Revised

Patriarchal Greek Orthodox

New Testament

Messianic Edition

1904 Patriarchal Text Updated With The
350 AD Byzantine Gothic Text

Edited by

Wayne A Mitchell
and
Ron Nieuwsma

2011-2012

Revised Patriarchal Greek Orthodox Text (unofficial): Messianic Edition (RPT:ME) New Testament is not copyrighted and is dedicated to the Public Domain by the editors and translators.

You may publish, copy, memorize, translate, quote, and use the New Testament freely without additional permission.

Wayne A. Mitchell
and
Ron Nieuwsma

21 Nisan 5772
April 13, 2012

FOREWORD

The Greek text used for this translation is the 1904 Patriarchal Greek Orthodox text which was compiled from 20 Byzantine manuscripts at Mount Athos, Greece in 1904. This was updated with readings from the earliest Byzantine text, that used by Bishop Wulfilas in 350 AD during the reign of Constantius II.

Bishop Wulfilas was ordained by Eusebius of Nicomedia, the same person who baptized Constantine. In 348 AD Bishop Wulfilas went from Nicomedia in Anatolia to what is now Bulgaria with a Greek Byzantine text of the Bible to translate it into the Gothic language. The Old Testament text he used for translation was also Greek.

It is hoped that this translation will be a blessing to the body of Messiah and further the kingdom of God.

TABLE OF CONTENTS

FOREWORD IV
ABBREVIATIONS VIII

MATTHEW 1
MARK 46
LUKE 77
JOHN 124
ACTS 161
ROMANS 206
1CORINTHIANS 223
2CORINTHIANS 240
GALATIANS 250
EPHESIANS 256
PHILIPPIANS 261
COLOSSIANS 265
1THESSALONIANS 269
2THESSALONIANS 272
1TIMOTHY 274
2TIMOTHY 279
TITUS 282
PHILEMON 283
HEBREWS 284
JAMES 297
1PETER 302
2PETER 307
1JOHN 310
2JOHN 314
3JOHN 315
JUDE 316
REVELATION 317

SALVATION 340

ABBREVIATIONS

DSS	Dead Sea Scroll
PT	Patriarchal Greek Orthodox Text of 1904
Lit.	A literal translation
LXX	Septuagint; Greek Old Testament
M	Greek Byzantine Majority text, Robinson-Pierpont 1991
ms, mss	manuscript, manuscripts
NU	Nestle-Aland / United Bible Societies Greek text

The New Covenant

THE GOOD NEWS ACCORDING TO

Matthew

1 A record of the genealogy of Yeshua the Messiah, the son of David, the son of Abraham. [2]Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, [3]and Judah was the father of Perez and Zerah by Tamar, and Perez was the father of Hezron, and Hezron the father of Ram, [4]and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, [5]and Salmon the father of Boaz by Rahab, and Boaz was the father of Obed by Ruth, and Obed was the father of Jesse, [6]and Jesse the father of David the king. And David the king[a] was the father of Solomon by her who had been the wife of Uriah; [7]and Solomon was the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa; [8]and Asa the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, [9]and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah; [10]and Hezekiah the father of Manasseh, and Manasseh the father of Amon, and Amon the father of Josiah, [11]and Josiah the father of Jechoniah and his brothers, at the time of the exile to Babylon. [12]And after the exile to Babylon, Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, [13]and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, [14]and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, [15]and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, [16]and Jacob the father of Joseph, the husband of Miriam, from whom was born Yeshua, who is called the Messiah[b]. [17]So all the generations from Abraham to David are fourteen generations; and from David to the exile to Babylon fourteen generations; and from the exile to Babylon to the Messiah, fourteen generations.

[18]Now the birth of Yeshua the Messiah happened like this. His mother Miriam had been engaged to Joseph, and before they came together, she was found to be with child from the Holy Spirit. [19]And Joseph, her husband, being a righteous man, and not willing to make her a public example, intended to put her away secretly. [20]But when he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to yourself Miriam, your wife, for that which is conceived in her is of the Holy Spirit. [21]And she will bring forth a son, and you shall call his name Yeshua,[c] for it is he who shall save his people from their sins."

[a]1:6 NU omits "the king"

[b]1:17 meaning Anointed One

[c]1:21 meaning "salvation" or "Yah saves." This is the Hebrew equivalent of the Greek name Jesus

[22]Now all this happened, that it
might be fulfilled which was spoken by
the Lord through the prophet, saying,
[23]"Behold, the virgin shall be with
child,
and shall bring forth a son.
And they shall call his name
Immanuel,"
which is, being interpreted, "God
with us."[a]

[24]And Joseph arose from his
sleep, and did as the angel of the Lord
commanded him, and took his wife to
himself; [25]and he knew her not[b] until
she had brought forth her firstborn son,[c]
and he named him Yeshua.

2 Now when Yeshua was born in
Bethlehem of Judea in the days of
Herod the king, behold, wise men[d]
from the east came to Jerusalem,
saying, [2]"Where is he who is born King
of the Jews? For we saw his star in the
east, and have come to worship him."
[3]And when King Herod heard it, he was
troubled, and all Jerusalem with him.
[4]And gathering together all the chief
cohanim and scribes of the people, he
asked them where the Messiah would
be born. [5]And they said to him, "In
Bethlehem of Judea, for thus it is
written through the prophet,
[6]'And you, Bethlehem, land of Judah,
are in no way least among the
princes of Judah:
for out of you shall come forth a ruler,
who shall shepherd my people,
Israel.'"[e]

[7]Then Herod secretly called the
wise men, and learned from them
exactly what time the star appeared.
[8]And he sent them to Bethlehem, and
said, "Go and search diligently for the
young child, and when you have found
him, bring me word, so that I also may
come and worship him."

[9]And they, having heard the king,
went their way; and behold, the star,
which they saw in the east, went before
them, until it came and stood over
where the young child was. [10]And when
they saw the star, they rejoiced with
exceedingly great joy. [11]And they came
into the house and saw the young child
with Miriam, his mother, and they fell
down and worshiped him. Then,
opening their treasures, they offered to
him gifts: gold, frankincense, and
myrrh. [12]Being warned in a dream that
they should not return to Herod, they
went back to their own country another
way.

[13]Now when they had departed,
behold, an angel of the Lord appeared
to Joseph in a dream, saying, "Arise
and take the young child and his
mother, and flee into Egypt, and stay
there until I tell you, for Herod will
seek the young child to destroy him."

[14]And he arose and took the
young child and his mother by night,
and departed into Egypt, [15]and was
there until the death of Herod; that it
might be fulfilled which was spoken by
the Lord through the prophet, saying,
"Out of Egypt I called my son."[f]

[16]Then Herod, when he saw that
he was mocked by the wise men, was
exceedingly angry, and sent out, and

[a]1:23 Isaiah 7:14
[b]1:25 That is, he had no marital relations with her
[c]1:25 NU reads "a son" instead of "her firstborn son
[d]2:1 Or, "Magi"
[e]2:6 Micah 5:2

[f]2:15 Hosea 11:1

killed all the male children who were in Bethlehem and in all the surrounding countryside, from two years old and under, according to the exact time which he had learned from the wise men. [17]Then that which was spoken by Jeremiah the prophet was fulfilled, saying,
[18]"A voice was heard in Ramah,
weeping and great mourning,
Rachel weeping for her children;
and she would not be comforted,
because they are no more."[a]

[19]But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, [20]"Arise and take the young child and his mother, and go into the land of Israel, for those who sought the young child's life are dead."

[21]And he arose and took the young child and his mother, and came into the land of Israel. [22]But when he heard that Archelaus was reigning over Judea in the place of his father, Herod, he was afraid to go there. Being warned in a dream, he withdrew into the region of Galilee, [23]and came and lived in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he will be called a Nazorean.

3 And in those days John the Immerser came, proclaiming in the wilderness of Judea, saying, [2]"Repent, for the Kingdom of Heaven is near!" [3]For this is he who was spoken of by Isaiah the prophet, saying,
"The voice of one crying in the wilderness,
make ready the way of the Lord.
Make his paths straight."[b]

[4]Now John himself wore clothing made of camel's hair and with a leather belt around his waist, and his food was locusts and wild honey. [5]Then people from Jerusalem, all of Judea, and all the region around the Jordan went out to him, [6]and they were immersed by him in the Jordan,[c] confessing their sins. [7]But when he saw many of the Pharisees and Sadducees coming for his immersion he said to them, "You offspring of vipers, who warned you to flee from the wrath to come? [8]Therefore bring forth fruit worthy of repentance, [9]and do not think to yourselves, 'We have Abraham for our father,' for I tell you that God is able to raise up children to Abraham from these stones.

[10]"And even now the axe lies at the root of the trees. Therefore, every tree that does not bring forth good fruit is cut down, and cast into the fire. [11]I indeed immerse you in water for repentance, but the one 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 fire.[d] [12]His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. He will gather his wheat into the barn, but the chaff he will burn up with unquenchable fire."

[13]Then Yeshua came from Galilee to the Jordan to John, to be immersed by him. [14]But John would have hindered him, saying, "I need to be immersed by you, and you come to me?"

[15]But Yeshua, answering, said to him, "Allow it now, for this is the fitting way for us to fulfill all

[a]2:18 Jeremiah 31:15
[b]3:3 Isaiah 40:3
[c]3:6 NU adds "river"
[d]3:11 M omits "and with fire"

righteousness." Then he allowed him.
16And Yeshua, when he was immersed,
went up directly from the water: and
behold, the heavens were opened to
him, and he saw the Spirit of God
descending as a dove, and coming on
him. 17And behold, a voice out of the
heavens said, "This is my beloved Son,
with whom I am well pleased."

4 Then Yeshua was led up by the
Spirit into the wilderness to be
tempted by the devil. 2And when
he had fasted forty days and forty
nights, he was hungry afterward. 3And
the tempter came and said to him, "If
you are the Son of God, command that
these stones become bread."

4But he answered, "It is written,
'Man shall not live by bread alone, but
by every word that proceeds out of the
mouth of God.[a]'"

5Then the devil took him into the
holy city. He set him on the pinnacle of
the temple, 6and said to him, "If you are
the Son of God, throw yourself down,
for it is written, 'He will put his angels
in charge of you.' and,
'On their hands they will bear you up,
so that you do not dash your foot
against a stone.'"[b]

7Yeshua said to him, "Again, it is
written, 'You shall not test the Lord,
your God.'"[c]

8Again, the devil took him to an
exceedingly high mountain, and
showed him all the kingdoms of the
world, and their glory. 9And he said to
him, "I will give you all of these things,
if you will fall down and worship me."

10Then Yeshua said to him, "Get
behind me,[d] Satan! For it is written,
'You shall worship the Lord your God,
and you shall serve him only.'"[e]

11Then the devil left him, and
behold, angels came and served him.
12Now when Yeshua[f] heard that John
was delivered up, he withdrew into
Galilee. 13And leaving Nazareth, he
came and lived in Capernaum,[g] which
is by the sea, in the region of Zebulun
and Naphtali, 14that it might be fulfilled
which was spoken through Isaiah the
prophet, saying,
15"The land of Zebulun and the land of
Naphtali,
toward the sea, beyond the
Jordan,
Galilee of the Gentiles,
16the people who sat in darkness saw a
great light, and
to those who sat in the region and
shadow of death,
to them light has dawned."[h]

17From that time, Yeshua began
to proclaim, and to say, "Repent! For
the Kingdom of Heaven is near."

18And walking by the sea of
Galilee, he saw two brothers: Simon,
who is called Peter, and Andrew, his
brother, casting a net into the sea; for
they were fishermen. 19And he said to
them, "Come after me, and I will make
you fishers for men."

[a]4:4 Deuteronomy 8:3
[b]4:6 Psalm 91:11-12
[c]4:7 Deuteronomy 6:16
[d]4:10 NU reads "Go away" instead of "Get behind me"
[e]4:10 Deuteronomy 6:13
[f]4:12 NU reads "he" instead of "Yeshua"
[g]4:13 Or, "Kafar-Nachum" (here and wherever "Capernaum" is mentioned)
[h]4:16 Isaiah 9:1-2

[20]And they immediately left their nets and followed him. [21]Going on from there, he saw two other brothers, James[a] the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. [22]And they immediately left the boat and their father, and followed him.

[23]And Yeshua[b] went about in all Galilee, teaching in their synagogues, proclaiming the Good News of the Kingdom, and healing every disease and every sickness among the people. [24]And the report about him went out into all Syria, and they brought to him all who were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them. [25]And great multitudes from Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond the Jordan followed him.

5 And seeing the multitudes, he went up onto the mountain, and when he had sat down, his disciples came to him. [2]Then he opened his mouth and taught them, saying,

[3]"Blessed are the poor in spirit,
for theirs is the Kingdom of Heaven.
[4]Blessed are those who mourn,
for they shall be comforted.
[5]Blessed are the gentle,
for they shall inherit the earth.[c]
[6]Blessed are those who hunger and thirst after righteousness,
for they shall be filled.[d]
[7]Blessed are the merciful,
for they shall obtain mercy.
[8]Blessed are the pure in heart,
for they shall see God.
[9]Blessed are the peacemakers,
for they shall be called sons of God.
[10]Blessed are those who have been persecuted for righteousness' sake,
for theirs is the Kingdom of Heaven.

[11]"Blessed are you when men insult you, persecute you, and say all kinds of evil against you falsely, for my sake. [12]Rejoice, and be exceedingly glad, for great is your reward in heaven. For that is how they persecuted the prophets who were before you.

[13]"You are the salt of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men. [14]You are the light of the world. A city located on a hill cannot be hidden. [15]Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house. [16]Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

[17]"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy, but to fulfill. [18]For truly, I tell you, until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the Law, until all things are accomplished. [19]Whoever, therefore, shall break one of these least commandments, and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven. [20]For I tell you

[a]4:21 Or, "Jacob" (here and wherever "James" is mentioned)
[b]4:23 NU omits "Yeshua"
[c]5:5 Or, "land." Psalm 37:11

that unless your righteousness exceeds
that of the scribes and Pharisees, there
is no way you will enter into the
Kingdom of Heaven.

21"You have heard that it was said
to the ancient ones, 'You shall not
murder;'[a] and 'Whoever shall murder
shall be in danger of the judgment.'
22But I tell you, that everyone who is
angry with his brother without a cause[b]
shall be in danger of the judgment; and
whoever shall say to his brother, 'I spit
on you!'[c] shall be in danger of the
council; and whoever shall say, 'You
fool!' shall be in danger of the fire of
hell[d].

23"If therefore you are offering
your gift at the altar, and there
remember that your brother has
anything against you, 24leave your gift
there before the altar, and go your way.
First be reconciled to your brother, and
then come and offer your gift. 25Agree
with your adversary quickly, while you
are with him in the way; lest perhaps
the prosecutor deliver you to the judge,
and the judge deliver you[e] to the
officer, and you be cast into prison.
26Truly I tell you, you shall by no
means get out of there, until you have
paid the last penny.

27"You have heard that it was
said, 'You shall not commit adultery;'[f]
28but I tell you that everyone who gazes
at a woman to lust after her has
committed adultery with her already in
his heart. 29And if your right eye causes
you to stumble, pluck it out and throw
it away from you. For it is more
profitable for you that one of your
members should perish, than for your
whole body to be cast into hell.[g] 30And
if your right hand causes you to
stumble, cut it off, and throw it away
from you. For it is more profitable for
you that one of your members should
perish, than for your whole body to be
cast[h] into hell.[i]

31"It was also said, 'Whoever
shall put away his wife, let him give her
a writing of divorce,'[j] 32but I tell you
that everyone[k] who puts away his wife,
except for the cause of sexual
immorality, makes her an adulteress;
and whoever marries her when she is
put away commits adultery.

33"Again you have heard that it
was said to them of old time, 'You shall
not make false vows, but shall perform
to the Lord your vows,' 34but I tell you,
do not swear at all: neither by heaven,
for it is the throne of God; 35nor by the
earth, for it is the footstool of his feet;
nor by Jerusalem, for it is the city of the
great King. 36Neither shall you swear
by your head, for you cannot make one
hair white or black. 37But let your 'Yes'
be 'Yes' and your 'No' be 'No.'
Whatever is more than these is of the
evil one.

38"You have heard that it was
said, 'An eye for an eye, and a tooth for

[a]5:21 Exodus 20:13
[b]5:22 PT M Goth. NU omits "without a cause"
[c]5:22 "Raca" is an Aramaic term and means "spit"
[d]5:22 Greek: "Gehenna" for Hebrew "Gey-Hinnom"
[e]5:25 PT M Goth. NU omits "deliver you"
[f]5:27 Exodus 20:14
[g]5:29 Greek: "Gehenna"
[h]5:30 PT M Goth. NU reads "go/depart" instead of "thrown/cast"
[i]5:30 Greek: "Gehenna"
[j]5:31 Deuteronomy 24:1
[k]5:32 Goth NU. PT M read "who/whoever" instead of "all/everyone"

a tooth.'[a] [39]But I tell you, do not contend with him who wrongs you; but whoever strikes you on your right cheek, turn to him the other also. [40]And if anyone sues you to take away your coat, let him have your cloak also. [41]And whoever compels you to go one mile, go with him two. [42]Give to him who asks you, and do not turn away him who desires to borrow from you.

[43]"You have heard that it was said, 'You shall love your neighbor,[b] and hate your enemy.' [44]But I tell you, love your enemies, bless those who curse you, do good to those who hate you,[c] and pray for those who[d] persecute you, [45]that you may be children of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust. [46]For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? [47]And if you only greet your friends,[e] what more do you do than others? Do not even the tax collectors[f] do the same? [48]Therefore you shall be perfect, as your heavenly Father is perfect.

6 "Be careful that you do not do your acts of charity[g] before men, to be seen by them, or else you have no reward from your Father who is in heaven. [2]Therefore when you do merciful deeds, do not sound a trumpet before yourself, as the hypocrites do in the synagogues and in the streets, that they may get glory from people. Truly I tell you, they have received their reward. [3]But when you do merciful deeds, do not let your left hand know what your right hand does, [4]so that your merciful deeds may be in secret, then your Father who sees in secret will[h] reward you openly.[i]

[5]"And when you pray, you shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen by others. Truly, I tell you, they have received their reward. [6]But you, when you pray, enter into your inner chamber, and having shut your door, pray to your Father who is in secret, and your Father who sees in secret will reward you. [7]And in praying, do not use vain repetitions, as the Gentiles do; for they think that they will be heard for their much speaking. [8]Therefore do not be like them, for your Father knows what things you need, before you ask him. [9]Pray like this:

'Our Father in heaven, hallowed be your name. [10]Let your Kingdom come. Let your will be done, on earth as it is in heaven. [11]Give us today our daily bread. [12]And forgive us our debts, as we also forgive our debtors. [13]And do not bring us into temptation, but deliver us from the evil one. For yours is the kingdom, the power, and the glory forever. Amen.'[j]

[14]"For if you forgive men their trespasses, your heavenly Father will

[a]5:38 Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21
[b]5:43 Leviticus 19:18
[c]5:44 NU omits "bless those who curse you, do good to those who hate you"
[d]5:44 Goth. PT M add "mistreat you and"
[e]5:47 PT M Goth. NU reads "brothers" instead of "friends"
[f]5:47 PT M Goth. NU reads "Gentiles" instead of "tax collectors"
[g]6:1 PT M Goth. NU reads "righteousness" instead of "acts of charity"
[h]6:4 PT NU Goth. M adds "himself"
[i]6:4 PT M Goth. NU omits "openly"
[j]6:13 PT M Goth. NU omits "For yours…forever.Amen."

also forgive you. [15]But if you do not
forgive men their trespasses,[a] neither
will your Father forgive your
trespasses.

[16]"Moreover when you fast, do
not be like the hypocrites, with sad
faces. For they disfigure their faces,
that they may be seen by men to be
fasting. Truly I tell you, they have
received their reward. [17]But you, when
you fast, anoint your head, and wash
your face; [18]so that you are not seen by
men to be fasting, but by your Father
who is in secret, and your Father, who
sees in secret, will reward you.

[19]"Do not lay up treasures for
yourselves on the earth, where moth
and rust consume, and where thieves
break through and steal; [20]but lay up for
yourselves treasures in heaven, where
neither moth nor rust consume, and
where thieves do not break through and
steal; [21]for where your treasure is, there
your heart will be also.

[22]"The lamp of the body is the
eye. If therefore your eye is sound, your
whole body will be full of light. [23]But if
your eye is bad, your whole body will
be full of darkness. If therefore the light
that is in you is darkness, how great is
the darkness!

[24]"No one can serve two masters,
for either he will hate the one and love
the other; or else he will be devoted to
one and despise the other. You cannot
serve both God and Mammon.
[25]Therefore, I tell you, do not be
anxious for your life: what you will eat,
or what you will drink; nor yet for your
body, what you will wear. Is not life
more than food, and the body more than
clothing? [26]See the birds of the sky, that
they do not sow, neither do they reap,
nor gather into barns. Your heavenly
Father feeds them. Are you not of much
more value than they?

[27]"And which of you, by being
anxious, can add one cubit to his
stature? [28]And why are you anxious
about clothing? Consider the lilies of
the field, how they grow. They do not
toil, neither do they spin, [29]yet I tell you
that even Solomon in all his glory was
not dressed like one of these. [30]But if
God so clothes the grass of the field,
which today exists, and tomorrow is
thrown into the oven, won't he much
more clothe you, you of little faith?

[31]"Therefore do not be anxious,
saying, 'What will we eat?', 'What will
we drink?' or, 'With what will we be
clothed?' [32]For the Gentiles seek after
all these things, for your heavenly
Father knows that you need all these
things. [33]But seek first the Kingdom of
God[b] and his righteousness, and all
these things will be given to you as
well. [34]Therefore do not be anxious for
tomorrow, for tomorrow will be
anxious for itself. Each day has enough
trouble of its own.

7 "Do not judge, so that you won't
be judged. [2]For with whatever
judgment you judge, you will be
judged; and with whatever measure you
measure, it will be measured to you.
[3]And why do you see the speck that is
in your brother's eye, but do not
consider the log that is in your own
eye? [4]Or how will you tell your brother,
'Let me remove the speck from your
eye;' and behold, the log is in your own
eye? [5]You hypocrite! First remove the

[a]6:15 PT M Goth. NU omits "their trespasses"

[b]6:33 NU omits "God"

log out of your own eye, and then you can see clearly to remove the speck out of your brother's eye.

[6]"Do not give that which is holy to the dogs, neither throw your pearls before the pigs, lest perhaps they trample them under their feet, and turn and tear you to pieces.

[7]"Ask, and it will be given you. Seek, and you will find. Knock, and it will be opened for you. [8]For everyone who asks receives. He who seeks finds. To him who knocks it will be opened. [9]Or who is there among you, who, if his son will ask him for bread, will give him a stone? [10]Or if he will ask for a fish, who will give him a serpent? [11]If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him! [12]Therefore whatever you desire for men to do to you, you shall also do to them; for this is the Law and the Prophets.

[13]"Enter in by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and many are those who enter in by it. [14]How narrow is the gate, and difficult is the way that leads to life! Few are those who find it.

[15]"Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. [16]By their fruits you will know them. Do you gather grapes from thorns, or figs from thistles? [17]Even so, every good tree produces good fruit; but the corrupt tree produces evil fruit. [18]A good tree cannot produce evil fruit, neither can a corrupt tree produce good fruit. [19]Every tree that does not grow good fruit is cut down, and thrown into the fire. [20]Therefore, by their fruits you will know them. [21]Not everyone who says to me, 'Lord, Lord,' will enter into the Kingdom of Heaven; but he who does the will of my Father who is in heaven. [22]Many will tell me in that day, 'Lord, Lord, did not we prophesy in your name, in your name cast out demons, and in your name do many mighty works?' [23]And then I will tell them, 'I never knew you. Depart from me, you who work iniquity.'[a]

[24]"Everyone therefore who hears these words of mine, and does them, I will compare him to[b] a wise man, who built his house on a rock. [25]And the rain came down, the floods came, and the winds blew, and beat on that house; and it did not fall, for it was founded on the rock. [26]And everyone who hears these words of mine, and does not do them will be like a foolish man, who built his house on the sand. [27]And the rain came down, the floods came, and the winds blew, and beat on that house; and it fell—and great was its fall."

[28]And it happened, when Yeshua had finished saying these things, that the multitudes were astonished at his teaching, [29]for he taught them with authority, and not like the[c] scribes.

8 And when he came down from the mountain, great multitudes followed him. [2]And behold, a leper came to him and worshiped him, saying, "Lord, if you want to, you can make me clean."

[3]And he stretched out his hand, and touched him, saying, "I want to. Be

[a]7:23 Psalm 6:8
[b]7:24 NU reads "will be compared to" instead of "I will compare him"
[c]7:29 NU reads "their" instead of "the"

made clean." And immediately his leprosy was cleansed. [4]And Yeshua said to him, "See that you tell nobody, but go, show yourself to the cohen, and offer the gift that Moses commanded, as a testimony to them."

[5]And when he came into Capernaum, a centurion came to him, asking him, [6]and saying, "Lord, my servant lies in the house paralyzed, grievously tormented."

[7]And Yeshua[a] said to him, "I will come and heal him."

[8]And the centurion answered, "Lord, I'm not worthy for you to come under my roof. Just say the word, and my servant will be healed. [9]For I am also a man under authority, having under myself soldiers. I tell this one, 'Go,' and he goes; and tell another, 'Come,' and he comes; and tell my servant, 'Do this,' and he does it."

[10]And when Yeshua heard it, he marveled, and said to those who followed, "Truly I tell you, I have not found so great a faith with anyone in Israel. [11]And I tell you that many will come from the east and the west, and will sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven, [12]but the sons of the Kingdom will be thrown out into the outer darkness. There will be weeping and gnashing of teeth." [13]And Yeshua said to the centurion, "Go your way. Let it be done for you as you have believed." And his servant was healed in that hour.

[14]And when Yeshua came into Peter's house, he saw his wife's mother lying sick with a fever. [15]So he touched her hand, and the fever left her. She got up and served him. [16]And when evening came, they brought to him many possessed with demons. He cast out the spirits with a word, and healed all who were sick; [17]that it might be fulfilled which was spoken through Isaiah the prophet, saying: "He took our infirmities, and bore our diseases."[b] [18]Now when Yeshua saw large crowds around him, he gave the order to depart to the other side.

[19]Then a scribe came, and said to him, "Teacher, I will follow you wherever you go."

[20]And Yeshua said to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."

[21]And another of his[c] disciples said to him, "Lord, allow me first to go and bury my father."

[22]But Yeshua said to him, "Follow me, and leave the dead to bury their own dead."

[23]And when he got into a boat, his disciples followed him. [24]And behold, a violent storm came up on the sea, so much that the boat was covered with the waves, but he was asleep. [25]The disciples[d] came to him, and woke him up, saying, "Save us, Lord! We are dying!"

[26]And he said to them, "Why are you fearful, O you of little faith?" Then

[a]8:7 PT M Goth. NU reads "He" instead of "Yeshua"

[b]8:17 Isaiah 53:4
[c]8:21 NU reads "the" instead of "his"
[d]8:25 PT M Goth. NU reads "They" instead of "The disciples"

he got up, rebuked the wind and the sea, and there was a great calm.

[27]And the men marveled, saying, "What kind of man is this, that even the wind and the sea obey him?"

[28]And when he came to the other side, into the country of the Gergesenes,[a] two people possessed by demons met him there, coming out of the tombs, exceedingly fierce, so that nobody could pass that way. [29]And behold, they shouted, saying, "What do we have to do with you, Yeshua,[b] Son of God? Have you come here to torment us before the time?" [30]Now there was a herd of many pigs feeding far away from them. [31]And the demons begged him, saying, "If you cast us out, permit us to go away into the herd of pigs."

[32]And he said to them, "Go!"

And they came out, and went into the herd of pigs: and behold, the whole herd of pigs rushed down the cliff into the sea, and died in the water. [33]And those who fed them fled, and went away into the city, and told everything, including what happened to those who were possessed with demons. [34]And behold, all the city came out to meet Yeshua. When they saw him, they begged that he would depart from their borders.

9 And he entered into a boat, and crossed over, and came into his own city. [2]And behold, they brought to him a man who was paralyzed, lying on a bed. And Yeshua, seeing their faith, said to the paralytic, "Son, cheer up! Your sins are forgiven you.[c]"

[3]And behold, some of the scribes said to themselves, "This man blasphemes."

[4]But Yeshua, knowing their thoughts, said, "Why do you think evil in your hearts? [5]For which is easier, to say, 'Your sins are forgiven;' or to say, 'Get up, and walk?' [6]But that you may know that the Son of Man has authority on earth to forgive sins..." (then he said to the paralytic), "Get up, and take up your mat, and go up to your house."

[7]And he arose and departed to his house. [8]Now when the multitudes saw it, they were awestruck[d] and glorified God, who had given such authority to men.

[9]And as Yeshua passed by from there, he saw a man called Matthew sitting at the tax collection office. He said to him, "Follow me." And he got up and followed him. [10]And it happened as he sat in the house, behold, many tax collectors and sinners came and sat down with Yeshua and his disciples. [11]And when the Pharisees saw it, they said to his disciples, "Why does your Teacher eat with tax collectors and sinners?"

[12]When Yeshua[e] heard it, he said to them, "Those who are healthy have no need for a physician, but those who are sick do. [13]But you go and learn what this means: 'I desire mercy, and

[a]8:28 PT M Goth. NU reads "Gadarenes" instead of "Gergesenes"
[b]8:29 PT M Goth. NU omits "Yeshua"

[c]9:2 PT M Goth. NU omits "you"
[d]9:8 Goth NU. PT M read "marveled" instead of "awestruck"
[e]9:12 PT M Goth. NU reads "he" instead of "Yeshua"

not sacrifice,"[a] for I came not to call the
righteous, but sinners.[b]"

[14]Then John's disciples came to
him, saying, "Why do we and the
Pharisees fast often, but your disciples
do not fast?"

[15]And Yeshua said to them, "Can
the friends of the bridegroom mourn, as
long as the bridegroom is with them?
But the days will come when the
bridegroom will be taken away from
them, and then they will fast. [16]And no
one puts a piece of unshrunk cloth on
an old garment; for the patch would tear
away from the garment, and a worse
hole is made. [17]Neither do people put
new wine into old wineskins, or else the
skins would burst, and the wine be
spilled, and the skins ruined. No, they
put new wine into fresh wineskins, and
both are preserved."

[18]While he told these things to
them, behold, a ruler came and
worshiped him, saying, "My daughter
has just died, but come and lay your
hand on her, and she will live."

[19]And Yeshua got up and
followed him, as did his disciples.
[20]And behold, a woman who had an
issue of blood for twelve years came
behind him, and touched the fringe of
his garment; [21]for she said within
herself, "If I just touch his garment, I
will be made well."

[22]But Yeshua, turning around and
seeing her, said, "Daughter, cheer up!
Your faith has made you well." And the
woman was made well from that hour.

[23]And when Yeshua came into
the ruler's house, and saw the flute
players, and the crowd in noisy
disorder, [24]he said to them,[c] "Make
room, because the girl is not dead, but
sleeping."

They were ridiculing him. [25]But
when the crowd was put out, he entered
in, took her by the hand, and the girl
arose. [26]And the report of this went out
into all that land. [27]And as Yeshua
passed by from there, two blind men
followed him, calling out and saying,
"Have mercy on us, son of David!"

[28]And when he had come into the
house, the blind men came to him, and
Yeshua said to them, "Do you believe
that I am able to do this?"

They told him, "Yes, Lord."

[29]Then he touched their eyes,
saying, "According to your faith be it
done to you." [30]And their eyes were
opened. And Yeshua strictly
commanded them, saying, "See that no
one knows about this." [31]But they went
out and spread abroad his fame in all
that land.

[32]And as they went out, behold, a
mute man who was demon possessed
was brought to him. [33]And when the
demon was cast out, the mute man
spoke. And the multitudes marveled,
saying, "Nothing like this has ever been
seen in Israel!"

[34]But the Pharisees said, "By the
prince of the demons, he casts out
demons."

[a]9:13 Hosea 6:6
[b]9:13 Goth NU. PT M adds "to repentance"

[c]9:24 NU omits "to them"

35And Yeshua went about all the
cities and the villages, teaching in their
synagogues, and proclaiming the Good
News of the Kingdom, and healing
every disease and every sickness.[a] 36But
when he saw the multitudes, he was
moved with compassion for them,
because they were harassed and
scattered, like sheep without a
shepherd. 37Then he said to his
disciples, "The harvest indeed is
plentiful, but the laborers are few.
38Pray therefore that the Lord of the
harvest will send out laborers into his
harvest."

10 And he called to himself his
twelve disciples, and gave
them authority over unclean
spirits, to cast them out, and to heal
every disease and every sickness. 2Now
the names of the twelve apostles are
these. The first, Simon, who is called
Peter; and Andrew his brother; and
James the son of Zebedee, and John his
brother; 3Philip and Bartholomew;
Thomas and Matthew the tax collector;
James the son of Alphaeus; Lebbaeus,
whose surname was[b] Thaddaeus;
4Simon the Zealot, and Judas[c] Iscariot,
who also betrayed him.

5Yeshua sent these twelve out,
and commanded them, saying, "Do not
go among the Gentiles, and do not enter
into any city of the Samaritans. 6Rather,
go to the lost sheep of the house of
Israel. 7And as you go, proclaim,
saying, 'The Kingdom of Heaven is
near!' 8Heal the sick, cleanse the lepers,
raise the dead,[d] and cast out demons.
Freely you received, so freely give. 9Do
not take any gold, nor silver, nor brass
in your money belts. 10Take no bag for
your journey, neither two coats, nor
shoes, nor staff: for the laborer is
worthy of his food. 11And into whatever
city or village you enter, find out who
in it is worthy; and stay there until you
go on. 12And as you enter into the
household, greet it. 13And if the
household is worthy, let your peace
come on it, but if it is not worthy, let
your peace return to you. 14And
whoever does not receive you, nor hear
your words, as you go out of that house
or that city, shake off the dust from
your feet. 15Truly I tell you, it will be
more tolerable for the land of Sodom
and Gomorrah in the day of judgment
than for that city.

16"Behold, I send you out as
sheep in the midst of wolves. Therefore
be wise as serpents, and harmless as
doves. 17But beware of people: for they
will deliver you up to councils, and in
their synagogues they will scourge you.
18Yes, and you will be brought before
governors and kings for my sake, for a
testimony to them and to the nations.
19But when they deliver you up, do not
be anxious how or what you will say,
for it will be given you in that hour
what you will say. 20For it is not you
who speak, but the Spirit of your Father
who speaks in you.

21"And brother will deliver up
brother to death, and the father his
child. Children will rise up against
parents, and cause them to be put to
death. 22And you will be hated by all
men for my name's sake, but he who
endures to the end will be saved. 23But
when they persecute you in this city,

[a]9:35 Goth NU. PT M add "among the people"
[b]10:3 NU omits "Lebbaeus, whose surname was"
[c]10:4 Or, "Judah" (here and wherever Judas is mentioned)
[d]10:8 M omits "raise the dead"

flee into the next, for truly I tell you, you will not have gone through the cities of Israel, until the Son of Man has come.

[24]"A disciple is not above his teacher, nor a servant above his lord. [25]It is enough for the disciple that he be like his teacher, and the servant like his lord. If they have called the master of the house Beelzebul, how much more those of his household! [26]Therefore do not be afraid of them, for there is nothing covered that will not be revealed; and hidden that will not be known. [27]What I tell you in the darkness, speak in the light; and what you hear whispered in the ear, proclaim on the housetops. [28]And do not be afraid of those who kill the body, but are not able to kill the soul. Rather, fear him who is able to destroy both soul and body in hell[a].

[29]"Are not two sparrows sold for an assarion coin? Not one of them falls on the ground apart from your Father's will, [30]but the very hairs of your head are all numbered. [31]Therefore do not be afraid. You are of more value than many sparrows. [32]Everyone therefore who confesses me before men, him I will also confess before my Father who is in heaven. [33]But whoever denies me before people, him I will also deny before my Father who is in heaven.

[34]"Do not think that I came to send peace on the earth. I did not come to send peace, but a sword. [35]For I came to set a man at odds against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. [36]And a man's foes will be those of his own household.[b] [37]He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me. [38]And whoever does not take his cross and follow after me, is not worthy of me. [39]He who seeks his life will lose it; and he who loses his life for my sake will find it. [40]He who receives you receives me, and he who receives me receives him who sent me. [41]He who receives a prophet in the name of a prophet[c] will receive a prophet's reward. He who receives a righteous man because he is a righteous man will receive a righteous man's reward. [42]And whoever gives one of these little ones just a cup of cold water to drink because he is a disciple, truly I tell you he will in no way lose his reward."

11 And it happened that when Yeshua had finished directing his twelve disciples, he departed from there to teach and proclaim in their cities. [2]Now when John heard in the prison the works of the Messiah, he sent two of[d] his disciples [3]and said to him, "Are you the One who is to come, or should we look for another?"

[4]And Yeshua answered them, "Go and tell John the things which you hear and see: [5]the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear,[e] the dead are raised up,[f] and the poor have good news preached to them.[g] [6]And blessed is he who is not offended by me."

[7]And as these went their way, Yeshua began to say to the multitudes

[a]10:28 Greek: "Gehenna"
[b]10:36 Micah 7:6
[c]10:41 Or, "prophet because he is a prophet"
[d]11:2 NU omits "two of "
[e]11:5 Isaiah 35:5
[f]11:5 Isaiah 26:14
[g]11:5 Isaiah 61:1-4

concerning John, "What did you go out
into the wilderness to see? A reed
shaken by the wind? [8]But what did you
go out to see? A man in soft clothing?
Behold, those who wear soft clothing
are in kings[a] houses. [9]But what did you
go out to see? A prophet? Yes, I tell
you, and much more than a prophet.
[10]This is the one of whom it is written,
'Behold, I send my messenger ahead of
you, who will prepare your way before
you.'[b] [11]Truly I tell you, among those
who are born of women there has not
arisen anyone greater than John the
Immerser; yet he who is least in the
Kingdom of Heaven is greater than he.
[12]And from the days of John the
Immerser until now, the Kingdom of
Heaven suffers violence, and the
violent take it by force. [13]For all the
Prophets and the Law prophesied until
John. [14]And if you are willing to
receive it, this is Elijah, who is to come.
[15]He who has ears to hear, let him hear.

[16]"But to what shall I compare
this generation? It is like children
sitting in the marketplaces, who call to
their companions [17]and say, 'We played
the flute for you, and you did not dance.
We wailed in mourning,[c] and you did
not mourn.' [18]For John came neither
eating nor drinking, and they say, 'He
has a demon.' [19]The Son of Man came
eating and drinking, and they say,
'Behold, a gluttonous man and a
drunkard, a friend of tax collectors and
sinners!' But wisdom is justified by her
children.[d]"

[20]Then he began to denounce the
cities in which most of his mighty
works had been done, because they did
not repent. [21]"Woe to you, Chorazin!
Woe to you, Bethsaida! For if the
mighty works had been done in Tyre
and Sidon which were done in you,
they would have repented long ago in
sackcloth and ashes. [22]But I tell you, it
will be more tolerable for Tyre and
Sidon on the day of judgment than for
you. [23]And you, Capernaum, who are
exalted to heaven, you will go down to
hell[e]. For if the mighty works had been
done in Sodom which were done in
you, it would have remained until this
day. [24]But I tell you that it will be more
tolerable for the land of Sodom, on the
day of judgment, than for you."

[25]At that time, Yeshua answered,
"I thank you, Father, Lord of heaven
and earth, that you hid these things
from the wise and understanding, and
revealed them to infants. [26]Yes, Father,
for so it was well-pleasing in your
sight. [27]All things have been delivered
to me by my Father. No one knows the
Son, except the Father; neither does
anyone know the Father, except the
Son, and he to whom the Son desires to
reveal him.

[28]"Come to me, all you who labor
and are heavily burdened, and I will
give you rest. [29]Take my yoke upon
you, and learn from me, for I am gentle
and humble in heart; and you will find
rest for your souls. [30]For my yoke is
easy, and my burden is light."

12 At that time, Yeshua went on
the Sabbath day through the
grain fields. His disciples were
hungry and began to pluck heads of
grain and to eat. [2]But the Pharisees,

[a]11:8 PT Goth NU. M reads "royal" instead of "kings"
[b]11:10 Malachi 3:1
[c]11:17 Goth NU. PT M adds "you"
[d]11:19 PT M Goth. NU reads "actions" instead of "children"

[e]11:23 Greek: Hades, Hebrew: Sheol

when they saw it, said to him, "Behold, your disciples do what is not lawful to do on the Sabbath."

[3]But he said to them, "Have not you read what David did, when he was hungry, he and his companions; [4]how he entered into the house of God, and ate the show bread, which was not lawful for him to eat, neither for those who were with him, but only for the cohanim?[a] [5]Or have you not read in the Law, that on the Sabbath day, the cohanim in the temple profane the Sabbath, and are guiltless? [6]But I tell you that something greater than the temple is here. [7]But if you had known what this means, 'I desire mercy, and not sacrifice,'[b] you would not have condemned the guiltless. [8]For the Son of Man is Lord of the Sabbath."

[9]And he departed there, and went into their synagogue. [10]And behold there was a man with a withered hand. They asked him, "Is it lawful to heal on the Sabbath day?" that they might accuse him.

[11]And he said to them, "What man is there among you, who has one sheep, and if this one falls into a pit on the Sabbath day, won't he grab on to it, and lift it out? [12]Of how much more value then is a man than a sheep! Therefore it is lawful to do good on the Sabbath day." [13]Then he told the man, "Stretch out your hand." He stretched it out; and it was restored whole, just like the other. [14]But the Pharisees went out, and conspired against him, how they might destroy him. [15]But Yeshua, perceiving that, withdrew from there. Many followed him; and he healed them all, [16]and commanded them that they should not make him known: [17]that it might be fulfilled which was spoken through Isaiah the prophet, saying,

[18]"Behold, my servant whom I have chosen;
my beloved in whom my soul is well pleased:
I will put my Spirit on him.
And he will proclaim justice to the nations.
[19]He will not strive, nor shout;
neither will anyone hear his voice in the streets.
[20]He won't break a bruised reed.
And he won't quench a smoking flax,
until he leads justice to victory.
[21]And in his name, the nations will hope."[c]

[22]Then one possessed by a demon, blind and mute, was brought to him and he healed him, so that the mute man both spoke and saw. [23]And all the multitudes were amazed, and said, "Can this be the son of David?" [24]But when the Pharisees heard it, they said, "This man does not cast out demons, except by Beelzebul, the prince of the demons."

[25]And knowing their thoughts, Yeshua[d] said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. [26]And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? [27]If I by Beelzebul cast out demons, by whom do your children cast them out? Therefore they will be your judges. [28]But if I by the Spirit of God cast out demons, then the Kingdom of God has come upon you. [29]Or how can one enter into the house

[a]12:4 1 Samuel 21:3-6
[b]12:7 Hosea 6:6
[c]12:21 Isaiah 42:1-4
[d]12:25 NU reads "he" instead of "Yeshua"

of the strong man, and carry off his possessions, unless he first bind the strong man? And then he will plunder his house.

30"He who is not with me is against me, and he who does not gather with me, scatters. 31Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men[a] 32And whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age, nor in that which is to come.

33"Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit. 34You offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart, the mouth speaks. 35The good man out of his good treasure brings out good things, and the evil man out of his evil treasure brings out evil things. 36But I tell you that every idle word that men speak, they will give account of it in the day of judgment. 37For by your words you will be justified, and by your words you will be condemned."

38Then certain of the scribes and Pharisees said to him, "Teacher, we want to see a sign from you."

39But he answered them, "An evil and adulterous generation seeks after a sign, but no sign will be given it but the sign of Jonah the prophet. 40For as Jonah was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth. 41The men of Nineveh will stand up in the judgment with this generation, and will condemn it, for they repented at the proclaiming of Jonah; and behold, something greater than Jonah is here. 42The queen of the south will rise up in the judgment with this generation, and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, someone greater than Solomon is here. 43But the unclean spirit, when he is gone out of the man, passes through waterless places, seeking rest, and does not find it. 44Then he says, 'I will return into my house from which I came out,' and when he has come back, he finds it empty, swept, and put in order. 45Then he goes, and takes with himself seven other spirits more evil than he is, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it be also to this evil generation."

46While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking to speak to him. 47Then one said to him, "Behold, your mother and your brothers stand outside, wanting to see[b] you."

48But he answered him who spoke to him, "Who is my mother? Who are my brothers?" 49And he stretched out his hand towards his disciples, and said, "Behold, my mother and my brothers! 50For whoever does the will of my Father who is in heaven, he is my brother, and sister, and mother."

[a]12:31 NU omits "men"

[b]12:47 M. PT reads "to see" instead of "to speak"

13 On that day Yeshua went out of the house, and sat by the seaside. [2]And great multitudes gathered to him, so that he entered into a boat, and sat, and all the multitude stood on the beach. [3]And he spoke to them many things in parables, saying, "Behold, a farmer went out to sow. [4]And as he sowed, some seeds fell by the roadside, and the birds came and devoured them. [5]And others fell on rocky ground, where they did not have much soil, and immediately they sprang up, because they had no depth of earth. [6]But when the sun had risen, they were scorched. Because they had no root, they withered away. [7]Others fell among thorns. The thorns grew up and choked them. [8]Still others fell on good soil, and yielded fruit: some one hundred times as much, some sixty, and some thirty. [9]He who has ears to hear,[a] let him hear."

[10]Then the disciples came, and said to him, "Why do you speak to them in parables?"

[11]And he answered them, "To you it is given to know the mysteries of the Kingdom of Heaven, but it is not given to them. [12]For whoever has, to him will be given, and he will have abundance, but whoever does not have, from him will be taken away even that which he has. [13]Therefore I speak to them in parables, because seeing they do not see, and hearing, they do not hear, neither do they understand. [14]And in them the prophecy of Isaiah is fulfilled, which says,

'By hearing you will hear,
and will in no way understand;
Seeing you will see,
and will in no way perceive:
[15]for this people's heart has grown
callous,
and their ears are dull of hearing,
and they have closed their eyes;
or else perhaps they might perceive
with their eyes,
hear with their ears,
understand with their heart,
and should turn again;
and I would heal them.'[b]

[16]"But blessed are your eyes, for they see; and your ears, for they hear. [17]For truly I tell you that many prophets and righteous men desired to see the things which you see, and did not see them; and to hear the things which you hear, and did not hear them.

[18]"Hear, then, the parable of the farmer. [19]When anyone hears the word of the Kingdom, and does not understand it, the evil one comes, and snatches away that which has been sown in his heart. This is what was sown by the roadside. [20]And what was sown on the rocky places, this is he who hears the word, and immediately with joy receives it; [21]yet he has no root in himself, but endures for a while. When oppression or persecution arises because of the word, immediately he stumbles. [22]And what was sown among the thorns, this is he who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and he becomes unfruitful. [23]And what was sown on the good ground, this is he who hears the word, and understands it, who truly bears fruit, and brings forth, some one hundred times as much, some sixty, and some thirty."

[24]He set another parable before them, saying, "The Kingdom of Heaven is like a man who sowed good seed in

[a]13:9 NU omits "to hear"

[b]13:15 Isaiah 6:9-10

his field, [25]but while people slept, his
enemy came and sowed tares also
among the wheat, and went away. [26]But
when the blade sprang up and brought
forth fruit, then the tares appeared also.
[27]So the servants of the householder
came and said to him, 'Sir, did you not
sow good seed in your field? Where did
these tares come from?'

[28]"And he said to them, 'An
enemy has done this.'

"The servants asked him, 'Do you
want us to go and gather them up?'

[29]"But he said, 'No, lest perhaps
while you gather up the tares, you root
up the wheat with them. [30]Let both
grow together until the harvest, and in
the harvest time I will tell the reapers,
"First, gather up the tares, and bind
them in bundles to burn them; but
gather the wheat into my barn."""

[31]He set another parable before
them, saying, "The Kingdom of Heaven
is like a grain of mustard seed, which a
man took, and sowed in his field;
[32]which indeed is smaller than all seeds.
But when it is grown, it is greater than
the herbs, and becomes a tree, so that
the birds of the air come and lodge in
its branches."

[33]He spoke another parable to
them. "The Kingdom of Heaven is like
yeast, which a woman took, and hid in
three measures of meal, until it was all
leavened."

[34]Yeshua spoke all these things in
parables to the multitudes; and without
a parable, he did not speak to them,
[35]that it might be fulfilled which was
spoken through the prophet, saying,
"I will open my mouth in parables;
I will utter things hidden since the
beginning of the world."[a]

[36]Then Yeshua sent the
multitudes away, and went into the
house. His disciples came to him,
saying, "Explain to us the parable of the
tares in the field."

[37]And he answered them, "The
one who sows the good seed is the Son
of Man, [38]and the field is the world; and
the good seed, these are the sons of the
Kingdom; and the tares are the sons of
the evil one, [39]and the enemy who
sowed them is the devil, and the harvest
is the end of the age, and the reapers are
angels. [40]As therefore the tares are
gathered up and burned with fire; so
will it be at the end of the age. [41]The
Son of Man will send out his angels,
and they will gather out of his Kingdom
all things that cause stumbling, and
those who do iniquity, [42]and will cast
them into the furnace of fire. There will
be weeping and the gnashing of teeth.
[43]Then the righteous will shine forth
like the sun in the Kingdom of their
Father. He who has ears to hear,[b] let
him hear.

[44]"The Kingdom of Heaven is
like a treasure hidden in the field,
which a man found, and hid. In his joy,
he goes and sells all that he has, and
buys that field.

[45]"Again, the Kingdom of
Heaven is like a man who is a merchant
seeking fine pearls, [46]and having found
one pearl of great price, he went and
sold all that he had, and bought it.

[a]13:35 Psalm 78:2
[b]13:43 NU omits "to hear"

47"Again, the Kingdom of Heaven is like a dragnet, that was cast into the sea, and gathered some fish of every kind, 48which, when it was filled, they drew up on the beach. They sat down, and gathered the good into containers, but the bad they threw away. 49So will it be in the end of the world. The angels will come forth, and separate the wicked from among the righteous, 50and will cast them into the furnace of fire. There will be the weeping and the gnashing of teeth." 51Yeshua said to them,[a] "Have you understood all these things?"

They answered him, "Yes, Lord."

52And he said to them, "Therefore, every scribe who has been made a disciple in the Kingdom of Heaven is like a man who is a householder, who brings out of his treasure new and old things."

53And it happened that when Yeshua had finished these parables, he departed from there. 54And coming into his own country, he taught them in their synagogue, so that they were astonished, and said, "Where did this man get this wisdom, and these mighty works? 55Is not this the carpenter's son? Is not his mother called Miriam, and his brothers, James and Joses[b] and Simon and Judas? 56And are not all of his sisters with us? Where then did this man get all of these things?" 57And they were offended by him.

But Yeshua said to them, "A prophet is not without honor, except in his own country, and in his own house." 58And he did not do many mighty works there because of their unbelief.

14 At that time, Herod the tetrarch heard the report concerning Yeshua, 2and said to his servants, "This is John the Immerser. He is risen from the dead. That is why these powers work in him." 3For Herod had arrested John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. 4For John said to him, "It is not lawful for you to have her." 5And when he would have put him to death, he feared the multitude, because they counted him as a prophet. 6But when Herod's birthday came, the daughter of Herodias danced among them and pleased Herod. 7Whereupon he promised with an oath to give her whatever she should ask. 8And she, being prompted by her mother, said, "Give me here on a platter the head of John the Immerser."

9And the king was grieved, but for the sake of his oaths, and of those who sat at the table with him, he commanded it to be given, 10and he sent and beheaded John in the prison. 11And his head was brought on a platter, and given to the young lady: and she brought it to her mother. 12Then his disciples came, and took the body, and buried it; and they went and told Yeshua. 13Now when Yeshua heard this, he withdrew from there in a boat, to a secluded place to be alone. When the multitudes heard it, they followed him on foot from the cities.

14And he[c] went out, and he saw a great multitude, and he had compassion on them, and healed their sick. 15Now when evening had come, his[d] disciples

[a] 13:51 NU omits "Yeshua said to them"
[b] 13:55 NU reads "Joseph" instead of "Joses"
[c] 14:14 NU reads "He" instead of "Yeshua"
[d] 14:15 NU reads "the" instead of "his"

came to him, saying, "This place is desolate, and the hour is already late. Send the multitudes away, that they may go into the villages, and buy themselves food."

16But Yeshua[a] said to them, "They do not need to go away. You give them something to eat."

