, who confessed Yeshua, in two ways--first by argument, and then by force. If they failed to convince them, that Yeshua of Nazareth was an imposter, or that the Jews' religion was to be of perpetual standing, their next effort was to inflict upon them corporal sufferings, for what was called *obstinacy*. To understand every branch of the argument of this letter, it is therefore necessary, that we should know what the unbelieving Jews had to say, by way of argument, in support of their views of the excellency and perpetuity of the Jews' religion; for Paul meets their objections or arguments in this letter.

His method was first to demonstrate, that their arguments were inconclusive and false: and, having done this, to show that the terrors with which they clothed themselves, to induce to apostasy, were not worthy to be compared to the terrors of falling into the hands of the living God, should any be induced, through fear, to renounce the Christian profession.

He so opposes argument to argument, and terror to terror; and his arguments were just as far superior to theirs in weight and importance, as the terrors of the living God are to the terrors of men.

This is the grand key to the whole letter. When, then, we know what arguments the Jews had to offer, in support of their darling hypothesis, we understand *why* the Delegate says what he says, and we understand the true import, of *what* he advances.

We shall, therefore, in the first place, glance at the topics from which the unbelieving Jews argued:--

1. That their constitution and laws were superior to the Christian, was argued from the fact, that both were introduced by the ministry of heavenly messengers.
2. That their laws were faithfully represented by the writings of Moses, was argued from the fact, that Moses was a lawgiver of the utmost dignity and faithfulness.
3. That their religious rites and instituted worship were most sacred, sublime, and unalterable, was argued from the divine call and consecration of Aaron to be high Priest.
4. That the covenant at Sinai embraced the Jews only as God's people; that it was established on the most excellent promises, and was to be everlasting.
5. That their temple and sacrifices were of divine appointment, and superior to anything of the kind ever exhibited upon earth.

These items embrace all the capital points, which were advanced in the controversy, between the believing and unbelieving Jews. Now the Delegate Paul, well versed in all these questions, fully meets them, one by one, and carries his cause triumphantly in every instance. Let us now, for example, take the first and observe how he manages it.

He admits the fact, that the constitution and laws of Ysrael were introduced by heavenly messengers; but at the same time declares, that the God who, in times past, spoke to the fathers of the nation, had in these last days spoken by a *Son*, of incomparable dignity--as far superior to the heavenly messengers, as his name was superior to theirs. He, then, from their own Forhttellers, shows that this *name* SON had never been conferred on any creature, however exalted; but that the *name* MESSENGER had been bestowed on the winds and lightning, David being witness. They were stranded here. They could give no instance of such an humble appropriation of the term *son*, as he had given of the word *messenger* or *messenger*. Again, he argues from the dignity of place bestowed on the Son, his incomparable superiority: "To which of the heavenly messengers did he say, Sit you on my right hand, until I make your foes your footstool?" They were silenced again. No, with all their dignity of *name* and *office*, they were the ministers or servants of this very Yeshua, sent by him on errands to the humblest of his followers. So he carries the first point. After having shown the superior dignity of the Christian institution, from the very fact on which the Jews gloried so much; (and especially from this consideration, that, dignified as the heavenly messengers were, God had not employed or entrusted them in introducing the Christian institution, but had shown in the contrast, that the Christian institution was just as far superior to the Jewish, as the dignity of God's own Son was to the dignity of God's mere servants, though of heavenly origin and standing)--the Delegate next delivers to the Hebrews, that believed him, certain exhortations, arising from his own conclusions in the first branch of the argument. So we see *why* the Delegate introduced these topics, and we understand *what* he said upon them.

In the same masterly manner he takes up Moses, Aaron, the tabernacle, covenant, sacrifices, and even their altars; and not only rebuts all conclusions, but gains many proofs of the superior and incomparable luster and dignity of the Christian system.

Moses, as a servant in another's house; The Anointed, as a son over his own house; Aaron, a high priest, made without an oath, by a law which expressed weaknesses and defects, and limited the times of service; Yeshua, of the order of Melchizedek, made by an oath, since the Levitical order was introduced, and consecrated a priest forever, by virtue of the power of an endless life; the tabernacle but a shadow, and the sacrifices but a foreshadowing of one real sacrifice, which puts an end to all sin offerings; a covenant established on better promises, and of unalterable provisions, and an altar, to which those who officiated according to the law, had not access; and a rest in heaven superior to that in Canaan, & c. & c. These are the points on which the Delegate argues, and by which he silences the unbelieving Jews, and from which he encourages, cheers, and enlivens the persecuted The Christians.