17And they told him, "We only have here five loaves and two fish."

18So he said, "Bring them here to me." 19Then he commanded the multitudes to sit down on the grass; and he took the five loaves and the two fish, and looking up to heaven, he blessed, broke and gave the loaves to the disciples, and the disciples gave to the multitudes. 20And they all ate and were filled, and they took up twelve baskets full of that which remained left over from the broken pieces. 21Now those who ate were about five thousand men, besides women and children.

22And immediately Yeshua[b] made the disciples get into the boat and to go ahead of him to the other side, while he sent the multitudes away. 23And after he had sent the multitudes away, he went up into the mountain by himself to pray. When evening had come, he was there alone. 24But the boat was now in the middle of the sea, distressed by the waves, for the wind was against it. 25And in the fourth watch of the night,[c] Yeshua[d] came to them, walking on the sea.[e] 26And when the disciples saw him walking on the sea, they were troubled, saying, "It's a ghost!" and they screamed with fear. 27But immediately Yeshua[f] spoke to them, saying "Cheer up! It is I! Do not be afraid."

28Peter answered him and said, "Lord, if it is you, command me to come to you on the waters."

29He said, "Come!"

Peter stepped down from the boat, and walked on the waters to come to Yeshua. 30But when he saw the wind was strong,[g] he was afraid, and beginning to sink, he yelled, saying, "Lord, save me!"

31Immediately Yeshua stretched out his hand, took hold of him, and said to him, "You of little faith, why did you doubt?" 32When they got up into the boat, the wind ceased. 33Those who were in the boat came and worshiped him, saying, "You are truly the Son of God!"[h]

34When they had crossed over, they came to the land of Gennesaret. 35When the people of that place recognized him, they sent into all that surrounding region, and brought to him all who were sick, 36and they begged him that they might just touch the fringe of his garment. As many as touched it were made whole.

15 Then the Pharisees and scribes came to Yeshua from Jerusalem, saying, 2"Why do your disciples disobey the tradition of the elders? For they do not wash their hands when they eat bread."

[a]14:16 NU reads "he" instead of "Yeshua"
[b]14:22 NU reads "he" instead of "Yeshua"
[c]14:25 Between about 3:00 A.M. to sunrise
[d]14:25 NU reads "he" instead of "Yeshua
[e]14:25 See Job 9:8, Psalm 107:29

[f]14:27 NU reads "he" instead of "Yeshua"
[g]14:30 NU omits "was strong"
[h]14:33 Psalm 2:7; Proverbs 30:4

3And he answered them, "Why do
you also disobey the commandment of
God because of your tradition? 4For
God commanded, saying,[a] 'Honor your
father and your mother,'[b] and, 'He who
speaks evil of father or mother, let him
be put to death.'[c] 5But you say,
'Whoever may tell his father or his
mother, "Whatever help you might
otherwise have gotten from me is a gift
devoted to God," 6he shall not honor his
father or mother.'[d] You have made the
commandment[e] of God void because of
your tradition. 7You hypocrites! Well
did Isaiah prophesy of you, saying,

8'These people draw near to me
with their mouth, and[f]
honor me with their lips;
but their heart is far from me.
9And in vain do they worship me,
teaching as doctrine rules made
by men.'"[g]

10He summoned the multitude,
and said to them, "Hear, and
understand. 11That which enters into the
mouth does not defile the man; but that
which proceeds out of the mouth, this
defiles the man."

12Then his[h] disciples came, and
said to him, "Do you know that the
Pharisees were offended, when they
heard this saying?"

13But he answered, "Every plant
which my heavenly Father did not plant
will be uprooted. 14Leave them alone.
They are blind guides of the blind. If
the blind guide the blind, both will fall
into a pit."

15Peter answered him, "Explain
the parable to us."

16So Yeshua[i] said, "Do you also
still not understand? 17Do you not
understand that whatever goes into the
mouth passes into the belly, and then
out of the body? 18But the things which
proceed out of the mouth come out of
the heart, and they defile the man. 19For
out of the heart come forth evil
thoughts, murders, adulteries, sexual
sins, thefts, false testimony, and
blasphemies. 20These are the things
which defile the man; but to eat with
unwashed hands does not defile the
man."

21Yeshua went out from there,
and withdrew into the region of Tyre
and Sidon. 22Behold, a Canaanite
woman came out from those borders,
and started shouting, saying, "Have
mercy on me, Lord, Son of David! My
daughter is severely demonized!"

23But he did not answer her a
word.

His disciples came and begged
him, saying, "Send her away; for she
cries after us."

24But he answered, "I was not
sent to anyone but the lost sheep of the
house of Israel."

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

[a]15:4 NU reads "God said" instead of "God commanded, saying"
[b]15:4 Exodus 20:12; Deuteronomy 5:16
[c]15:4 Exodus 21:17; Leviticus 20:9
[d]15:6 NU omits "and mother"
[e]15:6 NU reads "word" instead of "commandment"
[f]15:8 NU omits "draw near to me with their mouth, and" Cf. Isaiah 29:13
[g]15:9 Isaiah 29:13
[h]15:12 NU reads "the" instead of "his"

[i]15:16 NU reads "he" instead of "Yeshua"

[26]But he answered, "It is not appropriate to take the children's bread and throw it to the dogs."

[27]But she said, "Yes, Lord, but even the dogs eat the crumbs which fall from their masters' table."

[28]Then Yeshua answered her, "Woman, great is your faith! Be it done to you even as you desire." And her daughter was healed from that hour.

[29]Yeshua departed there, and came near to the sea of Galilee; and he went up into the mountain, and sat there. [30]Great multitudes came to him, having with them the lame, blind, mute, crippled, and many others, and they put them down at the feet of Yeshua.[a] He healed them, [31]so that the crowd wondered when they saw the mute speaking, injured whole, lame walking, and blind seeing—and they glorified the God of Israel.

[32]Yeshua summoned his disciples and said, "I have compassion on the multitude, because they continue with me now three days and have nothing to eat. I do not want to send them away fasting, or they might faint on the way."

[33]Then his[b] disciples said to him, "Where should we get so many loaves in a deserted place as to satisfy so great a multitude?"

[34]Yeshua said to them, "How many loaves do you have?"

They said, "Seven, and a few small fish."

[35]He commanded the multitude to sit down on the ground; [36]and he took the seven loaves and the fish. He gave thanks and broke them, and gave to his[c] disciples, and the disciples to the multitudes. [37]They all ate, and were filled. They took up seven baskets full of the broken pieces that were left over. [38]Those who ate were four thousand men, besides women and children. [39]Then he sent away the multitudes, got into the boat, and came into the borders of Magdala.[d]

16 The Pharisees and Sadducees came, and testing him, asked him to show them a sign from heaven. [2]But he answered them,

When it is evening, you say, 'It will be fair weather, for the sky is red.' [3]In the morning, 'It will be foul weather today, for the sky is red and threatening.' Hypocrites! You know how to discern the appearance of the sky, but you cannot discern the signs of the times![e]

"[4]An evil and adulterous generation seeks after a sign, and there will be no sign given to it, except the sign of the prophet[f] Jonah."

He left them, and departed. [5]His[g] disciples came to the other side and had forgotten to take bread. [6]Yeshua said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees."

[7]They reasoned among themselves, saying, "We brought no bread."

[a]15:30 NU reads "his" instead of "Yeshua"
[b]15:33 NU reads "the" instead of "his"
[c]15:36 NU reads "the" instead of "his"
[d]15:39 NU reads "Magadan" instead of "Magdala"
[e]16:2-3 NU brackets "When it is…times"
[f]16:4 NU omits "the prophet"
[g]16:5 NU reads "The" instead of "His"

[8]Yeshua, perceiving it, said to them,[a] "Why do you reason among yourselves, you of little faith, because you have no bread? [9]Do you not yet perceive, neither remember the five loaves for the five thousand, and how many baskets you took up? [10]Nor the seven loaves for the four thousand, and how many baskets you took up? [11]How is it that you do not perceive that I did not speak to you concerning bread? But beware of the yeast of the Pharisees and Sadducees."

[12]Then they understood that he did not tell them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees. [13]Now when Yeshua came into the parts of Caesarea Philippi, he asked his disciples, saying, "Who do men say that the Son of Man is?"

[14]They said, "Some say John the Immerser, some, Elijah, and others, Jeremiah, or one of the prophets."

[15]He said to them, "But who do you say that I am?"

[16]Simon Peter answered, "You are the Messiah, the Son of the living God."

[17]Yeshua answered him, "Blessed are you, Simon Bar Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven. [18]I also tell you that you are Peter, and on this rock I will build my congregation, and the gates of hell[b] will not prevail against it. [19]I will give to you the keys of the Kingdom of Heaven, and whatever you bind on earth will have been bound in heaven; and whatever you release on earth will have been released in heaven." [20]Then he commanded his[c] disciples that they should tell no one that Yeshua[d] is the Messiah. [21]From that time, Yeshua began to show his disciples that he must go to Jerusalem and suffer many things from the elders, chief cohanim, and scribes, and be killed, and the third day be raised up.

[22]Peter took him aside, and began to rebuke him, saying, "Far be it from you, Lord! This will never be done to you."

[23]But he turned, and said to Peter, "Get behind me, Satan! You are a stumbling block to me, for you are not setting your mind on the things of God, but on the things of men." [24]Then Yeshua said to his disciples, "If anyone desires to come after me, let him deny himself, and take up his cross, and follow me. [25]For whoever desires to save his life will lose it, and whoever will lose his life for my sake will find it. [26]For what will it profit a man, if he gains the whole world, and forfeits his life? Or what will a man give in exchange for his life? [27]For the Son of Man will come in the glory of his Father with his angels, and then he will render to everyone according to his deeds. [28]Truly I tell you, there are some standing here who will in no way taste of death, until they see the Son of Man coming in his Kingdom."

17 After six days, Yeshua took with him Peter, James, and John his brother, and brought them up into a high mountain by themselves. [2]He was transfigured before them. His face shone like the

[a]16:8 NU omits "to them"
[b]16:19 Greek: Hades, for Hebrew Sheol
[c]16:20 NU reads "the" instead of "his"
[d]16:20 NU omits "Yeshua"

sun, and his garments became as white as the light. [3]Behold, Moses and Elijah appeared to them talking with him.

[4]Peter answered, and said to Yeshua, "Lord, it is good for us to be here. If you want, let us make three tents here: one for you, one for Moses, and one for Elijah."

[5]While he was still speaking, behold, a bright cloud overshadowed them. And behold, a voice came out of the cloud, saying, "This is my beloved Son, in whom I am well pleased. Listen to him."

[6]When the disciples heard it, they fell on their faces, and were very afraid. [7]Yeshua came and touched them and said, "Get up, and do not be afraid." [8]Lifting up their eyes, they saw no one, except Yeshua alone. [9]As they were coming down from the mountain, Yeshua commanded them, saying, "Do not tell anyone what you saw, until the Son of Man has risen from the dead."

[10]His[a] disciples asked him, saying, "Then why do the scribes say that Elijah must come first?"

[11]Yeshua[b] answered them, "Elijah indeed comes first, and will restore all things, [12]but I tell you that Elijah has come already, and they did not recognize him, but did to him whatever they wanted to. Even so the Son of Man will also suffer by them." [13]Then the disciples understood that he spoke to them of John the Immerser.

[14]When they came to the multitude, a man came to him, kneeling down to him, saying, [15]"Lord, have mercy on my son, for he is epileptic, and suffers grievously; for he often falls into the fire, and often into the water. [16]So I brought him to your disciples, and they could not cure him."

[17]Yeshua answered, "Faithless and perverse generation! How long will I be with you? How long will I bear with you? Bring him here to me." [18]Yeshua rebuked him, the demon went out of him, and the boy was cured from that hour.

[19]Then the disciples came to Yeshua privately, and said, "Why weren't we able to cast it out?"

[20]So Yeshua[c] said to them, "Because of your little faith. For truly I tell you, if you have faith as a grain of mustard seed, you will tell this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you." [21]But this kind does not go out except by prayer and fasting.[d]

[22]While they were staying[e] in Galilee, Yeshua said to them, "The Son of Man is about to be delivered up into the hands of men, [23]and they will kill him, and the third day he will be raised up."

They were exceedingly sorry. [24]When they had come to Capernaum, those who collected the didrachma coins came to Peter, and said, "Does not your teacher pay the didrachma?" [25]He said, "Yes."

[a]17:10 NU reads "The" instead of "His"
[b]17:11NU reads "He" instead of "Yeshua"
[c]17:20 NU reads "he" instead of "Yeshua"
[d]17:21 NU omits verse
[e]17:22 NU reads "together" instead of "staying"

When he came into the house, Yeshua anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth receive toll or tribute? From their children, or from strangers?"

[26]Peter[a] said to him, "From strangers."

Yeshua said to him, "Therefore the children are exempt. [27]But, lest we cause them to stumble, go to the sea, cast a hook, and take up the first fish that comes up. When you have opened its mouth, you will find a stater coin. Take that, and give it to them for me and you."

18 In that hour the disciples came to Yeshua, saying, "Who then is greatest in the Kingdom of Heaven?"

[2]Yeshua[b] called a little child to himself, and set him in the midst of them, [3]and said, "Truly I tell you, unless you turn, and become as little children, you will in no way enter into the Kingdom of Heaven. [4]Whoever therefore humbles himself as this little child, the same is the greatest in the Kingdom of Heaven. [5]Whoever receives one such little child in my name receives me, [6]but whoever causes one of these little ones who believe in me to stumble, it would be better for him that a huge millstone should be hung around his neck, and that he should be sunk in the depths of the sea.

[7]"Woe to the world because of stumbling blocks. For there will always be something to cause people to stumble, but woe to the person through whom the stumbling block comes! [8]If your hand or your foot causes you to stumble, cut it off, and cast it from you. It is better for you to enter into life crippled or maimed, rather than having two hands or two feet to be cast into the eternal fire. [9]If your eye causes you to stumble, pluck it out, and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes to be cast into the fire of hell[c]. [10]See that you do not despise one of these little ones, for I tell you that in heaven their angels always see the face of my Father who is in heaven. [11]For the Son of Man came to save what was lost.[d]

[12]"What do you think? If a man has one hundred sheep, and one of them goes astray, does he not leave the ninety-nine, go to the mountains, and seek that which has gone astray? [13]If he finds it, truly I tell you, he rejoices over it more than over the ninety-nine which have not gone astray. [14]Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

[15]"If your brother sins against you, go, show him his fault between you and him alone. If he listens to you, you have gained back your brother. [16]But if he does not listen, take one or two more with you, that at the mouth of two or three witnesses every word may be established.[e] [17]If he refuses to listen to them, tell it to the congregation. If he refuses to hear the congregation also, let him be to you as a Gentile or a tax collector. [18]Truly I tell you, whatever things you bind on earth will have been

[a]17:26 NU reads "He"
[b]18:2 NU reads "He" instead of "Yeshua"
[c]18:9 Greek "Gehenna"
[d]18:11 NU omits verse
[e]18:16 Deuteronomy 19:15

bound in heaven, and whatever things
you release on earth will have been
released in heaven. [19]Again, truly I tell
you, that if two of you will agree on
earth concerning anything that they will
ask, it will be done for them by my
Father who is in heaven. [20]For where
two or three are gathered together in my
name, there I am in the midst of them."

[21]Then Peter came to him and
said, "Lord, how often shall my brother
sin against me, and I forgive him? Until
seven times?"

[22]Yeshua said to him, "I do not
tell you until seven times, but, until
seventy times seven. [23]Therefore the
Kingdom of Heaven is like a certain
king, who wanted to reconcile accounts
with his servants. [24]When he had begun
to reconcile, one was brought to him
who owed him ten thousand talents.
[25]But because he could not pay, his lord
commanded him to be sold, with his
wife, his children, and all that he had,
and payment to be made. [26]The servant
therefore fell down and kneeled before
him, saying, 'Lord,[a]have patience with
me, and I will repay you all!' [27]The lord
of that servant, being moved with
compassion, released him, and forgave
him the debt.

[28]"But that servant went out, and
found one of his fellow servants, who
owed him one hundred denarii, and he
grabbed him, and took him by the
throat, saying, 'Pay me what you owe!'

[29]"So his fellow servant fell down
at his feet[b] and begged him, saying,
'Have patience with me, and I will
repay you all!' [30]He would not, but
went and cast him into prison, until he
should pay back that which was due.
[31]So when his fellow servants saw what
was done, they were exceedingly sorry,
and came and told to their lord all that
was done. [32]Then his lord called him in,
and said to him, 'You wicked servant! I
forgave you all that debt, because you
begged me. [33]Should not you also have
had mercy on your fellow servant, even
as I had mercy on you?' [34]His lord was
angry, and delivered him to the
tormentors, until he should pay all that
was due to him.[c] [35]So my heavenly
Father will also do to you, if you do not
each forgive your brother from your
heart for his misdeeds."[d]

19 It happened when Yeshua had
finished these words, he
departed from Galilee, and
came into the borders of Judea beyond
the Jordan. [2]Great multitudes followed
him, and he healed them there. [3]The
Pharisees came, testing him, and
saying, "Is it lawful for a man to
divorce his wife for any reason?"

[4]He answered, and said to them,[e]
"Have not you read that he who made
them from the beginning made them
male and female,[f] [5]and said, 'For this
cause a man shall leave his father and
mother, and shall join to his wife; and
the two shall become one flesh?'[g] [6]So
that they are no more two, but one
flesh. What therefore God has joined
together, do not let man tear apart."

[7]They asked him, "Why then did
Moses command us to give her a
certificate of divorce, and divorce her?"

[a]18:26 NU omits "Lord"
[b]18:29 NU omits "at his feet"
[c]18:34 NU omits "to him"
[d]18:35 NU omits "for his misdeeds"
[e]19:4 NU omits "to them"
[f]19:4 Genesis 1:27
[g]19:5 Genesis 2:24

[8]He said to them, "Moses, because of the hardness of your hearts, allowed you to divorce your wives, but from the beginning it has not been so. [9]I tell you that whoever divorces his wife, except for sexual immorality, and marries another, commits adultery. And he who marries her when she is divorced commits adultery.[a]"

[10]His[b] disciples said to him, "If this is the case of the man with his wife, it is not expedient to marry."

[11]But he said to them, "Not all men can receive this saying, but those to whom it is given. [12]For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men; and there are eunuchs who made themselves eunuchs for the Kingdom of Heaven's sake. He who is able to receive it, let him receive it."

[13]Then little children were brought to him, that he should lay his hands on them and pray; and the disciples rebuked them. [14]But Yeshua said, "Allow the little children, and do not forbid them to come to me; for the Kingdom of Heaven belongs to ones like these." [15]He placed his hands on them, and departed from there.

[16]Behold, one came to him and said, ""Good teacher, what good thing shall I do, that I may have eternal life?"

[17]He said to him, "Why do you call me good? [d]No one is good but one, that is, God.[e] But if you want to enter into life, keep the commandments."

[18]He said to him, "Which ones?"

Yeshua said, "'You shall not murder.' 'You shall not commit adultery.' 'You shall not steal.' 'You shall not offer false testimony.' [19]'Honor your father and mother.'[f] And, 'You shall love your neighbor as yourself.'"[g]

[20]The young man said to him, "All these things I have observed from my youth[h]. What do I still lack?"

[21]Yeshua said to him, "If you want to be perfect, go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me." [22]But when the young man heard the saying, he went away sad, for he was one who had great possessions. [23]Yeshua said to his disciples, "Truly I say to you, a rich man will enter into the Kingdom of Heaven with difficulty. [24]Again I tell you, it is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God."

[25]When his[i] disciples heard it, they were exceedingly astonished, saying, "Who then can be saved?"

[26]Looking at them, Yeshua said, "With men this is impossible, but with God all things are possible."

---

[a]19:9 NU omits "And he who marries her when she is divorced commits adultery"
[b]19:10 NU reads "The" instead of "His"
[c]19:16 NU omits "Good"
[d]19:17 NU reads "ask me about what is good" instead of "call me good"
[e]19:17 NU omits "[that is] God"
[f]19:19 Exodus 20:12-16; Deuteronomy 5:16-20
[g]19:19 Leviticus 19:18
[h]19:20 NU omits "from my youth"
[i]19:25 NU reads "the" instead of "his"

[27]Then Peter answered, "Behold, we have left everything, and followed you. What then will we have?"

[28]Yeshua said to them, "Truly I tell you that you who have followed me, in the regeneration when the Son of Man will sit on the throne of his glory, you also will sit on twelve thrones, judging the twelve tribes of Israel. [29]Everyone who has left houses, or brothers, or sisters, or father, or mother, or wife,[a] or children, or lands, for my name's sake, will receive one hundred times, and will inherit eternal life. [30]But many will be last who are first; and first who are last.

20 "For the Kingdom of Heaven is like a man who was the master of a household, who went out early in the morning to hire laborers for his vineyard. [2]When he had agreed with the laborers for a denarius a day, he sent them into his vineyard. [3]He went out about the third hour, and saw others standing idle in the marketplace. [4]To them he said, 'You also go into the vineyard, and whatever is right I will give you.' So they went their way. [5]Again he went out about the sixth and the ninth hour,[b] and did likewise. [6]About the eleventh hour[c] he went out, and found others standing idle[d]. He said to them, 'Why do you stand here all day idle?'

[7]"They said to him, 'Because no one has hired us.'

"He said to them, 'You also go into the vineyard and you will receive whatever is right.'[e] [8]When evening had come, the lord of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.'

[9]"When those who were hired at about the eleventh hour came, they each received a denarius. [10]When the first came, they supposed that they would receive more; and they likewise each received a denarius. [11]When they received it, they murmured against the master of the household, [12]saying, 'These last have spent one hour, and you have made them equal to us, who have borne the burden of the day and the scorching heat!'

[13]"But he answered one of them, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius? [14]Take that which is yours, and go your way. It is my desire to give to this last just as much as to you. [15]Is not it lawful for me to do what I want to with what I own? Or is your eye evil, because I am good?' [16]So the last will be first, and the first last. For many are called, but few are chosen."[f]

[17]As Yeshua was going up to Jerusalem, he took the Twelve disciples[g] aside, and on the way he said to them, [18]"Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief cohanim and scribes, and they will condemn him to death, [19]and will hand him over to the Gentiles to mock, to scourge, and to crucify; and the third day he will be raised up."

---

[a]19:29 NU omits "or wife"
[b]20:5 Depending on the system used, either noon or 3:00 P. M.
[c]20:6 5:00 PM
[d]20:6 NU omits "idle"
[e]20:7 NU omits "and you will receive whatever is right"
[f]20:16 NU omits "For many are called, but few are chosen."
[g]20:17 NU omits "disciples"

[20]Then the mother of the sons of Zebedee came to him with her sons, kneeling and asking a certain thing of him. [21]He said to her, "What do you want?"

She said to him, "Command that these, my two sons, may sit, one on your right hand, and one on your left hand, in your Kingdom."

[22]But Yeshua answered, "You do not know what you are asking. Are you able to drink the cup that I am about to drink and be immersed with the immersion that I am immersed with?" [a]

They said to him, "We are able."

[23]He said to them, "You will indeed drink my cup, but to sit on my right hand and on my left hand is not mine to give; but it is for whom it has been prepared by my Father."

[24]When the ten heard it, they were indignant with the two brothers.

[25]But Yeshua summoned them, and said, "You know that the rulers of the nations lord it over them, and their great ones exercise authority over them. [26]It shall not be so among you, but whoever desires to become great among you must be your servant. [27]Whoever desires to be first among you shall be your bondservant, [28]even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many."

[29]As they went out from Jericho, a great multitude followed him. [30]Behold, two blind men sitting by the road, when they heard that Yeshua was passing by, shouted, "Lord, have mercy on us, you son of David!" [31]The multitude rebuked them, telling them that they should be quiet, but they shouted even more, "Lord, have mercy on us, you son of David!"

[32]Yeshua stood still, and called them, and asked, "What do you want me to do for you?"

[33]They told him, "Lord, that our eyes may be opened."

[34]Yeshua, being moved with compassion, touched their eyes; and immediately their eyes received their sight, and they followed him.

21 When they drew near to Jerusalem, and came to Bethsphage,[b] to the Mount of Olives, then Yeshua sent two disciples, [2]saying to them, "Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt with her. Untie them, and bring them to me. [3]If anyone says anything to you, you shall say, 'The Lord needs them,' and immediately he will send them."

[4]This took place that it might be fulfilled which was spoken through the prophet, saying,
[5]"Tell the daughter of Zion,
behold, your King comes to you,
humble, and riding on a donkey,
on a colt, the foal of a donkey."[c]

[6]The disciples went, and did just as Yeshua directed them, [7]and brought the donkey and the colt, and placed

[a]20:22 NU omits "and be immersed with the immersion that I am immersed with"

[b]21:1 NU reads "Bethphage" instead of "Bethsphage"
[c]21:5 Zechariah 9:9

their clothes on them; and he sat on them. [8]A very great multitude spread their clothes on the road. Others cut branches from the trees, and spread them on the road. [9]The multitudes who went before him, and who followed kept shouting, "Hosanna to the son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!"[a]

[10]When he had come into Jerusalem, all the city was stirred up, saying, "Who is this?" [11]The multitudes said, "This is the prophet Yeshua, from Nazareth of Galilee."

[12]Yeshua entered into the temple of God,[b] and drove out all of those who sold and bought in the temple, and overthrew the money changers' tables and the seats of those who sold the doves. [13]He said to them, "It is written, 'My house shall be called a house of prayer,'[c] but you have made it a den of robbers!"[d]

[14]The blind and the lame came to him in the temple, and he healed them. [15]But when the chief cohanim and the scribes saw the wonderful things that he did, and the children crying in the temple and saying, "Hosanna to the son of David!" they were indignant, [16]and said to him, "Do you hear what these are saying?"

Yeshua said to them, "Yes. Did you never read, 'Out of the mouth of babes and nursing babies you have perfected praise?'"[e]

[17]He left them, and went out of the city to Bethany, and lodged there. [18]Now in the morning, as he returned to the city, he was hungry. [19]Seeing a fig tree by the road, he came to it, and found nothing on it but leaves. He said to it, "Let there be no fruit from you forever!"

Immediately the fig tree withered away. [20]When the disciples saw it, they marveled, saying, "How did the fig tree immediately wither away?"

[21]Yeshua answered them, "Truly I tell you, if you have faith, and do not doubt[f], you will not only do what was done to the fig tree, but even if you told this mountain, 'Be taken up and cast into the sea,' it would be done. [22]All things, whatever you ask in prayer, believing, you will receive."

[23]When he had come into the temple, the chief cohanim and the elders of the people came to him as he was teaching, and said, "By what authority do you do these things? Who gave you this authority?"

[24]Yeshua answered them, "I also will ask you one question, which if you tell me, I likewise will tell you by what authority I do these things. [25]The immersion of John, where was it from? From heaven or from man?"

They reasoned with themselves, saying, "If we say, 'From heaven,' he will ask us, 'Why then did you not believe him?' [26]But if we say, 'From man,' we fear the multitude, for all hold John as a prophet." [27]They answered Yeshua, and said, "We do not know."

[a]21:9 Psalm 118:26
[b]21:12 NU omits "of God"
[c]21:13 Isaiah 56:7
[d]21:13 Jeremiah 7:11
[e]21:16 Psalm 8:2

[f]21:21 Or, "draw distinctions," "judge"

He also said to them, "Neither will I tell you by what authority I do these things. [28]But what do you think? A man had two sons, and he came to the first, and said, 'Son, go work today in my[a] vineyard.' [29]He answered, 'I will not,' but afterward he changed his mind, and went. [30]He came to the second, and said the same thing. He answered, 'I go, sir,' but he did not go. [31]Which of the two did the will of his father?"

They said to him,[b] "The first."

Yeshua said to them, "Truly I tell you that the tax collectors and the prostitutes are entering into the Kingdom of God before you. [32]For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes believed him. When you saw it, you did not even repent afterward, that you might believe him.

[33]"Hear another parable. There was a man who was a master of a household, who planted a vineyard, set a hedge about it, dug a winepress in it, built a tower, leased it out to farmers, and went on a journey. [34]When the season for the fruit drew near, he sent his servants to the farmers, to receive his fruit. [35]The farmers took his servants, beat one, killed another, and stoned another. [36]Again, he sent other servants more than the first: and they treated them the same way. [37]But afterward he sent to them his son, saying, 'They will respect my son.' [38]But the farmers, when they saw the son, said among themselves, 'This is the heir. Come, let us kill him, and seize his inheritance.' [39]So they took him, and threw him out of the vineyard, and killed him. [40]When therefore the lord of the vineyard comes, what will he do to those farmers?"

[41]They told him, "He will miserably destroy those miserable men, and will lease out the vineyard to other farmers, who will give him the fruit in its season."

[42]Yeshua said to them, "Did you never read in the Scriptures,
'The stone which the builders rejected,
the same was made the head of
the corner.
This was from the Lord.
It is marvelous in our eyes?'[c]

[43]"Therefore I tell you, the Kingdom of God will be taken away from you, and will be given to a nation bringing forth its fruit. [44]He who falls on this stone will be broken to pieces, but on whomever it will fall, it will scatter him as dust."[d]

[45]When the chief cohanim and the Pharisees heard his parables, they perceived that he spoke about them. [46]When they sought to seize him, they feared the multitudes, because they considered him to be a prophet.

22 Yeshua answered and spoke again in parables to them, saying, [2]"The Kingdom of Heaven is like a certain king, who made a marriage feast for his son, [3]and sent out his servants to call those who were invited to the marriage feast, but they would not come. [4]Again he sent out other servants, saying, 'Tell those who are invited, "Behold, I have made ready

[a]21:28 NU reads "the" instead of "my"
[b]21:31 NU omits "to him"
[c]21:42 Psalm 118:22-23
[d]21:44 NU brackets verse

my dinner. My cattle and my fatlings
are killed, and all things are ready.
Come to the marriage feast!"' [5]But they
made light of it, and went their ways,
one to his own farm, another to his
merchandise, [6]and the rest grabbed his
servants, and treated them shamefully,
and killed them. [7]The king having
heard[a] was enraged, and sent his
armies, destroyed those murderers, and
burned their city.

[8]"Then he said to his servants,
'The wedding is ready, but those who
were invited weren't worthy. [9]Go
therefore to the intersections of the
highways, and as many as you may
find, invite to the marriage feast.'
[10]Those servants went out into the
highways, and gathered together as
many as they found, both bad and good.
The wedding was filled with guests.
[11]But when the king came in to see the
guests, he saw there a man who did not
have on wedding clothing, [12]and he said
to him, 'Friend, how did you come in
here not wearing wedding clothing?'
He was speechless. [13]Then the king said
to the servants, 'Bind him hand and
foot, take him away,[b] and throw him
into the outer darkness; there is where
the weeping and grinding of teeth will
be.' [14]For many are called, but few
chosen."

[15]Then the Pharisees went and
took counsel how they might entrap
him in his talk. [16]They sent their
disciples to him, along with the
Herodians, saying, "Teacher, we know
that you are honest, and teach the way
of God in truth, no matter whom you
teach, for you are not partial to anyone.
[17]Tell us therefore, what do you think?
Is it lawful to pay taxes to Caesar, or
not?"

[18]But Yeshua perceived their
wickedness, and said, "Why do you test
me, you hypocrites? [19]Show me the tax
money."

They brought to him a denarius.

[20]He asked them, "Whose is this
image and inscription?"

[21]They said to him, "Caesar's."

Then he said to them, "Give
therefore to Caesar the things that are
Caesar's, and to God the things that are
God's."

[22]When they heard it, they
marveled, and left him, and went away.

[23]On that day Sadducees (those
who say that there is no resurrection)
came to him. They asked him, [24]saying,
"Teacher, Moses said, 'If a man dies,
having no children, his brother shall
marry his wife, and raise up seed for his
brother.'[c] [25]Now there were with us
seven brothers. The first married and
died, and having no seed left his wife to
his brother. [26]In like manner the second
also, and the third, to the seventh.
[27]After them all, the woman died also.[d]
[28]In the resurrection therefore, whose
wife will she be of the seven? For they
all had her."

[29]But Yeshua answered them,
"You are mistaken, not knowing the
Scriptures, nor the power of God. [30]For
in the resurrection they neither marry,
nor are given in marriage, but are like

[a]22:7 NU omits "having heard"
[b]22:13 NU omits "take him away"
[c]22:24 Deuteronomy 25:5,6
[d]22:27 NU omits "also"

the angels of God[a] in heaven. [31]But concerning the resurrection of the dead, have not you read that which was spoken to you by God, saying, [32]'I am the God of Abraham, and the God of Isaac, and the God of Jacob?'[b] God is not the God of the dead, but of the living."

[33]When the multitudes heard it, they were astonished at his teaching. [34]But the Pharisees, when they heard that he had silenced the Sadducees, gathered themselves together. [35]One of them, a Law scholar, asked him a question, testing him and saying,[c] [36]"Teacher, which is the greatest commandment in the law?"

[37]Yeshua[d] said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.'[e] [38]This is the great and first commandment. [39]A second likewise is this, 'You shall love your neighbor as yourself.'[f] [40]The whole Law and the Prophets depend on these two commandments."

[41]Now while the Pharisees were gathered together, Yeshua asked them a question, [42]saying, "What do you think of the Messiah? Whose son is he?"

They said to him, "Of David."

[43]He said to them, "How then does David in the Spirit call him Lord, saying,
[44]'The Lord said to my Lord,
sit on my right hand,
until I put your enemies a footstool[g] under your feet'[h]

[45]"If then David calls him Lord, how is he his son?"

[46]No one was able to answer him a word, neither did any man dare ask him any more questions from that day forth.

23 Then Yeshua spoke to the multitudes and to his disciples, [2]saying, "Upon the seat of Moses the Pharisees and scribes sit. [3]All which they will say unto you, observe and do; but their works do not do, because they say, and do not do. [4]For they bind heavy burdens that are grievous to be borne, and lay them on men's shoulders; but they themselves will not lift a finger to help them. [5]But all their works they do to be seen by others. They make their tefillin broad and enlarge the fringe of their garments, [6]and love the place of honor at feasts, the best seats in the synagogues, [7]the salutations in the marketplaces, and to be called 'Rabbi' by men. [8]But you are not to be called 'Rabbi,' for one is your Teacher, the Messiah,[i] and all of you are brothers. [9]Call no man on the earth your father, for one is your Father, he who is in heaven. [10]Neither be called masters, for one is your master, the Messiah. [11]But he who is greatest among you will be your servant. [12]Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

[13]"But woe to you, scribes and Pharisees, hypocrites! Because you shut up the Kingdom of Heaven against

[a]22:30 NU omits "of God"
[b]22:32 Exodus 3:6
[c]22:35 NU omits "and saying"
[d]22:37 NU reads "He" instead of "Yeshua"
[e]22:37 Deuteronomy 6:5
[f]22:39 Leviticus 19:18
[g]22:44 NU omits "footstool"
[h]22:44 Psalm 110:1
[i]23:8 NU omits "the Messiah"

men; for you do not enter in yourselves,
neither do you allow those who are
entering in to enter. Therefore you will
receive greater condemnation."[a]

[14]Woe to you, scribes and
Pharisees, hypocrites! For you devour
widows' houses, and as a pretense you
make long prayers. [15]Woe to you,
scribes and Pharisees, hypocrites! For
you travel around by sea and land to
make one proselyte; and when he
becomes one, you make him twice as
much of a son of hell[b] as yourselves.

[16]"Woe to you, you blind guides,
who say, 'Whoever swears by the
temple, it is nothing; but whoever
swears by the gold of the temple, he is
obligated.' [17]You blind fools! For
which is greater, the gold, or the temple
that sanctifies the gold? [18]'Whoever
swears by the altar, it is nothing; but
whoever swears by the gift that is on it,
he is obligated?' [19]You blind fools![c] For
which is greater, the gift, or the altar
that sanctifies the gift? [20]He therefore
who swears by the altar, swears by it,
and by everything on it. [21]He who
swears by the temple, swears by it, and
by him who was living in it. [22]He who
swears by heaven, swears by the throne
of God, and by him who sits on it.

[23]"Woe to you, scribes and
Pharisees, hypocrites! For you tithe
mint, dill, and cumin, and have left
undone the weightier matters of the
Law: justice, mercy, and faith. But you
ought to have done these, and not to
have left the other undone. [24]You blind
guides, who strain out a gnat, and
swallow a camel!

[25]"Woe to you, scribes and
Pharisees, hypocrites! For you clean the
outside of the cup and of the platter, but
within they are full of extortion and
unrighteousness.[d] [26]You blind Pharisee,
first clean the inside of the cup and of
the platter, that its outside may become
clean also.

[27]"Woe to you, scribes and
Pharisees, hypocrites! For you are like
whitened tombs, which outwardly
appear beautiful, but inwardly are full
of dead men's bones, and of all
uncleanness. [28]Even so you also
outwardly appear righteous to men, but
inwardly you are full of hypocrisy and
iniquity.

[29]"Woe to you, scribes and
Pharisees, hypocrites! For you build the
tombs of the prophets, and decorate the
tombs of the righteous, [30]and say, 'If
we had lived in the days of our fathers,
we would not have been partakers with
them in the blood of the prophets.'
[31]Therefore you testify to yourselves
that you are children of those who
killed the prophets. [32]Fill up, then, the
measure of your fathers. [33]You
serpents, you offspring of vipers, how
will you escape the judgment of hell[e]?
[34]Therefore, behold, I send to you
prophets, wise men, and scribes. Some
of them you will kill and crucify; and
some of them you will scourge in your
synagogues, and persecute from city to
city; [35]that on you may come all the
righteous blood shed on the earth, from
the blood of righteous Abel to the blood
of Zechariah son of Berechiah, whom

[a]23:14 Some Greek manuscripts reverse the order of verses 13 and 14, and some omit verse 13, numbering verse 14 as 13. PT and M have the order shown for vss 13 and 14
[b]23:19 Greek "Gehenna"
[c]23:19 NU omits "fools"

[d]23:25 NU reads "self-indulgence" instead of "unrighteousness"
[e]23:33 Greek "Gehenna"

you killed between the sanctuary and
the altar. [36]Truly I tell you, that all these
things will come upon this generation.

[37]"Jerusalem, Jerusalem, who
kills the prophets, and stones those who
are sent to her! How often I would have
gathered your children together, even as
a hen gathers her chicks under her
wings, and you would not! [38]Behold,
your house is left to you desolate.[a] [39]For
I tell you, you will not see me from
now on, until you say, 'Blessed is he
who comes in the name of the Lord!'"[b]

24 Yeshua went out from the
temple, and was going on his
way. His disciples came to him
to show him the buildings of the
temple. [2]But Yeshua[c] answered them,
"Do you not see all of these things?
Truly I tell you, there will not be left
here one stone on another, that will not
be thrown down."

[3]As he sat on the Mount of
Olives, the disciples came to him
privately, saying, "Tell us, when will
these things be? What is the sign of
your coming, and of the end of the
age?"

[4]Yeshua answered them, "Be
careful that no one leads you astray.
[5]For many will come in my name,
saying, 'I am the Messiah,' and will
lead many astray. [6]You will hear of
wars and rumors of wars. See that you
are not troubled, for all[d] this must
happen, but the end is not yet. [7]For
nation will rise against nation, and
kingdom against kingdom; and there
will be famines and plagues[e] and
earthquakes in various places. [8]But all
these things are the beginning of birth
pains. [9]Then they will deliver you up to
oppression, and will kill you. You will
be hated by all of the nations for my
name's sake. [10]Then many will
stumble, and will deliver up one
another, and will hate one another.
[11]Many false prophets will arise, and
will lead many astray. [12]Because
iniquity will be multiplied, the love of
many will grow cold. [13]But he who
endures to the end, the same will be
saved. [14]This Good News of the
Kingdom will be preached in the whole
world for a testimony to all the nations,
and then the end will come.

[15]"When, therefore, you see the
abomination of desolation,[f] which was
spoken of through Daniel the prophet,
standing in the holy place (let the reader
understand), [16]then let those who are in
Judea flee to the mountains. [17]Let him
who is on the housetop not go down to
take out things that are in his house.
[18]Let him who is in the field not return
back to take his clothes.[g] [19]But woe to
those who are with child and to nursing
mothers in those days! [20]Pray that your
flight will not be in the winter, nor on a
Sabbath, [21]for then there will be great
oppression, such as has not been from
the beginning of the world until now,
no, nor ever will be. [22]Unless those
days had been shortened, no flesh
would have been saved. But for the
sake of the chosen ones, those days will
be shortened.

[23]"Then if any man tells you,
'Behold, here is the Messiah,' or,
'There,' do not believe it. [24]For there

[a]23:38 Jeremiah 22:5
[b]23:39 Psalm 118:26
[c]24:2 NU reads "he" instead of "Yeshua"
[d]24:6 NU omits "all"
[e]24:7 NU omits "and plagues"
[f]24:15 Daniel 9:27; 11:31; 12:11
[g]24:17 NU reads "coat" instead of "clothes"

will arise false messiahs, and false prophets, and they will show great signs and wonders, so as to lead astray, if possible, even the chosen ones.

[25]"Behold, I have told you beforehand. [26]If therefore they tell you, 'Behold, he is in the wilderness,' do not go out; 'Behold, he is in the inner chambers,' do not believe it. [27]For as the lightning flashes from the east, and is seen even to the west, so will be the coming of the Son of Man. [28]For wherever the carcass is, there is where the vultures[a] gather together. [29]But immediately after the oppression of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken;[b] [30]and then the sign of the Son of Man will appear in the sky. Then all the tribes of the earth will mourn,[c] and they will see the Son of Man coming on the clouds of the sky[d] with power and great glory. [31]He will send out his angels with a great sound of a[e] trumpet,[f] and they will gather together his chosen ones from the four winds, from one end of the sky to the other.

[32]"Now from the fig tree learn this parable. When its branch has now become tender, and puts forth its leaves, you know that the summer is near. [33]Even so you also, when you see all these things, know that it is near, even at the doors. [34]Truly I tell you, this generation will not pass away, until all these things are accomplished. [35]Heaven and earth will pass away, but my words will not pass away. [36]But no one knows of that day and hour, not even the angels of heaven,[g] but my Father only.

[37]"As the days of Noah were, so will be the coming of the Son of Man. [38]For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ship, [39]and they did not know until the flood came, and took them all away, so will be the coming of the Son of Man. [40]Then two men will be in the field: one will be taken and one will be left; [41]two women grinding at the mill, one will be taken and one will be left. [42]Watch therefore, for you do not know on what hour[h] your Lord comes. [43]But know this, that if the master of the house had known in what watch of the night the thief was coming, he would have watched, and would not have allowed his house to be broken into. [44]Therefore also be ready, for in an hour that you do not expect, the Son of Man will come.

[45]"Who then is the faithful and wise servant, whom his lord has set over his household, to give them their food in due season? [46]Blessed is that servant whom his lord finds doing so when he comes. [47]Truly I tell you that he will set him over all that he has. [48]But if that evil servant should say in his heart, 'My lord is delayed in his coming,[i]' [49]and begins to beat his fellow servants, and eat and drink with the drunkards, [50]the lord of that servant will come in a day when he does not expect it, and in an hour when he does

[a]24:28 Or, "eagles"
[b]24:29 Isaiah 13:10; 34:4; Ezekiel 32:7; Joel 2:10
[c]24:30 Zechariah 12:10, 14
[d]24:30 Daniel 7:13
[e]24:31 NU omits "sound of a"
[f]24:31 Isaiah 27:13
[g]24:36 NU adds "nor the son"
[h]24:42 NU reads "day" instead of "hour"
[i]24:48 NU omits "in his coming"

not know it, [51]and will cut him in pieces, and appoint his portion with the hypocrites. There is where the weeping and grinding of teeth will be.

25 "Then the Kingdom of Heaven will be like ten virgins, who took their lamps, and went out to meet the bridegroom. [2]Five of them were foolish, and five were wise. [3]For the foolish, when they took their lamps, took no oil with them, [4]but the wise took oil in their vessels with their lamps. [5]Now while the bridegroom delayed, they all slumbered and slept. [6]But at midnight there was a cry, 'Behold! The bridegroom is coming![a] Come out to meet him!' [7]Then all those virgins arose, and trimmed their lamps. [8]The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' [9]But the wise answered, saying, 'What if there is not enough for us and you? You go rather to those who sell, and buy for yourselves.' [10]While they went away to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. [11]Afterward the other virgins also came, saying, 'Lord, Lord, open to us.' [12]But he answered, 'Truly I tell you, I do not know you.' [13]Watch therefore, for you do not know the day nor the hour in which the Son of Man is coming.[b]

[14]"For it is like a man, going on a journey, who called his own servants, and entrusted his goods to them. [15]To one he gave five talents, to another two, to another one; to each according to his own ability. Then he went on his journey. [16]Immediately the one who received the five talents went and traded with them, and made another five talents. [17]In like manner he also[c] who got the two gained another two. [18]But he who received the one went away and dug in the earth, and hid his lord's money.

[19]"Now after a long time the lord of those servants came, and reconciled accounts with them. [20]He who received the five talents came and brought another five talents, saying, 'Lord, you delivered to me five talents. Behold, I have gained another five talents besides them.'[d]

[21]"His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.'

[22]"He also who got the two talents came and said, 'Lord, you delivered to me two talents. Behold, I have gained another two talents besides them.'[e]

[23]"His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.'

[24]"He also who had received the one talent came and said, 'Lord, I knew you that you are a hard man, reaping where you did not sow, and gathering where you did not scatter. [25]I was afraid, and went away and hid your talent in the earth. Behold, you have what is yours.'

[a]25:6 NU omits "is coming"
[b]25:13 NU omits "in which the Son of Man is coming"
[c]25:17 NU omits "also"
[d]25:20 NU omits "besides them"
[e]25:22 NU omits "besides them"

[26]"But his lord answered him,
'You wicked and slothful servant. You
knew that I reap where I did not sow,
and gather where I did not scatter.
[27]You ought therefore to have deposited
my money with the bankers, and at my
coming I should have received back my
own with interest. [28]Take away
therefore the talent from him, and give
it to him who has the ten talents. [29]For
to everyone who has will be given, and
he will have abundance, but from him
who does not have, even that which he
has will be taken away. [30]Throw out the
unprofitable servant into the outer
darkness, where there will be weeping
and gnashing of teeth.'

[31]"But when the Son of Man
comes in his glory, and all the holy[a]
angels with him, then he will sit on the
throne of his glory. [32]Before him all the
nations will be gathered, and he will
separate them one from another, as a
shepherd separates the sheep from the
goats. [33]He will set the sheep on his
right hand, but the goats on the left.
[34]Then the King will tell those on his
right hand, 'Come, blessed of my
Father, inherit the Kingdom prepared
for you from the foundation of the
world; [35]for I was hungry, and you gave
me food to eat. I was thirsty, and you
gave me drink. I was a stranger, and
you took me in. [36]I was naked, and you
clothed me. I was sick, and you visited
me. I was in prison, and you came to
me.'

[37]"Then the righteous will answer
him, saying, 'Lord, when did we see
you hungry, and feed you; or thirsty,
and give you a drink? [38]When did we
see you as a stranger, and take you in;
or naked, and clothe you? [39]When did
we see you sick, or in prison, and come
to you?'

[40]"The King will answer them,
'Truly I tell you, inasmuch as you did it
to one of the least of these my brothers,
you did it to me.' [41]Then he will say
also to those on the left hand, 'Depart
from me, you cursed, into the eternal
fire which is prepared for the devil and
his angels; [42]for I was hungry, and you
did not give me food to eat; I was
thirsty, and you gave me no drink; [43]I
was a stranger, and you did not take me
in; naked, and you did not clothe me;
sick, and in prison, and you did not visit
me.'

[44]"Then they will also answer,
saying, 'Lord, when did we see you
hungry, or thirsty, or a stranger, or
naked, or sick, or in prison, and did not
help you?'

[45]"Then he will answer them,
saying, 'Truly I tell you, inasmuch as
you did not do it to one of the least of
these, you did not do it to me.' [46]These
will go away into eternal punishment,
but the righteous into eternal life."

26 And it happened, when Yeshua
had finished all these words,
that he said to his disciples,
[2]"You know that after two days the
Passover is coming, and the Son of
Man will be delivered up to be
crucified."

[3]Then the chief cohanim and the
scribes[b] and the elders of the people
were gathered together in the court of
the high cohen, who was called
Caiaphas. [4]They took counsel together
that they might take Yeshua by deceit,

[a]25:31 NU omits "holy"

[b]26:3 NU omits "and the scribes"

and kill him. [5]But they said, "Not during the feast, lest a riot occur among the people."

[6]Now when Yeshua was in Bethany, in the house of Simon the leper, [7]a woman came to him having an alabaster jar of very expensive ointment, and she poured it on his head as he sat at the table. [8]But when his[a] disciples saw this, they were indignant, saying, "Why this waste? [9]For this ointment might have been sold for much, and given to the poor."

[10]However, knowing this, Yeshua said to them, "Why do you trouble the woman? Because she has done a good work for me. [11]For you always have the poor with you; but you do not always have me. [12]For in pouring this ointment on my body, she did it to prepare me for burial. [13]Truly I tell you, wherever this Good News is preached in the whole world, what this woman has done will also be spoken of as a memorial of her."

[14]Then one of the twelve, who was called Judas Iscariot, went to the chief cohanim, [15]and said, "What are you willing to give me, that I should deliver him to you?" They weighed out for him thirty pieces of silver.[b] [16]From that time he sought opportunity to betray him.

[17]Now on the first day of unleavened bread, the disciples came to Yeshua, saying to him,[c] "Where do you want us to prepare for you to eat the Passover?"

[18]He said, "Go into the city to a certain person, and tell him, 'The Teacher says, "My time is near. I will keep the Passover at your house with my disciples."'"

[19]The disciples did as Yeshua commanded them, and they prepared the Passover. [20]Now when evening had come, he was reclining at the table with the twelve disciples. [21]As they were eating, he said, "Truly I tell you that one of you will betray me."

[22]They were exceedingly sorrowful, and each began to ask him, "It is not me, is it, Lord?"

[23]He answered, "He who dipped his hand with me in the dish, the same will betray me. [24]The Son of Man goes, even as it is written of him, but woe to that man through whom the Son of Man is betrayed! It would be better for that man if he had not been born."

[25]Judas, who betrayed him, answered, "It is not me, is it, Rabbi?"

He said to him, "You said it."

[26]As they were eating, Yeshua took bread, gave thanks for it, and broke it. He gave to the disciples, and said, "Take, eat; this is my body." [27]He took the[d] cup, gave thanks, and gave to them, saying, "All of you drink it, [28]for this is my blood of the New[e] Covenant, which is poured out for many for the remission of sins. [29]But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father's Kingdom." [30]When they had sung the

[a]26:8 NU reads "the" instead of "his"
[b]26:15 Zechariah 11:12
[c]26:17 NU omits "to him"
[d]26:27 NU reads "a" instead of "the"
[e]26:28 NU omits "New"

hymn, they went out to the Mount of Olives.

31 Then Yeshua said to them, "All of you will be made to stumble because of me tonight, for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.'[a] 32 But after I am raised up, I will go before you into Galilee."

33 But Peter answered him, "Even if all will be made to stumble because of you, I will never be made to stumble."

34 Yeshua said to him, "Truly I tell you that tonight, before the rooster crows, you will deny me three times."

35 Peter said to him, "Even if I must die with you, I will not deny you." All of the disciples also said likewise.

36 Then Yeshua came with them to a place called Gethsemane, and said to his disciples, "Sit here, while I go there and pray." 37 He took with him Peter and the two sons of Zebedee, and began to be sorrowful and severely troubled. 38 Then Yeshua[b] said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch with me."

39 He went forward a little, fell on his face, and prayed, saying, "My Father, if it is possible, let this cup pass away from me; nevertheless, not what I desire, but what you desire."

40 He came to the disciples, and found them sleeping, and said to Peter, "What, could you not watch with me for one hour? 41 Watch and pray, that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak."

42 Again, a second time he went away, and prayed, saying, "My Father, if this cup[c] cannot pass away from me unless I drink it, your desire be done." 43 He came again and found them sleeping, for their eyes were heavy. 44 He left them again, went away, and prayed a third time, saying the same words. 45 Then he came to his[d] disciples, and said to them, "Sleep on now, and take your rest. Behold, the hour is near, and the Son of Man is betrayed into the hands of sinners. 46 Arise, let us be going. Behold, he who betrays me is near."

47 While he was still speaking, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, from the head cohanim and elders of the people. 48 Now he who betrayed him gave them a sign, saying, "Whoever I kiss, he is the one. Seize him." 49 Immediately he came to Yeshua, and said, "Hail, Rabbi!" and kissed him.

50 Yeshua said to him, "Friend, why are you here?" Then they came and laid hands on Yeshua, and took him. 51 Behold, one of those who were with Yeshua stretched out his hand, and drew his sword, and struck the servant of the high cohen, and struck off his ear. 52 Then Yeshua said to him, "Put your sword back into its place, for all those who take the sword will die by the sword. 53 Or do you think that I could not ask my Father, and he would even now send me more than twelve legions of angels? 54 How then would

[a] 26:31 Zechariah 13:7
[b] 26:38 NU reads "he" instead of "Yeshua"
[c] 26:42 NU omits "cup"
[d] 26:45 NU reads "the" instead of "his"

the Scriptures be fulfilled that it must be so?"

55In that hour Yeshua said to the multitudes, "Have you come out as against a robber with swords and clubs to seize me? I sat daily in the temple teaching, and you did not arrest me. 56But all this has happened, that the Scriptures of the prophets might be fulfilled."

Then all the disciples left him, and fled. 57Those who had taken Yeshua led him away to Caiaphas the high cohen, where the scribes and the elders were gathered together. 58But Peter followed him from a distance, to the court of the high cohen, and entered in and sat with the officers, to see the end. 59Now the chief cohanim and the elders[a] and the whole council sought false testimony against Yeshua, that they might put him to death; 60and they found none. Even though many false witnesses came forward they found none.[b] But at last two false witnesses came forward, 61and said, "This man said, 'I am able to destroy the temple of God, and to build it in three days.'"

62The high cohen stood up, and said to him, "Have you no answer? What is this that these testify against you?" 63But Yeshua held his peace. The high cohen answered him, "I adjure you by the living God, that you tell us whether you are the Messiah, the Son of God."

64Yeshua said to him, "You have said it. Nevertheless, I tell you, after this you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of the sky."[c]

65Then the high cohen tore his clothing, saying, "He has spoken blasphemy! Why do we need any more witnesses? Behold, now you have heard his blasphemy. 66What do you think?"

They answered, "He is worthy of death!" 67Then they spit in his face[d] and beat him with their fists, and some slapped him, 68saying, "Prophesy to us, you Messiah! Who hit you?"

69Now Peter was sitting outside in the court, and a maid came to him, saying, "You were also with Yeshua, the Galilean!"

70But he denied it before them all, saying, "I do not know what you are talking about."

71When he had gone out onto the porch, someone else saw him, and said to those who were there, "This man also was with Yeshua of Nazareth."

72Again he denied it with an oath, "I do not know the man."

73After a little while those who stood by came and said to Peter, "Surely you are also one of them, for your speech makes you known."

74Then he began to curse and to swear, "I do not know the man!"

Immediately the rooster crowed. 75Peter remembered the word which Yeshua had said to him,[e] "Before the

[a]26:59 NU omits "and the elders"
[b]26:60 NU omits "they found none"
[c]26:64 Daniel 7:13
[d]26:67 Isaiah 50:6
[e]26:75 NU omits "to him"

rooster crows, you will deny me three times." He went out and wept bitterly.

27 Now when morning had come, all the chief cohanim and the elders of the people took counsel against Yeshua to put him to death: [2]and they bound him, and led him away, and delivered him up to Pontus[a] Pilate, the governor. [3]Then Judas, who betrayed him, when he saw that Yeshua was condemned, felt remorse, and returned the thirty pieces of silver to the chief cohanim and elders, [4]saying, "I have sinned in that I betrayed innocent blood."

But they said, "What is that to us? You see to it."

[5]He threw down the pieces of silver in the sanctuary, and departed. He went away and hanged himself. [6]The chief cohanim took the pieces of silver, and said, "It's not lawful to put them into the treasury, since it is the price of blood." [7]They took counsel, and bought the potter's field with them, to bury strangers in. [8]Therefore that field was called "The Field of Blood" to this day. [9]Then that which was spoken through Jeremiah the prophet was fulfilled, saying,

"They took the thirty pieces of silver,
the price of him upon whom a price had been set,
whom some of the sons of Israel priced,
[10]and they gave them for the potter's field,
as the Lord commanded me."[b]

[11]Now Yeshua stood before the governor: and the governor asked him, saying, "Are you the King of the Jews?"

Yeshua said to him, "So you say."

[12]When he was accused by the chief cohanim and elders, he answered nothing. [13]Then Pilate said to him, "Do you not hear how many things they testify against you?"

[14]He gave him no answer, not even one word, so that the governor marveled greatly. [15]Now at the feast the governor was accustomed to release to the multitude one prisoner, whom they desired. [16]They had then a notable prisoner, called Barabbas. [17]When therefore they were gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Yeshua, who is called the Messiah?" [18]For he knew that because of envy they had delivered him up.

[19]While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that righteous man, for I have suffered many things this day in a dream because of him." [20]Now the chief cohanim and the elders persuaded the multitudes to ask for Barabbas, and destroy Yeshua. [21]But the governor answered them, "Which of the two do you want me to release to you?"

They said, "Barabbas!"

[22]Pilate said to them, "What then shall I do to Yeshua, who is called the Messiah?"

---

[a]27:2 PT M Goth. NU omits "Pontius"
[b]27:10 Zechariah 11:12-13; Jeremiah 19:1-13; 32:6-9. Apparent scripture combination practice known as Gezera Shewa

They all said to him,[a] "Let him be crucified!"

[23]But the governor[b] said, "Why? What evil has he done?"

But they shouted all the louder, saying, "Let him be crucified!"

[24]So when Pilate saw that nothing was being gained, but rather that a disturbance was starting, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous[c] man. You see to it."

[25]All the people answered, "May his blood be on us, and on our children!"

[26]Then he released to them Barabbas, but Yeshua he flogged[d] and delivered to be crucified. [e27]Then the governor's soldiers took Yeshua into the Praetorium, and gathered the whole garrison together against him. [28]They stripped him, and put a scarlet robe on him. [29]They braided a crown of thorns and put it on his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, "Hail, King of the Jews!"[f] [30]They spat on him,[g] and took the reed and struck him on the head. [31]When they had mocked him, they took the robe off of him, and put his clothes on him, and led him away to crucify him.

[32]As they came out, they found a man of Cyrene, Simon by name, and they compelled him to go with them, that he might carry his cross. [33]They came to a place called "Golgotha," that is to say, "The place of a skull." [34]They gave him wine vinegar[h] to drink mixed with gall. When he had tasted it, he would not drink. [35]When they had crucified him, they divided his clothing among them, casting lots,[i] [36]and they sat and watched him there. [37]They set up over his head the accusation against him written, "THIS IS YESHUA, THE KING OF THE JEWS."

[38]Then there were two robbers crucified with him, one on his right hand and one on the left.[j] [39]Those who passed by blasphemed him, wagging their heads,[k] [40]and saying, "You who destroy the temple, and build it in three days, save yourself! If you are the Son of God, come down from the cross!"

[41]Likewise the chief cohanim also mocking, with the scribes, the Pharisees[l] and the elders, said, [42]"He saved others, but he cannot save himself. If he is the King of Israel, let him come down from the cross now, and we will believe in him. [43]He trusts in God. Let God deliver him now, if he wants him; for he said, 'I am the Son of God.'" [44]The robbers also who were crucified with him cast on him the same reproach.

---

[a]27:22 NU omits "to him"
[b]27:23 NU reads "he" instead of "the governor"
[c]27:24 NU omits "righteous"
[d]27:26 Isaiah 53:5
[e]27:26 Isaiah 53:8
[f]27:29 Isaiah 53:3 Psalm 69:19
[g]27:30 Isaiah 50:6
[h]27:34 NU reads "wine" instead of "wine vinegar"
[i]27:35 Psalm 22:18. Vg adds "that it might be fulfilled that was spoken by the prophet, 'They divided my garments to themselves, and over my vesture they cast a lot"
[j]27:38 Isaiah 53:12
[k]27:39 Psalm 22:7
[l]27:41 NU omits "the Pharisees"

45Now from the sixth hour[a] there
was darkness over all the land[b] until the
ninth hour.[c] 46About the ninth hour
Yeshua called out with a loud voice,
saying, "Eli, Eli, lema sabachthani?"
That is, "My God, my God, why have
you forsaken me?"[d]

47Some of them who stood there,
when they heard it, said, "This man is
calling Elijah."

48Immediately one of them ran,
and took a sponge, and filled it with
vinegar, and put it on a reed, and gave
him a drink.[e] 49The rest said, "Let him
be. Let us see whether Elijah comes to
save him."

50Yeshua shouted again with a
loud voice, and yielded up his spirit.
51Behold, the veil of the temple was
torn in two from the top to the bottom.
The earth quaked and the rocks were
split. 52The tombs were opened, and
many bodies of the saints who had
fallen asleep were raised; 53and coming
out of the tombs after his resurrection,
they entered into the holy city and
appeared to many. 54Now the centurion,
and those who were with him watching
Yeshua, when they saw the earthquake,
and the things that were done, feared
exceedingly, saying, "Truly this was
the Son of God."

55Many women were there
watching from afar, who had followed
Yeshua from Galilee, serving him.
56Among them were Miriam
Magdalene, Miriam the mother of
James and Joses[f], and the mother of the
sons of Zebedee. 57When evening had
come, a rich man from Arimathaea,
named Joseph, who himself was also
Yeshua' disciple came. 58This man
went to Pilate, and asked for the body
of Yeshua. Then Pilate commanded the
body to be given up. 59Joseph took the
body, and wrapped it in a clean linen
cloth, 60and placed it in his own new
tomb,[g] which he had cut out in the rock,
and he rolled a great stone to the door
of the tomb, and departed. 61Miriam
Magdalene was there, and the other
Miriam, sitting opposite the tomb.
62Now on the next day, which was the
day after the Preparation Day, the chief
cohanim and the Pharisees were
gathered together to Pilate, 63saying,
"Sir, we remember what that deceiver
said while he was still alive: 'After
three days I will rise again.'
64Command therefore that the tomb be
made secure until the third day, lest
perhaps his disciples come[h] and steal
him away, and tell the people, 'He is
risen from the dead;' and the last
deception will be worse than the first."

65Pilate said to them, "You have a
guard. Go, make it as secure as you
can." 66So they went with the guard and
made the tomb secure, sealing the
stone.

28 Now after the Sabbath, as it
began to dawn on the first day
of the week[i], Miriam
Magdalene and the other Miriam came
to see the tomb. 2Behold, there was a
great earthquake, for an angel of the

[a]27:45 noon
[b]27:45 Amos 8:9
[c]27:45 3:00 P. M.
[d]27:46 Psalm 22:1
[e]27:48 Psalm 69:21
[f]27:56 PT M Goth. NU reads "Joseph" instead of "Joses"
[g]27:60 Isaiah 53:9
[h]27:64 Goth NU. PT M add "at night"
[i]28:1 Lit. "after the sabbaths at the dawn toward the first of the sabbaths"

Lord descended from the sky, and came and rolled away the stone from the door,[a] and sat on it. [3]His appearance was like lightning, and his clothing white as snow. [4]For fear of him, the guards shook, and became like dead men. [5]The angel answered the women, "Do not be afraid, for I know that you seek Yeshua, who has been crucified. [6]He is not here, for he has risen,[b] just like he said. Come, see the place where the Lord[c] was lying. [7]Go quickly and tell his disciples, 'He has risen from the dead, and behold, he goes before you into Galilee; there you will see him.' Behold, I have told you."

[8]They departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. [9]And as they went to tell his disciples,[d] behold, Yeshua met them, saying, "Rejoice!"

They came and took hold of his feet, and worshiped him.

[10]Then Yeshua said to them, "Do not be afraid. Go tell my brothers that they should go into Galilee, and there they will see me."

[11]Now while they were going, behold, some of the guards came into the city, and told the chief cohanim all the things that had happened. [12]When they were assembled with the elders, and had taken counsel, they gave a large amount of silver to the soldiers, [13]saying, "Say that his disciples came by night, and stole him away while we slept. [14]If this comes to the governor's ears, we will persuade him and make you free of worry." [15]So they took the money and did as they were told. This saying was spread abroad among the Jewish people, and continues until this day.

[16]But the eleven disciples went into Galilee, to the mountain where Yeshua had sent them. [17]When they saw him, they bowed down to him, but some doubted. [18]Yeshua came to them and spoke to them, saying, "All authority has been given to me in heaven and on earth.[e] [19]Therefore go, and make disciples of all nations, immersing them in the name of the Father and of the Son and of the Holy Spirit, [20]teaching them to observe all things that I commanded you. Behold, I am with you always, even to the end of the age. Amen"[f]

Mark

1 The beginning of the Good News of Yeshua the Messiah, the Son of God. [2]As it is written in Isaiah[g] the prophet,

"Behold, I send my messenger ahead of you,
who will prepare your way before you.[h]
[3]The voice of one crying in the wilderness,
'Make ready the way of the Lord!
Make his paths straight!'"[i]

[4]John came immersing in the wilderness and proclaiming the

[a]28:2 NU omits "from the door"
[b]28:6 Psalm 16:10; Isaiah 53:11 DSS LXX
[c]28:6 NU reads "he" instead of "the Lord"
[d]28:9 NU omits "as they went to tell his disciples"

[e]28:18 Daniel 7:14
[f]28:20 NU omits "Amen."
[g]1:2 Goth NU. PT M omit "Isaiah"
[h]1:2 Malachi 3:1
[i]1:3 Isaiah 40:3. Apparent scripture combination practice known as Gezera Shewa

immersion of repentance for forgiveness of sins. [5]All the country of Judea and all those of Jerusalem went out to him, and they were immersed by him in the Jordan river, confessing their sins. [6]John was clothed with camel's hair and a leather belt around his waist. He ate locusts and wild honey. [7]He preached, saying, "After me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and loosen. [8]I indeed[a] immersed you in water, but he will immerse you in the Holy Spirit."

[9]It happened in those days, that Yeshua came from Nazareth of Galilee, and was immersed by John in the Jordan. [10]Immediately coming up from the water, he saw the heavens parting, and the Spirit descending on him like a dove. [11]A voice came out of the sky, "You are my beloved Son, in whom[b] I am well pleased."

[12]Immediately the Spirit drove him out into the wilderness. [13]He was[c] in the wilderness forty days tempted by Satan. He was there[d] with the wild animals; and the angels were serving him.

[14]Now after John was taken into custody, Yeshua came into Galilee, proclaiming the Good News of the Kingdom[e] of God, [15]and saying, "The time is fulfilled, and the Kingdom of God is near! Repent, and believe in the Good News."

[16]And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen. [17]Yeshua said to them, "Come after me, and I will make you into fishers for men."

[18]Immediately they left the nets, and followed him. [19]Going on a little further,[f] he saw James the son of Zebedee, and John, his brother, who were also in the boat mending the nets. [20]Immediately he called them, and they left their father, Zebedee, in the boat with the hired servants, and went after him. [21]They went into Capernaum, and immediately on the Sabbath day he entered into the synagogue and taught. [22]They were astonished at his teaching, for he taught them as having authority, and not as the scribes. [23]Just then there was in their synagogue a man with an unclean spirit, and he shouted, [24]saying, "[g]What do we have to do with you, Yeshua, you Nazarene? Have you come to destroy us? I know you who you are: the Holy One of God!"

[25]Yeshua rebuked him, saying, "Be quiet, and come out of him!"

[26]The unclean spirit, convulsing him and crying with a loud voice, came out of him. [27]They were all amazed, so that they questioned among themselves, saying, "What is this? A new teaching? For with authority he commands even the unclean spirits, and they obey him!" [28]The report of him went out immediately into all the region of Galilee and its surrounding area.

[29]Immediately, when they had come out of the synagogue, they came

[a]1:8 PT M Goth. NU omits "indeed"
[b]1:11 NU reads "with you" instead of "in whom"
[c]1:13 Goth NU. PT M add "there"
[d]1:13 NU omits "there"
[e]1:14 PT M Goth. NU omits "of the Kingdom"

[f]1:19 Goth NU. PT M add "from there"
[g]1:24 Goth NU. PT M add "Let us alone"

into the house of Simon and Andrew,
with James and John. [30]Now Simon's
wife's mother lay sick with a fever, and
immediately they told him about her.
[31]And he came and took her by the
hand, and raised her up. The fever left
her, and she served them. [32]At evening,
when the sun had set, they brought to
him all who were sick, and those who
were possessed by demons. [33]All the
city was gathered together at the door.
[34]He healed many who were sick with
various diseases, and cast out many
demons. He did not allow the demons
to speak, because they knew him.[a]

[35]Early in the morning, while it
was still dark, he rose up and went out,
and departed into a deserted place, and
prayed there. [36]Simon and those who
were with him followed after him;
[37]and they found him, and told him,
"Everyone is looking for you."

[38]He said to them, "Let us go[b]
into the next towns, that I may proclaim
there also, because I came out for this
reason." [39]He went into their
synagogues throughout all Galilee,
preaching and casting out demons.

[40]A leper came to him, begging
him, kneeling down to him, and saying
to him, "If you want to, you can make
me clean."

[41]And Yeshua,[c] moved with
compassion, stretched out his hand, and
touched him, and said to him, "I want
to. Be made clean." [42]When he had said
this,[d] immediately the leprosy departed
from him, and he was made clean. [43]He
strictly warned him, and immediately
sent him out, [44]and said to him, "See
you say nothing to anyone, but go show
yourself to the cohen, and offer for your
cleansing the things which Moses
commanded, for a testimony to them."

[45]But he went out, and began to
proclaim it freely, and to spread about
the matter, so that Yeshua could no
more openly enter into a city, but was
outside in desert places: and they came
to him from everywhere.

2 When he entered again into
Capernaum after some days, it
was heard that he was in the
house. [2e]Many were gathered together,
so that there was no more room, not
even around the door; and he spoke the
word to them. [3]Four people came,
carrying a paralytic to him. [4]When they
could not come near to him for the
crowd, they removed the roof above
him. When they had broken it up, they
let down the mat that the paralytic was
lying on. [5]Yeshua, seeing their faith,
said to the paralytic, "Son, your sins are
forgiven you."

[6]But there were some of the
scribes sitting there, and reasoning in
their hearts, [7]"Why does this man speak
like that? He is blaspheming; who can
forgive sins but God alone?"

[8]Immediately Yeshua, perceiving
in his spirit that they so reasoned within
themselves, said to them, "Why do you
reason these things in your hearts?
[9]Which is easier, to tell the paralytic,
'Your sins are forgiven;' or to say,

[a] 1:34 Goth M NU. PT adds "to be the Messiah"
[b] 1:38 NU adds "somewhere else"
[c] 1:41 PT M Goth. NU reads "he" instead of "Yeshua"
[d] 1:42 PT M (Goth "Yeshua"). NU omits "When he had said this"
[e] 2:2 Goth NU. PT M adds "Immediately"

'Arise, and take up your bed, and walk?' [10]But that you may know that the Son of Man has authority on earth to forgive sins", he said to the paralytic, [11]"I tell you, arise, take up your mat, and go to your house."

[12]And he arose immediately, and took up the mat, and went out in front of them all; so that they were all amazed, and glorified God, saying, "We never saw anything like this!"

[13]And he went out again by the seaside. All the multitude came to him, and he taught them. [14]As he passed by, he saw Levi, the son of Alphaeus, sitting at the tax office, and he said to him, "Follow me." And he arose and followed him.

[15]It happened, that he was reclining at the table in his house, and many tax collectors and sinners sat down with Yeshua and his disciples, for there were many, and they followed him. [16]The scribes and[a] the Pharisees, when they saw him eating with the tax collectors and sinners, said to his disciples, "Why is it that he eats and drinks with tax collectors and sinners?"

[17]But when Yeshua heard it, he said to them, "Those who are healthy have no need for a physician, but those who are sick. I came not to call the righteous, but sinners."[b]

[18]John's disciples and the Pharisees were fasting, and they came and asked him, "Why do the disciples of John and those of[c] the Pharisees fast, but your disciples do not fast?"

[19]And Yeshua said to them, "Can the groomsmen fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. [20]But the days will come when the bridegroom will be taken away from them, and then will they fast in those days. [21]No one sews a piece of unshrunk cloth on an old garment, or else the patch shrinks and the new tears away from the old, and a worse hole is made. [22]And no one puts new wine into old wineskins, or else the[d] wine will burst the skins, and the wine is poured out,[e] and the skins will be destroyed; but they put new wine into fresh wineskins."

[23]It happened that he was going on the Sabbath day through the grain fields, and his disciples began, as they went, to pluck the ears of grain. [24]The Pharisees said to him, "Behold, why do they do that which is not lawful on the Sabbath day?"

[25]He said to them, "Did you never read what David did, when he had need, and was hungry—he, and those who were with him? [26]How he entered into the house of God when Abiathar was high cohen, and ate the show bread, which is not lawful to eat except for the cohanim, and gave also to those who were with him?" [27]He said to them, "The Sabbath was made for man, not man for the Sabbath. [28]Therefore the Son of Man is lord even of the Sabbath."

3 He entered again into the synagogue, and there was a man there who had his hand withered. [2]They watched him, whether he would

[a]2:16 NU reads "of" instead of "and"
[b]2:17 Goth NU. PT M adds "to repentance"
[c]2:18 PT M Goth. NU adds "the disciples of"
[d]2:22 Goth NU. PT M add "new"
[e]2:22 PT M Goth. NU reads "is lost" instead of "is poured out"

heal him on the Sabbath day, that they
might accuse him. [3]He said to the man
who had a withered hand,[a] "Stand up in
the middle." [4]He said to them, "Is it
lawful on the Sabbath day to do good,
or to do harm? To save a life, or to
kill?" But they were silent. [5]When he
had looked around at them with anger,
being grieved at the hardening of their
hearts, he said to the man, "Stretch out
your hand." He stretched it out, and his
hand was restored.[b] [6]The Pharisees
went out, and immediately conspired
with the Herodians against him, how
they might destroy him.

[7]Yeshua withdrew to the sea with
his disciples, and a great multitude
followed him[c] from Galilee, from
Judea, [8]from Jerusalem, from Idumaea,
beyond the Jordan, and those from
around Tyre and Sidon. A great
multitude, when they heard what great
things he did, came to him. [9]And he
told his disciples that a small boat
should stay near him because of the
crowd, so that they would not press on
him. [10]For he had healed many, so that
as many as had diseases pressed on him
that they might touch him. [11]The
unclean spirits, whenever they saw him,
fell down before him, and shouted,
"You are the Son of God!" [12]And he
sternly warned them that they should
not make him known.

[13]And he went up into the
mountain, and called to himself those
whom he wanted, and they went to him.
[14]And he appointed twelve, that they
might be with him,[d] and that he might
send them out to preach, [15]and to have
authority to heal sicknesses and[e] cast
out demons:[f] [16]Simon, to whom he gave
the name Peter; [17]Jacob the son of
Zebedee; John, the brother of James,
and he surnamed them Boanerges[g]
which means, Sons of Thunder;
[18]Andrew; Philip; Bartholomew;
Matthew; Thomas; James, the son of
Alphaeus; Thaddaeus; Simon the
Zealot; [19]and Judas Iscariot, who also
betrayed him.

[20]Then he came into a house. The
multitude came together again, so that
they could not so much as eat bread.
[21]When his family heard it, they went
out to take charge of him: for they said,
"He is out of his mind." [22]The scribes
who came down from Jerusalem said,
"He has Beelzebul," and, "By the
prince of the demons he casts out the
demons."

[23]So he summoned them, and said
to them in parables, "How can Satan
cast out Satan? [24]If a kingdom is
divided against itself, that kingdom
cannot stand. [25]If a house is divided
against itself, that house cannot stand.
[26]If Satan has risen up against himself,
and is divided, he cannot stand, but has
an end. [27]But no one can enter into the
house of the strong man to plunder,
unless he first binds the strong man;
and then he will plunder his house.
[28]Truly I tell you, all sins of the sons of
men will be forgiven, including their
blasphemies with which they may

[a]3:3 NU reads "with the withered hand" instead of "who had a withered hand"
[b]3:5 Goth NU. PT M adds "as healthy as the other"
[c]3:7 PT M Goth. NU omits "him"
[d]3:14 PT M Goth. NU adds "designating them apostles"
[e]3:15 PT M Goth. NU omits "heal sicknesses and"
[f]3:16 PT M Goth . NU adds "And he appointed the Twelve"
[g]3:17 Possibly for Hebrew "Benei-Regesh"

blaspheme; [29]but whoever may
blaspheme against the Holy Spirit never
has forgiveness, but is guilty of an
eternal sin[a]"[30]—because they said, "He
has an unclean spirit."

[31]Then his brothers and his
mother came, and standing outside,
they sent to him, calling him. [32]A
crowd was sitting around him, and they
told him, "Behold, your mother and
your brothers and your sisters[b] are
outside looking for you."

[33]And he answered them, saying,
"Who are my mother or my brothers?"
[34]Looking around at those who sat
around him, he said, "Behold, my
mother and my brothers! [35]For whoever
does the will of God, the same is my
brother, and my sister, and mother."

4 Again he began to teach by the
seaside. A great multitude was
gathered to him, so that he entered
into a boat in the sea, and sat down. All
the multitude were on the land by the
sea. [2]Then he taught them many things
in parables, and told them in his
teaching, [3]"Listen! Behold, the farmer
went out to sow, [4]and it happened, as he
sowed, some seed fell by the road, and
the birds came and devoured it. [5]Others
fell on the rocky ground, where it had
little soil, and immediately it sprang up,
because it had no depth of soil. [6]But
when the sun had risen, it was
scorched; and because it had no root, it
withered away. [7]Others fell among the
thorns, and the thorns grew up, and
choked it, and it yielded no fruit.
[8]Others fell into the good ground, and
yielded fruit, growing up and
increasing. Some brought forth thirty
times, some sixty times, and some one
hundred times as much."[9]He said,
"Whoever has ears to hear, let him
hear."

[10]When he was alone, those who
were around him with the twelve asked
him about the parables. [11]And he said to
them, "To you has been given to know[c]
the mystery of the Kingdom of God,
but to those who are outside, all things
are done in parables, [12]that 'seeing they
may see, and not perceive; and hearing
they may hear, and not understand; lest
perhaps they should return and their
sins[d] be forgiven.'"[e]

[13]And he said to them, "Do you
not understand this parable? How will
you understand all of the parables?
[14]The farmer sows the word. [15]The ones
by the road are the ones where the word
is sown; and when they have heard,
immediately Satan comes, and takes
away the word which has been sown in
them[f]. [16]These in like manner[g] are those
who are sown on the rocky places, who,
when they have heard the word,
immediately receive it with joy. [17]They
have no root in themselves, but are
short-lived. When oppression or
persecution arises because of the word,
immediately they stumble. [18]And these[h]
are those who are sown among the
thorns; these are the ones who have
heard the word, [19]but the cares of this[i]
age, and the deceitfulness of riches, and

[a]3:30 Goth NU. PT M read "condemnation" instead of "sin"
[b]3:32 PT M Goth. NU omits "and your sisters"

[c]4:11 NU omits "to know"
[d]4:12 PT M Goth. NU omits "and their sins"
[e]4:12 Isaiah 6:9-10
[f]4:15 PT M Goth. NU reads "in them" instead of "in their hearts"
[g]4:16 PT M Goth. NU omits "in like manner"
[h]4:18 NU reads "And others" instead of "And these"
[i]4:19 NU reads "the" instead of "this"

the lusts of other things entering in
choke the word, and it becomes
unfruitful. [20]But those which were sown
on the good ground are those who hear
the word, and accept it, and bear fruit,
some thirty times, some sixty times,
and some one hundred times."

[21]And he said to them, "Is the
lamp brought to be put under a basket
or under a bed? Is not it put on a stand?
[22]For there is nothing hidden, except
that it should be made known; neither
was anything made secret, but that it
should come to light. [23]If any man has
ears to hear, let him hear."

[24]And he said to them, "Take
heed what you hear. With whatever
measure you measure, it will be
measured to you, and more will be
given to you.[a] [25]For whoever has, more
will be given, and he who does not
have, even that which he has will be
taken away from him."

[26]And he said, "The Kingdom of
God is as if a man should cast seed on
the earth, [27]and should sleep and rise
night and day, and the seed should
spring up and grow, he does not know
how. [28]For the earth bears fruit: first the
blade, then the ear, then the full grain in
the ear. [29]But when the fruit is ripe,
immediately he puts forth the sickle,
because the harvest has come."

[30]And he said, "To what will we
liken the Kingdom of God? Or with
what parable will we use for it? [31]It's
like a grain of mustard seed, which,
when it is sown in the earth, though it is
less than all the seeds that are on the
earth, [32]yet when it is sown, grows up,
and becomes greater than all the herbs,
and puts out great branches, so that the
birds of the sky can lodge under its
shadow."

[33]With many such parables he
spoke the word to them, as they were
able to hear it. [34]Without a parable he
did not speak to them; but privately to
his[b] disciples he explained everything.

[35]On that day, when evening had
come, he said to them, "Let us go over
to the other side." [36]Leaving the
multitude, they took him with them,
even as he was, in the boat. Other[c]
boats were also with him. [37]A big wind
storm arose, and the waves beat into the
boat, so much that it[d] was becoming
full.[e] [38]He himself was in the stern,
asleep on the cushion, and they woke
him up, and told him, "Teacher, do you
not care that we are dying?"

[39]And he awoke, and rebuked the
wind, and said to the sea, "Peace! Be
still!" The wind ceased, and there was a
great calm.[f] [40]And he said to them,
"Why are you so afraid? How is it that[g]
you still have no faith?"

[41]And they were greatly afraid,
and said to one another, "Who then is
this, that even the wind and the sea
obey him?"

[a]4:24 Goth NU. PT M add "who hear"

[b]4:34 PT M Goth . NU adds "own"
[c]4:36 PT Goth NU. M reads "a small boat" instead of "a boat"
[d]4:37 PT M read "it" instead of "the boat"
[e]4:37 M Goth. PT reads "it was sinking" instead of "it was becoming full"
[f]4:39 Psalm 65:7; 89:9; 107:29
[g]4:40 PT M Goth. NU reads "Do" instead of How is it that"

5 They came to the other side of the sea, into the country of the Gadarenes.[a] [2]When he had come out of the boat, immediately a man with an unclean spirit met him out of the tombs. [3]He lived in the tombs. And no one could bind him any more, not even with chains, [4]because he had been often bound with fetters and chains, and the chains had been torn apart by him, and the fetters broken in pieces. No one had the strength to tame him. [5]Always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. [6]When he saw Yeshua from afar, he ran and bowed down to him, [7]and crying out with a loud voice, he said, "What have I to do with you, Yeshua, you Son of the Most High God? I adjure you by God, do not torment me." [8]For he said to him, "Come out of the man, you unclean spirit!"

[9]Then he asked him, "What is your name?"

He replied, "My name is Legion, for we are many." [10]And he begged him much that he would not send them away out of the region. [11]Now on the mountainside there was a great herd of pigs feeding. [12]All the demons[b] begged him, saying, "Send us into the pigs, that we may enter into them."

[13]At once Yeshua[c] gave them permission. The unclean spirits came out and entered into the pigs. The herd of about two thousand rushed down the steep bank into the sea, and they were drowned in the sea. [14]Those who fed the pigs[d] fled, and told it in the city and in the country.

The people came out to see what it was that had happened. [15]They came to Yeshua, and saw him who had been possessed by demons sitting, clothed, and in his right mind, even him who had the legion; and they were afraid. [16]And those who saw it declared to them how it happened to him who was possessed by demons, and about the pigs. [17]Then they began to beg him to depart from their region.

[18]As he was entering into the boat, he who had been possessed by demons begged him that he might be with him. [19]And he[e] did not allow him, but said to him, "Go to your house, to your own, and tell them what great things the Lord has done for you, and how he had mercy on you."

[20]So he went his way, and began to proclaim in Decapolis how Yeshua had done great things for him, and everyone marveled.

[21]And when Yeshua had crossed back over in the boat to the other side, a great multitude was gathered to him; and he was by the sea. [22]And[f] one of the rulers of the synagogue, Jairus by name, came; and seeing him, he fell at his feet, [23]and begged him much, saying, "My little daughter is at the point of death. Please come and lay your hands on her, that she may be made healthy, and live."

---

[a]5:1 PT M Goth. NU reads "Gerasenes" instead of "Gadarenes"
[b]5:12 PT M Goth. NU reads "They" instead of "All the demons"
[c]5:13 PT M Goth. NU reads "He" instead of "At once Yeshua"
[d]5:14 PT M Goth. NU omits "the pigs"
[e]5:19 PT Goth NU. M reads "Yeshua" instead of "He"
[f]5:22 PT NU. M Goth add "Behold"

[24]And he went with him, and a great multitude followed him, and they pressed upon him on all sides. [25]Now a certain[a] woman, who had an issue of blood for twelve years, [26]and had suffered many things by many physicians, and had spent all that she had, and was no better, but rather grew worse, [27]having heard the things concerning Yeshua, came up behind him in the crowd, and touched his clothes. [28]For she said, "If I just touch his clothes, I will be made well." [29]And immediately the flow of her blood was dried up, and she felt in her body that she was healed of her affliction.

[30]And immediately Yeshua, perceiving in himself that the power had gone out from him, turned around in the crowd, and asked, "Who touched my clothes?"

[31]And his disciples said to him, "You see the multitude pressing against you, and you say, 'Who touched me?'"

[32]He looked around to see her who had done this thing. [33]But the woman, fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.

[34]And he said to her, "Daughter, your faith has made you well. Go in peace, and be cured of your disease."

[35]While he was still speaking, people came from the synagogue ruler's house saying, "Your daughter is dead. Why bother the Teacher any more?"

[36]But Yeshua, overhearing the message spoken, [b]said to the ruler of the synagogue, "Do not be afraid, only believe." [37]He allowed no one to follow him, except Peter, James, and John the brother of James. [38]And he[c] came to the synagogue ruler's house, and he saw an uproar, weeping, and great wailing. [39]When he had entered in, he said to them, "Why do you make an uproar and weep? The child is not dead, but is asleep.

[40]And they ridiculed him. But he, having put them all out, took the father of the child, her mother, and those who were with him, and went in where the child was lying.[d] [41]Taking the child by the hand, he said to her, "Talitha koum!" which means, being interpreted, "Girl, I tell you, get up!" [42]And immediately the girl rose up and walked, for she was twelve years old. And immediately they were amazed with great amazement. [43]And he strictly ordered them that no one should know this, and commanded that something should be given to her to eat.

6 And he went out from there and came into his own country, and his disciples followed him. [2]When the Sabbath had come, he began to teach in the synagogue, and many hearing him were astonished, saying, "Where did this man get these things?" and, "What is the wisdom that is given to this man, that such mighty works come about by his hands? [3]Is not this the carpenter, the son of Miriam, and brother of James, Joses, Judas, and Simon? Are not his sisters here with us?" They were offended at him.

[a]5:25 NU omits "certain"

[b]5:36 Goth NU. PT M add "immediately"
[c]5:38 NU reads "They" instead of "He"
[d]5:40 PT M Goth. NU omits "lying"

[4]Yeshua said to them, "A prophet is not without honor, except in his own country, and among his own relatives, and in his own house." [5]And he could do no mighty work there, except that he laid his hands on a few sick people, and healed them. [6]And He marveled because of their unbelief.

And he went around the villages teaching. [7]And he called to himself the twelve, and began to send them out two by two; and he gave them authority over the unclean spirits. [8]And he commanded them that they should take nothing for their journey, except a staff only: no bread, no wallet, no money in their purse, [9]but to wear sandals, and not to put on two tunics. [10]And he said to them, "Wherever you enter into a house, stay there until you depart from there. [11]Whoever will not receive you nor hear you, as you depart from there, shake off the dust that is under your feet for a testimony against them. Assuredly, I tell you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"[a]

[12]So they went out and proclaimed that all should repent. [13]They cast out many demons, and anointed many with oil who were sick, and healed them. [14]King Herod heard this, for his name had become known, and he said, "John the Immerser has risen from the dead, and therefore these powers are at work in him." [15]But others said, "He is Elijah." Others said, "He is a prophet, like one of the prophets." [16]But Herod, when he heard this, said, "This is John, whom I beheaded. He has risen from the dead."[b] [17]For Herod himself had sent out and arrested John, and bound him in prison for the sake of Herodias, his brother Philip's wife, for he had married her. [18]For John said to Herod, "It is not lawful for you to have your brother's wife." [19]So Herodias set herself against him, and desired to kill him, but she could not, [20]for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he did many things,[c] but he heard him gladly.

[21]And then a convenient day came, that Herod on his birthday made[d] a supper for his nobles, the high officers, and the chief men of Galilee. [22]And when the daughter of Herodias herself came in and danced, she pleased Herod and those sitting with him. The king said to the young lady, "Ask me whatever you want, and I will give it to you." [23]And he swore to her, "Whatever you shall ask of me, I will give you, up to half of my kingdom."

[24]So she went out, and said to her mother, "What shall I ask?"

And she said, "The head of John the Immerser."

[25]And she came in immediately with haste to the king, and asked, "I want you to give me right now the head of John the Immerser on a platter."

[26]And the king was exceedingly sorry, but for the sake of his oaths, and of his dinner guests, he did not wish to

[a]6:11 PT M Goth. NU omits "Assuredly, I tell you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"

[b]6:16 PT M Goth . NU omits "from the dead"
[c]6:20 PT M Goth . NU reads "was very perplexed" instead of "did many things"
[d]6:21 NU reads "gave" instead of "made"

refuse her. [27]So immediately the king sent out a soldier of his guard, and commanded to bring John's head, and he went and beheaded him in the prison, [28]and brought his head on a platter, and gave it to the young lady; and the young lady gave it to her mother.

[29]And when his disciples heard this, they came and took up his corpse, and placed it in a tomb.

[30]Then the apostles gathered themselves together to Yeshua, and they told him all things, whatever they had done, and whatever they had taught. [31]And he said to them, "Come away by yourselves to an isolated place, and rest awhile." For there were many coming and going, and they had no leisure so much as to eat. [32]So they went away in the boat to an isolated place by themselves. [33]But they saw them going, and many recognized him and ran there on foot from all the cities and they arrived before them and came together to him.[a] [34]And Yeshua[b] came out, saw a great multitude, and he had compassion on them, because they were like sheep without a shepherd, and he began to teach them many things. [35]And when it was late in the day, his disciples came to him, and said, "This place is desolate, and it is late in the day. [36]Send them away, that they may go into the surrounding country and villages, and buy themselves bread, for they have nothing[c] to eat."

[37]But he answered them, "You give them something to eat."

They asked him, "Shall we go and buy two hundred denarii worth of bread, and give them something to eat?"

[38]He said to them, "How many loaves do you have? Go see."

When they knew, they said, "Five, and two fish."

[39]He commanded them that everyone should sit down in groups on the green grass. [40]They sat down in ranks, by hundreds and by fifties. [41]He took the five loaves and the two fish, and looking up to heaven, he blessed and broke the loaves, and he gave to his disciples to set before them, and he divided the two fish among them all. [42]They all ate, and were filled. [43]They took up twelve baskets full of broken pieces and also of the fish. [44]Those who ate the loaves were five thousand men.

[45]And immediately he made his disciples get into the boat, and to go ahead to the other side, to Bethsaida, while he himself sent the multitude away. [46]After he had taken leave of them, he went up the mountain to pray.

[47]When evening had come, the boat was in the midst of the sea, and he was alone on the land. [48]He saw them distressed in rowing, for the wind was against them, about the fourth watch of the night he came to them, walking on the sea,[d] and he would have passed by them, [49]but they, when they saw him walking on the sea, supposed that it was a ghost, and began to scream; [50]for they all saw him, and were troubled. But he immediately spoke with them, and said

[a]6:33 NU omits "and came together to him"
[b]6:34 NU reads "He" instead of "Yeshua"
[c]6:36 NU reads "something" instead of "bread, for they have nothing"

[d]6:48 See Job 9:8

to them, "Cheer up! It is I![a] Do not be afraid." [51]He got into the boat with them; and the wind ceased[b], and they were very amazed among themselves and marveled;[c] [52]for they had not understood about the loaves, but their hearts were hardened.

[53]When they had crossed over, they came to land at Gennesaret, and moored to the shore. [54]When they had come out of the boat, immediately the people recognized him, [55]and ran around that whole[d] region, and began to bring those who were sick, on their mats, to where they heard he was. [56]Wherever he entered, into villages, or into cities, or into the country, they placed the sick in the marketplaces, and begged him that they might touch just the fringe of his garment; and as many as touched him were made well.

7 Then the Pharisees, and some of the scribes gathered together to him, having come from Jerusalem. [2]Now when they saw some of his disciples eating bread with defiled, that is, unwashed, hands, they found fault. [3](For the Pharisees, and all the Judeans, do not eat unless they wash their hands and forearms, holding to the tradition of the elders. [4]They do not eat when they come from the marketplace, unless they wash, and there are many other things, which they have received to hold to: washings of cups, pitchers, and bronze vessels and couches.[e]) [5]The Pharisees and the scribes asked him, "Why do your disciples not walk according to the tradition of the elders, but eat their bread with unwashed hands?"

[6]He answered and[f] said to them, "Well did Isaiah prophesy of you hypocrites, as it is written,
'This people honors me with their lips,
but their heart is far from me.
[7]But in vain do they worship me,
teaching as doctrines the
commandments of men.'[g]

[8]"For you set aside the commandment of God, and hold tightly to the tradition of men, the washing of pitchers and cups, and you do many other such things."[h] [9]He said to them, "Full well do you reject the commandment of God, that you may keep your tradition. [10]For Moses said, 'Honor your father and your mother;'[i] and, 'He who speaks evil of father or mother, let him be put to death.'[j] [11]But you say, 'If a man tells his father or his mother, "Whatever profit you might have received from me is Corban[k], that is to say, given to God;"' [12]then you no longer allow him to do anything for his father or his mother, [13]making void the word of God by your tradition, which you have handed down. You do many things like this."

[14]He called all the multitude to himself, and said to them, "Hear me, all of you, and understand. [15]There is nothing from outside of the man, that

[a]6:50 Or, "I AM!"
[b]6:51 See Psalm 107:29
[c]6:51 NU omits "and marveled"
[d]6:55 Goth NU. PT M add "surrounding"
[e]7:4 PT M Goth. NU omits "and couches". Possibly omitted by a copyist error since the Greek words for "copper vessels" and "couches" both end in the same letters
[f]7:6 PT M Goth. NU omits "answered and"
[g]7:7 Isaiah 29:13
[h]7:8 PT M Goth. NU omits "the washing of pitchers and cups, and you do many other such things"
[i]7:10 Exodus 20:12; Deuteronomy 5:16
[j]7:10 Exodus 21:17; Leviticus 20:9
[k]7:11 Corban is a Hebrew word for an offering devoted to God

going into him can defile him; but the things which proceed out of the man are those that defile the man." [16]If anyone has ears to hear, let him hear![a]

[17]When he had entered into a house away from the multitude, his disciples asked him about the parable. [18]He said to them, "Are you thus without understanding also? Do you not perceive that whatever goes into the man from outside cannot defile him, [19]because it does not go into his heart, but into his stomach, then into the latrine, cleansing all the foods?" [20]He said, "That which proceeds out of the man, that defiles the man. [21]For from within, out of the hearts of men, proceed evil thoughts, adulteries, sexual sins, murders, thefts, [22]covetings, wickedness, deceit, lustful desires, an evil eye, blasphemy, pride, and foolishness. [23]All these evil things come from within, and defile the man."

[24]From there he arose, and went away into the border[b] of Tyre and Sidon. He entered into a house, and did not want anyone to know it, but he could not escape notice. [25]For a woman, whose little daughter had an unclean spirit, having heard of him,[c] came and fell down at his feet. [26]Now the woman was a Greek, a Syrophoenician by race. She begged him that he would cast the demon out of her daughter. [27]But Yeshua[d] said to her, "Let the children be filled first, for it is not appropriate to take the children's bread and throw it to the dogs."

[28]But she answered him, "Yes,[e] Sir. Yet even the dogs under the table eat the children's crumbs."

[29]He said to her, "For this saying, go your way. The demon has gone out of your daughter."

[30]And when she went away to her house, she found the demon gone out, and the child lying on the bed.[f]

[31]And Again he departed from the borders of Tyre and Sidon,[g] and came to the sea of Galilee, through the midst of the region of Decapolis. to the sea of Galilee, through the midst of the region of Decapolis. [32]They brought to him one who was deaf and had an impediment in his speech. They begged him to lay his hand on him. [33]He took him aside from the multitude, privately, and put his fingers into his ears, and he spat, and touched his tongue. [34]Looking up to heaven, he sighed, and said to him, "Ephphatha!" that is, "Be opened!" [35]Immediately his ears were opened, and the impediment of his tongue was released, and he spoke clearly. [36]He commanded them that they should tell no one, but the more he commanded them, so much the more widely they proclaimed it. [37]They were astonished beyond measure, saying, "He has done all things well. He makes even the deaf hear, and the mute speak!"

---

[a]7:16 PT M Goth. NU omits verse
[b]7:24 PT M Goth. NU reads "region" instead of "border"
[c]7:25 Goth. NU adds "immediately"
[d]7:27 PT M Goth. NU reads "he" instead of "Yeshua"
[e]7:28 PT M Goth. NU omits "Yes"
[f]7:30 M Goth. PT NU: "found the child having been laid on the bed, with the demon gone out"
[g]7:31 PT M Goth. NU reads "region of Tyre, and came through Sidon " instead of "borders of Tyre and Sidon, and came through"

8 In those days, when there was a very[a] great multitude, and they had nothing to eat, he[b] called his disciples to himself, and said to them, [2]"I have compassion on the multitude, because they have stayed with me now three days, and have nothing to eat. [3]If I send them away fasting to their home, they will faint on the way, for[c] some of them have come a long way."

[4]His disciples answered him, "From where could one satisfy these people with bread here in a deserted place?"

[5]He asked them, "How many loaves do you have?"

They said, "Seven."

[6]He commanded the multitude to sit down on the ground, and he took the seven loaves. Having given thanks, he broke them, and gave them to his disciples to serve, and they served the multitude. [7]They had a few small fish. Having blessed them, he said to serve these also. [8]They ate, and were filled. They took up seven baskets of broken pieces that were left over. [9]Now they who had eaten[d] were about four thousand. Then he sent them away.

[10]Immediately he entered into the boat with his disciples, and came into the region of Dalmanutha.[e] [11]The Pharisees came out and began to question him, seeking from him a sign from heaven, and testing him. [12]He sighed deeply in his spirit, and said, "Why does this generation seek a sign? Truly I tell you, no sign will be given to this generation."

[13]He left them, and again entering into a boat, departed to the other side. [14]Now they forgot to take bread; and they did not have more than one loaf in the boat with them. [15]He warned them, saying, "Take heed: beware of the yeast of the Pharisees and the yeast of Herod."

[16]They reasoned with one another, saying, "It's because we have no bread."

[17]He[f], perceiving it, said to them, "Why do you reason that it's because you have no bread? Do you not perceive yet, neither understand? Are your hearts still[g] hardened? [18]Having eyes, do you not see? Having ears, do you not hear? Do you not remember? [19]When I broke the five loaves among the five thousand, how many baskets full of broken pieces did you take up?"

They told him, "Twelve."

[20]"When the seven loaves fed the four thousand, how many baskets full of broken pieces did you take up?"

They told him, "Seven."

[21]He asked them, "How do you not[h] understand?"

---

[a]8:1 NU omits "very"
[b]8:1 Goth NU. PT M reads "Yeshua" instead of "he"
[c]8:3 NU reads "and" instead of "for"
[d]8:9 PT M Goth. NU omits "who had eaten"
[e]8:10 Gothesh Geo, et al., read "Magdala" instead of "Dalmanutha"
[f]8:17 PT M Goth. NU reads "He" instead of "Yeshua"
[g]8:17 PT M Goth. NU omits "still"
[h]8:21 PT M Goth. NU reads "Do you not yet" instead of "How do you not"

22He came to Bethsaida. They brought a blind man to him, and begged him to touch him. 23He took hold of the blind man by the hand, and brought him out of the village. When he had spit on his eyes, and laid his hands on him, he asked him if he saw anything.

24He looked up, and said, "I see men; they look like trees walking."

25Then again he laid his hands on his eyes. He made him look up, and was restored, and saw everyone clearly. 26He sent him away to his house, saying, "Do not enter into the village nor tell anyone in the village."[a]

27Yeshua went out, with his disciples, into the villages of Caesarea Philippi. On the way he asked his disciples, "Who do men say that I am?"

28And they answered,[b] "John the Immerser, and others say Elijah, but others: one of the prophets."

29He said to them, "But who do you say that I am?"

Peter answered, "You are the Messiah."

30He commanded them that they should tell no one about him. 31He began to teach them that the Son of Man must suffer many things, and be rejected by the elders, the chief cohanim, and the scribes, and be killed, and after three days rise again. 32He spoke to them openly. Peter took him, and began to rebuke him. 33But he, turning around, and seeing his disciples, rebuked Peter, and said, "Get behind me, Satan! For you have in mind not the things of God, but the things of men."

34He called the multitude to himself with his disciples, and said to them, "Whoever[c] wants to come after me, let him deny himself, and take up his cross, and follow me. 35For whoever wants to save his life will lose it; and whoever will lose his life for my sake and the sake of the Good News will save it. 36For what does it profit a man to gain the whole world, and forfeit his soul? 37Or what will a man give in exchange for his soul? 38For whoever will be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when he comes in the glory of his Father with the holy angels."

9 He said to them, "Truly I tell you, there are some standing here who will in no way taste death until they see the Kingdom of God come with power."

2After six days Yeshua took with him Peter, James, and John, and brought them up onto a high mountain privately by themselves, and he was changed into another form in front of them. 3His clothing became glistening, exceedingly white like snow,[d] such as no launderer on earth can whiten them. 4Elijah and Moses appeared to them, and they were talking with Yeshua.

5Peter said to Yeshua, "Rabbi, it is good for us to be here. Let us make three tents: one for you, one for Moses, and one for Elijah." 6For he did not

[a]8:26 PT M Goth. NU omits "nor tell anyone in the village"
[b]8:28 PT M Goth. NU adds "him"
[c]8:34 PT M Goth. NU reads "If anyone" instead of "Whoever"
[d]9:3 PT M Goth. NU omits "like snow"

know what to say, for they were[a] very afraid.

7A cloud came, overshadowing them, and a voice came out of the cloud, "This is my beloved Son. Listen to him."

8Suddenly looking around, they saw no one with them any more, except Yeshua only.

9As they were coming down from the mountain, he commanded them that they should tell no one what things they had seen, until after the Son of Man had risen from the dead. 10They kept this saying to themselves, questioning what the "rising from the dead" meant.

11They asked him, saying, "Why do the scribes say that Elijah must come first?"

12He answering[b] told them, "Elijah indeed comes first, and restores all things. How is it written about the Son of Man, that he should suffer many things and be despised? 13But I tell you that Elijah has come, and they have also done to him whatever they wanted to, even as it is written about him."

14And when they came to the disciples, they saw a great multitude around them, and scribes questioning them. 15Immediately all the multitude, when they saw him, were greatly amazed, and running to him greeted him. 16He asked them[c], "What are you asking them?"

17One of the multitude answered,[d] and said, "Teacher, I brought to you my son, who has a mute spirit; 18and wherever it seizes him, it throws him down, and he foams at the mouth, and grinds his teeth, and wastes away. I asked your disciples to cast it out, and they weren't able."

19He answered him, "Unbelieving generation, how long shall I be with you? How long shall I bear with you? Bring him to me."

20They brought him to him, and when he saw him, immediately the spirit convulsed him, and he fell on the ground, wallowing and foaming at the mouth.

21He asked his father, "How long has it been since this has come to him?"

He said, "From childhood. 22Often it has cast him both into the fire and into the water, to destroy him. But if you can do anything, have compassion on us, and help us."

23Yeshua said to him, "'If you can believe,[e] all things are possible to him who believes."

24Immediately the father of the child exclaimed with tears,[f] "[g]I believe. Help my unbelief!"

25When Yeshua saw that a multitude came running together, he rebuked the unclean spirit, saying to

[a]9:6 NU reads "became" instead of "were"
[b]9:12 PT M Goth. NU omits "answering"
[c]9:16 PT M Goth. NU omits "the scribes"
[d]9:17 NU adds "him"
[e]9:23 PT M Goth. NU omits "believe"
[f]9:24 PT M Goth. NU omits "with tears"
[g]9:24 Goth NU. PT M add "Lord"

him, "You deaf and mute[a] spirit, I command you, come out of him, and never enter him again!"