On the *terrors* of apostasy he is equally triumphant. Confiscation, or loss of goods, imprisonment, bodily tortures, and a cruel death, were the strong arguments of the unbelieving Jews, when their sophistry failed. But Paul is before them here, as much as he is in argument. He lays before the Jews the most tremendous instance of apostasy, which their history afforded;--the people who fell in the wilderness, to whom God swore that they should not enter in, because of unbelief. God had caused glad news of a rest in Canaan

to be proclaimed to this people. They commenced their pilgrimage toward. They were immersed into Moses in the cloud and in the sea; they eat the manna, and drank the water which prefigured The Anointed, and yet cast away their confidence in God's promise; and, although he had done so much for them, in his wrath he swore, that into Canaan they should not go.

Again he shows, that it is impossible to renew again by a repentance, those who fallen away from the Christian profession, by any arguments which the religion had to offer: for if, after having heard them all, and partaken of them, they should, from cowardice, deny and renounce their confidence in the promises of God, when so *fallen away*, there was no new topic, which could be presented to take hold of their minds;--that, if they willfully fall way, after they had received the knowledge of the Christian faith, there was no sacrifice by which to expiate their guilt. In empty the Jewish sin offerings, in empty all oblations, if the sacrifice of The Anointed were renounced. The sin of apostasy was a sin, inducements to which were presented both to the hopes and fears of The Christians. The virtue of constancy in the Christian profession, of holding fast the begun confidence, unshaken to the end of life, was presented to the Hebrews with stronger, inexpressibly stronger appeals, than the Judiazers had to offer. That God had no pleasure in them that fall away; that it was a fearful thing to fall into the hands of the living God; that the God of The Christian was a consuming fire; that vengeance belongs to him--were the awful terrors by which the Delegate guarded these The Christians against sin.

He very pertinently concludes his argument, by laying before them a cloud of witnesses to the virtue of perseverance. He shows the reputation, which the ancient worthies obtained, by holding fast their persuasion and confidence in the promises of God; and reminds the Hebrews of their sorrows and sufferings, of their conflicts and triumphs in the cause; and concludes the whole argument with an appeal to the author and perfecter of the Christian faith, who, for the joy that was set before him, endured the cross, despising the shame, and who so ascended to a throne. For fear they should faint in their minds among persecutions, he reminds them of him, who endured such contradiction of sinners against himself; and tells them, that although they had suffered much, they had not suffered so much as others, who had resisted to blood rather than cast away their confidence, which had great repay of reward. Such is the design and scope of the letter to the Hebrews. Neither it, nor the letter to the Romans, was written as a treatise of divinity, or as an abstract of the Christian system. They are both practical letters of instruction, and contain the most sublime views of God's benevolence towards sinners, and exhibit the strongest inducements to a willing and unreserved obedience.

### **YAAKOB.**

YAAKOB the Delegate addresses this letter to the twelve tribes dispersed, to those of them who professed faith in the Anointed. It is evident from the contents of it, that at the time it was written, the brethren were suffering persecution, and that the era of vengeance on the Jewish state was very near.

It is well known, that many of the sect of the Pharisees believed The Good News, and that this sect was peculiarly fond of incorporating some of their former opinions with the Christian system. The Pharisees in general were fatalists. They taught that "God had, from all eternity, decreed whatever comes to pass," and that all things were fixed and immoveable. A modification of this

teaching appears to have been prevalent, among many of the disciples from among the Jews. The teaching of fate, as held by the Pharisees, was very troublesome to Christians from among the Jews; and it was to the unbelieving part of the nation, in their various wars, and in the siege of the metropolis, the proximate cause of innumerable calamities, and at length of their final ruin. Various abuses growing out of this system, seem to have been prevalent among the Jewish brethren, at the time when Yaakob wrote: and with the *design* of correcting those abuses, and of exhorting to patience in their distress, and also of encouraging the faithful with the hope, that the Lord was immediately coming to destroy the persecuting power of the Jews, Yaakob evidently writes this letter. This design, kept in mind, explains the scope of this letter, and plainly reconciles the drift of it with the teaching that Paul taught, on that faith which is accounted to a man for righteousness, and of those works which prove a man to be a Christian, both to himself and to his acquaintance.

### **PETER.**

"IT is well known that anciently, in proportion as the Christians multiplied in any country, their sufferings became more general and severe. In the latter part, therefore, of the first age, when the rage of the Jews and Gentiles was exceedingly stimulated by the prevalence of The Good News, the Delegates of The Anointed, who were then alive, considered themselves as especially called upon to comfort and encourage their suffering brethren. With this view the Delegate Peter wrote his first letter to the Christians in Pontus, &c. wherein he represented to them, the obligation the disciples of The Anointed were under to suffer for their religion, and suggested a variety of motives to persuade them to suffer cheerfully."--[Macknight.]

### **YOHANAN.**

"THE Delegate Yohanan having lived to see great corruptions, both in teaching and practice, introduced into the church, by many who professed themselves the disciples of The Anointed, employed the last year of his life in opposing these corruptions. For he wrote his three letters to establish the truths concerning the person and offices of The Anointed, and to condemn the errors, then prevailing, contrary to these truths. Also, to repress the lewd practices, for the sake of which these errors were embraced. Besides, he considered that his testimony to the truths concerning the person and offices of The Anointed, together with his direct condemnation of the opposite errors, preached to the world in his inspired writings, would be of singular use, in preserving the faithful from being seduced by the false teachers, and other corrupters of Christianity, who, in future ages, might arise and trouble the church."--[Macknight.]