[26]Having screamed, and convulsed greatly, it came out of him. The boy became like one dead; so much that most of them said, "He is dead." [27]But Yeshua took him by the hand, and raised him up; and he arose.

[28]And when he had come into the house, his disciples asked him privately, "Why could not we cast it out?" [29]And he said to them, "This kind can come out by nothing, except by prayer and fasting. "[b]

[30]They went out from there, and passed through Galilee. He did not want anyone to know it. [31]For he was teaching his disciples, and said to them, "The Son of Man is being handed over to the hands of men, and they will kill him; and when he is killed, on the third day[c] he will rise again."

[32]But they did not understand the saying, and were afraid to ask him.

[33]He came to Capernaum, and when he was in the house he asked them, "What were you arguing among yourselves[d] on the way?"

[34]But they were silent, for they had disputed one with another on the way about who was the greatest.

[35]He sat down, and called the twelve; and he said to them, "If any man wants to be first, he shall be last of all, and servant of all." [36]He took a little child, and set him in the midst of them. Taking him in his arms, he said to them, [37]"Whoever receives one such little child in my name, receives me, and whoever receives me, does not receive me, but him who sent me."

[38]John said to him,[e] "Teacher, we saw someone who does not follow us[f] casting out demons in your name; and we forbade him, because he does not follow us."

[39]But Yeshua said, "Do not forbid him, for there is no one who will do a mighty work in my name, and be able quickly to speak evil of me. [40]For whoever is not against us is for us.[g] [41]For whoever will give you a cup of water to drink in my name, because you belong to the Messiah, truly I tell you, he will in no way lose his reward. [42]Whoever will cause one of these little ones who believe in me to stumble, it would be better for him if he was thrown into the sea with a millstone hung around his neck. [43]If your hand causes you to stumble, cut it off. It is better for you to enter into life maimed, rather than having your two hands to go into hell[h], into the unquenchable fire, [44]where their worm does not die, and the fire is not quenched.[i] [45]If your foot causes you to stumble, cut it off. It is better for you to enter into life lame,

[a]9:25 Goth NU. PT M has order "mute and deaf" instead of "deaf and mute"
[b]9:29 PT M Goth. NU omits "and fasting"
[c]9:31 NU reads "three days" instead of "third day"
[d]9:33 PT M Goth. NU omits "among yourselves"
[e]9:38 M Goth. NU reads "John said to him" instead of "Then John answered him, saying"
[f]9:38 PT M Goth. NU omits "who does not follow us"
[g]9:40 Goth NU. PT M read "you is for you" instead of "us is for us"
[h]9:43 Greek: "Gehenna"
[i]9:44 PT M Goth. NU omits verse

rather than having your two feet to be cast into hell, into the fire that will never be quenched. [46]where their worm does not die, and the fire is not quenched.[a] [47]If your eye causes you to stumble, cast it out. It is better for you to enter into the Kingdom of God with one eye, rather than having two eyes to be cast into the Gehenna of fire,[b] [48]'where their worm does not die, and the fire is not quenched.'[c] [49]For everyone will be salted with fire and every sacrifice will be seasoned with salt.[d] [50]Salt is good, but if the salt has lost its saltiness, with what will you season it? Have salt in yourselves, and be at peace with one another."

10 He arose from there and came into the borders of Judea by the other side of[e] the Jordan. Multitudes came together to him again. As he usually did, he was again teaching them. [2]Pharisees came to him testing him, and asked him, "Is it lawful for a man to divorce his wife?"

[3]He answered, "What did Moses command you?"

[4]They said, "Moses allowed a certificate of divorce to be written, and to divorce her."

[5]Yeshua answered, and said to them,[f] "For your hardness of heart, he wrote you this commandment. [6]But from the beginning of the creation, God[g] made them male and female.[h] [7]For this cause a man will leave his father and mother, and will join to his wife, [8]and the two will become one flesh,[i] so that they are no longer two, but one flesh. [9]What therefore God has joined together, let no man separate."

[10]In the house, the[j] disciples asked him again about the same matter. [11]He said to them, "Whoever divorces his wife, and marries another, commits adultery against her. [12]If a woman[k] herself divorces the[l] husband, and marries another, she commits adultery."

[13]They were bringing to him little children, that he should touch them, but the disciples rebuked those who were bringing[m] them. [14]But when Yeshua saw it, he was moved with indignation, and said to them, "Allow the little children to come to me! Do not forbid them, for the Kingdom of God belongs to such as these. [15]Truly I tell you, whoever will not receive the Kingdom of God like a little child, he will in no way enter into it." [16]And he took them in his arms, laying his hands on them, and blessed them.

[17]As he was going out into the way, one ran to him, knelt before him, and asked him, "Good Teacher, what shall I do that I may inherit eternal life?"

---

[a]9:46 PT M Goth. NU omits verse
[b]9:47 PT M Goth. NU omits "of the fire"
[c]9:48 Isaiah 66:24
[d]9:49 PT M Goth . NU omits "and every sacrifice will be seasoned with salt."
Possible copyist omission, begin: "every"
end: "salted"
[e]10:1 NU reads "and beyond" instead of "by the other side of"
[f]10:5 PT M Goth. NU reads "But Yeshua said" instead of "Yeshua answered, and said to them"
[g]10:6 PT M Goth. NU omits "God"
[h]10:6 Genesis 1:27
[i]10:8 Genesis 2:24
[j]10:10 PT NU. M reads "his" instead of "the"
[k]10:12 PT M Goth. NU reads "she" instead of "a woman"
[l]10:12 PT. M reads "her" instead of "the"
[m]10:13 PT M Goth. NU omits "those who were bringing"

[18]Yeshua said to him, "Why do you call me good? No one is good except one—God. [19]You know the commandments: 'Do not commit adultery,'[a] 'Do not murder,' 'Do not steal,' 'Do not give false testimony,' 'Do not defraud,' 'Honor your father and mother.'"[b]

[20]And he answering[c] said to him, "Teacher, I have observed all these things from my youth."

[21]Yeshua looking at him loved him, and said to him, "One thing you lack. Go, sell whatever you have, and give to the poor, and you will have treasure in heaven; and come, follow me, taking up the cross."

[22]But his face fell at that saying, and he went away sorrowful, for he was one who had great possessions. [23]Yeshua looked around, and said to his disciples, "How difficult it is for those who have riches to enter into the Kingdom of God!"

[24]The disciples were amazed at his words. But Yeshua answered again, "Children, how hard is it for those who trust in riches[d] to enter into the Kingdom of God! [25]It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God."

[26]They were exceedingly astonished, saying to him, "Then who can be saved?"

[27]Yeshua, looking at them, said, "With men it is impossible, but not with God, for all things are possible with God."

[28]Peter began to tell him, "Behold, we have left everything, and have followed you."

[29]Yeshua answering[e] said, "Truly I tell you, there is no one who has left house, or brothers, or sisters, or mother, or father, or wife,[f] or children, or land, for my sake, and for the sake of the Good News, [30]but he will receive one hundred times more now in this time, houses, brothers, sisters, mothers, children, and land, with persecutions; and in the age to come, eternal life. [31]But many who are first will be last; and the last first."

[32]They were on the way, going up to Jerusalem; and Yeshua was going in front of them, and they were amazed; and those who followed were afraid. He again took the twelve, and began to tell them the things that were going to happen to him. [33]"Behold, we are going up to Jerusalem. The Son of Man will be delivered to the chief cohanim and the scribes. They will condemn him to death, and will deliver him to the Gentiles. [34]They will mock him, spit on him, scourge him, and kill him. On the third day[g] he will rise again."

[35]And James and John, the sons of Zebedee, came near to him, saying[h] "Teacher, we want you to do for us whatever we will ask."

---

[a]10:19 PT M Goth. NU: "'Do not murder,' 'Do not commit adultery' "
[b]10:19 Exodus 20:12-16; Deuteronomy 5:16-20
[c]10:20 PT M Goth. NU omits "answering"
[d]10:24 NU omits "for those who trust in riches"
[e]10:29 PT M Goth. NU omits "answering"
[f]10:29 PT M Goth. NU omits "or wife"
[g]10:34 NU reads "After three days" instead of "On the third day"
[h]10:35 NU reads "and said to him" instead of "saying"

[36]He said to them, "What do you
want me to do for you?"

[37]They said to him, "Grant to us
that we may sit, one at your right hand,
and one at your left hand, in your
glory."

[38]But Yeshua said to them, "You
do not know what you are asking. Are
you able to drink the cup that I drink,
and[a] to be immersed with the
immersion that I am immersed with?"

[39]They said to him, "We are
able."

Yeshua said to them, "You shall
indeed drink the cup that I drink, and
you shall be immersed with the
immersion that I am immersed with;
[40]but to sit at my right hand and at my
left hand is not mine to give, but for
whom it has been prepared."

[41]When the ten heard it, they
began to be indignant towards James
and John.

[42]Yeshua summoned them, and
said to them, "You know that they who
are recognized as rulers over the
nations lord it over them, and their
great ones exercise authority over them.
[43]But it shall not be so among you, but
whoever wants to become great among
you shall be your servant. [44]Whoever of
you wants to be first among you, shall
be bondservant of all. [45]For the Son of
Man also came not to be served, but to
serve, and to give his life as a ransom
for many."

[46]They came to Jericho. As he
went out from Jericho, with his
disciples and a great multitude, blind[b]
Bartimaeus, the son of Timaeus, was
sitting by the road begging. [47]When he
heard that it was Yeshua the Nazarene,
he began to cry out, and say, "Yeshua,
you son of David, have mercy on me!"
[48]Many rebuked him, that he should be
quiet, but he shouted all the louder,
"You son of David, have mercy on
me!"

[49]Yeshua stood still, and said,
"Call him."

They called the blind man, saying
to him, "Cheer up! Get up. He is calling
you!"

[50]He, casting away his cloak,
jumped up,[c] and came to Yeshua.

[51]Yeshua asked him, "What do
you want me to do for you?"

The blind man said to him,
"Rabboni, that I may see again."

[52]Yeshua said to him, "Go your
way. Your faith has made you well."
And immediately he received his sight,
and followed Yeshua[d] on the road.

11 When they drew near to
Jerusalem, to Bethsphage[e] and
Bethany, at the Mount of
Olives, he sent two of his disciples,
[2]and said to them, "Go your way into
the village that is opposite you.
Immediately as you enter into it, you

[a]10:38 NU reads "or" instead of "and"

[b]10:46 PT M Goth. NU reads "blind beggar" instead of "blind"
[c]10:50 Goth NU. M reads "rose" instead of "jumped up"
[d]10:52 PT M Goth. NU reads"him" instead of "Yeshua"
[e]11:1 PT M Goth. NU reads "Bethphage" instead of "Bethsphage"

will find a young donkey tied, on which
no one has[a] sat. Untie him, and bring
him. [3]If anyone asks you, 'Why are you
doing this?' say, 'The Lord needs him;'
and immediately he will send him back
here."

[4]They went away, and found a
colt tied at the door outside in the open
street, and they untied him. [5]Some of
those who stood there asked them,
"What are you doing, untying the
young donkey?" [6]They said to them just
as Yeshua commanded, and they let
them go.

[7]They brought the young donkey
to Yeshua, and threw their garments on
it, and Yeshua sat on it. [8]Many spread
their garments on the way, and others
cut down branches from the trees and
spread them on the road.[b] [9]Those who
went in front, and those who followed,
shouted, saying[c] "Hosanna![d] Blessed is
he who comes in the name of the Lord![e]
[10]Blessed is the kingdom of our father
David that is coming in the name of the
Lord![f] Hosanna in the highest!"

[11]And Yeshua[g] entered into the
temple in Jerusalem. When he had
looked around at everything, it being
now evening, he went out to Bethany
with the twelve.

[12]The next day, when they had
come out from Bethany, he was hungry.

[13]Seeing a fig tree afar off having
leaves, he came to see if perhaps he
might find anything on it. When he
came to it, he found nothing but leaves,
for it was not the season for figs.
[14]Yeshua told it, "May no one ever eat
fruit from you again!" and his disciples
heard it.

[15]They came to Jerusalem, and
Yeshua[h] entered into the temple, and
began to throw out those who sold and
those who bought in the temple, and
overthrew the tables of the money
changers, and the seats of those who
sold the doves. [16]He would not allow
anyone to carry a container through the
temple. [17]He taught, saying to them, "Is
not it written, 'My house will be called
a house of prayer for all the nations?'[i]
But you have made it a den of
robbers!"[j]

[18]The chief cohanim and the
scribes and chief cohanim [k] heard it,
and sought how they might destroy
him. For they feared him, because all
the multitude was astonished at his
teaching.

[19]When evening came, he went
out of the city. [20]As they passed by in
the morning, they saw the fig tree
withered away from the roots. [21]Peter,
remembering, said to him, "Teacher,
look! The fig tree which you cursed has
withered away."

[22]Yeshua answered them, "Have
faith in God. [23]For truly[l] I tell you,

[a]11:2 NU adds "yet"
[b]11:8 PT M Goth. NU omits "and spread them on the road"
[c]11:9 PT M Goth. NU omits "saying"
[d]11:9 "Hosanna" means "save us"
[e]11:9 Psalm 118:25-26
[f]11:10 PT M Goth. NU omits "that is coming in the name of the Lord!"
[g]11:11 PT M Goth. NU readS "he" instead of "Yeshua"
[h]11:15 PT M Goth. NU reads "he" instead of "Yeshua"
[i]11:17 Isaiah 56:7
[j]11:17 Jeremiah 7:11
[k]11:18 PT M Goth. NU reads "The chief cohanim and the scribes"
[l]11:23 PT M Goth. NU omits "For"

whoever may tell this mountain, 'Be
taken up and cast into the sea,' and
does not doubt in his heart, but believes
that what he says is happening; it will
be done for him, whatever he says.[a]
24Therefore I tell you, all things
whatever you pray and ask for, believe
that you have received them, and you
shall have them. 25Whenever you stand
praying, forgive, if you have anything
against anyone; so that your Father,
who is in heaven, may also forgive you
your transgressions. 26But if you do not
forgive, neither will your Father in
heaven forgive your transgressions.[b]

27They came again to Jerusalem,
and as he was walking in the temple,
the chief cohanim, and the scribes, and
the elders came to him, 28and they
began saying to him, "By what
authority do you do these things? And
who gave you this authority to do these
things?"

29But[c] Yeshua answering[d] said to
them, "I will also ask you one question.
Answer me, and I will tell you by what
authority I do these things. 30The
immersion of John—was it from
heaven, or from man? Answer me."

31They reasoned with themselves,
saying, "If we should say, 'From
heaven;' he will say, 'Why then did you
not believe him?' 32If we should say,
'From man'"—they feared the crowd,[e]
for all held John to really be a prophet.
33They answered and said to Yeshua,
"We do not know."

And Yeshua answering[f] said to
them, "Neither do I tell you by what
authority I do these things."

12 He began to speak to them in
parables. "A man planted a
vineyard, put a hedge around
it, dug a pit for the winepress, built a
tower, rented it out to a farmer, and
went on a journey. 2When it was time,
he sent a servant to the farmer to get
from the farmer his share of the fruit of
the vineyard. 3They took him, beat him,
and sent him away empty. 4Again, he
sent another servant to them; and they
threw stones at him[g] and wounded him
in the head, and sent him away
shamefully treated. 5And again[h] he sent
another; and they killed him; and many
others, beating some, and killing some.
6Therefore still having one,[i] a beloved
son, he sent him last to them, saying,
'They will respect my son.' 7But those
farmers said among themselves, 'This
is the heir. Come, let us kill him, and
the inheritance will be ours.' 8They
took him, killed him, and cast him out
of the vineyard. 9What therefore will
the lord of the vineyard do? He will
come and destroy the farmers, and will
give the vineyard to others. 10Haven't
you even read this Scripture:
'The stone which the builders rejected,
the same was made the head of
the corner.
11This was from the Lord,
it is marvelous in our eyes'?"[j]

12They tried to seize him, but they
feared the multitude; for they perceived

[a]11:23 PT M Goth. NU omits "whatever he says"
[b]11:26 PT M Goth. NU omits verse
[c]11:29 M Goth. NU omits "But"
[d]11:29 PT M Goth. NU omits "answering"
[e]11:32 Goth NU. PT M read "people" instead of "crowd"

[f]11:33 PT M Goth. NU omits "answering"
[g]12:4 PT M Goth. NU omits "threw stones at him"
[h]12:5 PT M Goth. NU omits "again"
[i]12:6 PT M Goth. NU reads "He had one left" instead of "Therefore still having one"
[j]12:11 Psalm 118:22-23

that he spoke the parable against them.
They left him, and went away. [13]They
sent some of the Pharisees and of the
Herodians to him, that they might trap
him with words. [14]When they had
come, they asked him, "Teacher, we
know that you are honest, and do not
defer to anyone; for you are not partial
to anyone, but truly teach the way of
God. Is it lawful to pay taxes to Caesar,
or not? [15]Shall we give, or shall we not
give?"

But he, knowing their hypocrisy,
said to them, "Why do you test me?
Bring me a denarius, that I may see it."

[16]They brought it.

He said to them, "Whose is this
image and inscription?"

They said to him, "Caesar's."

[17]And Yeshua answering,[a] said to
them, "Render to Caesar the things that
are Caesar's, and to God the things that
are God's."

They marveled greatly at him.

[18]There came to him Sadducees,
who say that there is no resurrection.
They asked him, saying, [19]"Teacher,
Moses wrote to us, 'If a man's brother
dies, and leaves a wife behind him, and
leaves no children, that his brother
should take his[b] wife, and raise up
offspring for his brother.' [20]There were
seven brothers. The first took a wife,
and dying left no offspring. [21]The
second took her, and died, and neither
did he leave any[c] children behind him.
The third likewise; [22]and the seven took
her and left no children. Last of all the
woman also died. [23]In the resurrection,
when they rise, whose wife will she be
of them? For the seven had her as a
wife."

[24]Yeshua answering,[d] said to
them, "Is not this because you are
mistaken, not knowing the Scriptures,
nor the power of God? [25]For when they
will rise from the dead, they neither
marry, nor are given in marriage, but
are like angels in heaven. [26]But about
the dead, that they are raised; have not
you read in the book of Moses, about
the Bush, how God spoke to him,
saying, 'I am the God of Abraham, the
God of Isaac, and the God of Jacob'[e]?
[27]He is not the God of the dead, but[f] of
the living. You are therefore badly
mistaken."

[28]And one of the scribes came,
and heard them questioning together.
Seeing[g] that he had answered them
well, asked him, "Which
commandment is the greatest of all?"

[29]Then Yeshua answered him,[h]
"The first of all the commandments[i] is,
'Hear, Israel, the Lord our God, the
Lord is one: [30]you shall love the Lord
your God with all your heart, and with
all your soul, and with all your mind,

[a]12:17 PT M Goth. NU omits "answering"
[b]12:19 NU reads "the" instead of "his"

[c]12:21 NU reads "leaving no" instead of "and neither did he leave any"
[d]12:24 PT M Goth. NU omits "answering"
[e]12:26 Exodus 3:6
[f]12:27 PT Goth NU. M adds "the God"
[g]12:28 PT Goth. M reads "Knowing" instead of "Seeing"
[h]12:29 PT M Goth. NU reads "Yeshua answered" instead of "Then Yeshua answered him"
[i]12:29 PT M Goth. NU omits "of all the commandments is"

and with all your strength.'[a] This is the first commandment.[b] [31]The second is like[c] this, 'You shall love your neighbor as yourself.'[d] There is no other commandment greater than these."

[32]The scribe said to him, "Truly, Teacher, you have said well that he is one, and there is none other but he, [33]and to love him with all the heart, and with all the understanding, with all the soul,[e] and with all the strength, and to love his neighbor as himself, is more important than all whole burnt offerings and sacrifices."

[34]When Yeshua saw that he answered wisely, he said to him, "You are not far from the Kingdom of God."

No one dared ask him any question after that. [35]Yeshua responded, as he taught in the temple, "How is it that the scribes say that the Messiah is the son of David? [36]For[f] David himself said in the Holy Spirit,
'The Lord says[g] to my Lord,
"Sit at my right hand,
until I make your enemies the
footstool of your feet."'[h]

[37]Therefore[i] David himself calls him Lord, so how can he be his son?"

The common people heard him gladly. [38]In his teaching he said to them, "Beware of the scribes, who like to walk in long robes, and to get greetings in the marketplaces, [39]and the best seats in the synagogues, and the best places at feasts: [40]those who devour widows' houses, and for a pretense make long prayers. These will receive greater condemnation."

[41]And Yeshua[j] sat down opposite the treasury, and saw how the multitude cast money into the treasury. Many who were rich cast in much. [42]A poor widow came, and she cast in two small brass coins, which equal a quadrans coin. [43]He called his disciples to himself, and said to them, "Truly I tell you, this poor widow having put[k] more than all those who are giving into the treasury, [44]for they all gave out of their abundance, but she, out of her poverty, gave all that she had to live on."

13 As he went out of the temple, one of his disciples said to him, "Teacher, see what kind of stones and what kind of buildings!"

[2]And Yeshua answering[l] said to him, "Do you see these great buildings? There will not be left here one stone on another, which will not be thrown down."

[3]As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, [4]"Tell us, when will these things be? What is the sign that these things are all about to be fulfilled?"

[a]12:30 Deuteronomy 6:4-5
[b]12:30 PT M Goth. NU omits "This is the first commandment."
[c]12:31 NU omits "like"
[d]12:31 Leviticus 19:18
[e]12:33 PT M Goth. NU omits "with all the soul"
[f]12:36 NU omits "For"
[g]12:36 NU reads "said" instead of "says"
[h]12:36 Psalm 110:1
[i]12:37 NU omits "Therefore"
[j]12:41 NU reads "he" instead of "Yeshua"
[k]12:43 NU reads "gave" instead of "having put"
[l]13:2 NU omits "answering"

5And Yeshua answering them[a]
began to say to them, "Be careful that
no one leads you astray. 6For[b] many
will come in my name, saying, 'I am
he!' and will lead many astray.

7"When you hear of wars and
rumors of wars, do not be troubled. For[c]
such things must happen, but the end is
not yet. 8For nation will rise against
nation, and kingdom against kingdom.
There will be earthquakes in various
places. There will be famines and
troubles.[d] These things are the
beginning of birth pains. 9But watch
yourselves, for they will deliver you up
to councils. You will be beaten in
synagogues. You will stand before
rulers and kings for my sake, as a
testimony to them. 10The Good News
must first be preached to all the nations.
11When they lead you away and deliver
you up, do not be anxious beforehand,
or premeditate what you will say, but
say whatever will be given you in that
hour. For it is not you who speak, but
the Holy Spirit.

12"Brother will deliver up brother
to death, and the father his child.
Children will rise up against parents,
and cause them to be put to death.
13You will be hated by all men for my
name's sake, but he who endures to the
end, the same will be saved. 14But when
you see the abomination of desolation,[e]
spoken of by Daniel the prophet,[f]
standing where it ought not (let the
reader understand), then let those who
are in Judea flee to the mountains, 15and
let him who is on the housetop not go
down into the house,[g] nor enter in, to
take anything out of his house. 16Let
him who is in the field not return back
to take his cloak. 17But woe to those
who are with child and to those who
nurse babies in those days! 18And pray
that your flight[h] won't be in the winter.
19For in those days there will be
oppression, such as there has not been
the like from the beginning of the
creation which God created until now,
and never will be. 20Unless the Lord
had shortened the days, no flesh would
have been saved; but for the sake of the
chosen ones, whom he picked out, he
shortened the days. 21Then if anyone
tells you, 'Look, here is the Messiah!'
or, 'Look, there!' stop believing[i] it.
22For there will arise false messiahs and
false prophets, and will show signs and
wonders, that they may lead astray, if
possible, even[j] the chosen ones. 23But
you watch.

"Behold,[k] I have told you all
things beforehand. 24But in those days,
after that oppression, the sun will be
darkened, the moon will not give its
light, 25the stars will be falling from the
sky, and the powers that are in the
heavens will be shaken.[l] 26Then they
will see the Son of Man coming in
clouds with great power and glory.
27Then he will send out his angels, and
will gather together his chosen ones
from the four winds, from the ends of
the earth to the ends of the sky.

[a]13:5 NU omits "answering them"
[b]13:6 NU omits "For"
[c]13:7 NU omits "For"
[d]13:8 NU omits "and troubles"
[e]13:14 Daniel 9:17; 11:31; 12:11
[f]13:14 NU omits "spoken of by Daniel the prophet"
[g]13:15 NU omits "into the house"
[h]13:18 PT M Goth. NU reads "it" instead of "your flight"
[i]13:21 NU reads "do not believe it" instead of "stop believing it"
[j]13:22 NU omits "even"
[k]13:23 PT M Goth. NU omits "Behold"
[l]13:25 Isaiah 13:10; 34:4

28"Now from the fig tree, learn
this parable. When the branch has now
become tender, and puts forth its
leaves, you know that the summer is
near; 29even so you also, when you see
these things coming to pass, know that
it is near, at the doors. 30Truly I say to
you, this generation will not pass away
until all these things happen. 31Heaven
and earth will pass away, but my words
will not pass away. 32But of that day or[a]
hour no one knows, not even the angels
in heaven, nor the Son, but only the
Father. 33Watch, keep alert and pray;[b]
for you do not know when the time is.

34"It is like a man, traveling to
another country, having left his house,
and given authority to his servants, and
to each one his work, and also
commanded the doorkeeper to keep
watch. 35Watch therefore, for you do
not know when the lord of the house is
coming -- at evening, or at midnight, or
when the rooster crows, or in the
morning; 36lest coming suddenly he
might find you sleeping. 37What I tell
you, I tell all: Watch."

14 It was now two days before the
feast of the Passover and the
unleavened bread, and the
chief cohanim and the scribes sought
how they might seize him by deception,
and kill him. 2For they said, "Not
during the feast, because there might be
a riot of the people."

3While he was at Bethany, in the
house of Simon the leper, as he sat at
the table, a woman came having an
alabaster jar of ointment of pure nard—
very costly. She broke the jar, and
poured it over his head. 4But there were
some who were indignant among
themselves, saying,[c] "Why has this
ointment been wasted? 5For this
ointment[d] might have been sold for
more than three hundred denarii, and
given to the poor." They grumbled
against her.

6But Yeshua said, "Leave her
alone. Why do you trouble her? She has
done a good work for me. 7For you
always have the poor with you, and
whenever you want to, you can do them
good; but you will not always have me.
8She has done what she could. She has
anointed my body beforehand for the
burying. 9Truly I tell you, wherever this
Good News may be preached
throughout the whole world, that which
this woman has done will also be
spoken of for a memorial of her."

10Judas Iscariot, who was one of
the twelve, went away to the chief
cohanim, that he might deliver him to
them. 11They, when they heard it, were
glad, and promised to give him money.
He sought how he might conveniently
deliver him. 12On the first day of
unleavened bread, when they sacrificed
the Passover, his disciples asked him,
"Where do you want us to go and make
ready that you may eat the Passover?"

13He sent two of his disciples, and
said to them, "Go into the city, and
there you will meet a man carrying a
pitcher of water. Follow him, 14and
wherever he enters in, tell the master of
the house, 'The Teacher says, "Where
is my[e] guest room, where I may eat the
Passover with my disciples?"' 15He will
himself show you a large upper room

[a] 13:32 NU adds "the"
[b] 13:33 NU omits "and pray"
[c] 14:4 NU omits "and saying"
[d] 14:5 PT Goth NU. M omits "ointment"
[e] 14:14 M reads "the" instead of "my"

furnished and ready. Make ready for us there."

[16]His[a] disciples went out, and came into the city, and found things as he had said to them, and they prepared the Passover.

[17]When it was evening he came with the twelve. [18]As they sat and were eating, Yeshua said, "Truly I tell you, one of you will betray me—he who eats with me."

[19]They began to be sorrowful, and to ask him one by one, "Is it I?" And another said, "Surely not I?""[b]

[20]He answered and[c] said to them, "It is one of the twelve, he who dips with me in the dish. [21]For the Son of Man goes, even as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would be better for that man if he had not been born."

[22]As they were eating, Yeshua[d] took bread, and when he had blessed, he broke it, and gave to them, and said, "Take eat;[e] this is my body."

[23]He took the[f] cup, and when he had given thanks, he gave to them. They all drank of it. [24]He said to them, "This is my blood of the New Covenant, which is poured out for many. [25]Truly I tell you, I will no more drink of the fruit of the vine, until that day when I drink it anew in the Kingdom of God." [26]When they had sung the hymn, they went out to the Mount of Olives.

[27]Yeshua said to them, "All of you will fall away because of me tonight,[g] for it is written, 'I will strike the shepherd, and the sheep will be scattered.'[h] [28]However, after I am raised up, I will go before you into Galilee."

[29]But Peter said to him, "Although all will be offended, yet I will not."

[30]Yeshua said to him, "Truly I tell you, that you today, even this night, before the rooster crows twice, you will deny me three times."

[31]But Peter[i] insisted all the more,[j] "If I must die with you, I will not deny you." They all said the same thing.

[32]They came to a place which was named Gethsemane. He said to his disciples, "Sit here, while I pray." [33]He took with him Peter, James, and John, and began to be greatly troubled and distressed. [34]He said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch."

[35]He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. [36]He said, "Abba, Father, all things are possible to you. Please remove this cup from me. However, not what I desire, but what you desire."

[a]14:16 NU reads "The" instead of "His"
[b]14:19 M reads "Is it I?" instead of "Surely not I?"
[c]14:20 NU omits "answered and"
[d]14:22 NU reads "he" instead of "Yeshua"
[e]14:22 NU omits "eat"
[f]14:23 NU reads "a" instead of "the"

[g]14:27 NU omits "because of me tonight"
[h]14:27 Zechariah 13:7
[i]14:31 M reads "he" instead of "Peter"
[j]14:31 NU omits "all the more"

37He came and found them
sleeping, and said to Peter, "Simon, are
you sleeping? Could you not watch one
hour? 38Watch and pray, that you may
not enter into temptation. The spirit
indeed is willing, but the flesh is
weak."

39Again he went away, and
prayed, saying the same words. 40Again
he returned[a] and found them sleeping
again, for their eyes were very heavy,
and they did not know what to answer
him. 41He came the third time, and said
to them, "Sleep on now, and take your
rest. It is enough. The hour has come.
Behold, the Son of Man is betrayed into
the hands of sinners. 42Arise, let us be
going. Behold, he who betrays me is
near."

43Immediately, while he was still
speaking, Judas, one of the twelve,
came—and with him a[b] multitude with
swords and clubs, from the chief
cohanim, the scribes, and the elders.
44Now he who betrayed him had given
them a sign, saying, "Whomever I will
kiss, that is he. Seize him, and lead him
away safely." 45When he had come,
immediately he came to him, and said,
"Rabbi! Rabbi!"[c] and kissed him.
46They laid their[d] hands on him, and
seized him. 47But a certain one of those
who stood by drew his sword, and
struck the servant of the high cohen,
and cut off his ear.

48Yeshua answered them, "Have
you come out, as against a robber, with
swords and clubs to seize me? 49I was
daily with you in the temple teaching,
and you did not arrest me. But this is so
that the Scriptures might be fulfilled."

50They all left him, and fled.
51And a certain young man followed
him, having a linen cloth thrown
around himself, over his naked body.
And the yound men[e] grabbed him, 52but
he left the linen cloth, and fled from
them[f] naked. 53They led Yeshua away
to the high cohen. All the chief
cohanim, the elders, and the scribes
came together with him.[g]

54Peter had followed him from a
distance, until he came into the court of
the high cohen. He was sitting with the
officers, and warming himself in the
light of the fire. 55Now the chief
cohanim and the whole council sought
witnesses against Yeshua to put him to
death, and found none. 56For many gave
false testimony against him, and their
testimony did not agree with each
other. 57Some stood up, and gave false
testimony against him, saying, 58"We
heard him say, 'I will destroy this
temple that is made with hands, and in
three days I will build another made
without hands.'" 59Even so, their
testimony did not agree.

60The high cohen stood up in the
midst, and asked Yeshua, "Have you no
answer? What is it which these testify
against you?" 61But he stayed quiet, and
answered nothing. Again the high
cohen asked him, "Are you the
Messiah, the Son of the Blessed One?"

62Yeshua said, "I am. You will
see the Son of Man sitting at the right

[a]14:40 NU reads "came" instead of "returned"
[b]14:43 Goth NU. PT M add "great"
[c]14:45 M Goth. PT reads "Greetings" instead of "Rabbi". NU omits the second "Rabbi!"
[d]14:46 NU omits "their"
[e]14:51 PT M Goth. NU reads "they" instead of "the young men"
[f]14:52 NU omits "from them"
[g]14:53 NU omits "with him"

hand of Power, and coming with the clouds of the sky."

63The high cohen tore his clothes, and said, "What further need have we of witnesses? 64You have heard the blasphemy! What do you think?" They all condemned him to be worthy of death. 65Some began to spit on him, and to cover his face, and to beat him with fists, and to tell him, "Prophesy!" The officers struck him with the palms of their hands.

66As Peter was in the courtyard below, one of the maids of the high cohen came, 67and seeing Peter warming himself, she looked at him, and said, "You were also with the Nazarene, Yeshua!"

68But he denied it, saying, "I neither know, nor understand what you are saying." He went out on the porch, and a rooster crowed.

69The maid saw him, and began again to tell those who stood by, "This is one of them." 70But he again denied it. After a little while again those who stood by said to Peter, "You truly are one of them, for you are a Galilean, and your speech shows it."[a] 71But he began to curse, and to swear, "I do not know this man of whom you speak!" 72 And[b] the rooster crowed the second time. Peter remembered the word, how that Yeshua said to him, "Before the rooster crows twice, you will deny me three times." When he thought about that, he wept.

15 Immediately in the morning the chief cohanim, with the elders and scribes, and the whole council, held a consultation, and bound Yeshua, and carried him away, and delivered him up to Pilate. 2Pilate asked him, "Are you the King of the Jews?"

He answered, "So you say."

3The chief cohanim accused him of many things. 4Pilate again asked him, "Have you no answer? See how many things they testify against you!"

5But Yeshua made no further answer, so that Pilate marveled.

6Now at the feast he used to release to them one prisoner, whom they requested. 7There was one called Barabbas, bound with those who had made insurrection, men who in the insurrection had committed murder. 8And the multitude went up[c] and began to ask him to do as he always did for them. 9Pilate answered them, saying, "Do you want me to release to you the King of the Jews?" 10For he perceived that for envy the chief cohanim had delivered him up. 11But the chief cohanim stirred up the multitude, that he should release Barabbas to them instead. 12Pilate again asked them, "What then should I do to him whom you call the King of the Jews?"

13They shouted again, "Crucify him!"

14Pilate said to them, "Why, what evil has he done?"

[a]14:70 PT M Goth. NU omits "and your speech shows it"
[b]14:72 NU adds "immediately"

[c]15:8 Goth NU. PT M read "crying aloud" instead of "went up"

But they shouted all the louder, "Crucify him!"

15Pilate, wishing to please the multitude, released Barabbas to them, and handed over Yeshua, when he had flogged him, to be crucified. 16The soldiers led him away within the court, which is the Praetorium; and they called together the whole cohort. 17They clothed him with purple, and weaving a crown of thorns, they put it on him. 18They began to salute him, "Hail, King of the Jews!" 19They struck his head with a reed, and spat on him, and bowing their knees, did homage to him. 20When they had mocked him, they took the purple off of him, and put his own garments on him. They led him out to crucify him. 21They compelled one passing by, coming from the country, Simon of Cyrene, the father of Alexander and Rufus, to go with them, that he might bear his cross. 22They brought him to the place called Golgotha, which is, being interpreted, "The place of a skull." 23They offered him to drink[a] wine mixed with myrrh to drink, but he did not take it.

24Crucifying him, they parted his garments among them, casting lots on them, what each should take. 25It was the third hour,[b] and they crucified him. 26The superscription of his accusation was written over him, "THE KING OF THE JEWS." 27With him they crucified two robbers; one on his right hand, and one on his left. 28The Scripture was fulfilled, which says, "He was numbered with transgressors.[c] 29Those who passed by blasphemed him, wagging their heads, and saying, "Ha! You who destroy the temple, and build it in three days, 30save yourself, and come down from the cross!"

31Likewise, also the chief cohanim mocking among themselves with the scribes said, "He saved others. He cannot save himself. 32Let the Messiah, the King of Israel, now come down from the cross, that we may see and believe him." Those who were crucified with him insulted him.

33When the sixth hour[d] had come, there was darkness over the whole land[e] until the ninth hour.[f] 34At the ninth hour Yeshua called out with a loud voice, saying, "Eloi, Eloi, lema sabachthani?" which is, being interpreted, "My God, my God, why have you forsaken me?"[g]

35Some of those who stood by, when they heard it, said, "Behold, he is calling Elijah."

36One ran, and filling a sponge full of vinegar, put it on a reed, and gave it to him to drink, saying, "Let him be. Let us see whether Elijah comes to take him down."

37Yeshua gave a loud cry, and gave up the spirit. 38The veil of the temple was torn in two from the top to the bottom. 39When the centurion, who stood by opposite him, saw that he cried out like this[h] and breathed his last, he said, "Truly this man was the Son of God!"

[a]15:23 PT M Goth. NU omits "to drink"
[b]15:25 9:00 A. M.
[c]15:28 PT M Goth. NU omits verse
[d]15:33 Or, "noon"
[e]15:33 Amos 8:9
[f]15:33 3:00 PM
[g]15:34 Psalm 22:1
[h]15:39 PT M Goth. NU omits "cried out like this"

40There were also women
watching from afar, among whom
were[a] both Miriam Magdalene, and
Miriam the mother of James the
younger and of Joses, and Salome;
41who, when he was in Galilee,
followed him, and served him; and
many other women who came up with
him to Jerusalem.

42When evening had now come,
because it was the Preparation Day, that
is, the day before the Sabbath, 43Joseph
of Arimathaea, a prominent council
member who also himself was looking
for the Kingdom of God, came. He
boldly went in to Pilate, and asked for
the body of Yeshua. 44Pilate marveled
if he were already dead; and
summoning the centurion, he asked him
whether he had been dead long. 45When
he found out from the centurion, he
granted the body to Joseph. 46He
bought a linen cloth, and taking him
down, wound him in the linen cloth,
and placed him in a tomb which had
been cut out of a rock. He rolled a stone
against the door of the tomb. 47Miriam
Magdalene and Miriam, the mother of
Joses, saw where he was placed.

16 When the Sabbath was past,
Miriam Magdalene, and
Miriam the mother of James,
and Salome, bought spices, that they
might come and anoint him. 2Very
early on the first day of the week, they
came to the tomb when the sun had
risen. 3They were saying among
themselves, "Who will roll away the
stone from the door of the tomb for
us?" 4for it was very big. Looking up,
they saw that the stone was rolled back.

5Entering into the tomb, they saw
a young man sitting on the right side,
dressed in a white robe, and they were
amazed. 6He said to them, "Do not be
amazed. You seek Yeshua, the
Nazarene, who has been crucified. He
has risen. He is not here. Behold, the
place where they put him! 7But go, tell
his disciples and Peter, 'He goes before
you into Galilee. There you will see
him, as he said to you.'"

8They went out, and fled from the
tomb, for trembling and astonishment
had come on them. They said nothing
to anyone; for they were afraid.[b] 9Now
when he had risen early on the first day
of the week[c], he appeared first to
Miriam Magdalene, from whom he had
cast out seven demons. 10She went and
told those who had been with him, as
they mourned and wept. 11When they
heard that he was alive, and had been
seen by her, they disbelieved. 12After
these things he was revealed in another
form to two of them, as they walked, on
their way into the country. 13They went
away and told it to the rest. They did
not believe them, either.

14Afterward he was revealed to
the Eleven themselves as they sat at the
table, and he rebuked them for their
unbelief and hardness of heart, because
they did not believe those who had seen
him after he had risen. 15He said to
them, "Go into all the world, and
proclaim the Good News to the whole
creation. 16He who believes and is
immersed will be saved; but he who
disbelieves will be condemned. 17These
signs will accompany those who
believe: in my name they will cast out
demons; they will speak with new
languages; 18they will pick up serpents;[a]

[a]15:40 NU omits "were"

[b]16:9-20 PT M Goth. NU brackets.
[c]16:9 Lit. "first (day) of the Sabbaths,"
"foremost sabbath/week" See Lev 23:15-16

serpents;[a] and if they drink any deadly thing, it will not harm them; they will lay hands on the sick, and they will recover."

[19]So then the Lord Yeshua,[b] after he had spoken to them, was received up into heaven, and sat down at the right hand of God. [20]They went out, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen[c]

Luke

1 Since many have undertaken to set in order a narrative concerning those matters which have been fulfilled among us, [2]even as those who from the beginning were eyewitnesses and servants of the word delivered them to us, [3]it seemed good to me also, having traced the course of all things accurately from the first, to write to you in order, most excellent Theophilus; [4]that you might know the certainty concerning the things in which you were instructed.

[5]There was in the days of Herod, the king of Judea, a certain cohen named Zechariah, of the division of Abijah. He had a wife of the daughters of Aaron, and her name was Elisabeth.[d] [6]They were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. [7]But they had no child, because Elisabeth was barren, and they both were well advanced in years. [8]Now it happened, while he executed the cohen's office before God in the order of his division, [9]according to the custom of the cohen's office, his lot was to enter into the temple of the Lord and burn incense. [10]The whole multitude of the people were praying outside at the hour of incense.

[11]An angel of the Lord appeared to him, standing on the right side of the altar of incense. [12]Zechariah was troubled when he saw him, and fear fell upon him. [13]But the angel said to him, "Do not be afraid, Zechariah, because your request has been heard, and your wife, Elisabeth, will bear you a son, and you shall call his name John. [14]You will have joy and gladness; and many will rejoice at his birth. [15]For he will be great in the sight of the Lord, and he will drink no wine nor strong drink. He will be filled with the Holy Spirit, even from his mother's womb. [16]He will turn many of the sons of Israel to the Lord, their God. [17]He will go before him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

[18]Zechariah said to the angel, "How can I be sure of this? For I am an old man, and my wife is well advanced in years."

[19]The angel answered him, "I am Gabriel, who stands in the presence of God. I was sent to speak to you, and to bring you this good news. [20]Behold, you will be silent and not able to speak, until the day that these things will happen, because you did not believe my words, which will be fulfilled in their proper time."

---

[a]16:18 PT M Goth. NU adds "with their hands"
[b]16:19 Goth NU. PT M omit "Yeshua"
[c]16:20 PT M Goth. NU omits "Amen"
[d]1:5 Or, "Elisheva" (here and wherever "Elisabeth" is mentioned)

[21]The people were waiting for Zechariah, and they marveled that he delayed in the temple. [22]When he came out, he could not speak to them, and they perceived that he had seen a vision in the temple. He continued making signs to them, and remained mute. [23]It happened, when the days of his service were fulfilled, he departed to his house. [24]After these days Elisabeth, his wife, conceived, and she hid herself five months, saying, [25]"Thus has the Lord done to me in the days in which he looked at me, to take away my reproach among people."

[26]Now in the sixth month, the angel Gabriel was sent from God to a city of Galilee, named Nazareth, [27]to a virgin pledged to be married to a man whose name was Joseph, of the house of David. The virgin's name was Miriam. [28]Having come in, the angel said to her, "Rejoice, you highly favored one! The Lord is with you! Blessed are you among women."[a]

[29]But when she saw him, she was greatly troubled at the saying, and considered what kind of salutation this might be. [30]The angel said to her, "Do not be afraid, Miriam, for you have found favor with God. [31]Behold, you will conceive in your womb, and bring forth a son, and will call his name 'Yeshua.' [32]He will be great, and will be called the Son of the Most High. The Lord God will give him the throne of his father, David, [33]and he will reign over the house of Jacob forever. There will be no end to his Kingdom."

[34]Miriam said to the angel, "How can this be, seeing I am a virgin?"

[35]The angel answered her, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. Therefore also the holy one who is born will be called the Son of God. [36]Behold, Elisabeth, your relative, also has conceived a son in her old age; and this is the sixth month with her who was called barren. [37]For with God nothing will be impossible."

[38]Miriam said, "Behold, the handmaid of the Lord; be it to me according to your word."

The angel departed from her. [39]Miriam arose in those days and went into the hill country with haste, into a city of Judah, [40]and entered into the house of Zechariah and greeted Elisabeth. [41]It happened, when Elisabeth heard Miriam's greeting, that the baby leaped in her womb, and Elisabeth was filled with the Holy Spirit. [42]She called out with a loud voice, and said, "Blessed are you among women, and blessed is the fruit of your womb! [43]Why am I so favored, that the mother of my Lord should come to me? [44]For behold, when the voice of your greeting came into my ears, the baby leaped in my womb for joy! [45]Blessed is she who believed, for there will be a fulfillment of the things which have been spoken to her from the Lord!"

[46]Miriam said,
"My soul magnifies the Lord.
[47]My spirit has rejoiced in God
my Savior,
[48]for he has looked at the humble
state of his handmaid.
For behold, from now on, all
generations will call me
blessed.
[49]For he who is mighty has done
great things for me.
Holy is his name.

[a]1:28 PT M Goth. NU omits "Blessed are you among women"

[50]His mercy is for generations of
generations on those who
fear him.
[51]He has shown strength with his arm.
He has scattered the proud in the
imagination of their hearts.
[52]He has put down princes from their
thrones.
And has exalted the lowly.
[53]He has filled the hungry with good
things.
He has sent the rich away empty.
[54]He has given help to Israel, his
servant, that he might
remember mercy,
[55]As he spoke to our fathers,
to Abraham and his seed
forever."

[56]Miriam stayed with her about three months, and then returned to her house. [57]Now the time that Elisabeth should give birth was fulfilled, and she brought forth a son. [58]Her neighbors and her relatives heard that the Lord had magnified his mercy towards her, and they rejoiced with her. [59]It happened on the eighth day, that they came to circumcise the child; and they would have called him Zechariah, after the name of the father. [60]His mother answered, "Not so; but he will be called John."

[61]They said to her, "There is no one among your relatives who is called by this name." [62]They made signs to his father, what he would have him called.

[63]He asked for a writing tablet, and wrote, "His name is John."

They all marveled. [64]His mouth was opened immediately, and his tongue freed, and he spoke, blessing God. [65]Fear came on all who lived around them, and all these sayings were talked about throughout all the hill country of Judea. [66]All who heard them laid them up in their heart, saying, "What then will this child be?" The hand of the Lord was with him. [67]His father, Zechariah, was filled with the Holy Spirit, and prophesied, saying,

[68]"Blessed be the Lord, the God of
Israel,
for he has visited and worked
redemption for his people;
[69]and has raised up a horn of salvation
for us in the house of his
servant David
[70](as he spoke by the mouth of his
holy prophets who have
been from of old),
[71]salvation from our enemies, and
from the hand of all who
hate us;
[72]to show mercy towards our fathers,
to remember his holy covenant,
[73]the oath which he spoke to Abraham,
our father,
[74]to grant to us that we, being
delivered out of the hand of
our enemies,
should serve him without fear,
[75]In holiness and righteousness
before him all our days.[a]
[76]And you, child, will be called a
prophet of the Most High,
for you will go before the face of[b]
the Lord to make ready his
ways,
[77]to give knowledge of salvation
to his people by the
remission of their sins,
[78]because of the tender mercy of our
God,
whereby the dawn from on high
has visited[c] us,

[a]1:75 Goth NU. PT M reads "all the days of our life" instead of "all our days"
[b]1:76 PT M Goth. NU omits "the face of"
[c]1:78 NU reads "will visit" instead of "has visted"

79 to shine on those who sit in
darkness and the shadow of
death;
to guide our feet into the way of
peace."

80 The child was growing, and
becoming strong in spirit, and was in
the desert until the day of his public
appearance to Israel.

2 Now it happened in those days,
that a decree went out from Caesar
Augustus that all the world should
be enrolled. 2 This was the first
enrollment made when Quirinius was
governor of Syria. 3 All went to enroll
themselves, everyone to his own city.
4 Joseph also went up from Galilee, out
of the city of Nazareth, into Judea, to
the city of David, which is called
Bethlehem, because he was of the
house and family of David; 5 to enroll
himself with Miriam, who was pledged
to be married to him as wife,[a] being
pregnant.

6 It happened, while they were
there, that the day had come that she
should give birth. 7 She brought forth
her firstborn son, and she wrapped him
in bands of cloth, and placed him in a
feeding trough, because there was no
room for them in the inn. 8 There were
shepherds in the same country staying
in the field, and keeping watch by night
over their flock. 9 Behold, an angel of
the Lord stood by them, and the glory
of the Lord shone around them, and
they were terrified. 10 The angel said to
them, "Do not be afraid, for behold, I
bring you good news of great joy which
will be to all the people. 11 For there is
born to you, this day, in the city of
David, a Savior, who is Messiah, the
Lord. 12 This is the sign to you: you will
find a baby wrapped in strips of cloth,
lying in a feeding trough." 13 Suddenly,
there was with the angel a multitude of
the heavenly army praising God, and
saying,
14 "Glory to God in the highest,
on earth peace among those with
whom he is pleased."[b]

15 It happened, when the angels
went away from them into the sky, that
the men, the shepherds, said one to
another, "Let us go to Bethlehem, now,
and see this thing that has happened,
which the Lord has made known to us."
16 They came with haste, and found both
Miriam and Joseph, and the baby was
lying in the feeding trough. 17 When
they saw it, they publicized widely the
saying which was spoken to them about
this child. 18 All who heard it wondered
at the things which were spoken to
them by the shepherds. 19 But Miriam
kept all these sayings, pondering them
in her heart. 20 The shepherds returned,
glorifying and praising God for all the
things that they had heard and seen, just
as it was told them.

21 When eight days were fulfilled
to circumcise him, his name was called
Yeshua, which was given by the angel
before he was conceived in the womb.

22 When the days of their
purification according to the Law of
Moses were fulfilled, they brought him
up to Jerusalem, to present him to the
Lord 23 (as it is written in the Law of the
Lord, "Every male who opens the
womb shall be called holy to the
Lord"),[c] 24 and to offer a sacrifice
according to that which is said in the

[a] 2:5 PT M Goth. NU omits "as wife"

[b] 2:14 Goth NU. PT M read "good will toward men" instead of "among those in whom he is well pleased"

[c] 2:23 Exodus 13:2,12

Law of the Lord, "A pair of turtledoves, or two young pigeons."[a]

[25]Behold, there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was on him. [26]It had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Messiah. [27]He came in the Spirit into the temple. When the parents brought in the child, Yeshua, that they might do concerning him according to the requirement of the Law, [28]then he received him into his arms, and blessed God, and said,

[29]"Now you are releasing your servant,
Master,
according to your word, in peace;
[30]for my eyes have seen your salvation,
[31]which you have prepared before
the face of all peoples;
[32]a light for revelation to the nations,
and the glory of your people
Israel."

[33]And Joseph[b] and his mother were marveling at the things which were spoken concerning him, [34]and Simeon blessed them, and said to Miriam, his mother, "Behold, this child is set for the falling and the rising of many in Israel, and for a sign which is spoken against. [35]Yes, a sword will pierce through your own soul, that the thoughts of many hearts may be revealed."

[36]There was one Anna, a prophetess, the daughter of Penuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, [37]and she had been a widow for about eighty-four years), who did not depart from the temple, worshipping with fastings and petitions night and day. [38]Coming up at that very hour, she gave thanks to the Lord,[c] and spoke of him to all those who were looking for the redemption of[d] Jerusalem.

[39]When they had accomplished all things that were according to the Law of the Lord, they returned into Galilee, to their own city, Nazareth. [40]The child was growing, and was becoming strong[e], being filled with wisdom, and the grace of God was upon him. [41]His parents went every year to Jerusalem at the feast of the Passover.

[42]When he was twelve years old, they went up to Jerusalem[f] according to the custom of the feast, [43]and when they had fulfilled the days, as they were returning, the boy Yeshua stayed behind in Jerusalem. Joseph and his mother[g] did not know it, [44]but supposing him to be in the company, they went a day's journey, and they looked for him among their relatives and acquaintances. [45]When they did not find him, they returned to Jerusalem, looking for him. [46]It happened after three days they found him in the temple, sitting in the midst of the teachers, both listening to them, and asking them questions. [47]All who heard him were amazed at his understanding and his answers. [48]When they saw him,

[a]2:24 Leviticus 12:8
[b]2:33 PT M Goth . NU reads "his father" instead of "Joseph"

[c]2:38 PT M Goth.. NU reads "God" instead of "the Lord"
[d]2:38 Goth NU. PT M read "in" instead of "of"
[e]2:40 PT M Goth . NU omits "in spirit"
[f]2:42 PT M Goth. NU omits "to Jerusalem"
[g]2:43 PT M Goth. NU reads "his parents" instead of "Joseph and his mother"

they were astonished, and his mother said to him, "Son, why have you treated us this way? Behold, your father and I were anxiously looking for you."