### **YEHUWDAH.**

"IN the latter part of the apostolical age many false teachers had arisen, and were going about speaking perverse things, to draw away disciples after them, as Paul had foretold to the elders in Ephesus, Acts xx. 30. [see preface to Yohanan.] In drawing disciples

after them, these teachers had nothing in view but to increase their own gains, that they might have wherewithal to spend upon their lusts. For the first Christians, having a great affection for their teachers, willingly and liberally contributed to their maintenance. The false teachers, therefore, to draw the vicious part of mankind after them, perverting Paul's teaching of justification by faith, without the works of the law, resolved the whole of Christianity into the speculative belief and outward profession of The Good News. [See preface to Yaakob.] And having so cancelled the obligations of morality, they taught their disciples to live in all manner of crimes; and at the same time flattered them with the hope of the favor of God, and of obtaining eternal life.

"One of the perverse things, which these corrupt teachers spoke, for the purpose of alluring the wicked, was, that God is so good, that he will not punish men for indulging those natural appetites, which he himself has implanted in their nature; nor be displeased with them for committing a few sins, which can do him no harm, but which are necessary to their present happiness.--Why, to show the impiety and falsehood of that teaching, and to protect the disciples from being seduced by it, the Delegate Jude wrote this letter, in which, by facts recorded in the Jewish Scriptures, he proved, that as God had already punished the messengers who sinned, notwithstanding their numbers, so he will at length, most assuredly, punish all obstinate sinners, in the severest manner."-- [Macknight.]

#### **THE REVELATION MADE TO YOHANAN THE DELEGATE.**

"AFTER the Lord Yeshua, by his messenger, had dictated seven letters to seven congregations in Asia Minor, in which he pointed out and specified blemishes in their conduct, and aberrations from the simplicity of the Good News, and exhorted to repentance, he proceeds to reveal to this Delegate, in his old age, and through him to all the congregations of disciples, the destinies of his cause in this world. Under the most striking and impressive symbols, the history of the Christian community is delineated. The triumphs of the Christian cause over the persecutions of Pagan Rome; the apostasy of The Christian under Papal Rome; the rise, progress, and catastrophe of the son of destruction; the antichrist system--are all distinctly narrated in the sacred symbols of prophecy. The ultimate downfall of all opposition; the general and complete triumphs of Christianity; the subjugation of the kingdoms of this world to the dominion of the King of kings; the final consummation of the present system of things, and the glorious introduction of a new and heavenly state of things--are the wonderful and sublime topics, which are exhibited in this book: the *design* of it is repeatedly declared in the book itself, and felicities pronounced upon them who read, study, and understand the book. It was designed for the comfort of The Christians, under all the dark and gloomy scenes through which the kingdom of Yeshua should pass. There is a knowledge of this book attainable by all The Christians, and a knowledge which is not attainable. The former consists in general views of God's designs respecting his kingdom and glory in the earth, as above hinted; and this is of much importance to all The Christians. This, too, is its prominent design. The latter consists in accurate apprehensions of the import of the symbols employed in it, and of the times, persons, and places alluded to, defined, or portrayed in it. This, perhaps, like other prophetic writings, was designed to be understood completely, *only when accomplished*. The chief design of this book is accomplished in all The Christians, who avail themselves of all means which the Bible affords, of acquiring that knowledge of it, which is attainable by all.

## ARRANGEMENT OF THE LETTERS.

THE Letters to the Thessalonians, the Corinthians, that to the Galatians, the first to Timotheos, and that to Titus, were written before the Letter to the Romans; at least there is a general concurrence in this opinion, and much reason to believe that it is a correct one. In arranging these Letters, the rule of priority seems to have been, the importance of the places to which they were sent, and the reputation of the writer. Here, that to Rome, the mistress of the world, stands first; Corinth, because of its commercial and literary importance, next; Galatia, Ephesus, Philippi, Colossae, and Thessalonica, follow each other in the comparative scale of their standing. The same has been observed of the persons, to whom letters have been written. It seems to hold good in the case of Timotheos, Titus, and Philemon. The Letter to the Hebrews, because anonymous, and some time in dispute, as to its author, is placed last. Some have imagined a similar rule to apply to the letters of the other Delegates, Yaakob, Peter, and Yohanan. We are of opinion, that the order of these names is fixed, from the order in which Paul mentions them in his letter to the Galatians, in which place he seems to have respect to their comparative standing, as pillars in the estimation of the Jewish brethren. Yehuwdah and the Revelation of Yohanan were placed last, because of the long time they were in dispute. Yohanan's Revelation, however, is deservedly and appropriately at the close of the volume.