[49]He said to them, "Why were you looking for me? Did you not know that I must be doing the works of my Father?" [50]They did not understand the saying which he spoke to them. [51]And he went down with them, and came to Nazareth. He was subject to them, and his mother kept all these sayings in her heart. [52]And Yeshua increased in wisdom and stature, and in favor with God and man.

3 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, [2]in the cohanim gedolim of Annas and Caiaphas, the word of God came to John, the son of Zechariah, in the wilderness. [3]He came into all the region around the Jordan, proclaiming the immersion of repentance for remission of sins. [4]As it is written in the scroll of the words of Isaiah the prophet,

"The voice of one crying in the
wilderness,
'Make ready the way of the Lord.
Make his paths straight.
[5]Every valley will be filled.
Every mountain and hill will be brought
low.
The crooked will become
straight,
and the rough ways smooth.
[6]All flesh will see God's salvation.'"[a]

[7]He said therefore to the multitudes who went out to be immersed by him, "You offspring of vipers, who warned you to flee from the wrath to come? [8]Bring forth therefore fruits worthy of repentance, and do not begin to say among yourselves, 'We have Abraham for our father;' for I tell you that God is able to raise up children to Abraham from these stones! [9]Even now the axe also lies at the root of the trees. Every tree therefore that does not bring forth good fruit is cut down, and thrown into the fire."

[10]The multitudes asked him, "What then must we do?"

[11]He answered them, "He who has two coats, let him give to him who has none. He who has food, let him do likewise."

[12]Tax collectors also came to be immersed, and they said to him, "Teacher, what must we do?"

[13]He said to them, "Collect no more than that which is appointed to you."

[14]Soldiers also asked him, saying, "What about us? What must we do?"

He said to them, "Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages."

[15]As the people were in expectation, and all men reasoned in their hearts concerning John, whether perhaps he was the Messiah, [16]John answered them all, "I indeed immerse you with water, but he comes who is mightier than I, the strap of whose sandals I am not worthy to loosen. He will immerse you with the Holy Spirit

[a]3:6 Isaiah 40:3-5

and with fire, [17]whose fan is in his hand, and he will[a] thoroughly cleanse his threshing floor, and will gather the wheat into his barn; but he will burn up the chaff with unquenchable fire."

[18]Then with many other exhortations he preached good news to the people, [19]but Herod the tetrarch, being reproved by him for Herodias, his brother's wife, and for all the evil things which Herod had done, [20]added this also to them all, that he shut up John in prison. [21]Now it happened, when all the people were immersed, Yeshua also had been immersed, and was praying. The sky was opened, [22]and the Holy Spirit descended in a bodily form as a dove on him; and a voice came out of the sky, saying "You are my beloved Son. In you I am well pleased."

[23]Yeshua himself, when he began to teach, was about thirty years old, being the son (as was supposed) of Joseph, the son of Eli, [24]the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, [25]the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, [26]the son of Maath, the son of Mattathias, the son of Shimei, the son of Joseph,[b] the son of Joda,[c] [27]the son of John, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, [28]the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, [29]the son of Yeshua[d], the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, [30]the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, [31]the son of Melea, the son of Menna, the son of Mattathah, the son of Nathan, the son of David, [32]the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, [33]the son of Amminadab, the son of Ram,[e] the son of Hezron, the son of Perez, the son of Judah, [34]the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, [35]the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, [36]the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, [37]the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Kenan, [38]the son of Enosh, the son of Seth, the son of Adam, the son of God.

4 Yeshua, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness [2]for forty days, being tempted by the devil. He ate nothing in those days. Afterward[f] when they were completed, he was hungry. [3]The devil said to him, "If you are the Son of God, command this stone to become bread."

[4]Yeshua answered him, saying, "It is written, 'Man shall not live by bread alone, but by every word of God.[g]'"

[a]3:17 NU reads "to" instead of "and he will"
[b]3:26 PT M Goth. NU read "Josech" instead of "Joseph"
[c]3:26 PT Goth NU. M reads "Judah" instead of "Joda"
[d]3:29 PT M Goth. NU reads "Yeshua" instead of "Jose"

[e]3:33 PT M Goth. NU reads "the son of Admin, the son of Arni" instead of "the son of Aram/Ram"
[f]4:2 PT M Goth. NU omits "Afterward"
[g]4:4 PT M Goth. NU omits "but by every word of God." Deuteronomy 8:3

[5]The devil, leading him up on a high mountain,[a] showed him all the kingdoms of the world in a moment of time. [6]The devil said to him, "I will give you all this authority, and their glory, for it has been delivered to me; and I give it to whomever I want. [7]If you therefore will worship before me, it will all be yours."

[8]Yeshua answered and said to him[b], "It is written, 'You shall worship the Lord your God, and you shall serve him only.'"[c]

[9]He led him to Jerusalem, and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, cast yourself down from here, [10]for it is written,
'He will put his angels in charge of
you, to guard you;'

[11]and,
'On their hands they will bear you up,
lest perhaps you dash your foot
against a stone.'"[d]

[12]Yeshua answering, said to him, "It is said, 'You shall not tempt the Lord your God.'"[e]

[13]When the devil had completed every temptation, he departed from him until another time.

[14]Yeshua returned in the power of the Spirit into Galilee, and news about him spread through all the surrounding area. [15]He taught in their synagogues, being praised by all.

[16]He came to Nazareth, where he had been brought up. He entered, as was his custom, into the synagogue on the Sabbath day, and stood up to read. [17]The scroll of the prophet Isaiah was handed to him. He opened the scroll, and found the place where it was written,
[18]"The Spirit of the Lord is on me,
because he has anointed me to
proclaim good news to the
poor.
He has sent me[f] to proclaim release to
the captives,
recovering of sight to the blind,
to deliver those who are crushed,
[19]and to proclaim the acceptable
year of the Lord."[g]

[20]He closed the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fastened on him. [21]He began to tell them, "Today, this Scripture has been fulfilled in your hearing."

[22]All testified about him, and wondered at the gracious words which proceeded out of his mouth, and they said, "Is not this Joseph's son?"

[23]He said to them, "Doubtless you will tell me this parable, 'Physician, heal yourself! Whatever we have heard done at Capernaum, do also here in your hometown.'" [24]He said, "Truly I tell you, no prophet is acceptable in his hometown. [25]But truly I tell you, there were many widows in Israel in the days of Elijah, when the sky was shut up three years and six months, when a

[a]4:5 PT M Goth. NU omits "The devil, leading him up on a high mountain" instead of "He led him up"
[b]4:8 Goth NU . PT M add "Get behind me satan"
[c]4:8 Deuteronomy 6:13
[d]4:11 Psalm 91:11-12
[e]4:12 Deuteronomy 6:16
[f]4:18 Goth NU. PT M add "to heal the brokenhearted"
[g]4:19 Isaiah 61:1-2

great famine came over all the land.
26Elijah was sent to none of them,
except to Zarephath, in the land of
Sidon, to a woman who was a widow.
27There were many lepers in Israel in
the time of Elisha the prophet, yet not
one of them was cleansed, except
Naaman, the Syrian."

28They were all filled with wrath
in the synagogue, as they heard these
things. 29They rose up, threw him out of
the city, and led him to the brow of the
hill that their city was built on, that they
might throw him off the cliff. 30But he,
passing through the midst of them,
went his way.

31He came down to Capernaum, a
city of Galilee. He was teaching them
on the Sabbath day, 32and they were
astonished at his teaching, for his word
was with authority. 33In the synagogue
there was a man who had a spirit of an
unclean demon, and he shouted with a
loud voice, 34saying, "Ah! what have
we to do with you, Yeshua of
Nazareth? Have you come to destroy
us? I know you who you are: the Holy
One of God!"

35Yeshua rebuked him, saying,
"Be silent, and come out of him!"
When the demon had thrown him down
in their midst, he came out of him,
having done him no harm.

36Amazement came on all, and
they spoke together, one with another,
saying, "What is this word? For with
authority and power he commands the
unclean spirits, and they come out!"
37News about him went out into every
place of the surrounding region.

38He rose up from the synagogue,
and entered into Simon's house.
Simon's mother-in-law was afflicted
with a great fever, and they begged him
for her. 39He stood over her, and
rebuked the fever; and it left her.
Immediately she rose up and served
them. 40When the sun was setting, all
those who had any sick with various
diseases brought them to him; and he
laid his hands on every one of them,
and healed them. 41Demons also came
out from many, crying out, and saying,
"You are the Messiah, the[a] Son of
God!" Rebuking them, he did not allow
them to speak, because they knew that
he was the Messiah.

42When it was day, he departed
and went into an uninhabited place, and
the multitudes looked for him, and
came to him, and held on to him, so
that he would not go away from them.
43But he said to them, "I must proclaim
the good news of the Kingdom of God
to the other cities also. For this reason I
have been sent." 44He was preaching in
the synagogues of Galilee.[b]

5 Now it happened, while the
multitude pressed on him and
heard the word of God, that he
was standing by the lake of Gennesaret.
2He saw two boats standing by the lake,
but the fishermen had gone out of them,
and were washing their nets. 3He
entered into one of the boats, which
was Simon's, and asked him to put out
a little from the land. He sat down and
taught the multitudes from the boat.
4When he had finished speaking, he
said to Simon, "Put out into the deep,
and let down your nets for a catch."

5Simon answered him, "Master,
we worked all night, and took nothing;
but at your word I will let down the

[a]4:41 PT M Goth. NU omits "Messiah, the"
[b]4:44 PT M Goth. NU reads "Judea" instead of "Galilee"

net."[a] [6]When they had done this, they caught a great multitude of fish, and their net was breaking. [7]They beckoned to their partners in the other boat, that they should come and help them. They came, and filled both boats, so that they began to sink. [8]But Simon Peter, when he saw it, fell down at Yeshua' knees, saying, "Depart from me, for I am a sinful man, Lord." [9]For he was amazed, and all who were with him, at the catch of fish which they had caught; [10]and so also were James and John, sons of Zebedee, who were partners with Simon.

Yeshua said to Simon, "Do not be afraid. From now on you will be catching men."

[11]When they had brought their boats to land, they left everything, and followed him. [12]It happened, while he was in one of the cities, behold, there was a man full of leprosy. When he saw Yeshua, he fell on his face, and begged him, saying, "Lord, if you want to, you can make me clean."

[13]And he stretched out his hand, and touched him, saying, "I want to. Be made clean."

Immediately the leprosy left him. [14]He commanded him to tell no one, "But go your way, and show yourself to the cohen, and offer for your cleansing according to what Moses commanded, for a testimony to them." [15]But the report concerning him spread much more, and great multitudes came together to hear, and to be healed[b] of their infirmities. [16]But he withdrew himself into the desert, and prayed.

[17]It happened on one of those days, that he was teaching; and there were Pharisees and teachers of the Law sitting by, who had come out of every village of Galilee, Judea, and Jerusalem. The power of the Lord was with him to heal them. [18]And behold, men brought a paralyzed man on a cot, and they sought to bring him in to lay before him. [19]Not finding a way to bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his cot into the midst before Yeshua. [20]Seeing their faith, he said to him, "Man, your sins are forgiven you."

[21]The scribes and the Pharisees began to reason, saying, "Who is this that speaks blasphemies? Who can forgive sins, but God alone?"

[22]But Yeshua, perceiving their thoughts, answered them, "Why are you reasoning so in your hearts? [23]Which is easier to say, 'Your sins are forgiven you;' or to say, 'Arise and walk?' [24]But that you may know that the Son of Man has authority on earth to forgive sins" (he said to the paralyzed man), "I tell you, arise, and take up your cot, and go to your house."

[25]Immediately he rose up before them, and took up that which he was laying on, and departed to his house, glorifying God. [26]Amazement took hold on all, and they glorified God. They were filled with fear, saying, "We have seen strange things today."

[27]After these things he went out, and saw a tax collector named Levi sitting at the tax office, and said to him, "Follow me!"

[28]He left everything, and rose up and followed him. [29]Levi made a great

[a]5:5 NU reads "nets" instead of "net"
[b]5:15 Goth NU. PT M add "by him"

feast for him in his house. There was a great crowd of tax collectors and others who were reclining with them. [30]The Pharisees and their scribes[a] murmured against his disciples, saying, "Why do you eat and drink with the tax collectors and sinners?" [31]Yeshua answered them, "Those who are healthy have no need for a physician, but those who are sick do. [32]I have not come to call the righteous, but sinners to repentance."

[33]They said to him, "Why do[b] the disciples of John often fast and pray, likewise also the disciples of the Pharisees, but yours eat and drink?"

[34]He said to them, "Can you make the friends of the bridegroom fast, while the bridegroom is with them? [35]But the days will come when the bridegroom will be taken away from them. Then they will fast in those days." [36]He also told a parable to them. "No one puts[c] a piece from a new garment puts it on an old garment, or else he will tear the new, and also the piece from the new will not match the old. [37]And no one puts new wine into old wineskins, or else the new wine will burst the skins, and it will be spilled, and the skins will be destroyed. [38]But new wine must be put into fresh wineskins, and both are preserved.[d] [39]No man having drunk old wine immediately[e] desires new, for he says, 'The old is better.[f]'"

6 Now it happened on the second Sabbath after the first,[g] that he was going through the grain fields. His disciples plucked the heads of grain, and ate, rubbing them in their hands. [2]But some of the Pharisees said to them, "Why do you do that which is not lawful to do[h] on the Sabbath day?"

[3]Yeshua, answering them, said, "Have not you read what David did when he was hungry, he, and those who were with him; [4]how he entered into the house of God, and took and ate the show bread, and gave also to those who were with him, which is not lawful to eat except for the cohanim alone?" [5]He said to them, "The Son of Man is lord of the Sabbath."

[6]It also happened on another Sabbath that he entered into the synagogue and taught. There was a man there, and his right hand was withered. [7]The scribes and the Pharisees watched,[i] to see whether he would heal on the Sabbath, that they might find an accusation against him. [8]But he knew their thoughts; and he said to the man who had the withered hand, "Rise up, and stand in the middle." He arose and stood. [9]Then Yeshua said to them, "I will ask you something.[j] Is it lawful on the Sabbath to do good, or to do harm? To save a life, or to kill?"[k] [10]He looked

[a]5:30 PT M Goth. NU has the order "Pharisees and the scribes" instead of "scribes and the Pharisees"
[b]5:33 PT M Goth. NU omits "Why do"
[c]5:36 PT M Goth. NU reads "having torn" instead of "puts"
[d]5:38 PT M Goth. NU omits "and both are preserved"
[e]5:39 PT M Goth. NU omits "immediately"
[f]5:39 NU reads "good [enough]" instead of "better"
[g]6:1 PT M Goth. NU omits ~"second first"
[h]6:2 NU omits "to do"
[i]6:7 NU adds "him"
[j]6:9 PT M Goth. NU omits "something"
[k]6:9 PT M Goth. NU reads "destroy " instead of "kill"

around at them all, and said to the man, "Stretch out your hand." He did, and his hand was restored.[a] [11]But they were filled with rage, and talked with one another about what they might do to Yeshua.

[12]It happened in these days, that he went out to the mountain to pray, and he continued all night in prayer to God. [13]When it was day, he called his disciples, and from them he chose twelve, whom he also named apostles: [14]Simon, whom he also named Peter, and Andrew his brother; James; John; Philip; Bartholomew; [15]Matthew; Thomas; James, the son of Alphaeus; Simon, who was called the Zealot; [16]Judas the son of James; and Judas Iscariot, who also became a traitor. [17]He came down with them, and stood on a level place, with a[b] crowd of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases; [18]as well as those who were troubled by unclean spirits, and they were being healed. [19]All the multitude sought to touch him, for power came out from him and healed them all.

[20]He lifted up his eyes to his disciples, and said,
"Blessed are you who are poor,
for yours is the Kingdom of God.
[21]Blessed are you who hunger now,
for you will be filled.
Blessed are you who weep now,
for you will laugh.
[22]Blessed are you when men shall hate
you, and when they shall exclude
and mock you, and throw out
your name as evil, for the Son of
Man's sake.
[23]Rejoice in that day, and leap for joy,
for behold, your reward is great
in heaven, for their fathers did
the same thing to the prophets.

[24]"But woe to you who are rich!
For you have received your
consolation.
[25]Woe to you, you who are full now,[c]
for you will be hungry.
Woe to you who laugh now,
for you will mourn and weep.
[26]Woe to you[d] when all[e] men speak
well of you,
for their fathers did the same
thing to the false prophets.

[27]"But I tell you who hear: love your enemies, do good to those who hate you, [28]bless those who curse you, and pray for those who mistreat you. [29]To him who strikes you on the cheek, offer also the other; and from him who takes away your cloak, do not withhold your coat also. [30]Give to everyone who asks you, and do not ask him who takes away your goods to give them back again.

[31]"Treat others as you would have them treat you. [32]If you love those who love you, what credit is that to you? For even sinners love those who love them. [33]If you do good to those who do good to you, what credit is that to you? For even sinners do the same. [34]If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive back as much. [35]But love your enemies, and do good, and lend, expecting nothing

[a]6:10 PT Goth NU. M adds "as the other"
[b]6:17 PT M Goth. NU adds "large"

[c]6:25 Goth NU. PT M omits "now"
[d]6:26 The wording "to you" is lacking but is included because of English requirements
[e]6:26 PT Goth NU. M omits "all"

back; and your reward will be great,
and you will be children of the Most
High; for he is kind toward the
unthankful and evil.

36Therefore be merciful, even as
your Father is also merciful. 37Do not
judge, and you won't be judged. Do not
condemn, and you won't be
condemned. Forgive, and you will be
forgiven.[a]

38"Give, and it will be given to
you: good measure, pressed down,
shaken together, and running over, will
be given to you.[b] For with the same
measure you measure it will be
measured back to you."

39He spoke a parable to them.
"Can the blind guide the blind? Won't
they both fall into a pit? 40A disciple is
not above his teacher, but everyone
when he is fully trained will be like his
teacher. 41And why do you see the
speck of chaff that is in your brother's
eye, but do not consider the log that is
in your own eye? 42Or how can you tell
your brother, 'Brother, let me remove
the speck of chaff that is in your eye,'
when you yourself do not see the log
that is in your own eye? You hypocrite!
First remove the log from your own
eye, and then you can see clearly to
remove the speck of chaff that is in
your brother's eye. 43For there is no
good tree that brings forth rotten fruit;
nor[c] a rotten tree that brings forth good
fruit. 44For each tree is known by its
own fruit. For people do not gather figs
from thorns, nor do they gather grapes
from a bramble bush. 45The good man
out of the good treasure of his heart
brings out that which is good, and the
evil man out of the evil treasure of his
heart[d] brings out that which is evil, for
out of the abundance of the heart, his
mouth speaks.

46"Why do you call me, 'Lord,
Lord,' and do not do the things which I
say? 47Everyone who comes to me, and
hears my words, and does them, I will
show you who he is like. 48He is like a
man building a house, who dug and
went deep, and laid a foundation on the
rock. When a flood arose, the stream
broke against that house, and could not
shake it, because it was founded on the
rock.[e] 49But he who hears, and does not
do, is like a man who built a house on
the earth without a foundation, against
which the stream broke, and
immediately it fell, and the ruin of that
house was great."

7 After he had finished speaking in
the hearing of the people, he
entered into Capernaum. 2A
certain centurion's servant, who was
dear to him, was sick and at the point of
death. 3When he heard about Yeshua,
he sent to him Jewish elders, asking
him to come and save his servant.
4When they came to Yeshua, they
begged him earnestly, saying, "He is
worthy for you to do this for him, 5for
he loves our nation, and he built our
synagogue for us." 6Yeshua went with
them. When he was now not far from
the house, the centurion sent friends to
him, saying to him, "Lord, do not
trouble yourself, for I am not worthy
for you to come under my roof.
7Therefore I did not even think myself
worthy to come to you; but say the
word, and my servant will be healed.
8For I also am a man placed under

[a]6:37 Or, "Set free, and you will be set free"
[b]6:38 literally, into your bosom.
[c]6:43 NU adds "again"
[d]6:45 PT M Goth. NU omits "of his heart"
[e]6:48 PT M Goth. NU reads "was built well" instead of "was founded on the rock"

authority, having under myself soldiers. I tell this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my servant, 'Do this,' and he does it."

[9]When Yeshua heard these things, he marveled at him, and turned and said to the multitude who followed him, "I tell you, I have not found such great faith, no, not in Israel." [10]Those who were sent, returning to the house, found the servant who had been sick[a] was well.

[11]It happened soon afterwards, that he went to a city called Nain. Many of his[b] disciples, along with a great multitude, went with him. [12]Now when he drew near to the gate of the city, behold, one who was dead was carried out, the only son of his mother, and she was a widow. Many people of the city were with her. [13]When the Lord saw her, he had compassion on her, and said to her, "Do not cry." [14]He came near and touched the coffin, and the bearers stood still. He said, "Young man, I tell you, arise!" [15]He who was dead sat up, and began to speak. And he gave him to his mother.

[16]Fear took hold of all, and they glorified God, saying, "A great prophet has arisen among us!" and, "God has visited his people!" [17]This report went out concerning him in the whole of Judea, and in all the surrounding region.

[18]The disciples of John told him about all these things. [19]John, calling to himself two of his disciples, sent them to Yeshua,[c] saying, "Are you the one who is coming, or should we look for another?" [20]When the men had come to him, they said, "John the Immerser has sent us to you, saying, 'Are you the One who is to come, or should we look for another?'"

[21]In that hour he cured many of diseases and plagues and evil spirits; and to many who were blind he gave sight. [22]Yeshua answered them, "Go and tell John the things which you have seen and heard: that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them.[d] [23]Blessed is he who is not offended by me."

[24]When John's messengers had departed, he began to tell the multitudes about John, "What did you go out into the wilderness to see? A reed shaken by the wind? [25]But what did you go out to see? A man clothed in soft clothing? Behold, those who are gorgeously dressed, and live delicately, are in kings' courts. [26]But what did you go out to see? A prophet? Yes, I tell you, and much more than a prophet. [27]This is he of whom it is written,

'Behold, I send my messenger ahead of you,
who will prepare your way before you.'[e]

[28]"For I tell you, among those who are born of women there is not a greater prophet than John the Immerser,[f] yet he who is least in the Kingdom of God is greater than he."

[a]7:10 PT M Goth. NU omits "who had been sick"
[b]7:11 PT M Goth. NU reads "His disciples" instead of "Many of his disciples"
[c]7:19 PT M Goth. NU reads "the Lord" instead of "Yeshua"
[d]7:22 Isaiah 35:5-6, 26:14, 61:1
[e]7:27 Malachi 3:1
[f]7:28 PT M Goth. NU omits "the Immerser"

[29]When all the people and the tax collectors heard this, they declared God to be just, having been immersed with John's immersion. [30]But the Pharisees and the Law scholars rejected the counsel of God, not being immersed by him themselves.

[31]"To what then will I liken the people of this generation? What are they like? [32]They are like children who sit in the marketplace, and call one to another, saying, 'We piped to you, and you did not dance. We mourned for you,[a] and you did not weep.' [33]For John the Immerser came neither eating bread nor drinking wine, and you say, 'He has a demon.' [34]The Son of Man has come eating and drinking, and you say, 'Behold, a gluttonous man, and a drunkard; a friend of tax collectors and sinners!' [35]Wisdom is justified by all her children."

[36]One of the Pharisees invited him to eat with him. He entered into the Pharisee's house, and sat at the table. [37]Behold, a woman in the city who was a sinner, when she knew that he was reclining in the Pharisee's house, she brought an alabaster jar of ointment. [38]Standing behind at his feet weeping, she began to wet his feet with her tears, and she wiped them with the hair of her head, kissed his feet, and anointed them with the ointment. [39]Now when the Pharisee who had invited him saw it, he said to himself, "This man, if he were a prophet, would have perceived who and what kind of woman this is who touches him, that she is a sinner."

[40]Yeshua answered him, "Simon, I have something to tell you."

He said, "Teacher, say on."

[41]"A certain lender had two debtors. The one owed five hundred denarii, and the other fifty. [42]When they could not pay, he forgave them both. Which of them therefore will love him most?"

[43]Simon answered, "He, I suppose, to whom he forgave the most."

He said to him, "You have judged correctly." [44]Turning to the woman, he said to Simon, "Do you see this woman? I entered into your house, and you gave me no water for my feet, but she has wet my feet with her tears, and wiped them with her hair.[b] [45]You gave me no kiss, but she, since the time I came in, has not ceased to kiss my feet. [46]You did not anoint my head with oil, but she has anointed my feet with ointment. [47]Therefore I tell you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little." [48]He said to her, "Your sins are forgiven."

[49]Those who sat at the table with him began to say to themselves, "Who is this who even forgives sins?"

[50]He said to the woman, "Your faith has saved you. Go in peace."

8 It happened soon afterwards, that he went about through cities and villages, proclaiming and bringing the good news of the Kingdom of God. With him were the twelve, [2]and certain women who had been healed of evil spirits and infirmities: Miriam who was

[a]7:32 NU omits "for you"

[b]7:44 Goth NU. PT M read "the hair of her head" instead of "her hair"

called Magdalene, from whom seven
demons had gone out; [3]and Joanna, the
wife of Chuza, Herod's steward;
Susanna[a]; and many others; who served
them from their possessions. [4]When a
great multitude came together, and
people from every city were coming to
him, he spoke by a parable. [5]"The
farmer went out to sow his seed. As he
sowed, some fell along the road, and it
was trampled under foot, and the birds
of the sky devoured it. [6]Other seed fell
on the rock, and as soon as it grew, it
withered away, because it had no
moisture. [7]Other fell amid the thorns,
and the thorns grew with it, and choked
it. [8]Other fell into the good ground, and
grew, and brought forth fruit one
hundred times." As he said these things,
he called out, "He who has ears to hear,
let him hear!"

[9]Then his disciples asked him,
"What does this parable mean?"

[10]He said, "To you it is given to
know the mysteries of the Kingdom of
God, but to the rest in parables; that
'seeing they may not see, and hearing
they may not understand.'[b] [11]Now the
parable is this: The seed is the word of
God. [12]Those along the road are those
who hear, then the devil comes, and
takes away the word from their heart,
that they may not believe and be saved.
[13]Those on the rock are they who, when
they hear, receive the word with joy;
but these have no root, who believe for
a while, then fall away in time of
temptation. [14]That which fell among the
thorns, these are those who have heard,
and as they go on their way they are
choked with cares, riches, and pleasures
of life, and bring no fruit to maturity.
[15]That in the good ground, these are
such as in an honest and good heart,
having heard the word, hold it tightly,
and bring forth fruit with patience.

[16]"No one, when he has lit a
lamp, covers it with a container, or puts
it under a bed; but puts it on a stand,
that those who enter in may see the
light. [17]For nothing is hidden, that will
not be revealed; nor anything secret,
that will not be known and come to
light. [18]Be careful therefore how you
hear. For whoever has, to him will be
given; and whoever does not have,
from him will be taken away even that
which he thinks he has."

[19]His mother and brothers came
to him, and they could not come near
him for the crowd. [20]It was told him by
some saying, "Your mother and your
brothers stand outside, desiring to see
you."

[21]But he answered them, "My
mother and my brothers are these who
hear the word of God, and do it."

[22]Now it happened on one of
those days, that he entered into a boat,
himself and his disciples, and he said to
them, "Let us go over to the other side
of the lake." So they launched out.
[23]But as they sailed, he fell asleep. A
wind storm came down on the lake, and
they were taking on dangerous amounts
of water. [24]So they came to him, and
awoke him, saying, "Master, master,
we are dying!" And he awoke, and
rebuked the wind and the raging of the
water, and they ceased, and it was calm.
[25]He said to them, "Where is your
faith?" Being afraid they marveled,
saying one to another, "Who is this,
then, that he commands even the winds
and the water, and they obey him?"

[a]8:3 Or, "Shoshana"
[b]8:10 Isaiah 6:9

[26]They arrived at the country of the Gadarenes,[a] which is opposite Galilee.

[27]When Yeshua stepped ashore, a certain man out of the city who had demons for a long time met him. He wore no clothes, and did not live in a house, but in the tombs. [28]When he saw Yeshua, he shouted, and fell down before him, and with a loud voice said, "What do I have to do with you, Yeshua, you Son of the Most High God? I beg you, do not torment me!" [29]For Yeshua was commanding the unclean spirit to come out of the man. For the unclean spirit had often seized the man. He was kept under guard, and bound with chains and fetters. Breaking the bands apart, he was driven by the demon into the desert.

[30]Yeshua asked him, "What is your name?"

He said, "Legion," for many demons had entered into him. [31]He[b] begged him that he would not command them to go into the abyss.[c] [32]Now there was there a herd of many pigs feeding on the mountain, and they begged him that he would allow them to enter into those. He allowed them. [33]The demons came out from the man, and entered into the pigs, and the herd rushed down the steep bank into the lake, and were drowned. [34]When those who fed them saw what had happened, they fled, and told it in the city and in the country.

[35]Then people went out to see what had happened. They came to Yeshua, and found the man from whom the demons had gone out, sitting at Yeshua' feet, clothed and in his right mind; and they were afraid. [36]Those who saw it told them how he who had been possessed by demons was healed. [37]All the people of the surrounding country of the Gadarenes[d] asked him to depart from them, for they were very much afraid. He entered into the boat, and returned. [38]But the man from whom the demons had gone out begged him that he might go with him, but Yeshua sent him away, saying, [39]"Return to your house, and declare what great things God has done for you." He went his way, proclaiming throughout the whole city what great things Yeshua had done for him.

[40]It happened when[e] Yeshua returned, the multitude welcomed him, for they were all waiting for him. [41]Behold, there came a man named Jairus, and he was a ruler of the synagogue. He fell down at Yeshua' feet, and begged him to come into his house, [42]for he had an only daughter, about twelve years of age, and she was dying. But as he went, the multitudes pressed against him. [43]A woman who had a flow of blood for twelve years, who had spent all her living on physicians, and could not be healed by any, [44]came behind him, and touched the fringe of his cloak, and immediately the flow of her blood stopped. [45]Yeshua said, "Who touched me?"

When all denied it, Peter and those with him[f] said, "Master, the

[a]8:26 PT M Goth. NU reads "Gerasenes" instead of "Gadarenes"
[b]8:31 NU reads "They" instead of "He"
[c]8:31 Greek "abussos."Aramaic "tehuma" for Hebrew "tehom"
[d]8:37 PT M Goth. NU reads "Gerasenes" instead of "Gadarenes"
[e]8:40 PT M Goth. NU reads "When" instead of "It happened when"
[f]8:45 PT M Goth. NU omits "and those with him"

multitudes press and jostle you, and you say, 'Who touched me?"[a]

46But Yeshua said, "Someone did touch me, for I perceived that power has gone out of me." 47When the woman saw that she was not hidden, she came trembling, and falling down before him declared to him in the presence of all the people the reason why she had touched him, and how she was healed immediately. 48He said to her, "Daughter,[b] your faith has made you well. Go in peace."

49While he still spoke, one from the ruler of the synagogue's house came, saying to him, "Your daughter is dead. Do not trouble the Teacher."

50But Yeshua hearing it, answered him, "Do not be afraid. Only believe, and she will be healed."

51When he came to the house, he did not allow anyone to enter in,[c] except Peter, John, James, the father of the child, and her mother. 52All were weeping and mourning her, but he said, "Do not weep. She is not dead, but sleeping."

53They were ridiculing him, knowing that she was dead. 54But he put them all outside,[d] taking her by the hand and called, saying, "Child, arise!" 55Her spirit returned, and she rose up immediately. He commanded that something be given to her to eat. 56Her parents were amazed, but he commanded them to tell no one what had been done.

9 He called the twelve together, and gave them power and authority over all demons, and to cure diseases. 2He sent them forth to proclaim the Kingdom of God, and to heal the sick. 3He said to them, "Take nothing for your journey—neither staffs, nor wallet, nor bread, nor money; neither have two coats apiece. 4Into whatever house you enter, stay there, and depart from there. 5As many as do not receive you, when you depart from that city, shake off even the dust from your feet for a testimony against them."

6They departed, and went throughout the villages, proclaiming the Good News, and healing everywhere. 7Now Herod the tetrarch heard of all that was done by him;[e] and he was very perplexed, because it was said by some that John had risen from the dead, 8and by some that Elijah had appeared, and by others that one of the old prophets had risen again. 9Herod said, "John I beheaded, but who is this, about whom I hear such things?" He sought to see him. 10The apostles, when they had returned, told him what things they had done.

He took them, and withdrew apart to a deserted place of[f] a city called Bethsaida. 11But the multitudes, perceiving it, followed him. He welcomed them, and spoke to them of the Kingdom of God, and he cured those who needed healing. 12The day began to wear away; and the twelve came, and said to him, "Send the

[a]8:45 PT M Goth. NU omits "and you say, 'Who touched me?'"
[b]8:48 PT M Goth. NU omits "take courage"
[c]8:51 PT M Goth. NU adds "with him"
[d]8:54 PT M Goth. NU omits "put them all outside"

[e]9:7 PT M Goth. NU omits "by him"
[f]9:10 PT M Goth. NU omits "a deserted place of"

multitude away, that they may go into the surrounding villages and farms, and lodge, and get food, for we are here in a deserted place."

[13]But he said to them, "You give them something to eat."

They said, "We have no more than five loaves and two fish, unless we should go and buy food for all these people." [14]For they were about five thousand men.

He said to his disciples, "Make them sit down in groups of about fifty each." [15]They did so, and made them all sit down. [16]He took the five loaves and the two fish, and looking up to the sky, he blessed them, and broke them, and gave them to the disciples to set before the multitude. [17]They ate, and were all filled. They gathered up twelve baskets of broken pieces that were left over.

[18]It happened, as he was praying alone, that the disciples were with him, and he asked them, "Who do the multitudes say that I am?"

[19]They answered, "'John the Immerser,' but others say, 'Elijah,' and others, that one of the old prophets is risen again."

[20]He said to them, "But who do you say that I am?"

Peter answered, "The Messiah of God."

[21]But he warned them, and commanded them to tell this to no one, [22]saying, "The Son of Man must suffer many things, and be rejected by the elders, chief cohanim, and scribes, and be killed, and the third day be raised up."

[23]He said to all, "If anyone desires to come after me, let him deny himself, take up his cross daily,[a] and follow me. [24]For whoever desires to save his life will lose it, but whoever will lose his life for my sake, the same will save it. [25]For what does it profit a man if he gains the whole world, and loses or forfeits his own self? [26]For whoever will be ashamed of me and of my words, of him will the Son of Man be ashamed, when he comes in his glory, and the glory of the Father, and of the holy angels. [27]But I tell you the truth: There are some of those who stand here, who will in no way taste of death, until they see the Kingdom of God."

[28]It happened about eight days after these sayings, that he took with him Peter, John, and James, and went up onto the mountain to pray. [29]As he was praying, the appearance of his face was altered, and his clothing became white and dazzling. [30]Behold, two men were talking with him, who were Moses and Elijah, [31]who appeared in glory, and spoke of his departure,[b] which he was about to accomplish at Jerusalem.

[32]Now Peter and those who were with him were heavy with sleep, but when they were fully awake, they saw his glory, and the two men who stood with him. [33]It happened, as they were parting from him, that Peter said to Yeshua, "Master, it is good for us to be here. Let us make three tents: one for you, and one for Moses, and one for Elijah," not knowing what he said.

[34]While he said these things, a cloud came and overshadowed them,

---

[a]9:23 PT Goth NU. M omits "daily"
[b]9:31 literally, "exodus"

and they were afraid as they entered into the cloud. [35]A voice came out of the cloud, saying, "This is my beloved Son.[a] Listen to him!" [36]When the voice came, Yeshua was found alone. They were silent, and told no one in those days any of the things which they had seen.

[37]It happened on the next day, when they had come down from the mountain, that a great multitude met him. [38]Behold, a man from the crowd called out, saying, "Teacher, I beg you to look at my son, for he is my only child. [39]Behold, a spirit takes him, he suddenly cries out, and it convulses him so that he foams, and it hardly departs from him, bruising him severely. [40]I begged your disciples to cast it out, and they could not."

[41]Yeshua answered, "Faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here."

[42]While he was still coming, the demon threw him down and convulsed him violently. But Yeshua rebuked the unclean spirit, and healed the boy, and gave him back to his father. [43]They were all astonished at the majesty of God.

But while all were marveling at all the things which Yeshua did, he said to his disciples, [44]"Let these words sink into your ears, for the Son of Man will be delivered up into the hands of men." [45]But they did not understand this saying. It was concealed from them, that they should not perceive it, and they were afraid to ask him about this saying.

[46]There arose an argument among them about which of them was the greatest. [47]Yeshua, seeing[b] the reasoning of their hearts, took a little child, and set him by his side, [48]and said to them, "Whoever receives this little child in my name receives me. Whoever receives me receives him who sent me. For whoever is least among you all, this one will be great."

[49]John answered, "Master, we saw someone casting out demons in your name, and we forbade him, because he does not follow with us."

[50]Yeshua said to him, "Do not forbid him, for he who is not against you is for you."[c]

[51]It came to pass, when the days were near that he should be taken up, he intently set his face to go to Jerusalem, [52]and sent messengers before his face. They went, and entered into a village of the Samaritans, so as to prepare for him. [53]They did not receive him, because he was traveling with his face set towards Jerusalem. [54]When his disciples, James and John, saw this, they said, "Lord, do you want us to command fire to come down from the sky, and destroy them just as Elijah did?"[d]

[55]But he turned and rebuked them. "You do not know of what kind

[a]9:35 PT M Goth. NU reads "my son, my chosen." instead of "my beloved son"

[b]9:47 NU reads "knowing" instead of "seeing"

[c]9:50 PT Goth NU. M reads "us" twice instead of "you"

[d]9:54 PT M Goth . NU omits "just as Elijah did"

of spirit you are.[a] [56]For the Son of Man
did not come to destroy men's lives, but
to save them." They went to another
village. [57]As they went on the way, a
certain man said to him, "I want to
follow you wherever you go Lord."[b]

[58]And Yeshua said to him, "The
foxes have holes, and the birds of the
sky have nests, but the Son of Man has
no place to lay his head."

[59]He said to another, "Follow
me!"

But he said, "[c]Allow me first to
go and bury my father."

[60]But Yeshua said to him, "Leave
the dead to bury their own dead, but
you go and announce the Kingdom of
God."

[61]Another also said, "I want to
follow you, Lord, but first allow me to
bid farewell to those who are at my
house."

[62]But Yeshua said to him, "No
one, having put his hand to the plow,
and looking back, is fit for the
Kingdom of God."

10 Now after these things, the
Lord also appointed seventy[d]
others, and sent them two by
two ahead of him[e] into every city and
place, where he was about to come.
[2]Then he said to them, "The harvest is
indeed plentiful, but the laborers are
few. Pray therefore to the Lord of the
harvest, that he may send out laborers
into his harvest. [3]Go your ways.
Behold, I send you out as lambs among
wolves. [4]Carry no purse, nor wallet, nor
sandals. Greet no one on the way. [5]Into
whatever house you enter, first say,
'Peace be to this house.' [6]If a peaceful
person is there, your peace will rest on
him; but if not, it will return to you.
[7]Remain in that same house, eating and
drinking the things they give, for the
laborer is worthy of his wages. Do not
go from house to house. [8]Into whatever
city you enter, and they receive you, eat
the things that are set before you. [9]Heal
the sick who are therein, and tell them,
'The Kingdom of God has come near to
you.' [10]But into whatever city you
enter, and they do not receive you, go
out into its streets and say, [11]'Even the
dust from your city that clings to our
feet[f], we wipe off against you.
Nevertheless know this, that the
Kingdom of God is near to you.'[g] [12]I
tell you, it will be more tolerable in that
day for Sodom than for that city.

[13]"Woe to you, Chorazin! Woe to
you, Bethsaida! For if the mighty works
had been done in Tyre and Sidon which
were done in you, they would have
repented long ago, sitting in sackcloth
and ashes. [14]But it will be more
tolerable for Tyre and Sidon in the
judgment than for you. [15]And you,
Capernaum, who are[h] exalted to
heaven. You will be brought down to
hell[i].

[a]9:55-56 PT M Goth. NU omits "You do not know…to save them."
[b]9:57 PT M Goth. NU omits "Lord"
[c]9:59 PT M Goth. NU brackets "Lord"
[d]10:1 PT M Goth. NU reads "seventy-two" instead of "seventy"
[e]10:1 literally, "before his face"

[f]10:11 PT Goth (NU). M reads "us" instead of "our feet"
[g]10:11 PT M Goth. NU omits "to you"
[h]10:15 PT M Goth. NU reads "who are" rather than "will you be"
[i]10:15 Greek: Hades. Hebrew: Sheol

[16]Whoever listens to you listens to me, and whoever rejects you rejects me. Whoever rejects me rejects him who sent me."

[17]The seventy[a] returned with joy, saying, "Lord, even the demons are subject to us in your name!"

[18]He said to them, "I saw Satan having fallen like lightning from heaven. [19]Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing will in any way hurt you. [20]Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."

[21]In that same hour Yeshua rejoiced in the Holy Spirit, and said, "I thank you, O Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and revealed them to little children. Yes, Father, for so it was well-pleasing in your sight."

[22b]"All things have been delivered to me by my Father. No one knows who the Son is, except the Father, and who the Father is, except the Son, and he to whomever the Son desires to reveal him."

[23]And turning to the disciples, he said privately, "Blessed are the eyes which see the things that you see, [24]for I tell you that many prophets and kings desired to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them."

[25]Behold, a certain Law scholar stood up and tested him, saying, "Teacher, what shall I do to inherit eternal life?"

[26]He said to him, "What is written in the Law? How do you read it?"

[27]He answered, "You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind;[c] and your neighbor as yourself."[d]

[28]He said to him, "You have answered correctly. Do this, and you will live."

[29]But he, desiring to justify himself, asked Yeshua, "Who is my neighbor?"

[30]Yeshua answered, "A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. [31]By chance a certain cohen was going down that way. When he saw him, he passed by on the other side. [32]In the same way a Levite also, when he came to the place, and saw him, passed by on the other side. [33]But a certain Samaritan, as he traveled, came where he was. When he saw him, he was moved with compassion, [34]came to him, and bound up his wounds, pouring on oil and wine. He set him on his own animal, and brought him to an inn, and took care of him. [35]On the next day, when he

[a]10:17 PT M Goth. NU reads "seventy-two" instead of "seventy"
[b]10:22 Goth NU. PT M add "And turning to the disciples, he said"

[c]10:27 Deuteronomy 6:5
[d]10:27 Leviticus 19:18

departed,[a] he took out two denarii, and gave them to the host, and said to him, 'Take care of him. Whatever you spend beyond that, I will repay you when I return.' [36]Now which of these three do you think seemed to be a neighbor to him who fell among the robbers?"

[37]He said, "He who showed mercy on him."

Then Yeshua said to him, "Go and do likewise."

[38]It happened as they went on their way, he entered into a certain village, and a certain woman named Martha received him into her house.[b] [39]She had a sister called Miriam, who also sat at Yeshua'[c] feet, and heard his word. [40]But Martha was distracted with much serving, and she came up to him, and said, "Lord, do you not care that my sister left me to serve alone? Ask her therefore to help me."

[41]Yeshua[d] answered her, "Martha, Martha, you are anxious and troubled about many things, [42]but one thing is needed. Miriam has chosen the good part, which will not be taken away from her."

11 It happened, that when he finished praying in a certain place, one of his disciples said to him, "Lord, teach us to pray, just as John also taught his disciples."

[2]He said to them, "When you pray, say,

'Father in heaven,[e] hallowed be your name.
May your Kingdom come. May your will be done on Earth, as it is in heaven.[f]
[3]Give us day by day our daily bread.
[4]Forgive us our sins,
for we ourselves also forgive everyone who is indebted to us.
And lead us not into temptation, but deliver us from the evil one[g]'"

[5]He said to them, "Which of you, if you go to a friend at midnight, and tell him, 'Friend, lend me three loaves of bread, [6]for a friend of mine has come to me from a journey, and I have nothing to set before him,' [7]and he from within will answer and say, 'Do not bother me. The door is now shut, and my children are with me in bed. I cannot get up and give it to you'? [8]I tell you, although he will not rise and give it to him because he is his friend, yet because of his persistence, he will get up and give him as many as he needs.

[9]"I tell you, asking, and it will be given you. Seek, and you will find. Knock, and it will be opened to you. [10]For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.

[11]"Which of you fathers, if your son asks for bread, will give him a stone? Or if he asks for[h] a fish, he won't give him a snake instead of a

[a]10:35 NU omits "when he departed"
[b]10:38 NU omits "into her house"
[c]10:39 NU reads "the Lord's" instead of "Yeshua'"
[d]10:41 NU reads "The Lord" instead of "Yeshua"

[e]11:2 NU omits "in heaven"
[f]11:2 NU omits "May your will be done on Earth, as it is in heaven"
[g]11:4 NU omits "but deliver us from the evil one"
[h]11:11 NU omits "bread, will give him a stone? Or if he asks for"

fish, will he? [12]Or if he asks for an egg,
he won't give him a scorpion, will he?
[13]If you then, being evil, know how to
give good gifts to your children, how
much more will your heavenly Father
give the Holy Spirit to those who ask
him?"

[14]He was casting out a demon,
and it was mute. It happened, when the
demon had gone out, the mute man
spoke; and the multitudes marveled.
[15]But some of them said, "He casts out
demons by Beelzebul, the prince of the
demons." [16]Others, testing him, sought
from him a sign from heaven. [17]But he,
knowing their thoughts, said to them,
"Every kingdom divided against itself
is brought to desolation. A house
divided against itself falls. [18]If Satan
also is divided against himself, how
will his kingdom stand? For you say
that I cast out demons by Beelzebul.
[19]But if I cast out demons by Beelzebul,
by whom do your children cast them
out? Therefore will they be your
judges. [20]But if I by the finger of God
cast out demons, then the Kingdom of
God has come to you.

[21]"When the strong man, fully
armed, guards his own dwelling, his
goods are safe. [22]But when someone
stronger attacks him and overcomes
him, he takes from him his whole armor
in which he trusted, and divides his
spoils.

[23]"He that is not with me is
against me. He who does not gather
with me scatters. [24]The unclean spirit,
when he has gone out of the man,
passes through dry places, seeking rest,
and finding none, he says, 'I will turn
back to my house from which I came
out.' [25]When he returns, he finds it
swept and put in order. [26]Then he goes,
and takes seven other spirits more evil
than himself, and they enter in and
dwell there. The last state of that man
becomes worse than the first."

[27]It came to pass, as he said these
things, a certain woman out of the
multitude lifted up her voice, and said
to him, "Blessed is the womb that bore
you, and the breasts which nursed
you!"

[28]But he said, "On the contrary,
blessed are those who hear the word of
God, and keep it."

[29]When the multitudes were
gathering together to him, he began to
say, "This[a] is an evil generation. It
seeks after a sign. No sign will be given
to it but the sign of Jonah the prophet.[b]
[30]For even as Jonah became a sign to
the Ninevites, so will also the Son of
Man be to this generation. [31]The Queen
of the South will rise up in the
judgment with the men of this
generation, and will condemn them: for
she came from the ends of the earth to
hear the wisdom of Solomon; and
behold, one greater than Solomon is
here. [32]The men of Nineveh will stand
up in the judgment with this generation,
and will condemn it: for they repented
at the proclaiming of Jonah, and
behold, one greater than Jonah is here.

[33]"No one, when he has lit a
lamp, puts it in a cellar or under a
basket, but on a stand, that those who
come in may see the light. [34]The lamp
of the body is the eye. Therefore when
your eye is good, your whole body is
also full of light; but when it is bad,
your body also is full of darkness.
[35]Therefore see whether the light that is
in you is not darkness. [36]If therefore

[a]11:29 NU adds "generation"
[b]11:29 NU omits "the prophet"

your whole body is full of light, having
no part dark, it will be wholly full of
light, as when the lamp with its bright
shining gives you light."

37Now as he spoke, a certain[a]
Pharisee asked him to dine with him.
He went in, and sat at the table. 38When
the Pharisee saw it, he marveled that he
had not first washed himself before
dinner. 39The Lord said to him, "Now
you Pharisees cleanse the outside of the
cup and of the platter, but your inward
part is full of extortion and wickedness.
40You foolish ones, did not he who
made the outside make the inside also?
41But give for gifts to the needy those
things which are within, and behold, all
things will be clean to you. 42But woe
to you Pharisees! For you tithe mint
and rue and every herb, but you bypass
justice and the love of God. You ought
to have done these, and not to have left
the other undone. 43Woe to you
Pharisees! For you love the best seats in
the synagogues, and the greetings in the
marketplaces. 44Woe to you scribes and
Pharisees, hypocrites![b] For you are like
hidden graves, and the men who walk
over them do not know it."

45One of the Law scholars
answered him, "Teacher, in saying this
you insult us also."

46He said, "Woe to you Law
scholars also! For you load people with
burdens that are difficult to carry, and
you yourselves won't even lift one
finger to help carry those burdens.
47Woe to you! For you build the tombs
of the prophets, and your fathers killed
them. 48So you are witnesses and
consent to the works of your fathers.
For they killed them, and you build
their tombs. 49Therefore also the
wisdom of God said, 'I will send to
them prophets and apostles; and some
of them they will kill and persecute,
50that the blood of all the prophets,
which was shed from the foundation of
the world, may be required of this
generation; 51from the blood of Abel to
the blood of Zechariah, who perished
between the altar and the sanctuary.'
Yes, I tell you, it will be required of
this generation. 52Woe to you Law
scholars! For you took away the key of
knowledge. You did not enter in
yourselves, and those who were
entering in, you hindered."

53As he was speaking these things
to them,[c] the scribes and the Pharisees
began to be terribly angry, and to draw
many things out of him; 54lying in wait
for him, and seeking[d] to catch him in
something he might say, that they
might accuse him.[e]

12 Meanwhile, when a multitude
of many thousands had
gathered together, so much so
that they trampled on each other, he
began to tell his disciples first of all,
"Beware of the yeast of the Pharisees,
which is hypocrisy. 2But there is
nothing covered up, that will not be
revealed, nor hidden, that will not be
known. 3Therefore whatever you have
said in the darkness will be heard in the
light. What you have spoken in the ear
in the inner chambers will be
proclaimed on the housetops.

[a]11:37 NU omits "certain"
[b]11:44 NU omits "scribes and Pharisees, hypocrites"

[c]11:53 NU reads "And when he left there" instead of "As he was speaking these things to them"
[d]11:54 NU omits "and seeking"
[e]11:54 NU omits "that they might accuse him"

4"I tell you, my friends, do not be
afraid of those who kill the body, and
after that have no more that they can
do. 5But I will warn you whom you
should fear. Fear him, who after he has
killed, has power to cast into hell[a]. Yes,
I tell you, fear him.

6"Are not five sparrows sold for
two assaria coins? Not one of them is
forgotten by God. 7But the very hairs of
your head are all numbered. Therefore
do not be afraid. You are of more value
than many sparrows.

8"I tell you, everyone who
confesses me before men, him will the
Son of Man also confess before the
angels of God; 9but he who denies me
in the presence of men will be denied in
the presence of the angels of God.
10Everyone who speaks a word against
the Son of Man will be forgiven, but
those who blaspheme against the Holy
Spirit will not be forgiven. 11When they
bring you before the synagogues, the
rulers, and the authorities, do not be
anxious how or what you will answer,
or what you will say; 12for the Holy
Spirit will teach you in that same hour
what you must say."

13One of the multitude said to
him, "Teacher, tell my brother to divide
the inheritance with me."

14But he said to him, "Man, who
made me a judge or an arbitrator over
you?" 15He said to them, "Beware!
Keep yourselves from all covetousness,
for a man's life does not consist of the
abundance of the things which he
possesses."

16He spoke a parable to them,
saying, "The ground of a certain rich
man brought forth abundantly. 17He
reasoned within himself, saying, 'What
will I do, because I do not have room to
store my crops?' 18He said, 'This is
what I will do. I will pull down my
barns, and build bigger ones, and there
I will store all my grain and my goods.
19I will tell my soul, "Soul, you have
many goods laid up for many years.
Take your ease, eat, drink, be merry."'

20"But God said to him, 'You
foolish one, tonight your soul is
required of you. The things which you
have prepared—whose will they be?'
21So is he who lays up treasure for
himself, and is not rich toward God."

22He said to his disciples,
"Therefore I tell you, do not be anxious
for your life, what you will eat, nor yet
for your body, what you will wear.
23Life is more than food, and the body
is more than clothing. 24Consider the
ravens: they do not sow, they do not
reap, they have no warehouse or barn,
and God feeds them. How much more
valuable are you than birds! 25Which of
you by being anxious can add a cubit to
his height? 26If then you are not able to
do even the least things, why are you
anxious about the rest? 27Consider the
lilies, how they grow. They do not toil,
neither do they spin; yet I tell you, even
Solomon in all his glory was not
arrayed like one of these. 28But if this is
how God clothes the grass in the field,
which today exists, and tomorrow is
cast into the oven, how much more will
he clothe you, O you of little faith?
29Do not seek what you will eat or what
you will drink; neither be anxious.
30For the nations of the world seek after
all of these things, but your Father
knows that you need these things. 31But

[a]12:5 Greek: "Gehenna"

seek God's[a] Kingdom, and all[b] these
things will be added to you. [32]Do not be
afraid, little flock, for it is your Father's
good pleasure to give you the
Kingdom. [33]Sell that which you have,
and give gifts to the needy. Make for
yourselves purses which do not grow
old, a treasure in the heavens that does
not fail, where no thief approaches,
neither moth destroys. [34]For where your
treasure is, there will your heart be also.

[35]"Let your waist be girded and
your lamps burning. [36]Be like people
watching for their lord, when he returns
from the marriage feast; that, when he
comes and knocks, they may
immediately open to him. [37]Blessed are
those servants, whom the lord will find
watching when he comes. Truly I tell
you, that he will dress himself, and
make them recline, and will come and
serve them. [38]They will be blessed if he
comes in the second or third watch, and
finds them so. [39]But know this, that if
the master of the house had known in
what hour the thief was coming, he
would have kept watch and[c] not have
allowed his house to be broken into.
[40]Therefore be ready also, for the Son
of Man is coming in an hour that you
do not expect him."

[41]Peter said to him, "Lord, are
you telling this parable to us, or to
everybody?"

[42]The Lord said, "Who then is the
faithful and wise steward, whom his
lord will set over his household, to give
them their portion of food at the right
times? [43]Blessed is that servant whom
his lord will find doing so when he
comes. [44]Truly I tell you, that he will
set him over all that he has. [45]But if that
servant says in his heart, 'My lord
delays his coming,' and begins to beat
the menservants and the maidservants,
and to eat and drink, and to be drunken,
[46]then the lord of that servant will come
in a day when he is not expecting him,
and in an hour that he does not know,
and will cut him in two, and place his
portion with the unfaithful. [47]That
servant, who knew his lord's will, and
did not prepare, nor do what he wanted,
will be beaten with many stripes, [48]but
he who did not know, and did things
worthy of stripes, will be beaten with
few stripes. To whoever much is given,
of him will much be required; and to
whom much was entrusted, of him
more will be asked.

[49]"I came to throw fire on the
earth. I wish it were already kindled.
[50]But I have a immersion to be
immersed with, and how distressed I
am until it is accomplished! [51]Do you
think that I have come to give peace in
the earth? I tell you, no, but rather
division. [52]For from now on, there will
be five in one house divided, three
against two, and two against three.
[53]They will be divided, father against
son, and son against father; mother
against daughter, and daughter against
her mother; mother-in-law against her
daughter-in-law, and daughter-in-law
against her mother-in-law."

[54]He said to the multitudes also,
"When you see a cloud rising from the
west, immediately you say, 'A shower
is coming,' and so it happens. [55]When a
south wind blows, you say, 'There will
be a scorching heat,' and it happens.
[56]You hypocrites! You know how to
interpret the appearance of the earth
and the sky, but how is it that you do
not interpret this time? [57]Why do you
not judge for yourselves what is right?
[58]For when you are going with your

[a]12:31 NU reads "his" instead of "God's"
[b]12:31 NU omits "all"
[c]12:39 NU omits "have kept watch"

adversary before the magistrate, try diligently on the way to be released from him, lest perhaps he drag you to the judge, and the judge deliver you to the officer, and the officer throw you into prison. [59]I tell you, you will by no means get out of there, until you have paid the very last penny."

13 Now there were some present at the same time who told him about the Galileans, whose blood Pilate had mixed with their sacrifices. [2]Yeshua answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered such[a] things? [3]I tell you, no, but unless you repent, you will all perish in the same way. [4]Or those eighteen, on whom the tower in Siloam fell, and killed them; do you think that they were worse offenders than all the men who dwell in Jerusalem? [5]I tell you, no, but, unless you repent, you will all perish in the same way."

[6]He spoke this parable. "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none. [7]He said to the vine dresser, 'Behold, these three years I have come looking for fruit on this fig tree, and found none. Cut it down. Why does it waste the soil?' [8]He answered, 'Lord, leave it alone this year also, until I dig around it, and fertilize it. [9]If it bears fruit, fine; but if not, after that, you can cut it down.'"

[10]He was teaching in one of the synagogues on the Sabbath day. [11]Behold, there was a woman who had a spirit of infirmity eighteen years, and she was bent over, and could in no way straighten herself up. [12]When Yeshua saw her, he called her, and said to her, "Woman, you are freed from your infirmity." [13]He laid his hands on her, and immediately she stood up straight, and glorified God.

[14]The ruler of the synagogue, being indignant because Yeshua had healed on the Sabbath, said to the multitude, "There are six days in which men ought to work. Therefore come on those days and be healed, and not on the Sabbath day!"

[15]Therefore the Lord answered him, "You hypocrites! Does not each one of you free his ox or his donkey from the stall on the Sabbath, and lead him away to water? [16]Ought not this woman, being a daughter of Abraham, whom Satan had bound eighteen long years, be freed from this bondage on the Sabbath day?"

[17]As he said these things, all his adversaries were disappointed, and all the multitude rejoiced for all the glorious things that were done by him.

[18]He said, "What is the Kingdom of God like? To what shall I compare it? [19]It is like a grain of mustard seed, which a man took, and put in his own garden. It grew, and became a large[b] tree, and the birds of the sky lodged in its branches."

[20]Again he said, "To what shall I compare the Kingdom of God? [21]It is like yeast, which a woman took and hid in three measures of flour, until it was all leavened."

[22]He went on his way through cities and villages, teaching, and

[a]13:2 NU reads "these" instead of"such"

[b]13:19 NU omits "large"

traveling on to Jerusalem. [23]One said to him, "Lord, are they few who are saved?"

He said to them, [24]"Strive to enter in by the narrow gate,[a] for many, I tell you, will seek to enter in, and will not be able. [25]When once the master of the house has risen up, and has shut the door, and you begin to stand outside, and to knock at the door, saying, 'Lord, Lord,[b] open to us!' then he will answer and tell you, 'I do not know you or where you come from.' [26]Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' [27]He will say, 'I tell you, I do not know where you come from. Depart from me, all you workers of iniquity.' [28]There will be weeping and gnashing of teeth, when you see Abraham, Isaac, Jacob, and all the prophets, in the Kingdom of God, and yourselves being thrown outside. [29]They will come from the east, west, north, and south, and will sit down in the Kingdom of God. [30]Behold, there are some who are last who will be first, and there are some who are first who will be last."

[31]On that same day[c] some Pharisees came, saying to him, "Get out of here, and go away, for Herod wants to kill you."

[32]He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I complete my mission. [33]Nevertheless I must go on my way today and tomorrow and the next day, for it cannot be that a prophet perish outside of Jerusalem.'

[34]"Jerusalem, Jerusalem, that kills the prophets, and stones those who are sent to her! How often I wanted to gather your children together, like a hen gathers her own brood under her wings, and you refused! [35]Behold, your house is left to you *desolate*. I tell you, you will not see me, until you say, 'Blessed is he who comes in the name of the Lord!'"[d]

14 It happened, when he went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, that they were watching him. [2]Behold, a certain man who had dropsy was in front of him. [3]Yeshua, answering, spoke to the Law scholars and Pharisees, saying, "Is it lawful to heal on the Sabbath?"[e]

[4]But they were silent.

He took him, and healed him, and let him go. [5]He answered them, "Which of you, if your son or an ox fell into a well, would not immediately pull him out on a Sabbath day?"

[6]They could not answer him regarding these things.

[7]He spoke a parable to those who were invited, when he noticed how they chose the best seats, and said to them, [8]"When you are invited by anyone to a marriage feast, do not sit in the best seat, since perhaps someone more honorable than you might be invited by him, [9]and he who invited both of you would come and tell you, 'Make room for this person.' Then you would begin, with shame, to take the lowest place. [10]But when you are invited, go and sit

[a]13:24 NU reads "door" instead of "gate"
[b]13:25 NU omits "Lord"
[c]13:31 NU reads "In that same hour" instead of "On that same day"

[d]13:35 Psalm 118:26
[e]14:3 NU adds "or not"

in the lowest place, so that when he who invited you comes, he may tell you, 'Friend, move up higher.' Then you will be honored in the presence of all who sit at the table with you. [11]For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted."

[12]He also said to the one who had invited him, "When you make a dinner or a supper, do not call your friends, nor your brothers, nor your kinsmen, nor rich neighbors, or perhaps they might also return the favor, and pay you back. [13]But when you make a feast, ask the poor, the maimed, the lame, or the blind; [14]and you will be blessed, because they do not have the resources to repay you. For you will be repaid in the resurrection of the righteous."

[15]When one of those who sat at the table with him heard these things, he said to him, "Blessed is he who will eat bread[a] in the Kingdom of God!"

[16]But he said to him, "A certain man made a great supper, and he invited many people. [17]He sent out his servant at supper time to tell those who were invited, 'Come, for everything is ready now.' [18]They all as one began to make excuses.

"The first said to him, 'I have bought a field, and I must go and see it. Please have me excused.'

[19]"Another said, 'I have bought five yoke of oxen, and I must go try them out. Please have me excused.'

[20]"Another said, 'I have married a wife, and therefore I cannot come.'

[21]"That servant came, and told his lord these things. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in the poor, maimed, blind, and lame.'

[22]"The servant said, 'Lord, it is done as you commanded, and there is still room.'

[23]"The lord said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. [24]For I tell you that none of those men who were invited will taste of my supper.'"

[25]Now great multitudes were going with him. He turned and said to them, [26]"If anyone comes to me, and does not hate[b] his own father, mother, wife, children, brothers, and sisters, yes, and his own life also, he cannot be my disciple. [27]Whoever does not bear his own cross, and come after me, cannot be my disciple. [28]For which of you, desiring to build a tower, does not first sit down and count the cost, to see if he has enough to complete it? [29]Or perhaps, when he has laid a foundation, and is not able to finish, everyone who sees begins to mock him, [30]saying, 'This man began to build, and was not able to finish.' [31]Or what king, as he goes to encounter another king in war, will not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? [32]Or else, while the other is yet a great way off, he sends an

[a]14:15 Goth NU. PT M read "dinner/a feast" instead of "bread"

[b]14:26 Or, "love less," which is the meaning here in this hyperbole. See Matthew 10:37, Mark 7:10, 10:19

envoy, and asks for conditions of peace.
33 So therefore whoever of you who
does not renounce all that he has, he
cannot be my disciple. 34 Salt is good,
but if the salt becomes flat and
tasteless, with what do you season it?
35 It is fit neither for the soil nor for the
manure pile. It is thrown out. He who
has ears to hear, let him hear."

15 Now all the tax collectors and
sinners were coming close to
him to hear him. 2 The
Pharisees and the scribes murmured,
saying, "This man welcomes sinners,
and eats with them."

3 He told them this parable.
4 "Which of you men, if you had one
hundred sheep, and lost one of them,
would not leave the ninety-nine in the
wilderness, and go after the one that
was lost, until he found it? 5 When he
has found it, he carries it on his
shoulders, rejoicing. 6 When he comes
home, he calls together his friends and
his neighbors, saying to them, 'Rejoice
with me, for I have found my sheep
which was lost!' 7 I tell you that even so
there will be more joy in heaven over
one sinner who repents, than over
ninety-nine righteous people who need
no repentance. 8 Or what woman, if she
had ten drachma coins, if she lost one
drachma coin, would not light a lamp,
sweep the house, and seek diligently
until she found it? 9 When she has found
it, she calls together her friends and
neighbors, saying, 'Rejoice with me,
for I have found the drachma which I
had lost.' 10 Even so, I tell you, there is
joy in the presence of the angels of God
over one sinner repenting."

11 He said, "A certain man had
two sons. 12 The younger of them said to
his father, 'Father, give me my share of
your property.' He divided his
livelihood between them. 13 Not many
days after, the younger son gathered all
of this together and traveled into a far
country. There he wasted his property
with riotous living. 14 When he had
spent all of it, there arose a severe
famine in that country, and he began to
be in need. 15 He went and joined
himself to one of the citizens of that
country, and he sent him into his fields
to feed pigs. 16 He wanted to fill his
belly with the husks that the pigs ate,
but no one gave him any. 17 But when
he came to himself he said, 'How many
hired servants of my father's have
bread enough to spare, and I'm dying
with hunger! 18 I will get up and go to
my father, and will tell him, "Father, I
have sinned against heaven, and in your
sight. 19 I am no more worthy to be
called your son. Make me as one of
your hired servants."'

20 "He arose, and came to his
father. But while he was still far off, his
father saw him, and was moved with
compassion, and ran, and fell on his
neck, and kissed him. 21 The son said to
him, 'Father, I have sinned against
heaven, and in your sight. I am no
longer worthy to be called your son.'

22 "But the father said to his
servants, 'Quickly,[a] bring out the best
robe, and put it on him. Put a ring on
his hand, and shoes on his feet. 23 Bring
the fattened calf, kill it, and let us eat,
and celebrate; 24 for this, my son, was
dead, and is alive again. He was lost,
and is found.' They began to celebrate.

25 "Now his elder son was in the
field. As he came near to the house, he
heard music and dancing. 26 He called
one of the servants to him, and asked
what was going on. 27 He said to him,
'Your brother has come, and your

[a] 15:22 Goth NU. PT M omit "Quickly"

father has killed the fattened calf,
because he has received him back safe
and healthy.' [28]But he was angry, and
would not go in. Therefore his father
came out, and begged him. [29]But he
answered his father, 'Behold, these
many years I have served you, and I
never disobeyed a commandment of
yours, but you never gave me a goat,
that I might celebrate with my friends.
[30]But when this, your son, came, who
has devoured your living with
prostitutes, you killed the fattened calf
for him.'

[31]"He said to him, 'Son, you are
always with me, and all that is mine is
yours. [32]But it was appropriate to
celebrate and be glad, for this, your
brother, was dead, and is alive again.
He was lost, and is found.'"

16 He also said to his disciples,
"There was a certain rich man
who had a manager. An
accusation was made to him that this
man was wasting his possessions. [2]He
called him, and said to him, 'What is
this that I hear about you? Give an
accounting of your management, for
you can no longer be manager.'

[3]"The manager said within
himself, 'What will I do, seeing that my
lord is taking away the management
position from me? I do not have
strength to dig. I am ashamed to beg. [4]I
know what I will do, so that when I am
removed from management, they may
receive me into their houses.' [5]Calling
each one of his lord's debtors to him,
he said to the first, 'How much do you
owe to my lord?' [6]He said, 'A hundred
batos of oil.' He said to him, 'Take
your bill, and sit down quickly and
write fifty.' [7]Then said he to another,
'How much do you owe?' He said, 'A
hundred cors of wheat.' He said to him,
'Take your bill, and write eighty.'

[8]"His lord commended the
dishonest manager for his shrewdness,
for the sons of this world are, in their
own generation, more shrewd than the
sons of light. [9]I tell you, make for
yourselves friends by means of
unrighteous mammon, so that when
you[a] fail, they may receive you into the
eternal tents. [10]He who is faithful in a
very little is faithful also in much. He
who is dishonest in a very little is also
dishonest in much. [11]If therefore you
have not been faithful in the
unrighteous mammon, who will
commit to your trust the true riches?
[12]If you have not been faithful in that
which is another's, who will give you
that which is your own? [13]No servant
can serve two masters, for either he will
hate the one, and love the other; or else
he will hold to one, and despise the
other. You are not able to serve God
and wealth."[b]

[14]The Pharisees, who were lovers
of money, also heard all these things,
and they scoffed at him. [15]He said to
them, "You are those who justify
yourselves in the sight of men, but God
knows your hearts. For that which is
exalted among men is an abomination
in the sight of God. [16]The Law and the
Prophets were until John. From that
time the Good News of the Kingdom of
God is preached, and everyone is
forcing his way into it. [17]But it is easier
for heaven and earth to pass away, than
for one tiny stroke of a pen in the Law
to become void. [18]Everyone who
divorces his wife, and marries another,
commits adultery. He who marries one
who is divorced from a husband
commits adultery.

[a]16:9 NU reads "it" instead of "you"
[b]16:13 Greek "Mammon," a transliteration of the Hebrew and Aramaic word.

19"Now there was a certain rich
man, and he was clothed in purple and
fine linen, living in luxury every day.
20A certain beggar, named Lazarus, was
placed at his gate, full of sores, 21and
desiring to be fed with the crumbs that
fell from the rich man's table. Yes,
even the dogs came and licked his
sores. 22It happened that the beggar
died, and that he was carried away by
the angels to Abraham's bosom. The
rich man also died, and was buried. 23In
hell[a], he lifted up his eyes, being in
torment, and saw Abraham far off, and
Lazarus at his bosom. 24He called out
and said, 'Father Abraham, have mercy
on me, and send Lazarus, that he may
dip the tip of his finger in water, and
cool my tongue! For I am in anguish in
this flame.'

25"But Abraham said, 'Son,
remember that you, in your lifetime,
received your good things, and Lazarus,
in like manner, bad things. But now
here he is comforted and you are in
anguish. 26Besides all this, between us
and you there is a great gulf fixed, that
those who want to pass from here to
you are not able, and that none may
cross over from there to us.'

27"He said, 'I ask you therefore,
father, that you would send him to my
father's house; 28for I have five
brothers, that he may testify to them, so
they won't also come into this place of
torment.'

29"But Abraham said to him,
'They have Moses and the Prophets.
Let them listen to them.'

30"He said, 'No, father Abraham,
but if one goes to them from the dead,
they will repent.'

31"He said to him, 'If they do not
listen to Moses and the Prophets,
neither will they be persuaded if one
rises from the dead.'"

17 He said to the disciples, "It is
impossible that no occasions of
stumbling should come, but
woe to him through whom they come!
2It would be better for him if a
millstone were hung around his neck,
and he were thrown into the sea, rather
than that he should cause one of these
little ones to stumble. 3Be careful. If
your brother sins against you,[b] rebuke
him. If he repents, forgive him. 4If he
sins against you seven times in the day,
and seven times in the day[c] returns to
you,[d] saying, 'I repent,' you shall
forgive him."

5The apostles said to the Lord,
"Increase our faith."

6The Lord said, "If you had faith
like a grain of mustard seed, you would
tell this sycamore tree, 'Be uprooted,
and be planted in the sea,' and it would
obey you. 7But who is there among
you, having a servant plowing or
keeping sheep, that will say, when he
comes in from the field, 'Come
immediately and sit down at the table,'
8and will not rather tell him, 'Prepare
my supper, clothe yourself properly,
and serve me, while I eat and drink.
Afterward you shall eat and drink'?
9Does he thank that servant because he
did the things that were commanded? I

[a]16:23 Greek: Hades, Hebrew: Sheol

[b]17:3 PT M Goth Vg. NU omits "against you"
[c]17:4 PT Goth. NU M omits "in the day"
[d]17:4 PT Goth. NU M omits "to you"

think not[a] [10]Even so you also, when you have done all the things that are commanded you, say, 'We are unworthy servants. We have done our duty.'"

[11]It happened as he was on his way to Jerusalem, that he was passing along the borders of Samaria and Galilee. [12]As he entered into a certain village, ten men who were lepers met him, who stood at a distance. [13]They lifted up their voices, saying, "Yeshua, Master, have mercy on us!"

[14]When he saw them, he said to them, "Go and show yourselves to the cohanim." It happened that as they went, they were cleansed. [15]One of them, when he saw that he was healed, turned back, glorifying God with a loud voice. [16]He fell on his face at Yeshua' feet, giving him thanks; and he was a Samaritan. [17]Yeshua answered, "Weren't the ten cleansed? But where are the nine? [18]Were there none found who returned to give glory to God, except this stranger?" [19]Then he said to him, "Get up, and go your way. Your faith has healed you."

[20]Being asked by the Pharisees when the Kingdom of God would come, he answered them, "The Kingdom of God does not come with observation; [21]neither will they say, 'Look, here!' or, 'Look, there!' for behold,[b] the Kingdom of God is within you."

[22]He said to the disciples, "The days will come, when you will desire to see one of the days of the Son of Man, and you will not see it. [23]And they will tell you, 'Look, there!' or 'Look, here!' Do not go away, nor follow after them, [24]for as the lightning, when it flashes out of the one part under the sky, shines to the other part under the sky; so will the Son of Man be in his day.[c] [25]But first, he must suffer many things and be rejected by this generation. [26]As it happened in the days of Noah, even so will it be also in the days of the Son of Man. [27]They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ship, and the flood came, and destroyed them all. [28]Likewise, even as it happened in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built; [29]but in the day that Lot went out from Sodom, it rained fire and sulfur from the sky, and destroyed them all. [30]It will be the same way in the day that the Son of Man is revealed. [31]In that day, he who will be on the housetop, and his goods in the house, let him not go down to take them away. Let him who is in the field likewise not turn back. [32]Remember Lot's wife! [33]Whoever seeks to save his life loses it, but whoever loses his life preserves it. [34]I tell you, in that night there will be two people in one bed. The one will be taken, and the other will be left. [35]There will be two grinding grain together. One will be taken, and the other will be left. [36]Two will be in the field: the one taken, and the other left."[d]

[37]They, answering, asked him, "Where, Lord?"

He said to them, "Where the body is, there will the vultures also be gathered together."

---

[a]17:9 PT M Goth. NU omits "I think not"
[b]17:21 PT M Goth. NU omits "behold"
[c]17:24 Some mss omit "in his day"
[d]17:36 PT. M Goth NU omits verse.

18 He also spoke a parable to them that they must always pray, and not give up, [2]saying, "There was a judge in a certain city who did not fear God, and did not respect man. [3]A widow was in that city, and she often came to him, saying, 'Defend me from my adversary!' [4]He would not for a while, but afterward he said to himself, 'Though I neither fear God, nor respect man, [5]yet because this widow bothers me, I will defend her, or else she will wear me out by her continual coming.'"

[6]The Lord said, "Listen to what the unrighteous judge says. [7]Won't God avenge his chosen ones, who are crying out to him day and night, and yet he exercises patience with them? [8]I tell you that he will avenge them quickly. Nevertheless, when the Son of Man comes, will he find faith on the earth?"

[9]He spoke also this parable to certain people who were convinced of their own righteousness, and who despised all others. [10]"Two men went up into the temple to pray; one was a Pharisee, and the other was a tax collector. [11]The Pharisee stood and prayed to himself like this: 'God, I thank you, that I am not like the rest of men, extortioners, unrighteous, adulterers, or even like this tax collector. [12]I fast twice a week. I give tithes of all that I get.' [13]But the tax collector, standing far away, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!' [14]I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

[15]Now they were also bringing their babies to him, that he might touch them. But when the disciples saw it, they rebuked them. [16]Yeshua summoned them, saying, "Allow the little children to come to me, and do not hinder them, for the Kingdom of God belongs to such as these. [17]Truly, I tell you, whoever does not receive the Kingdom of God like a little child, he will in no way enter into it."

[18]A certain ruler asked him, saying, "Good Teacher, what shall I do to inherit eternal life?"

[19]Yeshua asked him, "Why do you call me good? No one is good, except one—God. [20]You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not give false testimony,' 'Honor your father and your mother.'"[a]

[21]He said, "I have observed all these things from my youth up."

[22]When Yeshua heard these things,[b] he said to him, "You still lack one thing. Sell all that you have, and distribute it to the poor. You will have treasure in heaven. Come, follow me."

[23]But when he heard these things, he became very sad, for he was very rich.

[24]Yeshua, seeing that he became very sad, said, "How hard it is for those who have riches to enter into the Kingdom of God! [25]For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the Kingdom of God."

---

[a]18:20 Exodus 20:12-16; Deuteronomy 5:16-20

[b]18:22 NU reads "it" instead of " these things"

[26]Those who heard it said, "Then who can be saved?"

[27]But he said, "The things which are impossible with men are possible with God."

[28]Peter said, "Look, we have left our homes and followed you."

[29]He said to them, "Truly I tell you, there is no one who has left house, or wife, or brothers, or parents, or children, for the Kingdom of God's sake, [30]who will not receive many times more in this time, and in the world to come, eternal life."

[31]He took the twelve aside, and said to them, "Behold, we are going up to Jerusalem, and all the things that are written through the prophets concerning the Son of Man will be completed. [32]For he will be delivered up to the Gentiles, will be mocked, treated shamefully, and spit on. [33]They will scourge and kill him. On the third day, he will rise again."

[34]They understood none of these things. This saying was hidden from them, and they did not understand the things that were said. [35]It happened, as he came near Jericho, a certain blind man sat by the road, begging. [36]Hearing a multitude going by, he asked what this meant. [37]They told him that Yeshua of Nazareth was passing by. [38]He called out, "Yeshua, you son of David, have mercy on me!" [39]Those who led the way rebuked him, that he should be quiet; but he shouted all the more, "You son of David, have mercy on me!"

[40]Standing still, Yeshua commanded him to be brought to him. When he had come near, he asked him, [41]"What do you want me to do?"

He said, "Lord, that I may see again."

[42]Yeshua said to him, "Receive your sight. Your faith has healed you."

[43]And immediately he received his sight, and followed him, glorifying God. All the people, when they saw it, praised God.

19 He entered and was passing through Jericho. [2]There was a man named Zacchaeus.[a] He was a chief tax collector, and he was rich. [3]He was trying to see who Yeshua was, and could not because of the crowd, because he was short. [4]He ran on ahead, and climbed up into a sycamore tree to see him, for he was to pass that way. [5]When Yeshua came to the place, he looked up and saw him,[b] and said to him, "Zacchaeus, hurry and come down, for today I must stay at your house." [6]He hurried, came down, and received him joyfully. [7]And when they saw it, they all murmured, saying, "He has gone in to lodge with a man who is a sinner."

[8]Zacchaeus stood and said to the Lord, "Behold, Lord, half of my goods I give to the poor. If I have wrongfully exacted anything of anyone, I restore four times as much."

[9]Yeshua said to him, "Today, salvation has come to this house, because he also is a son of Abraham. [10]For the Son of Man came to seek and to save that which was lost."

[11]As they heard these things, he went on and told a parable, because he

[a]19:2 Or, Zakkai
[b]19:5 PT M Goth. NU omits "and saw him"

was near Jerusalem, and they supposed
that the Kingdom of God would be
revealed immediately. [12]He said
therefore, "A certain nobleman went
into a far country to receive for himself
a kingdom, and to return. [13]He called
ten servants of his, and gave them ten
mina coins, and told them, 'Conduct
business until I come.' [14]But his
citizens hated him, and sent an envoy
after him, saying, 'We do not want this
man to reign over us.'

[15]"It happened when he had come
back again, having received the
kingdom, that he commanded these
servants, to whom he had given the
money, to be called to him, that he
might know what they had gained by
conducting business. [16]The first came
before him, saying, 'Lord, your mina
has made ten more minas.'

[17]"He said to him, 'Well done,
you good servant! Because you were
found faithful with very little, you shall
have authority over ten cities.'

[18]"The second came, saying,
'Your mina, Lord, has made five
minas.'

[19]"So he said to him, 'And you
are to be over five cities.' [20]Another
came, saying, 'Lord, behold, your mina,
which I kept laid away in a
handkerchief, [21]for I feared you,
because you are an exacting man. You
take up that which you did not lay
down, and reap that which you did not
sow.'

[22]"He said to him, 'Out of your
own mouth will I judge you, you
wicked servant! You knew that I am an
exacting man, taking up that which I
did not lay down, and reaping that
which I did not sow. [23]Then why did
you not deposit my money in the bank,
and at my coming, I might have earned
interest on it?' [24]He said to those who
stood by, 'Take the mina away from
him, and give it to him who has the ten
minas.'

[25]"They said to him, 'Lord, he has
ten minas!' [26]'For I tell you that to
everyone who has, will more be given;
but from him who does not have, even
that which he has will be taken away
from him.[a] [27]But bring those enemies of
mine who did not want me to reign over
them here, and kill them before me.'"
[28]Having said these things, he went on
ahead, going up to Jerusalem.

[29]It happened, when he drew near
to Bethsphage[b] and Bethany, at the
mountain that is called Olivet, he sent
two of his disciples, [30]saying, "Go your
way into the village on the other side,
in which, as you enter, you will find a
colt tied, whereon no man ever yet sat.
Untie it, and bring it. [31]If anyone asks
you, 'Why are you untying it?' say to
him: 'The Lord needs it.'"

[32]Those who were sent went
away, and found things just as he had
told them. [33]As they were untying the
colt, its owners said to them, "Why are
you untying the colt?" [34]They said,
"The Lord needs it." [35]They brought it
to Yeshua. They threw their cloaks on
the colt, and set Yeshua on them. [36]As
he went, they spread their cloaks in the
way. [37]As he was now getting near, at
the descent of the Mount of Olives, the
whole multitude of the disciples began
to rejoice and praise God with a loud
voice for all the mighty works which
they had seen, [38]saying, "Blessed is the

[a]19:26 NU omits "from him"
[b]19:29 PT M Goth. NU reads "Bethphage" instead of "Bethsphage"

King who comes in the name of the Lord![a] Peace in heaven, and glory in the highest!"

[39]Some of the Pharisees from the multitude said to him, "Teacher, rebuke your disciples!"

[40]He answered them, "I tell you that if these were silent, the stones would cry out."

[41]When he drew near, he saw the city and wept over it, [42]saying, "If you, even you, had known today the things which belong to your peace! But now, they are hidden from your eyes. [43]For the days will come on you, when your enemies will throw up a barricade against you, surround you, hem you in on every side, [44]and will dash you and your children within you to the ground. They will not leave in you one stone on another, because you did not know the time of your visitation."

[45]He entered into the temple, and began to drive out those who bought and sold in it, [46]saying to them, "It is written, 'My house is a house of prayer,'[b] but you have made it a 'den of robbers'!"[c]

[47]He was teaching daily in the temple, but the chief cohanim and the scribes and the leading men among the people sought to destroy him. [48]They could not find what they might do, for all the people hung on to every word that he said.

20 It happened on one of those days, as he was teaching the people in the temple and proclaiming the Good News, that the[d] cohanim and scribes came to him with the elders. [2]They asked him, "Tell us: by what authority do you do these things? Or who is giving you this authority?"

[3]He answered them, "I also will ask you one question. Tell me: [4]the immersion of John, was it from heaven, or from man?"

[5]They reasoned with themselves, saying, "If we say, 'From heaven,' he will say, 'Why did you not believe him?' [6]But if we say, 'From man,' all the people will stone us, for they are persuaded that John was a prophet." [7]They answered that they did not know where it was from.

[8]Yeshua said to them, "Neither will I tell you by what authority I do these things."

[9]He began to tell the people this parable. "A man planted a vineyard, and rented it out to some farmers, and went on a journey for a long time. [10]At the proper season, he sent a servant to the farmers to collect his share of the fruit of the vineyard. But the farmers beat him, and sent him away empty. [11]He sent yet another servant, and they also beat him, and treated him shamefully, and sent him away empty. [12]He sent yet a third, and they also wounded him, and threw him out. [13]The lord of the vineyard said, 'What shall I do? I will send my beloved son. It may be that seeing him[e] they will respect him.'

[a]19:38 Psalm 118:26
[b]19:46 Isaiah 56:7
[c]19:46 Jeremiah 7:11

[d]20:1 PT M Goth. NU reads "chief cohen"
[e]20:13 PT M Goth. NU omits "seeing him"

14"But when the farmers saw him,
they reasoned among themselves,
saying, 'This is the heir. [a]Let us kill
him, that the inheritance may be ours.'
15They threw him out of the vineyard,
and killed him. What therefore will the
lord of the vineyard do to them? 16He
will come and destroy these farmers,
and will give the vineyard to others."

When they heard it, they said,
"May it never be!"

17But he looked at them, and said,
"Then what is this that is written,
'The stone which the builders rejected,
the same was made the chief
cornerstone?'[b]
18Everyone who falls on that stone will
be broken to pieces,
but it will crush whomever it falls
on to dust."

19The chief cohanim and the
scribes sought to lay hands on him that
very hour, but they feared the people[c]—
for they knew he had spoken this
parable against them. 20They watched
him, and sent out spies, who pretended
to be righteous, that they might trap
him in something he said, so as to
deliver him up to the power and
authority of the governor. 21They asked
him, "Teacher, we know that you say
and teach what is right, and are not
partial to anyone, but truly teach the
way of God. 22Is it lawful for us to pay
taxes to Caesar, or not?"

23But he perceived their
craftiness, and said to them, 24"Why do
you test me?[d] Show me a denarius.
Whose image and inscription are on
it?"

They answered, "Caesar's."

25He said to them, "Then give to
Caesar the things that are Caesar's, and
to God the things that are God's."

26They weren't able to trap him in
his words before the people. They
marveled at his answer, and were silent.
27Some of the Sadducees came to him,
those who deny that there is a
resurrection. 28They asked him, saying
"Teacher, Moses wrote to us that if a
man's brother dies having a wife, and
he is childless, his brother should take
the wife, and raise up children for his
brother. 29There were therefore seven
brothers. The first took a wife, and died
childless. 30The second took her as
wife, and he died childless,[e] and 31the
third took her, and likewise the seven
all left no children, and died.
32Afterward the woman also died.
33Therefore in the resurrection whose
wife of them will she be? For the seven
had her as a wife."

34Yeshua said to them, "The sons
of this age marry, and are given in
marriage. 35But those who are
considered worthy to attain to that age
and the resurrection from the dead,
neither marry, nor are given in
marriage. 36For they cannot die any
more, for they are like the angels, and
are sons of God, being sons of the
resurrection. 37But that the dead are
raised, even Moses showed at the bush,
when he called the Lord 'The God of
Abraham, the God of Isaac, and the
God of Jacob.'[f] 38Now he is not the

[a]20:14 Goth NU. PT M add "Come"
[b]20:17 Psalm 118:22
[c]20:19 PT Goth NU. M omits "the people"
[d]20:23 PT M Goth. NU omits ""Why do you test me"
[e]20:30 PT M Goth. NU omits "took her as wife, and he died childless"
[f]20:37 Exodus 3:6

God of the dead, but of the living, for
all are alive to him."

39Some of the scribes answered,
"Teacher, you speak well." 40They did
not dare to ask him any more questions.

41He said to them, "Why do they
say that the Messiah is David's son?
42David himself says in the scroll of
Psalms,
'The Lord said to my Lord,
"Sit at my right hand,
43until I make your enemies the
footstool of your feet."'[a]

44"David therefore calls him
Lord, so how is he his son?"

45In the hearing of all the people,
he said to his disciples, 46"Beware of
the scribes, who like to walk in long
robes, and love greetings in the
marketplaces, the best seats in the
synagogues, and the best places at
feasts; 47who devour widows' houses,
and for a pretense make long prayers:
these will receive greater
condemnation."

21 He looked up, and saw the rich
people who were putting their
gifts into the treasury. 2He saw
a certain poor widow casting in two
small brass coins. 3He said, "Truly I tell
you, this poor widow put in more than
all of them, 4for all these put in gifts for
God[b] from their abundance, but she, out
of her poverty, put in all that she had to
live on."

5As some were talking about the
temple and how it was decorated with
beautiful stones and gifts, he said, 6"As
for these things which you see, the days
will come, in which there will not be
left here one stone on another that will
not be thrown down."

7They asked him, "Teacher, so
when will these things be? What is the
sign that these things are about to
happen?"

8He said, "Watch out that you do
not get led astray, for many will come
in my name, saying, 'I am he[c],' and,
'The time is near.' Therefore do not
follow them. 9When you hear of wars
and disturbances, do not be terrified, for
these things must happen first, but the
end won't come immediately."

10Then he said to them, "Nation
will rise against nation, and kingdom
against kingdom. 11There will be great
earthquakes, famines, and plagues in
various places. There will be terrors and
great signs from heaven. 12But before
all these things, they will lay their
hands on you and will persecute you,
delivering you up to synagogues and
prisons, bringing you before kings and
governors for my name's sake. 13It will
turn out as a testimony for you. 14Settle
it therefore in your hearts not to
meditate beforehand how to answer,
15for I will give you a mouth and
wisdom which all your adversaries will
not be able to withstand or to
contradict. 16You will be handed over
even by parents, brothers, relatives, and
friends. They will cause some of you to
be put to death. 17You will be hated by
all men for my name's sake. 18And not
a hair of your head will perish.

19"By your endurance you will
win your lives.

[a]20:43 Psalm 110:1
[b]21:4 NU omits "for God"
[c]21:8 Or, "I AM"

[20]"But when you see Jerusalem
surrounded by armies, then know that
its desolation is near. [21]Then let those
who are in Judea flee to the mountains.
Let those who are in the midst of her
depart. Let those who are in the country
not enter therein. [22]For these are days of
vengeance, that all things which are
written may be fulfilled. [23]Woe to those
who are pregnant and to those who
nurse infants in those days! For there
will be great distress in the land, and
wrath to this people. [24]They will fall by
the edge of the sword, and will be led
captive into all the nations. Jerusalem
will be trampled down by the Gentiles,
until the times of the Gentiles are
fulfilled. [25]There will be signs in the
sun, moon, and stars; and on the earth
anxiety of nations, in perplexity for the
roaring of the sea and the waves; [26]men
fainting for fear, and for expectation of
the things which are coming on the
world: for the powers of the heavens
will be shaken. [27]Then they will see the
Son of Man coming in a cloud with
power and great glory. [28]But when
these things begin to happen, look up,
and lift up your heads, because your
redemption is near."

[29]He told them a parable. "See the
fig tree, and all the trees. [30]When they
are already budding, you see it and
know by your own selves that the
summer is already near. [31]Even so you
also, when you see these things
happening, know that the Kingdom of
God is near. [32]Truly I tell you, this
generation will not pass away until all
things are accomplished. [33]Heaven and
earth will pass away, but my words will
by no means pass away.

[34]"So be careful, or your hearts
will be loaded down with carousing,
drunkenness, and cares of this life, and
that day will come on you suddenly.
[35]For it will come like a snare on all
those who dwell on the surface of all
the earth. [36]Therefore be watchful all
the time, praying that you may be
counted worthy[a] to escape all these
things that will happen, and to stand
before the Son of Man."

[37]Every day Yeshua was teaching
in the temple, and every night he would
go out and spend the night on the
mountain that is called Olivet. [38]All the
people came early in the morning to
him in the temple to hear him.

22 Now the feast of unleavened
bread, which is called the
Passover, drew near. [2]The
chief cohanim and the scribes sought
how they might put him to death, for
they feared the people. [3]Satan entered
into Judas, who was surnamed[b] Iscariot,
who was numbered with the twelve.
[4]He went away, and talked with the
chief cohanim and captains about how
he might deliver him to them. [5]They
were glad, and agreed to give him
money. [6]He consented, and sought an
opportunity to deliver him to them in
the absence of the multitude. [7]The day
of unleavened bread came, on which
the Passover must be sacrificed. [8]He
sent Peter and John, saying, "Go and
prepare the Passover for us, that we
may eat."

[9]They said to him, "Where do
you want us to prepare?"

[10]He said to them, "Behold, when
you have entered into the city, a man
carrying a pitcher of water will meet
you. Follow him into the house which
he enters. [11]Tell the master of the

[a]21:36 NU reads "able" instead of "counted worthy"
[b]22:3 NU reads "called" instead of "surnamed"

house, 'The Teacher says to you,
"Where is the guest room, where I may
eat the Passover with my disciples?"'
12He will show you a large, furnished
upper room. Make preparations there."

13They went, found things as he
had told them, and they prepared the
Passover. 14When the hour had come,
he sat down with the twelve[a] apostles.
15He said to them, "I have earnestly
desired to eat this Passover with you
before I suffer, 16for I tell you, I will no
longer by any means eat of it until it is
fulfilled in the Kingdom of God." 17He
received a cup, and when he had given
thanks, he said, "Take this, and share it
among yourselves, 18for I tell you, I
will not drink at all again from the fruit
of the vine, until the Kingdom of God
comes."

19He took bread, and when he had
given thanks, he broke it, and gave to
them, saying, "This is my body which
is given for you. Do this in memory of
me." 20Likewise, he took the cup after
supper, saying, "This cup is the New
Covenant in my blood, which is poured
out for you. 21But behold, the hand of
him who betrays me is with me on the
table. 22The Son of Man indeed goes, as
it has been determined, but woe to that
man through whom he is betrayed!"

23They began to question among
themselves, which of them it was who
would do this thing. 24There arose also
a contention among them, which of
them was considered to be greatest.
25He said to them, "The kings of the
nations lord it over them, and those
who have authority over them are
called 'benefactors.' 26But not so with
you. But one who is the greater among
you, let him become as the younger,
and one who is governing, as one who
serves. 27For who is greater, one who
sits at the table, or one who serves? Is
not it he who sits at the table? But I am
in the midst of you as one who serves.
28But you are those who have continued
with me in my trials. 29I confer on you a
kingdom, even as my Father conferred
on me, 30that you may eat and drink at
my table in my Kingdom. You will sit
on thrones, judging the twelve tribes of
Israel."

31And the Lord said,[b]"Simon,
Simon, behold, Satan asked to have
you, that he might sift you as wheat,
32but I prayed for you, that your faith
would not fail. You, when once you
have turned again, establish your
brothers."

33He said to him, "Lord, I am
ready to go with you both to prison and
to death!"

34He said, "I tell you, Peter, the
rooster will by no means crow today
until you deny that you know me three
times."

35He said to them, "When I sent
you out without purse, and wallet, and
shoes, did you lack anything?"

They said, "Nothing."

36Then he said to them, "But now,
whoever has a purse let him[c] take it,
and likewise a wallet. Whoever has
none, must sell his cloak, and buy a
sword. 37For I tell you that this which is
written must still be fulfilled in me: 'He

[a]22:14 NU omits "twelve"

[b]22:31 NU omits "And the Lord said"
[c]22:36 NU reads "must" instead of "let him"

was counted with the lawless.'[a] For that which concerns me has an end."

[38]They said, "Lord, behold, here are two swords."

He said to them, "That is enough."

[39]He came out, and went, as his custom was, to the Mount of Olives. His disciples also followed him. [40]When he was at the place, he said to them, "Pray that you do not enter into temptation."

[41]He was withdrawn from them about a stone's throw, and he knelt down and prayed, [42]saying, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done."

[43]An angel from heaven appeared to him, strengthening him. [44]Being in agony he prayed more earnestly. His sweat became like great drops of blood falling down on the ground.[b]

[45]When he rose up from his prayer, he came to the disciples, and found them sleeping because of grief, [46]and said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."

[47]While he was still speaking, behold, a multitude, and he who was called Judas, one of the twelve, was leading them. He came near to Yeshua to kiss him. [48]But Yeshua said to him, "Judas, do you betray the Son of Man with a kiss?"

[49]When those who were around him saw what was about to happen, they said to him, "Lord, shall we strike with the sword?" [50]A certain one of them struck the servant of the high cohen, and cut off his right ear.

[51]But Yeshua answered, "Let me at least do this"—and he touched his ear, and healed him. [52]Yeshua said to the chief cohanim, captains of the temple, and elders, who had come against him, "Have you come out as against a robber, with swords and clubs? [53]When I was with you in the temple daily, you did not stretch out your hands against me. But this is your hour, and the power of darkness."

[54]They seized him, and led him away, and brought him into the high cohen's house. But Peter followed from a distance. [55]When they had kindled a fire in the middle of the courtyard, and had sat down together, Peter sat among them. [56]A certain servant girl saw him as he sat in the light, and looking intently at him, said, "This man also was with him."

[57]He denied Yeshua, saying, "Woman, I do not know him."

[58]After a little while someone else saw him, and said, "You also are one of them!"

But Peter answered, "Man, I am not!"

[59]After about one hour passed, another confidently affirmed, saying, "Truly this man also was with him, for he is a Galilean!"

[60]But Peter said, "Man, I do not know what you are talking about!" Immediately, while he was still

[a]22:37 Isaiah 53:12
[b]22:43-44 NU brackets verses

speaking, a rooster crowed. [61]The Lord turned, and looked at Peter. Then Peter remembered the Lord's word, how he said to him, "Before the rooster crows[a] you will deny me three times." [62]And Peter[b] went out, and wept bitterly.

[63]The men who held Yeshua mocked him and beat him. [64]Having blindfolded him, they struck him on the face and asked him, "Prophesy! Who is the one who struck you?" [65]They spoke many other things against him, insulting him.

[66]As soon as it was day, the council of the elders of the people were gathered together,[c] and the chief cohanim and scribes, and they led him away into their council, saying, [67]"If you are the Messiah, tell us."

But he said to them, "If I tell you, you won't believe, [68]and if I ask, you will in no way answer me or let me go.[d] [69]From now on, the Son of Man will be seated at the right hand of the power of God."

[70]They all said, "Are you then the Son of God?"

He said to them, "You say it, because I am."

[71]They said, "Why do we need any more witness? For we ourselves have heard from his own mouth!"

23 The whole company of them rose up and brought him before Pilate. [2]They began to accuse him, saying, "We found this man perverting the[e] nation, forbidding paying taxes to Caesar, and saying that he himself is the Messiah, a king."

[3]Pilate asked him, "Are you the King of the Jews?"

He answered him, "So you say."

[4]Pilate said to the chief cohanim and the multitudes, "I find no basis for a charge against this man."

[5]But they insisted, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place." [6]But when Pilate heard Galilee,[f] he asked if the man was a Galilean. [7]When he found out that he was in Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem during those days.

[8]Now when Herod saw Yeshua, he was exceedingly glad, for he had wanted to see him for a long time, because he had heard many things about[g] him. He hoped to see some miracle done by him. [9]He questioned him with many words, but he gave no answers. [10]The chief cohanim and the scribes stood, vehemently accusing him. [11]Herod with his soldiers humiliated him and mocked him. Dressing him in luxurious clothing, they sent him back to Pilate. [12]Herod and Pilate became friends with each other that very day, for before that they were enemies with each other.

[a]22:61 NU adds "today"
[b]22:62 NU reads "he" instead of "Peter"
[c]22:66 NU adds "both"
[d]22:68 NU omits "me, or let me go"

[e]23:2 NU reads "our" instead of "the"
[f]23:6 NU reads "it" instead of "Galilee"
[g]23:8 NU reads "concerning" instead of "many things about"

13Pilate called together the chief
cohanim and the rulers and the people,
14and said to them, "You brought this
man to me as one that perverts the
people, and see, I have examined him
before you, and found no basis for a
charge against this man concerning
those things of which you accuse him.
15Neither has Herod, for I sent him to
you,[a] and see, nothing worthy of death
has been done by him. 16I will therefore
chastise him and release him. 17Now he
had to release one prisoner to them at
the feast."[b]

18But they all shouted out
together, saying, "Away with this man!
Release to us Barabbas!"—19one who
was thrown into prison for a certain
revolt in the city, and for murder.

20Then Pilate spoke to them
again, wanting to release Yeshua, 21but
they shouted, saying, "Crucify! Crucify
him!"

22He said to them the third time,
"Why? What evil has this man done? I
have found no capital crime in him. I
will therefore chastise him and release
him." 23But they were urgent with loud
voices, asking that he might be
crucified. And their voices and the
voices of the chief cohanim[c] prevailed.
24Pilate decreed that what they asked
for should be done. 25He released him
who had been thrown into prison for
insurrection and murder, for whom they
asked, but he delivered Yeshua up to
their will.

26When they led him away, they
grabbed one Simon of Cyrene, coming
from the country, and placed on him the
cross, to carry it after Yeshua. 27A great
multitude of the people followed him,
including women who also mourned
and lamented him. 28But Yeshua,
turning to them, said, "Daughters of
Jerusalem, do not weep for me, but
weep for yourselves and for your
children. 29For behold, the days are
coming in which they will say, 'Blessed
are the barren, the wombs that never
bore, and the breasts that never nursed.'
30Then they will begin to tell the
mountains, 'Fall on us!' and tell the
hills, 'Cover us.'[d] 31For if they do these
things in the green tree, what will be
done in the dry?"

32There were also others, two
criminals, led with him to be put to
death. 33When they came to the place
that is called The Skull, they crucified
him there with the criminals, one on the
right and the other on the left.

34Yeshua said, "Father, forgive
them, for they do not know what they
are doing."[e]

Dividing his garments among
them, they cast lots. 35The people stood
watching. The rulers with them[f] also
scoffed at him, saying, "He saved
others. Let him save himself, if this is
the Messiah of God, his chosen one!"

36The soldiers also mocked him,
coming to him and offering him
vinegar, 37and saying, "If you are the
King of the Jews, save yourself!"

[a]23:15 NU reads "he sent him back to us" instead of "I sent him to you"
[b]23:17 NU omits verse
[c]23:23 NU omits "and the voices of the chief cohanim"
[d]23:30 Hosea 10:8
[e]23:34 NU brackets verse
[f]23:35 NU omits "with them"

[38]An inscription was also written above him in letters of Greek, Latin, and Hebrew[a]: "THIS IS THE KING OF THE JEWS."

[39]One of the criminals who was hanged insulted him, saying, "If you are[b] the Messiah? Save yourself and us!"

[40]But the other answered, and rebuking him said, "Do you not even fear God, seeing you are under the same condemnation? [41]And we indeed justly, for we receive the due reward for our deeds, but this man has done nothing wrong." [42]And he said to Yeshua, "Remember me, Lord,[c] when you come into your Kingdom."

[43]And Yeshua[d] said to him, "Assuredly I tell you, today you will be with me in Paradise."

[44]It was now about the sixth hour[e], and darkness came over the whole land[f] until the ninth hour.[g] [45]The sun was darkened, and the veil of the temple was torn in two. [46]Yeshua, crying with a loud voice, said, "Father, into your hands I commit my spirit!" Having said this, he breathed his last.

[47]When the centurion saw what was done, he glorified God, saying, "Certainly this was a righteous man." [48]All the multitudes that came together to see this, when they saw the things that were done, returned home beating their breasts. [49]All his acquaintances, and the women who followed with him from Galilee, stood at a distance, watching these things.

[50]Behold, a man named Joseph, who was a member of the council, a good and righteous man [51](he had not consented to their counsel and deed), from Arimathaea, a city of the Judeans, who was also waiting for the Kingdom of God: [52]this man went to Pilate, and asked for the body of Yeshua. [53]He took it down, and wrapped it in a linen cloth, and placed him in a tomb that was cut in stone, where no one had ever been placed. [54]It was the day of the Preparation, and the Sabbath was drawing near. [55]The women, who had come with him out of Galilee, followed after, and saw the tomb, and how his body was placed. [56]They returned, and prepared spices and ointments. On the Sabbath they rested according to the commandment.

24 But on the first day of the week[h], at early dawn, they and some others[i] came to the tomb, bringing the spices which they had prepared. [2]They found the stone rolled away from the tomb. [3]They entered in, and did not find the body of the Lord Yeshua. [4]It happened, while they were greatly perplexed about this, behold, two men stood by them in dazzling clothing. [5]Becoming terrified, they bowed their faces down to the earth.

They said to them, "Why do you seek the living among the dead? [6]He is

[a]23:38 NU omits "in letters of Greek, Latin, and Hebrew"
[b]23:39 NU reads "Are you not" instead of "If you are"
[c]23:42 NU reads "And he said, "Yeshua, remember me" instead of "And he said to Yeshua, "Remember me, Lord,"
[d]23:43 NU reads "he" instead of "Yeshua"
[e]23:44 Time was counted from sunrise, so the sixth hour was about noon.
[f]23:44 Amos 8:9
[g]23:44 3:00 PM

[h]24:1 Lit. "on the first (day) of the sabbaths"
[i]24:1 NU omits "and some others"

not here, but is risen. Remember what
he told you when he was still in
Galilee, [7]saying that the Son of Man
must be delivered up into the hands of
sinful men, and be crucified, and the
third day rise again?"

[8]They remembered his words,
[9]returned from the tomb, and told all
these things to the Eleven, and to all the
rest. [10]Now they were Miriam
Magdalene, Joanna, and Miriam the
mother of James. The other women
with them told these things to the
apostles. [11]These words seemed to them
to be nonsense, and they did not believe
them. [12]But Peter got up and ran to the
tomb. Stooping and looking in, he saw
the strips of linen lying[a] by themselves,
and he departed to his home, wondering
what had happened.

[13]Behold, two of them were going
that very day to a village named
Emmaus, which was sixty stadia[b] from
Jerusalem. [14]They talked with each
other about all of these things which
had happened. [15]It happened, while
they talked and questioned together,
that Yeshua himself came near, and
went with them. [16]But their eyes were
kept from recognizing him. [17]He said to
them, "What are you talking about as
you walk and are sad?"[c]

[18]One of them, named Cleopas,
answered him, "Are you the only
stranger in Jerusalem who does not
know the things which have happened
there in these days?"

[19]He said to them, "What things?"

They said to him, "The things
concerning Yeshua, the Nazarene, a
man who was a prophet mighty in deed
and word before God and all the
people; [20]and how the chief cohanim
and our rulers delivered him up to be
condemned to death, and crucified him.
[21]But we were hoping that it was he
who would redeem Israel. Yes, and
besides all this, it is now the third day
since these things happened. [22]Also,
certain women of our company amazed
us, having arrived early at the tomb;
[23]and when they did not find his body,
they came saying that they had also
seen a vision of angels, who said that
he was alive. [24]Some of us went to the
tomb, and found it just like the women
had said, but they did not see him."

[25]Then he said to them, "O
foolish ones, and slow of heart to
believe in all that the prophets have
spoken! [26]Did not the Messiah have to
suffer these things and to enter into his
glory?" [27]Beginning from Moses and
from all the prophets, he explained to
them in all the Scriptures the things
concerning himself. [28]They drew near
to the village, where they were going,
and he acted like he would go further.

[29]They urged him, saying, "Stay
with us, for it is almost evening, and the
day is almost over."

He went in to stay with them. [30]It
happened, that when he had sat down at
the table with them, he took the bread
and gave thanks. Breaking it, he gave to
them. [31]Their eyes were opened, and
they recognized him, and he vanished
out of their sight. [32]They said one to
another, "Weren't our hearts burning
within us, while he spoke to us along
the way, and while he opened the

[a]24:12 NU omits "lying"
[b]24:13 60 stadia = about 11 kilometers or about 7 miles.
[c]24:17 NU reads "walking?" And they stood still, looking sad. " instead of "walk, and are sad?"

Scriptures to us?" [33]They rose up that very hour, returned to Jerusalem, and found the eleven gathered together, and those who were with them, [34]saying, "The Lord is risen indeed, and has appeared to Simon!" [35]They related the things that happened along the way, and how he was recognized by them in the breaking of the bread.

[36]As they said these things, Yeshua himself stood among them, and said to them, "Peace be to you."

[37]But they were terrified and filled with fear, and supposed that they had seen a spirit.

[38]He said to them, "Why are you troubled? Why do doubts arise in your hearts? [39]See my hands and my feet, that it is truly me. Touch me and see, for a spirit does not have flesh and bones, as you see that I have." [40]When he had said this, he showed them his hands and his feet. [41]While they still did not believe for joy, and wondered, he said to them, "Do you have anything here to eat?"

[42]They gave him a piece of a broiled fish and some honeycomb.[a] [43]He took it and ate in front of them. [44]He said to them, "This is what I told you, while I was still with you, that all things which are written in the Law of Moses, the Prophets, and the Psalms, concerning me must be fulfilled."

[45]Then he opened their minds, that they might understand the Scriptures. [46]He said to them, "Thus it is written, and thus it was necessary[b] for the Messiah to suffer and to rise from the dead the third day, [47]and that repentance and remission of sins should be preached in his name to all the nations, beginning at Jerusalem. [48]You are witnesses of these things. [49]Behold, I send forth the promise of my Father on you. But wait in the city of Jerusalem[c] until you are clothed with power from on high."

[50]He led them out as far as Bethany, and he lifted up his hands, and blessed them. [51]It happened, while he blessed them, that he withdrew from them, and was carried up into heaven. [52]They worshiped him, and returned to Jerusalem with great joy, [53]and were continually in the temple, praising and[d] blessing God. Amen.[e]

John

1 In the beginning was the Word, and the Word was with God, and the Word was God. [2]The same was in the beginning with God. [3]All things were made through him. Without him was not anything made that has been made. [4]In him was life, and the life was the light of men. [5]The light shines in the darkness, and the darkness hasn't overcome it. [6]There came a man, sent from God, whose name was John. [7]The same came as a witness, that he might testify about the light, that all might believe through him. [8]He was not the light, but was sent that he might testify about the light. [9]The true light that enlightens everyone was coming into the world.

[a]24:42 NU omits "and some honeycomb"
[b]24:46 NU omits "and thus it was necessary"
[c]24:49 NU omits "of Jerusalem"
[d]24:53 NU omits "praising and"
[e]24:53 NU omits "Amen"

[10]He was in the world, and the world was made through him, and the world did not recognize him. [11]He came to his own, and those who were his own did not receive him. [12]But as many as received him, to them he gave the right to become God's children, to those who believe in his name: [13]who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. [14]The Word became flesh, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth. [15]John testified about him. He shouted out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.'" [16]For of his fullness we all received, and grace upon grace. [17]For the Law was given through Moses, grace and truth were realized through Yeshua the Messiah. [18]No one has seen God at any time. The one and only Son,[a] who is in the bosom of the Father, he has declared him.

[19]This is John's testimony, when the Jewish leaders[b] sent[c] cohanim and Levites from Jerusalem to ask him, "Who are you?"

[20]He confessed, and did not deny, but he confessed, "I am not the Messiah."

[21]They asked him, "What then? Are you Elijah?"

He said, "I am not."

"Are you the prophet?"

He answered, "No."

[22]They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

[23]He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,'[d] as Isaiah the prophet said."

[24]The ones who had been sent were from the Pharisees. [25]They asked him, "Why then do you immerse, if you are not the Messiah, nor Elijah, nor the prophet?"

[26]John answered them, "I immerse in water, but among you stands one whom you do not know. [27]He is the one who comes after me, who is preferred before me,[e] whose sandal strap I'm not worthy to loosen." [28]These things were done in Bethany beyond the Jordan, where John was immersing.

[29]The next day, he saw Yeshua coming to him, and said, "Behold, the Lamb of God, who takes away the sin of the world! [30]This is he of whom I said, 'After me comes a man who is preferred before me, for he was before me.' [31]I did not know him, but for this reason I came immersing in water: that he would be revealed to Israel." [32]John testified, saying, "I have seen the Spirit descending like a dove out of heaven, and it remained on him. [33]I did not recognize him, but he who sent me to immerse in water, he said to me, 'On whomever you will see the Spirit

[a]1:18 NU reads "God" instead of "Son"
[b]1:19 Greek ioudaioi. The word "leaders" is not in the Greek text but is implied
[c]1:19 NU adds "to him"
[d]1:23 Isaiah 40:3
[e]1:27 NU omits "who is preferred before me"

descending, and remaining on him, the same is he who immerses in the Holy Spirit.' [34]I have seen, and have testified that this is the Son of God. "

[35]Again, the next day, John was standing with two of his disciples, [36]and he looked at Yeshua as he walked, and said, "Behold, the Lamb of God!" [37]The two disciples heard him speak, and they followed Yeshua. [38]Yeshua turned, and saw them following, and said to them, "What are you looking for?"

They said to him, "Rabbi" (which is to say, being interpreted, Teacher), "where are you staying?"

[39]He said to them, "Come, and[a] see."

They came and saw where he was staying, and they stayed with him that day. It was about the tenth hour.[b] [40]One of the two who heard John, and followed him, was Andrew, Simon Peter's brother. [41]He first found his own brother, Simon, and said to him, "We have found the Messiah!" (which is, being interpreted, Messiah). [42]He brought him to Yeshua. Yeshua looked at him, and said, "You are Simon the son of Jonah.[c] You shall be called Cephas" (which is by interpretation, Peter). [43]On the next day, he was determined to go out into Galilee, and he found Philip. Yeshua said to him, "Follow me." [44]Now Philip was from Bethsaida, of the city of Andrew and Peter. [45]Philip found Nathanael, and said to him, "We have found him, of whom Moses in the Law, and the Prophets, wrote: Yeshua of Nazareth, the son of Joseph."

[46]Nathanael said to him, "Can any good thing come out of Nazareth?"

Philip said to him, "Come and see."

[47]Yeshua saw Nathanael coming to him, and said about him, "Behold, an Israelite indeed, in whom is no deceit!"

[48]Nathanael said to him, "How do you know me?"

Yeshua answered him, "Before Philip called you, when you were under the fig tree, I saw you."

[49]Nathanael answered him, "Rabbi, you are the Son of God! You are King of Israel!"

[50]Yeshua answered him, "Because I told you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than these!" [51]He said to him, "Truly, truly[d], I tell you, hereafter[e] you will see heaven opened, and the angels of God ascending and descending on the Son of Man."

2 The third day, there was a marriage in Cana of Galilee. Yeshua' mother was there. [2]Yeshua also was invited, with his disciples, to the marriage. [3]When the wine ran out, Yeshua' mother said to him, "They have no wine."

[4]Yeshua said to her, "Woman, what does that have to do with you and me? My hour has not yet come."

[a] 1:39 NU adds "you will"
[b] 1:39 4:00 PM.
[c] 1:42 NU reads "John" instead of "Jonah"

[d] 1:51 Lit. "Amen, amen"
[e] 1:51 NU omits "hereafter"

5His mother said to the servants,
"Whatever he says to you, do it." 6Now
there were six water pots of stone set
there after the Jewish manner of
purifying, containing two or three
metretes apiece. 7Yeshua said to them,
"Fill the water pots with water." They
filled them up to the brim. 8He said to
them, "Now draw some out, and take it
to the ruler of the feast." So they took
it. 9When the ruler of the feast tasted
the water now become wine, and did
not know where it came from (but the
servants who had drawn the water
knew), the ruler of the feast called the
bridegroom, 10and said to him,
"Everyone serves the good wine first,
and when the guests have drunk freely,
then that which is worse. You have kept
the good wine until now!" 11This
beginning of his signs Yeshua did in
Cana of Galilee, and revealed his glory;
and his disciples believed in him.

12After this, he went down to
Capernaum, he, and his mother, his
brothers, and his disciples; and they
stayed there a few days. 13The Jewish
Passover was near, and Yeshua went up
to Jerusalem. 14He found in the temple
those who sold oxen, sheep, and doves,
and the changers of money sitting. 15He
made a whip of cords, and threw all out
of the temple, both the sheep and the
oxen; and he poured out the changers'
money, and overthrew their tables. 16To
those who sold the doves, he said,
"Take these things out of here! Do not
make my Father's house a
marketplace!" 17His disciples
remembered that it was written, "Zeal
for your house will eat me up."[a]

18The Jewish leaders therefore
answered him, "What sign do you show
us, seeing that you do these things?"

19Yeshua answered them,
"Destroy this temple, and in three days
I will raise it up."

20The Jewish leaders therefore
said, "Forty-six years was this temple
in building, and will you raise it up in
three days?" 21But he spoke of the
temple of his body. 22When therefore
he was raised from the dead, his
disciples remembered that he said this,
and they believed the Scripture, and the
word which Yeshua had said.

23Now when he was in Jerusalem
at the Passover, during the feast, many
believed in his name, observing his
signs which he did. 24But Yeshua did
not trust himself to them, because he
knew everyone, 25and because he did
not need for anyone to testify
concerning man; for he himself knew
what was in man.

3 Now there was a man of the
Pharisees named Nicodemus, a
ruler of the Jewish people. 2The
same came to him by night, and said to
him, "Rabbi, we know that you are a
teacher come from God, for no one can
do these signs that you do, unless God
is with him."

3Yeshua answered him, "Truly,
truly, I tell you, unless one is born
anew, he cannot see the Kingdom of
God."

4Nicodemus said to him, "How
can a man be born when he is old? Can
he enter a second time into his mother's
womb, and be born?"

5Yeshua answered, "Truly, truly,
I tell you, unless one is born of water
and spirit, he cannot enter into the
Kingdom of God! 6That which is born
of the flesh is flesh. That which is born

[a]2:17 Psalm 69:9

of the Spirit is spirit. [7]Do not marvel
that I said to you, 'You must be born
anew.' [8]The wind blows where it wants
to, and you hear its sound, but do not
know where it comes from and where it
is going. So is everyone who is born of
the Spirit."

[9]Nicodemus answered him, "How
can these things be?"

[10]Yeshua answered him, "Are
you the teacher of Israel, and do not
understand these things? [11]Truly, truly,
I tell you, we speak that which we
know, and testify of that which we have
seen, and you do not receive our
witness. [12]If I told you earthly things
and you do not believe, how will you
believe if I tell you heavenly things?
[13]No one has ascended into heaven, but
he who descended out of heaven, the
Son of Man who is in heaven.[a] [14]As
Moses lifted up the serpent in the
wilderness, even so must the Son of
Man be lifted up, [15]that whoever
believes in him should not perish, but[b]
may have eternal life. [16]For God so
loved the world, that he gave his one
and only Son, that whoever believes in
him should not perish, but have eternal
life. [17]For God did not send his Son into
the world to judge the world, but that
the world should be saved through him.
[18]He who believes in him is not judged.
He who does not believe has been
judged already, because he has not
believed in the name of the one and
only Son of God. [19]This is the
judgment, that the light has come into
the world, and men loved the darkness
rather than the light; for their works
were evil. [20]For everyone who does evil
hates the light, and does not come to
the light, lest his works would be
exposed. [21]But he who does the truth
comes to the light, that his works may
be revealed, that they have been done in
God."

[22]After these things, Yeshua came
with his disciples into the land of Judea.
He stayed there with them, and
immersed. [23]John also was immersing
in Aenon near Salim, because there was
much water there. They came, and were
immersed. [24]For John was not yet
thrown into prison. [25]There arose
therefore a questioning on the part of
John's disciples with a Jew about
purification. [26]They came to John, and
said to him, "Rabbi, he who was with
you beyond the Jordan, to whom you
have testified, behold, the same
immerses, and everyone is coming to
him."

[27]John answered, "A man can
receive nothing, unless it has been
given him from heaven. [28]You
yourselves testify[c] that I said, 'I am not
the Messiah,' but, 'I have been sent
before him.' [29]He who has the bride is
the bridegroom; but the friend of the
bridegroom, who stands and hears him,
rejoices greatly because of the
bridegroom's voice. This, my joy,
therefore is made full. [30]He must
increase, but I must decrease. [31]He who
comes from above is above all. He who
is from the Earth belongs to the Earth,
and speaks of the Earth. He who comes
from heaven is above all. [32]What he has
seen and heard, of that he testifies; and
no one receives his witness. [33]He who
has received his witness has set his seal
to this, that God is true. [34]For he whom
God has sent speaks the words of God;
for God[d] gives the Spirit without

[a]3:13 NU omits "who is in heaven"
[b]3:15 NU omits "should not perish, but"
[c]3:28 NU reads "bear me witness" instead of "testify"
[d]3:34 NU reads "he" instead of "God"

measure. [35]The Father loves the Son,
and has given all things into his hand.
[36]One who believes in the Son has
eternal life, but one who disobeys the
Son won't see life, but the wrath of
God remains on him."

4 Therefore when the Lord[a] knew
that the Pharisees had heard that
Yeshua was making and
immersing more disciples than John
[2](although Yeshua himself did not
immerse, but his disciples), [3]he left
Judea, and departed[b] into Galilee. [4]He
needed to pass through Samaria. [5]So he
came to a city of Samaria, called
Sychar, near the parcel of ground that
Jacob gave to his son, Joseph. [6]Jacob's
well was there. Yeshua therefore, being
tired from his journey, sat down by the
well. It was about the sixth hour[c]. [7]A
woman of Samaria came to draw water.
Yeshua said to her, "Give me a drink."
[8]For his disciples had gone away into
the city to buy food.

[9]The Samaritan woman therefore
said to him, "How is it that you, being a
Jew, ask for a drink from me, a
Samaritan woman?" (For Jews have no
dealings with Samaritans.)

[10]Yeshua answered her, "If you
knew the gift of God, and who it is who
says to you, 'Give me a drink,' you
would have asked him, and he would
have given you living water."

[11]The woman said to him, "Sir,
you have nothing to draw with, and the
well is deep. From where then have you
that living water? [12]Are you greater
than our father, Jacob, who gave us the
well, and drank of it himself, as did his
children, and his livestock?"

[13]Yeshua answered her,
"Everyone who drinks of this water will
thirst again, [14]but whoever drinks of the
water that I will give him will never
thirst again; but the water that I will
give him will become in him a well of
water springing up to eternal life."

[15]The woman said to him, "Sir,
give me this water, so that I do not get
thirsty, neither come all the way here to
draw."

[16]Yeshua said to her, "Go, call
your husband, and come here."

[17]The woman answered and said[d]
"I have no husband."

Yeshua said to her, "You said
well, 'I have no husband,' [18]for you
have had five husbands; and he whom
you now have is not your husband. This
you have said truly."

[19]The woman said to him, "Sir, I
perceive that you are a prophet. [20]Our
fathers worshiped in this mountain, and
you say that in Jerusalem is the place
where people ought to worship."

[21]Yeshua said to her, "Woman,
believe me, the hour comes, when
neither in this mountain, nor in
Jerusalem, will you worship the Father.
[22]You worship that which you do not
know. We worship that which we
know; for salvation is from the Jews.
[23]But the hour comes, and now is, when
the true worshippers will worship the
Father in spirit and truth, for the Father
seeks such to be his worshippers. [24]God

[a]4:1 NU reads "Yeshua" instead of "the Lord"
[b]4:3 NU adds "again"
[c]4:6 noon
[d]4:17 NU adds "to him"

is spirit, and those who worship him must worship in spirit and truth."

[25]The woman said to him, "I know that Messiah comes," (he who is called Anointed One). "When he has come, he will declare to us all things."

[26]Yeshua said to her, "I am he, the one who speaks to you." [27]At this, his disciples came. They marveled that he was speaking with a woman; yet no one said, "What are you looking for?" or, "Why do you speak with her?" [28]So the woman left her water pot, and went away into the city, and said to the people, [29]"Come, see a man who told me everything that I did. Can this be the Messiah?"

[30]They went out of the city, and were coming to him. [31]In the meanwhile, the disciples urged him, saying, "Rabbi, eat."

[32]But he said to them, "I have food to eat that you do not know about."

[33]The disciples therefore said one to another, "Has anyone brought him something to eat?"

[34]Yeshua said to them, "My food is to do the will of him who sent me, and to accomplish his work. [35]Do you not say, 'There are yet four months until the harvest?' Behold, I tell you, lift up your eyes, and look at the fields, that they are white for harvest already. [36]He who reaps receives wages, and gathers fruit to eternal life; that both he who sows and he who reaps may rejoice together. [37]For in this the saying is true, 'One sows, and another reaps.' [38]I sent you to reap that for which you have not labored. Others have labored, and you have entered into their labor."

[39]From that city many of the Samaritans believed in him because of the word of the woman, who testified, "He told me everything that I did." [40]So when the Samaritans came to him, they begged him to stay with them. He stayed there two days. [41]Many more believed because of his word. [42]They said to the woman, "Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Messiah[a] the Savior of the world."

[43]After the two days he went out from there and went into Galilee. [44]For Yeshua himself testified that a prophet has no honor in his own country. [45]So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also went to the feast. [46]Yeshua came therefore again to Cana of Galilee, where he made the water into wine. There was a certain nobleman whose son was sick at Capernaum. [47]When he heard that Yeshua had come out of Judea into Galilee, he went to him, and begged him that he would come down and heal his son, for he was at the point of death. [48]Yeshua therefore said to him, "Unless you see signs and wonders, you will in no way believe."

[49]The nobleman said to him, "Sir, come down before my child dies." [50]Yeshua said to him, "Go your way. Your son lives." The man believed the word that Yeshua spoke to him, and he went his way. [51]As he was now going down, his servants met him, and reported[b] saying saying, Your son

[a]4:42 NU omits "the Messiah"
[b]4:51 NU omits "and reported"

lives.[a] 52So he inquired of them the hour when he began to get better. They said therefore to him, "Yesterday at the seventh hour,[b] the fever left him." 53So the father knew that it was at that hour in which Yeshua said to him, "Your son lives." He believed, as did his whole house. 54This is again the second sign that Yeshua did, having come out of Judea into Galilee.

5 After these things, there was a Jewish festival, and Yeshua went up to Jerusalem. 2Now in Jerusalem by the sheep gate, there is a pool, which is called in Hebrew, "Bethesda[c]," having five porches. 3In these lay a great[d] multitude of those who were sick, blind, lame, or paralyzed, waiting for the moving of the water; 4for an angel of the Lord went down at certain times into the pool, and stirred up the water. Whoever stepped in first after the stirring of the water was made whole of whatever disease he had.[e] 5A certain man was there, who had been sick for thirty-eight years. 6When Yeshua saw him lying there, and knew that he had been sick for a long time, he asked him, "Do you want to be made well?"

7The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up, but while I'm coming, another steps down before me."

8Yeshua said to him, "Arise, take up your mat, and walk."

9Immediately, the man was made well, and took up his mat and walked.

Now it was the Sabbath on that day. 10So the Jewish leaders said to him who was cured, "It is the Sabbath. It is not lawful for you to carry the mat."

11He answered them, "He who made me well, the same said to me, 'Take up your mat, and walk.'"

12Then they asked him, "Who is the man who said to you, Take up your mat, and walk?[f]"

13But he who was healed did not know who it was, for Yeshua had withdrawn, a crowd being in the place.

14Afterward Yeshua found him in the temple, and said to him, "Behold, you are made well. Sin no more, so that nothing worse happens to you."

15The man went away, and told the Jewish leaders that it was Yeshua who had made him well. 16For this cause the Jewish leaders persecuted Yeshua, and sought to kill him[g] because he did these things on the Sabbath. 17But Yeshua answered them, "My Father is still working, so I am working, too." 18For this cause therefore the Jewish leaders sought all the more to kill him, because he not only broke the Sabbath, but also called God his own Father, making himself equal with God. 19Yeshua therefore answered them, "Truly, truly, I tell you, the Son can do nothing of himself, but what he sees the Father doing. For

[a]4:51 NU reads that his son was alive instead of "saying, Your son lives"
[b]4:52 1:00 P. M.
[c]5:2 Or, "Beth Eshda". Some manuscripts: "Beth-zatha"; others: "Bethsaida"
[d]5:3 NU omits "great"
[e]5:3 NU omits "waiting for… he had."

[f]5:12 NU reads "you to pick it up and walk instead of "you, Take up your mat, and walk"
[g]5:16 NU omits "and sought to kill him"

whatever things he does, these the Son
also does likewise. [20]For the Father has
affection for the Son, and shows him all
things that he himself does. He will
show him greater works than these, that
you may marvel. [21]For as the Father
raises the dead and gives them life,
even so the Son also gives life to whom
he desires. [22]For the Father judges no
one, but he has given all judgment to
the Son, [23]that all may honor the Son,
even as they honor the Father. Whoever
does not honor the Son does not honor
the Father who sent him.

[24]"Truly, truly, I tell you, he who
hears my word, and believes him who
sent me, has eternal life, and does not
come into judgment, but has passed out
of death into life. [25]Truly, truly, I tell
you, the hour comes, and now is, when
the dead will hear the Son of God's
voice; and those who hear will live.
[26]For as the Father has life in himself,
even so he gave to the Son also to have
life in himself. [27]He also gave him
authority to execute judgment, because
he is a son of man. [28]Do not marvel at
this, for the hour comes, in which all
that are in the tombs will hear his voice,
[29]and will come out; those who have
done good, to the resurrection of life;
and those who have done evil, to the
resurrection of judgment.[a] [30]I can of
myself do nothing. As I hear, I judge,
and my judgment is righteous; because
I do not seek my own will, but the will
of my Father[b] who sent me.

[31]"If I testify about myself, my
witness is not valid. [32]It is another who
testifies about me. I know that the
testimony which he testifies about me is
true. [33]You have sent to John, and he
has testified to the truth. [34]But the
testimony which I receive is not from
man. However, I say these things that
you may be saved. [35]He was the
burning and shining lamp, and you
were willing to rejoice for a while in his
light. [36]But the testimony which I have
is greater than that of John, for the
works which the Father gave me to
accomplish, the very works that I do,
testify about me, that the Father has
sent me. [37]The Father himself, who sent
me, has testified about me. You have
neither heard his voice at any time, nor
seen his form. [38]You do not have his
word living in you; because you do not
believe him whom he sent.

[39]"You search the Scriptures,
because you think that in them you
have eternal life; and these are they
which testify about me. [40]Yet you will
not come to me, that you may have life.
[41]I do not receive glory from men. [42]But
I know you, that you do not have God's
love in yourselves. [43]I have come in my
Father's name, and you do not receive
me. If another comes in his own name,
you will receive him. [44]How can you
believe, who receive glory from one
another, and you do not seek the glory
that comes from the only God?

[45]"Do not think that I will accuse
you to the Father. There is one who
accuses you, even Moses, on whom you
have set your hope. [46]For if you
believed Moses, you would believe me;
for he wrote about me. [47]But if you do
not believe his writings, how will you
believe my words?"

6 After these things, Yeshua went
away to the other side of the sea
of Galilee, which is also called the

[a]5:29 Daniel 12:2
[b]5:30 NU reads "the One" instead of "my Father"

Sea of Tiberias. [2]A great multitude followed him, because they saw his[a] signs which he did on those who were sick. [3]Yeshua went up into the mountain, and he sat there with his disciples. [4]Now the Passover, the Jewish festival, was near. [5]Yeshua therefore lifting up his eyes, and seeing that a great multitude was coming to him, said to Philip, "Where are we to buy bread, that these may eat?" [6]This he said to test him, for he himself knew what he would do.

[7]Philip answered him, "Two hundred denarii worth of bread is not sufficient for them, that everyone of them may receive a little."

[8]One of his disciples, Andrew, Simon Peter's brother, said to him, [9]"There is a boy here who has five barley loaves and two fish, but what are these among so many?"

[10]Yeshua said, "Have the people sit down." Now there was much grass in that place. So the men sat down, in number about five thousand. [11]Yeshua took the loaves; and having given thanks, he distributed to[b] those who were sitting down; likewise also of the fish as much as they desired. [12]When they were filled, he said to his disciples, "Gather up the broken pieces which are left over, that nothing be lost." [13]So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which were left over by those who had eaten. [14]When therefore the people saw the sign which Yeshua did, they said, "This is truly the Prophet who comes into the world." [15]Yeshua therefore, perceiving that they were about to come and take him by force, to make him king, withdrew again[c] to the mountain by himself.

[16]When evening came, his disciples went down to the sea, [17]and they entered into the boat, and were going over the sea to Capernaum. It was now dark, and Yeshua had not come to them. [18]The sea was tossed by a great wind blowing. [19]When therefore they had rowed about twenty-five or thirty stadia, they saw Yeshua walking on the sea,[d] and drawing near to the boat; and they were afraid. [20]But he said to them, "It is I[e]. Do not be afraid." [21]They were willing therefore to receive him into the boat. Immediately the boat was at the land where they were going.

[22]On the next day, the multitude that stood on the other side of the sea saw that there was no other boat there, except one,[f] and that Yeshua had not entered with his disciples into the boat, but his disciples had gone away alone. [23]However boats from Tiberias came near to the place where they ate the bread after the Lord had given thanks. [24]When the multitude therefore saw that Yeshua was not there, nor his disciples, they themselves got into the boats, and came to Capernaum, seeking Yeshua. [25]When they found him on the other side of the sea, they asked him, "Rabbi, when did you come here?"

[26]Yeshua answered them, "Truly, truly, I tell you, you seek me, not because you saw signs, but because you ate of the loaves, and were filled. [27]Do not work for the food which perishes,

[a]6:2 NU reads "the" instead of "his"
[b]6:11 Goth NU. PT M add "the disciples, and the disciples to"
[c]6:15 PT Goth NU. M omits "again"
[d]6:19 See Job 9:8
[e]6:20 Or, "I AM"
[f]6:22 Goth NU. PT M adds "in which his disciples had entered"

but for the food which remains to
eternal life, which the Son of Man will
give to you. For God the Father has
sealed him."

[28]They said therefore to him,
"What must we do, that we may work
the works of God?"

[29]Yeshua answered them, "This is
the work of God, that you believe in
him whom he has sent."

[30]They said therefore to him,
"What then do you do for a sign, that
we may see, and believe you? What
work do you do? [31]Our fathers ate the
manna in the wilderness. As it is
written, 'He gave them bread out of
heaven to eat.'"[a]

[32]Yeshua therefore said to them,
"Truly, truly, I tell you, it was not
Moses who gave you the bread out of
heaven, but my Father gives you the
true bread out of heaven. [33]For the
bread of God is that which comes down
out of heaven, and gives life to the
world."

[34]They said therefore to him,
"Lord, always give us this bread."

[35]Yeshua said to them, "I am the
bread of life. He who comes to me will
not be hungry, and he who believes in
me will never be thirsty. [36]But I told
you that you have seen me, and yet you
do not believe. [37]All those whom the
Father gives me will come to me. Him
who comes to me I will in no way
throw out. [38]For I have come down
from heaven, not to do my own will,
but the will of him who sent me. [39]This
is the will of my Father[b] who sent me,
that of all he has given to me I should
lose nothing, but should raise him up at
the last day. [40]This is the will of the
one[c] who sent me, that everyone who
sees the Son, and believes in him,
should have eternal life; and I will raise
him up at the last day."

[41]The Jewish people therefore
murmured concerning him, because he
said, "I am the bread which came down
out of heaven." [42]They said, "Is not this
Yeshua, the son of Joseph, whose father
and mother we know? How then does
he say, 'I have come down out of
heaven?'"

[43]Therefore Yeshua answered
them, "Do not murmur among
yourselves. [44]No one can come to me
unless the Father who sent me draws
him, and I will raise him up in the last
day. [45]It is written in the Prophets,
'They will all be taught by God.'[d]
Therefore everyone who hears from the
Father, and has learned, comes to me.
[46]Not that anyone has seen the Father,
except he who is from God. He has
seen the Father. [47]Truly, truly, I tell
you, he who believes in me[e] has eternal
life. [48]I am the bread of life. [49]Your
fathers ate the manna in the wilderness,
and they died. [50]This is the bread which
comes down out of heaven, that anyone
may eat of it and not die. [51]I am the
living bread which came down out of
heaven. If anyone eats of this bread, he
will live forever; and the bread which I

[a]6:31 Exodus 16:4; Nehemiah 9:15; Psalm 78:24-25

[b]6:39 NU reads "him" instead of "my Father"
[c]6:40 PT M Goth. NU reads "my Father" instead of "the One"
[d]6:45 Isaiah 54:13
[e]6:47 PT M Goth. NU omits "in me"

will give for the life of the world which I will give[a] is my flesh."

[52]The Judeans therefore contended with one another, saying, "How can this man give us his flesh to eat?"

[53]Yeshua therefore said to them, "Truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves. [54]He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. [55]For my flesh is food indeed, and my blood is drink indeed. [56]He who eats my flesh and drinks my blood lives in me, and I in him. [57]As the living Father sent me, and I live because of the Father; so he who feeds on me, he will also live because of me. [58]This is the bread which came down out of heaven—not as our fathers ate the manna,[b] and died. He who eats this bread will live forever." [59]He said these things in the synagogue, as he taught in Capernaum.

[60]Therefore many of his disciples, when they heard this, said, "This is a hard saying! Who can listen to it?"

[61]But Yeshua knowing in himself that his disciples murmured at this, said to them, "Does this cause you to stumble? [62]Then what if you would see the Son of Man ascending to where he was before? [63]It is the spirit who gives life. The flesh profits nothing. The words that I speak to you are spirit, and are life. [64]But there are some of you who do not believe." For Yeshua knew from the beginning who they were who did not believe, and who it was who would betray him. [65]He said, "For this cause have I said to you that no one can come to me, unless it is given to him by my[c] Father."

[66]At this, many of his disciples went back, and walked no more with him. [67]Yeshua said therefore to the twelve, "You do not also want to go away, do you?"

[68]Simon Peter answered him, "Lord, to whom would we go? You have the words of eternal life. [69]We have come to believe and know that you are the Messiah, the Son of the living God."[d]

[70]Yeshua answered them, "Did not I choose you, the twelve, and one of you is a devil?" [71]Now he spoke of Judas, the son of Simon Iscariot, for it was he who would betray him, being one of the twelve.

7 After these things, Yeshua was walking in Galilee, for he would not walk in Judea, because the Jewish leaders sought to kill him. [2]Now the Jewish festival, the Feast of Tabernacles, was near. [3]His brothers therefore said to him, "Depart from here, and go into Judea, that your disciples also may see your works which you do. [4]For no one does anything in secret, and himself seeks to be known openly. If you do these things, reveal yourself to the world." [5]For even his brothers did not believe in him.

---

[a]6:51 PT M Goth. NU omits "which I will give"
[b]6:58 PT M Goth. NU reads "the fathers ate, and died" instead of "our fathers ate the manna, and died"
[c]6:65 PT M Goth. NU reads "the Father" instead of "my Father"
[d]6:69 PT M Goth. NU reads "Holy One of God" instead of "Messiah, the Son of the living God"

[6]Yeshua therefore said to them, "My time has not yet come, but your time is always ready. [7]The world cannot hate you, but it hates me, because I testify about it, that its works are evil. [8]You go up to the feast. I am not yet[a] going up to this feast, because my time is not yet fulfilled."

[9]Having said these things to them, he stayed in Galilee. [10]But when his brothers had gone up to the feast, then he also went up, not publicly, but as it were in secret. [11]The Jewish leaders therefore sought him at the feast, and said, "Where is he?" [12]There was much murmuring among the multitudes concerning him. Some said, "He is a good man." Others said, "Not so, but he leads the multitude astray." [13]Yet no one spoke openly of him for fear of the Jewish leaders. [14]But when it was now the midst of the feast, Yeshua went up into the temple and taught. [15]The Jewish leaders therefore marveled, saying, "How does this man know letters, having never been educated?"

[16]Yeshua therefore answered them, "My teaching is not mine, but his who sent me. [17]If anyone desires to do his will, he will know about the teaching, whether it is from God, or if I am speaking from myself. [18]He who speaks from himself seeks his own glory, but he who seeks the glory of him who sent him is true, and no unrighteousness is in him. [19]Did not Moses give you the Law, and yet none of you keeps the Law? Why do you seek to kill me?"

[20]The multitude answered, "You have a demon! Who seeks to kill you?"

[21]Yeshua answered them, "I did one work, and you all marvel because of it. [22]Moses has given you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath you circumcise a boy. [23]If a boy receives circumcision on the Sabbath, that the Law of Moses may not be broken, are you angry with me, because I made a man completely healthy on the Sabbath? [24]Do not judge according to appearance, but judge righteous judgment."

[25]Therefore some of them of Jerusalem said, "Is not this he whom they seek to kill? [26]Behold, he speaks openly, and they say nothing to him. Can it be that the rulers indeed know that this is truly[b] the Messiah? [27]However we know where this man comes from, but when the Messiah comes, no one will know where he comes from."

[28]Yeshua therefore called out in the temple, teaching and saying, "You both know me, and know where I am from. I have not come of myself, but he who sent me is true, whom you do not know. [29]I know him, because I am from him, and he sent me."

[30]They sought therefore to take him; but no one laid a hand on him, because his hour had not yet come. [31]But of the multitude, many believed in him. They said, "When the Messiah comes, he won't do more signs than those which this man has done, will he?" [32]The Pharisees heard the multitude murmuring these things concerning him, and the chief cohanim and the Pharisees sent officers to arrest him.

[a]7:8 PT M Goth. NU reads "not" instead of "not yet"

[b]7:26 PT M Goth. NU omits "truly"

33Then Yeshua said, "I will be
with you a little while longer, then I go
to him who sent me. 34You will seek
me, and won't find me; and where I am,
you cannot come."

35The Jewish leaders therefore
said among themselves, "Where will
this man go that we won't find him?
Will he go to the Diaspora among the
Greeks, and teach the Greeks? 36What
is this word that he said, 'You will seek
me, and won't find me; and where I am,
you cannot come'?"

37Now on the last and greatest
day[a] of the feast, Yeshua stood and said
in a loud voice, "If anyone is thirsty, let
him come to me and drink! 38He who
believes in me, as the Scripture has
said, from within him will flow rivers
of living water." 39But he said this
about the Spirit, which those believing
in him were to receive. For the Holy[b]
Spirit was not yet given, because
Yeshua was not yet glorified.

40Many[c] of the multitude
therefore, when they heard these
words,[d] said, "This is truly the
Prophet." 41Others said, "This is the
Messiah." But some said, "What, does
the Messiah come out of Galilee?
42Hasn't the Scripture said that the
Messiah comes of the seed of David,[e]
and from Bethlehem,[f] the village where
David was?" 43So there arose a division
in the multitude because of him.
44Some of them would have arrested
him, but no one laid hands on him.
45The officers therefore came to the
chief cohanim and Pharisees, and they
said to them, "Why did you not bring
him?"

46The officers answered, "No
man ever spoke like this man!"

47The Pharisees therefore
answered them, "You are not also led
astray, are you? 48Have any of the
rulers believed in him, or of the
Pharisees? 49But this multitude that
does not know the Law is accursed."

50Nicodemus (he who came to
him before by night,[g] being one of
them) said to them, 51"Does our Law
judge a man, unless it first hears from
him personally and knows what he
does?"

52They answered him, "Are you
also from Galilee? Search, and see that
no prophet has arisen out of Galilee."[h]
[53Everyone went to his own house,

8 but Yeshua went to the Mount of
Olives. 2Now very early in the
morning, he came again into the
temple, and all the people came to him.
He sat down, and taught them. 3The
scribes and the Pharisees brought to
him[i] a woman taken in adultery. Having
set her in the midst, 4they told him,
"Teacher, we found this woman in
adultery, in the very act. 5Now in our[j]
Law, Moses commanded[k] to stone
such.[l] So what do you say?" 6They said
this testing him, that they might have
something to accuse him of.

[a]7:37 Probably Hoshana Rabbah
[b]7:39 PT M Goth. NU omits "Holy"
[c]7:40 PT M Goth. NU omits "Many"
[d]7:40 Goth NU. PT M read "the word" instead of "these words"
[e]7:42 2 Samuel 7:12
[f]7:42 Micah 5:2
[g]7:50 PT M Goth. NU omits "by night"
[h]7:52 See Isaiah 9:1 and Matthew 4:13-16
[i]8:3 NU omits "to him"
[j]8:5 NU reads "the" instead of "our"
[k]8:5 NU adds "us"
[l]8:5 Leviticus 20:10; Deuteronomy 22:22

But Yeshua stooped down, and wrote on the ground with his finger not taking notice.[a] [7]But when they continued asking him, he looked up and said to them, "He who is without sin among you, let him throw the first stone at her." [8]Again he stooped down, and with his finger wrote on the ground.

[9]They, when they heard it, being convicted by their conscience,[b] went out one by one, beginning from the oldest, even to the last. Yeshua was left alone with the woman where she was, in the middle. [10]Yeshua, standing up, and having seen no one but the woman,[c] said to her, "Woman, where are your accusers?[d] Did no one condemn you?"

[11]She said, "No one, Lord."

Yeshua said, "Neither do I condemn you. Go your way. From now on, sin no more."[e]]

[12]Again, therefore, Yeshua spoke to them, saying, "I am the light of the world.[f] He who follows me will not walk in the darkness, but will have the light of life."

[13]The Pharisees therefore said to him, "You testify about yourself. Your testimony is not valid."

[14]Yeshua answered them, "Even if I testify about myself, my testimony is true, for I know where I came from, and where I am going; but you do not know where I came from, or where I am going. [15]You judge according to the flesh. I judge no one. [16]Even if I do judge, my judgment is true, for I am not alone, but I am with the Father who sent me. [17]It's also written in your Law that the testimony of two people is valid.[g] [18]I am one who testifies about myself, and the Father who sent me testifies about me."

[19]They said therefore to him, "Where is your Father?"

Yeshua answered, "You know neither me, nor my Father. If you knew me, you would know my Father also." [20]Yeshua spoke these words in the treasury, as he taught in the temple. Yet no one arrested him, because his hour had not yet come. [21]Yeshua said therefore again to them, "I am going away, and you will seek me, and you will die in your sins. Where I go, you cannot come."

[22]The Jewish leaders therefore said, "Will he kill himself, that he says, 'Where I am going, you cannot come?'"

[23]He said to them, "You are from beneath. I am from above. You are of this world. I am not of this world. [24]I said therefore to you that you will die in your sins; for unless you believe that I am[h] he, you will die in your sins."

[25]They said therefore to him, "Who are you?"

---

[a]8:6.NU omits "not taking notice"
[b]8:9 NU omits "being convicted by their conscience"
[c]8:10 NU omits "and having seen no one but the woman"
[d]8:10 NU reads "they" instead of "your accusers"
[e]7:53-8:11 PT M. Goth NU omits
[f]8:12 Isaiah 60:1
[g]8:17 Deuteronomy 17:6; 19:15
[h]8:24 Or, "I AM"

Yeshua said to them, "Just what I
have been saying to you from the
beginning. [26]I have many things to
speak and to judge concerning you.
However he who sent me is true; and
the things which I heard from him,
these I say to the world."

[27]They did not understand that he
spoke to them about the Father.
[28]Yeshua therefore said to them, "When
you have lifted up the Son of Man, then
you will know that I am he, and I do
nothing of myself, but as my[a] Father
taught me, I say these things. [29]He who
sent me is with me. The Father hasn't
left me alone, for I always do the things
that are pleasing to him."

[30]As he spoke these things, many
believed in him. [31]Yeshua therefore
said to those Judeans who had believed
him, "If you remain in my word, then
you are truly my disciples. [32]You will
know the truth, and the truth will make
you free."[b]

[33]They answered him, "We are
Abraham's seed, and have never been
in bondage to anyone. How do you say,
'You will be made free?'"

[34]Yeshua answered them, "Truly
I tell you, everyone who commits sin is
the bondservant of sin. [35]A bondservant
does not live in the house forever. A
son remains forever. [36]So if the Son sets
you free, you will be free indeed. [37]I
know that you are Abraham's seed, yet
you seek to kill me, because my word
finds no place in you. [38]I say the things
which I have seen with my Father; and
you also do the things which you have
heard from[c] your father."

[39]They answered him, "Our father
is Abraham."

Yeshua said to them, "If you
were Abraham's children, you would
do the works of Abraham. [40]But now
you seek to kill me, a man who has told
you the truth, which I heard from God.
Abraham did not do this. [41]You do the
works of your father."

They said to him, "We were not
born of sexual immorality. We have
one Father, God."

[42]Therefore Yeshua said to them,
"If God were your father, you would
love me, for I came out and have come
from God. For I have not come of
myself, but he sent me. [43]Why do you
not understand my speech? Because
you cannot hear my word. [44]You are of
your father, the devil, and you want to
do the desires of your father. He was a
murderer from the beginning, and does
not stand in the truth, because there is
no truth in him. When he speaks a lie,
he speaks on his own; for he is a liar,
and its father. [45]But because I tell the
truth, you do not believe me. [46]Which
of you convicts me of sin? If I tell the
truth, why do you not believe me? [47]He
who is of God hears the words of God.
For this cause you do not hear, because
you are not of God."

[48]Then the Judeans answered
him, "Do not we say well that you are a
Samaritan, and have a demon?"

[a]8:28 PT M Goth. NU reads "the" instead of "my"
[b]8:32 Psalm 119:45

[c]8:38 Goth NU. PT M read "seen with" instead of "heard from"

[49]Yeshua answered, "I do not have a demon, but I honor my Father, and you dishonor me. [50]But I do not seek my own glory. There is one who seeks and judges. [51]Truly, truly, I tell you, if a person keeps my word, he will never see death."

[52]Then the Judeans said to him, "Now we know that you have a demon. Abraham died, and the prophets; and you say, 'If a man keeps my word, he will never taste of death.' [53]Are you greater than our father, Abraham, who died? The prophets died. Who do you make yourself out to be?"

[54]Yeshua answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say 'He is our God.' [55]You have not known him, but I know him. If I said, 'I do not know him,' I would be like you, a liar. But I know him, and keep his word. [56]Your father Abraham rejoiced to see my day. He saw it, and was glad."

[57]The Judeans therefore said to him, "You are not yet fifty years old, and have you seen Abraham?"

[58]Yeshua said to them, "Truly, truly, I tell you, before Abraham came into existence, I AM."[a]

[59]Therefore they took up stones to throw at him, but Yeshua was hidden, and went out of the temple, having gone through the midst of them, and so passed by.[b]

[a]8:58 Or, "I am"
[b]8:59 PT M Goth. NU omits "having gone through the midst of them, and so passed by"

9 As he passed by, he saw a man blind from birth. [2]His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

[3]Yeshua answered, "Neither did this man sin, nor his parents; but, that the works of God might be revealed in him. [4]I[c] must work the works of him who sent me, while it is day. The night is coming, when no one can work. [5]While I am in the world, I am the light of the world." [6]When he had said this, he spat on the ground, made mud with the saliva, anointed the blind man's eyes with the mud, [7]and said to him, "Go, wash in the pool of Siloam" (which means "Sent"). So he went away, washed, and came back seeing. [8]The neighbors therefore, and those who saw that he was a beggar[d] before, said, "Is not this he who sat and begged?" [9]Some said, "It is he." Others said, "He looks like him."

He said, "I am he." [10]They therefore were asking him, "How were your eyes opened?"

[11]He answered, "A man called Yeshua made mud, anointed my eyes, and said to me, 'Go to the pool of[e] Siloam, and wash.' So I went away and washed, and I received sight."

[12]Then they asked him, "Where is he?"

He said, "I do not know."

[c]9:4 PT M Goth. NU reads "We" instead of "I"
[d]9:8 Goth NU. PT M read "blind" instead of "a beggar"
[e]9:11 PT M Goth. NU omits "the pool of"

[13]They brought him who had
been blind to the Pharisees. [14]Now it
was a Sabbath[a] when Yeshua made the
mud and opened his eyes. [15]Again
therefore the Pharisees also asked him
how he received his sight. He said to
them, "He put mud on my eyes, I
washed, and I see."

[16]Some therefore of the Pharisees
said, "This man is not from God,
because he does not keep the Sabbath."
Others said, "How can a man who is a
sinner do such signs?" There was
division among them. [17]Therefore they
asked the blind man again, "What do
you say about him, because he opened
your eyes?"

He said, "He is a prophet."

[18]The Jewish leaders therefore did
not believe concerning him, that he had
been blind, and had received his sight,
until they called the parents of him who
had received his sight, [19]and asked
them, "Is this your son, who you say
was born blind? How then does he now
see?"

[20]His parents answered them,
"We know that this is our son, and that
he was born blind; [21]but how he now
sees, we do not know; or who opened
his eyes, we do not know. He is of age.
Ask him. He will speak for himself."
[22]His parents said these things because
they feared the Jewish leaders; for the
Jewish leaders had already agreed that
if any man would confess him as the
Messiah, he would be put out of the
synagogue. [23]Therefore his parents said,
"He is of age. Ask him."

[24]So they called the man who was
blind a second time, and said to him,
"Give glory to God. We know that this
man is a sinner."

[25]He therefore answered, "I do
not know if he is a sinner. One thing I
do know: that though I was blind, now I
see."

[26]They said to him again,[b] "What
did he do to you? How did he open
your eyes?"

[27]He answered them, "I told you
already, and you did not listen. Why do
you want to hear it again? You do not
also want to become his disciples, do
you?"

[28]They insulted him and said,
"You are his disciple, but we are
disciples of Moses. [29]We know that
God has spoken to Moses. But as for
this man, we do not know where he
comes from."

[30]The man answered them, "How
amazing! You do not know where he
comes from, yet he opened my eyes.
[31]We know that God does not listen to
sinners, but if anyone is a worshipper of
God, and does his will, he listens to
him.[c] [32]Since the world began it has
never been heard of that anyone opened
the eyes of someone born blind. [33]If this
man were not from God, he could do
nothing."

[34]They answered him, "You were
altogether born in sins, and do you
teach us?" They threw him out.

[a]9:14 PT M Goth. NU adds "on the day"

[b]9:26 NU omits "again"

[c]9:31 Psalm 66:18, Proverbs 15:29; 28:9

[35]Yeshua heard that they had thrown him out, and finding him, he said, "Do you believe in the Son of God[a]?"

[36]He answered, "Who is he, Lord, that I may believe in him?"

[37]Yeshua said to him, "You have both seen him, and it is he who speaks with you."

[38]He said, "Lord, I believe!" and he worshiped him.

[39]Yeshua said, "I came into this world for judgment, that those who do not see may see; and that those who see may become blind."

[40]Those of the Pharisees who were with him heard these things, and said to him, "Are we also blind?"

[41]Yeshua said to them, "If you were blind, you would have no sin; but since you say, 'We see.' Therefore your[b] sin remains.

10 "Truly, truly, I tell you, one who does not enter by the door into the sheep fold, but climbs up some other way, the same is a thief and a robber. [2]But one who enters in by the door is the shepherd of the sheep. [3]The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name, and leads them out. [4]Whenever he brings out his own sheep, he goes before them, and the sheep follow him, for they know his voice. [5]They will by no means follow a stranger, but will flee from him; for they do not know the voice of strangers." [6]Yeshua spoke this parable to them, but they did not understand what he was telling them.

[7]Yeshua therefore said to them again, "Truly, truly, I tell you, I am the sheep's door. [8]All who came before me are thieves and robbers, but the sheep did not listen to them. [9]I am the door. If anyone enters in by me, he will be saved, and will go in and go out, and will find pasture. [10]The thief only comes to steal, kill, and destroy. I came that they may have life, and may have it abundantly. [11]I am the good shepherd.[c] The good shepherd lays down his life for the sheep. [12]He who is a hired hand, and not a shepherd, who does not own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep, and scatters them. [13]The hired hand flees because he is a hired hand, and does not care for the sheep. [14]I am the good shepherd. I know my own, and my own know me;[d] [15]even as the Father knows me, and I know the Father. I lay down my life for the sheep. [16]I have other sheep, which are not of this fold.[e] I must bring them also, and they will hear my voice. They will become one flock with one shepherd. [17]Therefore my[f] Father loves me, because I lay down my life,[g] that I may take it again. [18]No one takes it away from me, but I lay it down by myself. I have power to lay it down, and I have power to take it again. I received this commandment from my Father."

[a]9:35 PT M Goth. NU reads "Man" instead of "God"
[b]9:41 PT M Goth. NU omits "Therefore"

[c]10:11 Isaiah 40:11; Ezekiel 34:11-12,15,22
[d]10:14 Goth NU. PT M read "I'm known by my own" instead of "my own know me"
[e]10:16 Isaiah 56:8
[f]10:17 NU reads "the" instead of "my"
[g]10:17 Isaiah 53:7-8

[19]Therefore a division arose again among the Jewish people because of these words. [20]Many of them said, "He has a demon, and is insane! Why do you listen to him?" [21]Others said, "These are not the sayings of one possessed by a demon. It is not possible for a demon to open the eyes of the blind, is it?"[a]

[22]It was the Feast of the Dedication[b] at Jerusalem. [23]It was winter, and Yeshua was walking in the temple, in Solomon's porch. [24]The Jewish leaders therefore came around him and said to him, "How long will you hold us in suspense? If you are the Messiah, tell us plainly."

[25]Yeshua answered them, "I told you, and you do not believe. The works that I do in my Father's name, these testify about me. [26]But you do not believe, because you are not of my sheep, as I told you.[c] [27]My sheep hear my voice, and I know them, and they follow me. [28]I give eternal life to them. They will never perish, and no one will snatch them out of my hand. [29]My Father, who has given them to me, is greater than all[d]. No one is able to snatch them out of my[e] Father's hand. [30]I and the Father are one."

[31]Therefore the Jewish leaders took up stones again to stone him. [32]Yeshua answered them, "I have shown you many good works from my[f] Father. For which of those works do you stone me?"

[33]The Jewish leaders answered him, "We do not stone you for a good work, but for blasphemy: because you, being a man, make yourself God."

[34]Yeshua answered them, "Is not it written in your law, 'I said, you are gods?'[g] [35]If he called them gods, to whom the word of God came (and the Scripture cannot be broken), [36]do you say of him whom the Father sanctified and sent into the world, 'You blaspheme,' because I said, 'I am the Son of God?' [37]If I do not do the works of my Father, do not believe me. [38]But if I do them, though you do not believe me, believe the works; that you may know and believe[h] that the Father is in me, and I in the Father."

[39]They sought again to seize him, and he went out of their hand. [40]He went away again beyond the Jordan into the place where John was immersing at first, and there he stayed. [41]Many came to him. They said, "John indeed did no sign, but everything that John said about this man is true." [42]And many believed in him there.

11 Now a certain man was sick, Lazarus from Bethany, of the village of Miriam and her sister, Martha. [2]It was that Miriam who had anointed the Lord with ointment, and wiped his feet with her hair, whose brother, Lazarus, was sick. [3]The sisters therefore sent to him, saying, "Lord, behold, he for whom you have great affection is sick." [4]But when Yeshua heard it, he said, "This sickness is not

[a]10:21 Exodus 4:11
[b]10:22 I.e., Hanukkah
[c]10:26 PT M Goth. NU omits "as I told you"
[d]10:29 NU reads "That which my Father has given to me is greater than all"
[e]10:29 PT M Goth. NU reads "the" instead of "my"
[f]10:32 PT M Goth. NU reads "the" instead of "my"
[g]10:34 Psalm 82:6
[h]10:38 PT M Goth. NU reads "understand" instead of "believe"

to death, but for the glory of God, that
God's Son may be glorified by it."
[5]Now Yeshua loved Martha, and her
sister, and Lazarus. [6]When therefore he
heard that he was sick, he stayed two
days in the place where he was. [7]Then
after this he said to the disciples, "Let
us go into Judea again."

[8]The disciples told him, "Rabbi,
the Jewish leaders were just trying to
stone you, and are you going there
again?"

[9]Yeshua answered, "Are not there
twelve hours of daylight? If a man
walks in the day, he does not stumble,
because he sees the light of this world.
[10]But if a man walks in the night, he
stumbles, because the light is not in
him." [11]He said these things, and after
that, he said to them, "Our friend,
Lazarus, has fallen asleep, but I am
going so that I may awake him out of
sleep."

[12]Then his disciples said,[a] "Lord,
if he has fallen asleep, he will recover."

[13]Now Yeshua had spoken of his
death, but they thought that he spoke of
taking rest in sleep. [14]So Yeshua said to
them plainly then, "Lazarus is dead.
[15]I am glad for your sakes that I was not
there, so that you may believe.
Nevertheless, let us go to him."

[16]Thomas therefore, who is called
The Twin, said to his fellow disciples,
"Let us go also, that we may die with
him."

[17]So when Yeshua came, he
found that he had been in the tomb four
days already. [18]Now Bethany was near
Jerusalem, about fifteen stadia away.
[19]Many of the Judeans had come to[b]
Martha and Miriam, to console them
concerning their brother. [20]Then when
Martha heard that Yeshua was coming,
she went and met him, but Miriam
stayed in the house. [21]Therefore Martha
said to Yeshua, "Lord, if you would
have been here, my brother would not
have died. [22]Even now I know that,
whatever you ask of God, God will give
you." [23]Yeshua said to her, "Your
brother will rise again."

[24]Martha said to him, "I know
that he will rise again in the
resurrection at the last day."

[25]Yeshua said to her, "I am the
resurrection and the life. He who
believes in me will still live, even if he
dies. [26]Whoever lives and believes in
me will never die. Do you believe
this?"

[27]She said to him, "Yes, Lord. I
have come to believe that you are the
Messiah, God's Son, he who comes
into the world."

[28]When she had said this, she
went away, and called Miriam, her
sister, secretly, saying, "The Teacher is
here, and is calling you."

[29]When she heard this, she arose
quickly, and went to him. [30]Now
Yeshua had not yet come into the
village, but was[c] in the place where
Martha met him. [31]Then the Judeans

[a]11:12 PT M Goth. NU reads "The disciples said to him" instead of "Then his disciples said"

[b]11:19 Goth NU. PT M add "the women around"

[c]11:30 PT M Goth. NU adds "still"

who were with her in the house, and were consoling her, when they saw Miriam, that she rose up quickly and went out, followed her, saying, "She is going going to the tomb to weep there."[a] [32]Therefore when Miriam came to where Yeshua was, and saw him, she fell down at his feet, saying to him, "Lord, if you would have been here, my brother would not have died."

[33]When Yeshua therefore saw her weeping, and the Judeans weeping who came with her, he groaned in the spirit, and was troubled, [34]and said, "Where have you put him?"

They told him, "Lord, come and see."

[35]Yeshua wept.

[36]The Judeans therefore said, "See how much affection he had for him!" [37]Some of them said, "Could not this man, who opened the eyes of him who was blind, have also kept this man from dying?"

[38]Yeshua therefore, again groaning in himself, came to the tomb. Now it was a cave, and a stone lay against it. [39]Yeshua said, "Take away the stone."

Martha, the sister of him who was dead, said to him, "Lord, by this time there is a stench, for he has been dead four days."

[40]Yeshua said to her, "Did I not tell you that if you believed, you would see God's glory?"

[41]So they took away the stone.[b] Yeshua lifted up his eyes, and said, "Father, I thank you that you listened to me. [42]I know that you always listen to me, but because of the multitude that stands around I said this, that they may believe that you sent me." [43]When he had said this, he shouted with a loud voice, "Lazarus, come out!"

[44]He who was dead came out, bound hand and foot with wrappings, and his face was wrapped around with a cloth.

Yeshua said to them, "Free him, and let him go."

[45]Therefore many of the Judeans, who came to Miriam and saw what Yeshua did, believed in him. [46]But some of them went away to the Pharisees, and told them the things which Yeshua had done. [47]The chief cohanim therefore and the Pharisees gathered a council, and said, "What are we doing? For this man does many signs. [48]If we leave him alone like this, everyone will believe in him, and the Romans will come and take away both our place and our nation."

[49]But a certain one of them, Caiaphas, being high cohen that year, said to them, "You know nothing at all, [50]nor do you consider that it is advantageous for us[c] that one man should die for the people, and that the whole nation not perish." [51]Now he did not say this of himself, but being high cohen that year, he prophesied that Yeshua would die for the nation, [52]and not for the nation only, but that he might also gather together into one the

[a]11:31 PT M Goth. NU reads "supposing that she is going" instead of "saying, "She is going"

[b]11:41 Goth NU. PT M add "from the place where the dead was lying"
[c]11:50 NU reads "you" instead of "us"

children of God who are scattered abroad. [53]So from that day forward they took counsel that they might put him to death. [54]Yeshua therefore walked no more openly among the Judeans, but departed from there into the country near the wilderness, to a city called Ephraim. He stayed there with his disciples.

[55]Now the Jewish Passover was near, and many went up from the country to Jerusalem before the Passover, to purify themselves. [56]Then they sought for Yeshua and spoke one with another, as they stood in the temple, "What do you think—that he is not coming to the feast at all?" [57]Now the chief cohanim and the Pharisees had commanded that if anyone knew where he was, he should report it, that they might seize him.

12 Then six days before the Passover, Yeshua came to Bethany, where Lazarus was,[a] whom he raised from the dead. [2]So they made him a supper there. Martha served, but Lazarus was one of those who sat at the table with him. [3]Miriam, therefore, took a pound of ointment of pure nard, very precious, and anointed the feet of Yeshua, and wiped his feet with her hair. The house was filled with the fragrance of the ointment. [4]Then Judas Iscariot, Simon's son,[b] one of his disciples who would betray him, said, [5]"Why wasn't this ointment sold for three hundred denarii, and given to the poor?" [6]Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it. [7]But Yeshua said, "Leave her alone. She has kept [c] this for the day of my burial. [8]For you always have the poor with you, but you do not always have me."

[9]A large crowd therefore of the Judeans learned that he was there, and they came, not for Yeshua' sake only, but that they might see Lazarus also, whom he had raised from the dead. [10]But the chief cohanim conspired to put Lazarus to death also, [11]because on account of him many of the Jewish people went away and believed in Yeshua.

[12]On the next day a great multitude had come to the feast. When they heard that Yeshua was coming to Jerusalem, [13]they took the branches of the palm trees, and went out to meet him, and were shouting, "Hosanna! Blessed is he who comes in the name of the Lord,[d] the King of Israel!"

[14]Yeshua, having found a young donkey, sat on it. As it is written, [15]"Do not be afraid, daughter of Zion. Behold, your King comes, sitting on a donkey's colt."[e] [16]His disciples did not understand these things at first, but when Yeshua was glorified, then they remembered that these things were written about him, and that they had done these things to him. [17]The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, was testifying about it. [18]For this cause also the multitude went and met him, because they heard that he had done this sign. [19]The Pharisees therefore said among themselves, "See how you

[a]12:1 Goth NU. PT M add "who had been dead"
[b]12:4 Goth NU omits "Simon's son"
[c]12:7 NU reads "alone, that she may keep" instead of "alone. She has kept"
[d]12:13 Psalm 118:25-26
[e]12:15 Zechariah 9:9

accomplish nothing. Behold, the world has gone after him."

[20]Now there were certain Greeks among those that went up to worship at the feast. [21]These, therefore, came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we want to see Yeshua." [22]Philip came and told Andrew, and in turn, Andrew came with Philip, and they told Yeshua. [23]Yeshua answered them, "The time has come for the Son of Man to be glorified. [24]Truly, truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit. [25]He who loves his life will lose[a] it. He who hates his life in this world will keep it to eternal life. [26]If anyone serves me, let him follow me. Where I am, there will my servant also be. If anyone serves me, the Father will honor him.

[27]"Now my soul is troubled. What shall I say? 'Father, save me from this time?' But for this cause I came to this time. [28]Father, glorify your name!"

Then there came a voice out of the sky, saying, "I have both glorified it, and will glorify it again."

[29]The multitude therefore, who stood by and heard it, said that it had thundered. Others said, "An angel has spoken to him."

[30]Yeshua answered, "This voice hasn't come for my sake, but for your sakes. [31]Now is the judgment of this world. Now the prince of this world will be cast out. [32]And I, if I am lifted up from the earth, will draw everyone to myself." [33]But he said this, signifying by what kind of death he should die. [34]The multitude answered him, "We have heard out of the law that the Messiah remains forever.[b] How do you say, 'The Son of Man must be lifted up?' Who is this Son of Man?"

[35]Yeshua therefore said to them, "Yet a little while the light is with you. Walk while you have the light, that darkness does not overtake you. He who walks in the darkness does not know where he is going. [36]While you have the light, believe in the light, that you may become children of light." Yeshua said these things, and he departed and hid himself from them. [37]But though he had done so many signs before them, yet they did not believe in him, [38]that the word of Isaiah the prophet might be fulfilled, which he spoke,

"Lord, who has believed our report?
To whom has the arm of the Lord
been revealed?"[c]

[39]For this cause they could not believe, for Isaiah said again,

[40]"He has blinded their eyes and
hardened their heart,
lest they should see with their
eyes,
and perceive with their heart,
and would turn,
and I would heal them."[d]

[41]Isaiah said these things when he saw his glory, and spoke of him.[e] [42]Nevertheless even of the rulers many believed in him, but because of the Pharisees they did not confess it, so that

[a]12:25 NU reads "loses it" instead of "will lose it"

[b]12:34 Isaiah 9:7; Daniel 2:44 (but see also Isaiah 53:8)
[c]12:38 Isaiah 53:1
[d]12:40 Isaiah 6:10
[e]12:41 Isaiah 6:1

they would not be put out of the synagogue, [43]for they loved men's praise more than God's praise.

[44]Yeshua shouted out and said, "Whoever believes in me, believes not in me, but in him who sent me. [45]He who sees me sees him who sent me. [46]I have come as a light into the world, that whoever believes in me may not remain in the darkness. [47]If anyone listens to my sayings, and does not believe,[a] I do not judge him. For I came not to judge the world, but to save the world. [48]He who rejects me, and does not receive my sayings, has one who judges him. The word that I spoke, the same will judge him in the last day. [49]For I spoke not from myself, but the Father who sent me, he gave me a commandment, what I should say, and what I should speak. [50]I know that his commandment is eternal life. The things therefore which I speak, even as the Father has said to me, so I speak."

13 Now before the feast of the Passover, Yeshua, knowing that his time had come that he would depart from this world to the Father, having loved his own who were in the world, he loved them to the end. [2]After[b] supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, [3]Yeshua,[c] knowing that the Father had given all things into his hands, and that he came forth from God, and was going to God, [4]arose from supper, and laid aside his outer garments. He took a towel, and wrapped a towel around his waist. [5]Then he poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel that was wrapped around him. [6]Then he came to Simon Peter. He said to him, "Lord, do you wash my feet?"

[7]Yeshua answered him, "You do not know what I am doing now, but you will understand later."

[8]Peter said to him, "You will never wash my feet!"

Yeshua answered him, "If I do not wash you, you have no part with me."

[9]Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!"

[10]Yeshua said to him, "Someone who has bathed only needs to have his feet washed, but is completely clean. You are clean, but not all of you." [11]For he knew him who would betray him, therefore he said, "You are not all clean." [12]So when he had washed their feet, put his outer garment back on, and sat down again, he said to them, "Do you know what I have done to you? [13]You call me, 'Teacher' and 'Lord.' You say so correctly, for so I am. [14]If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet. [15]For I have given you an example, that you also should do as I have done to you. [16]Truly, truly, I tell you, a servant is not greater than his lord, neither one who is sent greater than he who sent him. [17]If you know these things, blessed are you if you do them. [18]I do not speak concerning all of you. I know whom I have chosen. But that the Scripture may

[a]12:47 PT M Goth. NU reads "keep them" instead of "believe"
[b]13:2 NU reads "During" instead of "After"
[c]13:3 NU omits "Yeshua"

be fulfilled, 'He who eats my bread[a] has lifted up his heel against me.'[b] [19]From now on, I tell you before it happens, that when it happens, you may believe that I am he. [20]Truly, truly, I tell you, he who receives whomever I send, receives me; and he who receives me, receives him who sent me."

[21]When Yeshua had said this, he was troubled in spirit, and testified, "Truly, truly, I tell you that one of you will betray me."

[22]The disciples looked at one another, perplexed about whom he spoke. [23]One of his disciples, whom Yeshua loved, was at the table, leaning against Yeshua's chest. [24]Simon Peter therefore beckoned to him, and said to him, "Tell us who it is of whom he speaks."

[25]He, leaning back, as he was, on Yeshua's chest, asked him, "Lord, who is it?"

[26]Yeshua therefore answered, "It is he to whom I will give this piece of bread when I have dipped it." So when he had dipped the piece of bread, he gave it to Judas, the son of Simon Iscariot. [27]After the piece of bread, then Satan entered into him.

Then Yeshua said to him, "What you do, do quickly."

[28]Now no man at the table knew why he said this to him. [29]For some thought, because Judas had the money box, that Yeshua said to him, "Buy what things we need for the feast," or that he should give something to the poor. [30]Therefore, having received that morsel, he went out immediately. It was night.

[31]When he had gone out, Yeshua said, "Now the Son of Man has been glorified, and God has been glorified in him. [32]If God has been glorified in him, God will also glorify him in himself, and he will glorify him immediately. [33]Little children, I will be with you a little while longer. You will seek me, and as I said to the Jewish leaders, 'Where I am going, you cannot come,' so now I tell you. [34]A new commandment I give to you, that you love one another. Just as I have loved you, you also must love one another. [35]By this everyone will know that you are my disciples, if you have love for one another."

[36]Simon Peter said to him, "Lord, where are you going?"

Yeshua answered, "Where I am going, you cannot follow now, but you will follow afterwards."

[37]Peter said to him, "Lord, why cannot I follow you now? I will lay down my life for you."

[38]Yeshua answered him, "Will you lay down your life for me? Truly, truly, I tell you, the rooster won't crow until you have denied me three times.

14 "Do not let your heart be troubled. Believe in God. Believe also in me. [2]In my Father's house are many dwelling places. If it weren't so, I would have

[a]13:18 PT M Goth. NU reads "my bread" instead of "bread with me"
[b]13:18 Psalm 41:9

told you; for I am going[a] to prepare a
place for you. [3]And if I go and prepare
a place for you, I will come again, and
will receive you to myself; that where I
am, you may be there also. [4]Where I go,
you know, and you know[b] the way."

[5]Thomas said to him, "Lord, we
do not know where you are going. How
can we know the way?"

[6]Yeshua said to him, "I am the
way, the truth, and the life. No one
comes to the Father, except through me.
[7]If you had known me, you would have
known my Father also. From now on,
you know him, and have seen him."

[8]Philip said to him, "Lord, show
us the Father, and that will be enough
for us."

[9]Yeshua said to him, "Have I
been with you such a long time, and do
you not know me, Philip? He who has
seen me has seen the Father. How do
you say, 'Show us the Father?' [10]Do
you not believe that I am in the Father,
and the Father in me? The words that I
tell you, I speak not from myself; but
the Father who lives in me does the[c]
works. [11]Believe me that I am in the
Father, and the Father in me; or else
believe me for the very works' sake.
[12]Truly, truly, I tell you, he who
believes in me, the works that I do, he
will do also; and he will do greater
works than these, because I am going to
the[d] Father. [13]Whatever you will ask in
my name, that will I do, that the Father
may be glorified in the Son. [14]If you
will ask anything in my name, I will do
it. [15]If you love me,[e] keep my
commandments. [16]I will pray to the
Father, and he will give you another
Counselor,[f] that he may be with you
forever,—[17]the Spirit of truth, whom
the world cannot receive; for it does not
see him, neither knows him. You know
him, for he lives with you, and will be
in you. [18]I will not leave you orphans. I
will come to you. [19]Yet a little while,
and the world will see me no more; but
you will see me. Because I live, you
will live also. [20]In that day you will
know that I am in my Father, and you
in me, and I in you. [21]One who has my
commandments, and keeps them, that
person is one who loves me. One who
loves me will be loved by my Father,
and I will love him, and will reveal
myself to him."

[22]Judas (not Iscariot) said to him,
"Lord, what has happened that you are
about to reveal yourself to us, and not
to the world?"

[23]Yeshua answered him, "If a
man loves me, he will keep my word.
My Father will love him, and we will
come to him, and make our home with
him. [24]He who does not love me does
not keep my words. The word which
you hear is not mine, but the Father's
who sent me. [25]I have said these things
to you, while still living with you. [26]But
the Counselor, the Holy Spirit, whom
the Father will send in my name, he
will teach you all things, and will
remind you of all that I said to you.
[27]Peace I leave with you. My peace I
give to you. I do not give to you as the

[a]14:2 NU reads "for I go" instead of "I am going"
[b]14:4 PT M Goth. NU omits "and you know"
[c]14:10 PT M Goth. NU reads "his" instead of "the"
[d]14:12 Goth NU. PT M read "my" instead of "the"

[e]14:15 PT M Goth. NU adds "you will"
[f]14:16 Greek Parakleton: Counselor, Helper, Intercessor, Advocate, and Comfortor.

world gives. Do not let your heart be
troubled, neither let it be afraid. [28]You
heard how I told you, 'I go away, and I
come to you.' If you loved me, you
would have rejoiced, because I said[a] I
am going to my[b] Father; for the Father
is greater than I. [29]Now I have told you
before it happens so that, when it
happens, you may believe. [30]I will no
more speak much with you, for the
prince of the world comes, and he has
nothing in me. [31]But that the world may
know that I love the Father, and as the
Father commanded me, even so I do.
Arise, let us go from here.

15 "I am the true vine, and my
Father is the farmer. [2]Every
branch in me that does not bear
fruit, he takes away. Every branch that
bears fruit, he prunes, that it may bear
more fruit. [3]You are already pruned
clean because of the word which I have
spoken to you. [4]Remain in me, and I in
you. As the branch cannot bear fruit by
itself, unless it remains in the vine, so
neither can you, unless you remain in
me. [5]I am the vine. You are the
branches. He who remains in me, and I
in him, the same bears much fruit, for
apart from me you can do nothing. [6]If a
man does not remain in me, he is
thrown out as a branch, and is withered;
and they gather them, throw them into
the fire, and they are burned. [7]If you
remain in me, and my words remain in
you, you will[c] ask whatever you desire,
and it will be done for you.

[8]"In this is my Father glorified,
that you bear much fruit; and so you
will be my disciples. [9]Even as the
Father has loved me, I also have loved
you. Remain in my love. [10]If you keep
my commandments, you will remain in
my love; even as I have kept my
Father's commandments, and remain in
his love. [11]I have spoken these things to
you, that my joy may abide[d] in you, and
that your joy may be made full.

[12]"This is my commandment, that
you love one another, even as I have
loved you. [13]Greater love has no one
than this, that someone lay down his
life for his friends. [14]You are my
friends, if you do whatever I command
you. [15]No longer do I call you servants,
for the servant does not know what his
lord does. But I have called you friends,
for everything that I heard from my
Father, I have made known to you.
[16]You did not choose me, but I chose
you, and appointed you, that you should
go and bear fruit, and that your fruit
should remain; that whatever you will
ask of the Father in my name, he may
give it to you.

[17]"I command these things to you,
that you may love one another. [18]If the
world hates you, you know that it has
hated me before it hated you. [19]If you
were of the world, the world would
love its own. But because you are not
of the world, since I chose you out of
the world, therefore the world hates
you. [20]Remember the word that I said to
you: 'A servant is not greater than his
lord.'[e] If they persecuted me, they will
also persecute you. If they kept my
word, they will keep yours also. [21]But
all these things will they do to you for
my name's sake, because they do not
know him who sent me. [22]If I had not
come and spoken to them, they would
not have had sin; but now they have no
excuse for their sin. [23]He who hates me,

[a]14:28 NU omits "I said"
[b]14:28 NU reads "the" instead of "my"
[c]15:7 NU omits "you will"
[d]15:11 NU reads "may be" instead of "may abide"
[e]15:20 John 13:16

hates my Father also. [24]If I had not
done among them the works which no
one else did, they would not have had
sin. But now have they seen and also
hated both me and my Father. [25]But this
happened so that the word may be
fulfilled which was written in their law,
'They hated me without a cause.'[a]

[26]"When the Counselor[b] has
come, whom I will send to you from
the Father, the Spirit of truth, who
proceeds from the Father, he will testify
about me. [27]You will also testify,
because you have been with me from
the beginning.

16 "These things have I spoken to
you, so that you would not be
caused to stumble. [2]They will
put you out of the synagogues. Yes, the
time comes that whoever kills you will
think that he offers service to God.
[3]They will do these things because they
have not known the Father, nor me.
[4]But I have told you these things, so
that when their[c] hour comes, you may
remember that I told you about them. I
did not tell you these things from the
beginning, because I was with you.
[5]But now I am going to him who sent
me, and none of you asks me, 'Where
are you going?' [6]But because I have
told you these things, sorrow has filled
your heart. [7]Nevertheless I tell you the
truth: It is to your advantage that I go
away, for if I do not go away, the
Counselor won't come to you. But if I
go, I will send him to you. [8]When he
has come, he will convict the world
about sin, about righteousness, and
about judgment; [9]about sin, because
they do not believe in me; [10]about
righteousness, because I am going to
my[d] Father, and you won't see me any
more; [11]about judgment, because the
prince of this world has been judged.

[12]"I have yet many things to tell
you, but you cannot bear them now.
[13]However when he, the Spirit of truth,
has come, he will guide you into all
truth, for he will not speak from
himself; but whatever he hears, he will
speak. He will declare to you things
that are coming. [14]He will glorify me,
for he will take from what is mine, and
will declare it to you. [15]All things
whatever the Father has are mine;
therefore I said that he takes of mine,
and will declare it to you. [16]A little
while, and you will no longer see me.
Again a little while, and you will see
me because I go to the Father."[e]

[17]Some of his disciples therefore
said to one another, "What is this that
he says to us, 'A little while, and you
won't see me, and again a little while,
and you will see me;' and, 'Because I
go to the Father?'" [18]They said
therefore, "What is this that he says, 'A
little while?' We do not know what he
is saying."

[19]Therefore Yeshua perceived
that they wanted to ask him, and he said
to them, "Do you inquire among
yourselves concerning this, that I said,
'A little while, and you won't see me,
and again a little while, and you will
see me?' [20]Truly, truly, I tell you, that
you will weep and lament, but the
world will rejoice. You will be
sorrowful, but your sorrow will be
turned into joy. [21]A woman, when she

[a]15:25 Psalms 35:19; 69:4
[b]15:26 Greek Parakletos: Counselor, Helper, Advocate, Intercessor, and Comfortor.
[c]16:4 Goth NU. PT M read "the" instead of "their"
[d]16:10 NU reads "the" instead of "my"
[e]16:16 NU omits "because I go to the Father"

gives birth, has sorrow, because her
time has come. But when she has
delivered the child, she does not
remember the anguish any more, for the
joy that a human being is born into the
world. [22]Therefore you now have
sorrow, but I will see you again, and
your heart will rejoice, and no one will
take your joy away from you.

[23]"In that day you will ask me no
questions. Truly I tell you, whatever
you may ask of the Father in my name,
he will give it to you. [24]Until now, you
have asked nothing in my name. Ask,
and you will receive, that your joy may
be made full. [25]I have spoken these
things to you in figures of speech. But
the time is coming when I will no more
speak to you in figures of speech, but
will tell you plainly about the Father.
[26]In that day you will ask in my name;
and I do not say to you, that I will pray
to the Father for you, [27]for the Father
himself loves you, because you have
loved me, and have believed that I
came forth from God. [28]I came out from
the Father, and have come into the
world. Again, I leave the world, and go
to the Father."

[29]His disciples said to him,
"Behold, now you speak plainly, and
speak no figures of speech. [30]Now we
know that you know all things, and do
not need for anyone to question you. By
this we believe that you came forth
from God."

[31]Yeshua answered them, "Do
you now believe? [32]Behold, the time is
coming, yes, and has now come, that
you will be scattered, everyone to his
own place, and you will leave me alone.
Yet I am not alone, because the Father
is with me. [33]I have told you these
things, that in me you may have peace.
In the world you have oppression; but
cheer up! I have overcome the world."

17 Yeshua said these things, and
lifting up his eyes to heaven,
he said, "Father, the time has
come. Glorify your Son, that your Son
may also glorify you; [2]even as you gave
him authority over all flesh, he will
give eternal life to all whom you have
given him. [3]This is eternal life, that
they may know you, the only true God,
and him whom you sent, Yeshua the
Messiah. [4]I glorified you on the earth. I
have accomplished the work which you
have given me to do. [5]Now, Father,
glorify me with your own self with the
glory which I had with you before the
world existed. [6]I revealed your name to
the people whom you have given me
out of the world. They were yours, and
you have given them to me. They have
kept your word. [7]Now they have known
that all things whatever you have given
me are from you, [8]for the words which
you have given me I have given to
them, and they received them, and
knew for sure that I came forth from
you, and they have believed that you
sent me. [9]I pray for them. I do not pray
for the world, but for those whom you
have given me, for they are yours. [10]All
things that are mine are yours, and
yours are mine, and I am glorified in
them. [11]I am no more in the world, but
these are in the world, and I am coming
to you. Holy Father, keep them through
your name which you have given me,
that they may be one, even as we are.
[12]While I was with them in the world,[a] I
kept them in your name, those whom[b]
you have given me; I have kept. None
of them is lost, except the son of
destruction, that the Scripture might be
fulfilled. [13]But now I come to you, and
I say these things in the world, that they
may have my joy made full in
themselves. [14]I have given them your

[a]17:12 NU omits "in the world"
[b]17:12 NU omits "those whom"

word. The world hated them, because
they are not of the world, even as I am
not of the world. [15]I pray not that you
would take them from the world, but
that you would keep them from the evil
one. [16]They are not of the world even as
I am not of the world. [17]Sanctify them
in the[a] truth. Your word is truth.[b] [18]As
you sent me into the world, even so I
have sent them into the world. [19]For
their sakes I sanctify myself, that they
themselves also may be sanctified in
truth. [20]Not for these only do I pray, but
for those also who believe in me
through their word, [21]that they may all
be one; even as you, Father, are in me,
and I in you, that they also may be one[c]
in us; that the world may believe that
you sent me. [22]The glory which you
have given me, I have given to them;
that they may be one, even as we are
one; [23]I in them, and you in me, that
they may be perfected into one; that the
world may know that you sent me, and
loved them, even as you loved me.
[24]Father, I desire that they also whom
you have given me be with me where I
am, that they may see my glory, which
you have given me, for you loved me
before the foundation of the world.
[25]Righteous Father, the world hasn't
known you, but I knew you; and these
knew that you sent me. [26]I made known
to them your name, and will make it
known; that the love with which you
loved me may be in them, and I in
them."

18 When Yeshua had spoken these words, he went out with his disciples over the brook Kidron, where there was a garden, into which he and his disciples entered.

[2]Now Judas, who betrayed him, also
knew the place, for Yeshua often met
there with his disciples. [3]Judas then,
having taken a detachment of soldiers
and officers from the chief cohanim and
the Pharisees, came there with lanterns,
torches, and weapons. [4]Yeshua
therefore, knowing all the things that
were happening to him, went forth, and
said to them, "Who are you looking
for?"

[5]They answered him, "Yeshua of
Nazareth."

Yeshua said to them, "I AM."

Judas also, who betrayed him,
was standing with them. [6]When
therefore he said to them, "I AM," they
went backward, and fell to the ground.

[7]Again therefore he asked them,
"Who are you looking for?"

They said, "Yeshua of Nazareth."

[8]Yeshua answered, "I told you
that I AM. If therefore you seek me, let
these go their way," [9]that the word
might be fulfilled which he spoke, "Of
those whom you have given me, I have
lost none."[d]

[10]Simon Peter therefore, having a
sword, drew it, and struck the high
cohen's servant, and cut off his right
ear. The servant's name was Malchus.
[11]Yeshua therefore said to Peter, "Put
the sword into its sheath. The cup
which my[e] Father has given me, shall I
not surely drink it?"

[a]17:17 Goth NU. PT M reads "your" instead of "the"
[b]17:17 Psalm 119:142
[c]17:21 NU omits "one"

[d]18:9 John 6:39
[e]18:11 NU reads "the" instead of "my"

[12]So the detachment, the commanding officer, and the officers of the Jewish leaders, seized Yeshua and bound him, [13]and led him to Annas first, for he was father-in-law to Caiaphas, who was high cohen that year. [14]Now it was Caiaphas who advised the Jewish leaders that it was expedient that one man should perish for the people. [15]Simon Peter followed Yeshua, as did another disciple. Now that disciple was known to the high cohen, and entered in with Yeshua into the court of the high cohen; [16]but Peter was standing at the door outside. So the other disciple, who was known to the high cohen, went out and spoke to her who kept the door, and brought in Peter. [17]Then the maid who kept the door said to Peter, "Are you also one of this man's disciples?"

He said, "I am not."

[18]Now the servants and the officers were standing there, having made a fire of coals, for it was cold. They were warming themselves. Peter was with them, standing and warming himself. [19]The high cohen therefore asked Yeshua about his disciples, and about his teaching. [20]Yeshua answered him, "I spoke openly to the world. I always taught in synagogues, and in the temple, where the Jewish people always meet.[a] I said nothing in secret. [21]Why do you ask me? Ask those who have heard me what I said to them. Behold, these know the things which I said."

[22]When he had said this, one of the officers standing by slapped Yeshua with his hand, saying, "Do you answer the high cohen like that?"

[23]Yeshua answered him, "If I have spoken evil, testify of the evil; but if well, why do you beat me?"

[24]Annas sent him bound to Caiaphas, the high cohen. [25]Now Simon Peter was standing and warming himself. They said therefore to him, "You are not also one of his disciples, are you?"

He denied it, and said, "I am not."

[26]One of the servants of the high cohen, being a relative of him whose ear Peter had cut off, said, "Did not I see you in the garden with him?"

[27]Peter therefore denied it again, and immediately the rooster crowed.

[28]They led Yeshua therefore from Caiaphas into the Praetorium. It was early, and they themselves did not enter into the Praetorium, that they might not be defiled, but might eat the Passover. [29]Pilate therefore went out to them, and said, "What accusation do you bring against this man?"

[30]They answered him, "If this man weren't an evildoer, we would not have delivered him up to you."

[31]Pilate therefore said to them, "Take him yourselves, and judge him according to your law."

Therefore the Jewish leaders said to him, "It is not lawful for us to put anyone to death," [32]that the word of Yeshua might be fulfilled, which he spoke, signifying by what kind of death he should die.

[33]Pilate therefore entered again into the Praetorium, called Yeshua, and

[a]18:20 NU reads "where all the Jewish people come together" instead of "where the Jewish people always meet"

said to him, "Are you the King of the Jews?"

[34]Yeshua answered him, "Do you say this by yourself, or did others tell you about me?"

[35]Pilate answered, "I'm not a Jew, am I? Your own nation and the chief cohanim delivered you to me. What have you done?"

[36]Yeshua answered, "My Kingdom is not of this world. If my Kingdom were of this world, then my servants would fight, that I would not be delivered to the Jewish leaders. But now my Kingdom is not from here."

[37]Pilate therefore said to him, "Are you a king then?"

Yeshua answered, "You say that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice."

[38]Pilate said to him, "What is truth?"

When he had said this, he went out again to the Jewish leaders, and said to them, "I find no basis for a charge against him. [39]But you have a custom, that I should release someone to you at the Passover. Therefore do you want me to release to you the King of the Jews?"

[40]Then they all[a] shouted again, saying, "Not this man, but Barabbas!" Now Barabbas was a robber.

[a]18:40 NU omits "all"

19 So Pilate then took Yeshua, and flogged him. [2]The soldiers twisted thorns into a crown, and put it on his head, and dressed him in a purple garment. [3]And they kept[b] saying, "Hail, King of the Jews!" and they struck him with their hands.

[4]Then Pilate went out again, and said to them, "Behold, I bring him out to you, that you may know that I find no basis for a charge against him."

[5]Yeshua therefore came out, wearing the crown of thorns and the purple garment. Pilate said to them, "Behold, the man!"

[6]When therefore the chief cohanim and the officers saw him, they shouted, saying, "Crucify! Crucify!"

Pilate said to them, "Take him yourselves, and crucify him, for I find no basis for a charge against him."

[7]The Jewish leaders answered him, "We have a law, and by our[c] law he ought to die, because he made himself the Son of God."

[8]When therefore Pilate heard this saying, he was more afraid. [9]He entered into the Praetorium again, and said to Yeshua, "Where are you from?" But Yeshua gave him no answer. [10]Pilate therefore said to him, "Are you not speaking to me? Do you not know that I have power to release you, and have power to crucify you?"

[11]Yeshua answered, "You would have no power at all against me, unless it were given to you from above.

[b]19:3 NU adds "coming up to him and"
[c]19:7 NU reads "that" instead of "our"

Therefore he who delivered me to you has greater sin."

12At this, Pilate was seeking to release him, but the Jewish leaders shouted, saying, "If you release this man, you are not Caesar's friend! Everyone who makes himself a king speaks against Caesar!"

13When Pilate therefore heard these words, he brought Yeshua out, and sat down on the judgment seat at a place called "The Pavement," but in Hebrew, "Gabbatha." 14Now it was the Preparation Day of the Passover, at about the sixth hour.[a] He said to the Jewish leaders, "Behold, your King!"

15They shouted, "Away with him! Away with him! Crucify him!"

Pilate said to them, "Shall I crucify your King?"

The chief cohanim answered, "We have no king but Caesar!"

16So then he delivered him to them to be crucified. So they took Yeshua and led him away.[b] 17He went out, carrying the cross himself, to the place called "The Place of a Skull," which is called in Hebrew, "Golgotha," 18where they crucified him, and with him two others, on either side one, and Yeshua in the middle. 19Pilate wrote a title also, and put it on the cross. There was written, "YESHUA OF NAZARETH, THE KING OF THE JEWS." 20Therefore many Jews read this title, for the place where Yeshua was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. 21The chief cohanim of the Jewish people therefore said to Pilate, "Do not write, 'The King of the Jews,' but, 'he said, I am King of the Jews.'"

22Pilate answered, "What I have written, I have written."

23Then the soldiers, when they had crucified Yeshua, took his garments and made four parts, to every soldier a part; and also the coat. Now the coat was without seam, woven from the top throughout. 24Then they said to one another, "Let us not tear it, but cast lots for it to decide whose it will be," that the Scripture might be fulfilled, which says,

"They parted my garments among
them.
For my cloak they cast lots."[c]

Therefore the soldiers did these things. 25But there were standing by the cross of Yeshua his mother, and his mother's sister, Miriam the wife of Cleopas, and Miriam Magdalene. 26Therefore when Yeshua saw his mother, and the disciple whom he loved standing there, he said to his mother, "Woman, behold your son!" 27Then he said to the disciple, "Behold, your mother!" From that hour, the disciple took her to his own home.

28After this, Yeshua, seeing[d] that all things were now finished, that the Scripture might be fulfilled, said, "I am thirsty." 29Now a vessel full of vinegar was set there; so they put a sponge full of the vinegar on hyssop, and held it at his mouth. 30When Yeshua therefore had received the vinegar, he said, "It is

[a] 19:14 noon
[b] 19:16 NU omits "and led him away"
[c] 19:24 Psalm 22:18
[d] 19:28 NU reads "knowing" instead of "seeing"

finished." He bowed his head, and gave up his spirit.

[31]Therefore the Jewish leaders, because it was the Preparation Day, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a special one), asked of Pilate that their legs might be broken, and that they might be taken away. [32]Therefore the soldiers came, and broke the legs of the first, and of the other who was crucified with him; [33]but when they came to Yeshua, and saw that he was already dead, they did not break his legs. [34]However one of the soldiers pierced his side with a spear, and immediately blood and water came out. [35]He who has seen has testified, and his testimony is true. He knows that he tells the truth, that you may believe. [36]For these things happened, that the Scripture might be fulfilled, "A bone of him will not be broken."[a] [37]Again another Scripture says, "They will look on him whom they pierced."[b]

[38]After these things, Joseph of Arimathaea, being a disciple of Yeshua, but secretly for fear of the Jewish leaders, asked of Pilate that he might take away the body of Yeshua. Pilate gave him permission. He came therefore and took away the body of Yeshua.[c] [39]Nicodemus, who at first came to Yeshua by night, also came bringing a mixture of myrrh and aloes, about a hundred pounds.[d] [40]So they took the body of Yeshua, and bound it in linen cloths with the spices, according to Jewish burial practice. [41]Now in the place where he was crucified there was a garden. In the garden was a new tomb in which no man had ever yet been placed. [42]Then because of the Jewish Preparation Day (for the tomb was nearby) they put Yeshua there.

20 Now on the first day of the week[e], Miriam Magdalene went early, while it was still dark, to the tomb, and saw the stone taken away from the tomb. [2]Therefore she ran and came to Simon Peter, and to the other disciple whom Yeshua loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have put him!"

[3]Therefore Peter and the other disciple went out, and they went toward the tomb. [4]They both ran together. The other disciple outran Peter, and came to the tomb first. [5]Stooping and looking in, he saw the linen cloths lying, yet he did not enter in. [6]Then Simon Peter came, following him, and entered into the tomb. He saw the linen cloths lying, [7]and the cloth that had been on his head, not lying with the linen cloths, but rolled up in a place by itself. [8]So then the other disciple who came first to the tomb also entered in, and he saw and believed. [9]For as yet they did not know the Scripture, that he must rise from the dead.[f] [10]So the disciples went away again to their own homes.

[11]But Miriam was standing outside at the tomb weeping. So, as she wept, she stooped and looked into the tomb, [12]and she saw two angels in

[a]19:36 Exodus 12:46; Numbers 9:12; Psalm 34:20
[b]19:37 Zechariah 12:10
[c]19:38 NU reads "his body" instead of "the body of Yeshua"
[d]19:39 100 Roman pounds of 12 ounces each, or about 72 pounds, or 33 Kilograms.

[e]20:1 Lit. "on the first (day) of the sabbaths"
[f]20:9 Psalm 16:10; 22:22 ; Isaiah 53:10, 11 (DSS LXX)

white sitting, one at the head, and one at the feet, where the body of Yeshua had lain. [13]They told her, "Woman, why are you weeping?"

She said to them, "Because they have taken away my Lord, and I do not know where they have put him." [14]When she had said this, she turned around and saw Yeshua standing, and did not know that it was Yeshua.

[15]Yeshua said to her, "Woman, why are you weeping? Who are you looking for?"

She, supposing him to be the gardener, said to him, "Sir, if you have carried him away, tell me where you have put him, and I will take him away."

[16]Yeshua said to her, "Miriam."

She turned and said to him,[a] "Rabboni!" which is to say, "Teacher"

[17]Yeshua said to her, "Do not touch me, for I have not yet ascended to my[b] Father; but go to my brothers, and tell them, 'I am ascending to my Father and your Father, to my God and your God.'"

[18]Miriam Magdalene came and told the disciples that she had seen the Lord!,"[c] and that he had said these things to her. [19]When therefore it was evening, on that day, the first day of the week[d], and when the doors were locked where the disciples were assembled,[e] for fear of the Jewish leaders, Yeshua came and stood in the midst, and said to them, "Peace be to you."

[20]When he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord. [21]Yeshua therefore said to them again, "Peace be to you. As the Father has sent me, even so I send you." [22]When he had said this, he breathed on them, and said to them, "Receive the Holy Spirit! [23]Whoever's sins you forgive, they are forgiven them. Whoever's sins you retain, they have been retained."

[24]But Thomas, one of the twelve, called Didymus, was not with them when Yeshua came. [25]The other disciples therefore said to him, "We have seen the Lord!"

But he said to them, "Unless I see in his hands the print of the nails, and put my hand into his side, I will not believe."

[26]After eight days again his disciples were inside, and Thomas was with them. Yeshua came, the doors being locked, and stood in the midst, and said, "Peace be to you." [27]Then he said to Thomas, "Reach here your finger, and see my hands. Reach here your hand, and put it into my side. Do not be unbelieving, but believing."

[28]Thomas answered him, "My Lord and my God!"

[29]Yeshua said to him, "Because you have seen me, you have believed.

[a]20:16 NU adds "in Hebrew"
[b]20:17 NU reads "the" instead of "my"
[c]20:18 M reads "that she had seen the Lord" instead of "I have seen the Lord"
[d]20:19 Lit. "the first (day) of the sabbaths"

[e]20:19 NU omits "assembled"

Blessed are those who have not seen,
and have believed."

30Therefore Yeshua did many
other signs in the presence of his
disciples, which are not written in this
book; 31but these are written, that you
may believe that Yeshua is the
Messiah, the Son of God, and that
believing you may have life in his
name.

21 After these things, Yeshua
revealed himself again to the
disciples at the sea of Tiberias.
He revealed himself this way. 2Simon
Peter, Thomas called Didymus,
Nathanael of Cana in Galilee, and the
sons of Zebedee, and two others of his
disciples were together. 3Simon Peter
said to them, "I'm going fishing."

They told him, "We are also
coming with you." They immediately[a]
went out, and entered into the boat.
That night, they caught nothing. 4But
when day had already come, Yeshua
stood on the beach, yet the disciples did
not know that it was Yeshua. 5Yeshua
therefore said to them, "Children, have
you anything to eat?"

They answered him, "No."

6He said to them, "Cast the net on
the right side of the boat, and you will
find some."

They cast it therefore, and now
they weren't able to draw it in for the
multitude of fish. 7That disciple
therefore whom Yeshua loved said to
Peter, "It's the Lord!"

So when Simon Peter heard that it
was the Lord, he wrapped his coat
around him (for he was naked), and
threw himself into the sea. 8But the
other disciples came in the little boat
(for they were not far from the land, but
about two hundred cubits[b] away),
dragging the net full of fish. 9So when
they got out on the land, they saw a fire
of coals there, and fish placed on it, and
bread. 10Yeshua said to them, "Bring
some of the fish which you have just
caught."

11Simon Peter went up, and drew
the net to land, full of great fish, one
hundred fifty-three; and even though
there were so many, the net was not
torn.

12Yeshua said to them, "Come
and eat breakfast."

None of the disciples dared
inquire of him, "Who are you?"
knowing that it was the Lord.

13Then Yeshua came and took the
bread, gave it to them, and the fish
likewise. 14This is now the third time
that Yeshua was revealed to his
disciples, after he had risen from the
dead. 15So when they had eaten their
breakfast, Yeshua said to Simon Peter,
"Simon, son of Jonah,[c] do you love me
more than these?"

He said to him, "Yes, Lord; you
know that I have affection for you."

He said to him, "Feed my lambs."
16He said to him again a second time,

[a]21:3 NU omits "immediately"

[b]21:8 200 cubits is about 100 yards or about 91 meters

[c]21:15 NU reads "John" instead of "Jonah." Also in verses 16 and 17.

"Simon, son of Jonah, do you love me?"

He said to him, "Yes, Lord; you know that I have affection for you."

He said to him, "Tend my sheep." [17]He said to him the third time, "Simon, son of Jonah, do you have affection for me?"

Peter was grieved because he asked him the third time, "Do you have affection for me?" He said to him, "Lord, you know everything. You know that I have affection for you."

Yeshua said to him, "Feed my sheep. [18]Truly I tell you, when you were young, you dressed yourself, and walked where you wanted to. But when you are old, you will stretch out your hands, and another will dress you, and carry you where you do not want to go."

[19]Now he said this, signifying by what kind of death he would glorify God. When he had said this, he said to him, "Follow me."

[20]Then Peter, turning around, saw a disciple following. This was the disciple whom Yeshua sincerely loved, the one who had also leaned on Yeshua's chest at the supper and asked, "Lord, who is going to betray You?" [21]Peter seeing him, said to Yeshua, "Lord, what about this man?"

[22]Yeshua said to him, "If I desire that he stay until I come, what is that to you? You follow me." [23]This saying therefore went out among the brothers, that this disciple would not die. Yet Yeshua did not say to him that he would not die, but, "If I desire that he stay until I come, what is that to you?"

[24]This is the disciple who testifies about these things, and wrote these things. We know that his witness is true. [25]There are also many other things which Yeshua did, which if they would all be written, I suppose that even the world itself would not have room for the books that would be written.

Acts

1 The first account[a] I wrote, Theophilus, concerned all that Yeshua began both to do and to teach, [2]until the day in which he was received up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. [3]To these he also showed himself alive after he suffered, by many proofs, appearing to them over a period of forty days, and speaking about God's Kingdom. [4]Being assembled together with them, he commanded them, "Do not depart from Jerusalem, but wait for the promise of the Father, which you heard from me. [5]For John indeed immersed in water, but you will be immersed in the Holy Spirit not many days from now."

[6]Therefore, when they had come together, they asked him, "Lord, are you now restoring the kingdom to Israel?"

[7]He said to them, "It is not for you to know times or seasons which the Father has set within his own authority. [8]But you will receive power when the

[a]1:1 Or, "word," "treatise," "book". Greek: Logos

Holy Spirit has come upon you. You will be witnesses to me[a] in Jerusalem, in all Judea and Samaria, and to the uttermost parts of the earth."

[9]When he had said these things, as they were looking, he was taken up, and a cloud received him out of their sight. [10]While they were looking steadfastly into the sky as he went, behold, two men stood by them in white clothing, [11]who also said, "You men of Galilee, why do you stand looking into the sky? This Yeshua, who was received up from you into the sky will come back in the same way as you saw him going into the sky."

[12]Then they returned to Jerusalem from the mountain called Olivet, which is near Jerusalem, a Sabbath day's journey away. [13]When they had come in, they went up into the upper room, where they were staying; that is Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the son of James. [14]All these with one accord continued steadfastly in prayer and supplication ,[b] along with the women, and Miriam the mother of Yeshua, and with his brothers.

[15]In these days, Peter stood up in the midst of the disciples[c] (and the number of names was about one hundred twenty), and said, [16]"Brothers, it was necessary that this Scripture should be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who was guide to those who took Yeshua. [17]For he was numbered with us, and received his portion in this ministry. [18]Now this man obtained a field with the reward for his wickedness, and falling headlong, his body burst open, and all his intestines gushed out. [19]It became known to everyone who lived in Jerusalem that in their language that field was called 'Hakel-Dema,' that is, 'The field of blood.' [20]For it is written in the scroll of Psalms,
'Let his habitation be made desolate.
Let no one dwell therein;'[d]

and,
'Let another take his office.'[e]

[21]"Of the men therefore who have accompanied us all the time that the Lord Yeshua went in and out among us, [22]beginning from the immersion of John, to the day that he was received up from us, of these one must become a witness with us of his resurrection."

[23]They put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. [24]They prayed, and said, "You, Lord, who know the hearts of all men, show which one of these two you have chosen [25]to take part in this ministry and office of apostle from which Judas fell away, that he might go to his own place." [26]They drew lots for them, and the lot fell on Matthias, and he was numbered with the Eleven apostles.

2 Now when the day of Pentecost had come, they were all with one accord[f] in one place. [2]Suddenly there came from the sky a sound like the rushing of a mighty wind, and it

[a]1:8 NU reads "my witnesses" instead of "witnesses to me"
[b]1:14 NU omits "and supplication"
[c]1:15 NU reads "brothers" instead of "disciples"
[d]1:20 Psalm 69:25
[e]1:20 Psalm 109:8
[f]2:1 NU reads "together" instead of "with one accord"

filled all the house where they were
sitting. [3]Tongues like fire appeared and
were distributed to them, and one sat on
each of them. [4]They were all filled with
the Holy Spirit, and began to speak
with other languages, as the Spirit gave
them the ability to speak. [5]Now there
were dwelling in Jerusalem Jews,
devout men, from every nation under
the sky. [6]When this sound was heard,
the multitude came together, and were
bewildered, because everyone heard
them speaking in his own language.
[7]They were all amazed and marveled,
saying to one another,[a] "Behold, are not
all these who speak Galileans? [8]How do
we hear, everyone in our own native
language? [9]Parthians, Medes, Elamites,
and people from Mesopotamia, Judea,
Cappadocia, Pontus, Asia, [10]Phrygia,
Pamphylia, Egypt, the parts of Libya
around Cyrene, visitors from Rome,
both Jews and proselytes, [11]Cretans and
Arabians: we hear them speaking in our
languages the mighty works of God!"
[12]They were all amazed, and were
perplexed, saying one to another,
"What does this mean?" [13]Others,
mocking, said, "They are filled with
new wine."

[14]But Peter, standing up with the
Eleven, lifted up his voice, and spoke
out to them, "You men of Judea, and all
you who dwell at Jerusalem, let this be
known to you, and listen to my words.
[15]For these are not drunken, as you
suppose, seeing it is only the third hour
of the day[b]. [16]But this is what has been
spoken through the prophet Joel:
[17]'It will be in the last days, says God,
that I will pour out my Spirit on
all flesh.
Your sons and your daughters will
prophesy.
Your young men will see visions.
Your old men will dream dreams.
[18]Yes, and on my servants and on my
handmaidens in those days,
I will pour out my Spirit, and they
will prophesy.
[19]I will show wonders in the sky above,
and signs on the earth beneath;
blood, and fire, and billows of
smoke.
[20]The sun will be turned into darkness,
and the moon into blood,
before the great and glorious day
of the Lord comes.
[21]It will be, that whoever will call
on the name of the Lord
will be saved.'[c]

[22]"Men of Israel, hear these
words! Yeshua of Nazareth, a man
approved by God to you by mighty
works and wonders and signs which
God did by him in the midst of you,
even as you yourselves know, [23]him,
being delivered up by the determined
counsel and foreknowledge of God, you
have taken[d] by the hand of lawless men,
crucified and killed; [24]whom God
raised up, having freed him from the
pains of death, because it was not
possible that he should be held by it.
[25]For David says concerning him,
'I saw the Lord always before my face,
For he is on my right hand, that I
should not be moved.
[26]Therefore my heart was glad, and my
tongue rejoiced.
Moreover my flesh also will
dwell in hope;
[27]because you will not leave my soul in
hell[e],
neither will you allow your Holy
One to see decay.

[a]2:7 NU omits "to one another"
[b]2:15 about 9:00 AM
[c]2:21 Joel 2:28-32
[d]2:23 NU omits "you have taken"
[e]2:27 Greek: "Hades". Hebrew: "Sheol"

[28]You made known to me the ways of
life.
You will make me full of
gladness with your
presence.'[a]

[29]"Brothers, I may tell you freely of the patriarch David, that he both died and was buried, and his tomb is with us to this day. [30]Therefore, being a prophet, and knowing that God had sworn with an oath to him that one of his descendants[b] would sit on his throne, [31]he foreseeing this spoke about the resurrection of the Messiah, that neither was his soul[c] left in hell,[d] nor did his flesh see decay.[e] [32]This Yeshua God raised up, to which we all are witnesses. [33]Being therefore exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this, which you now[f] see and hear. [34]For David did not ascend into the heavens, but he says himself,
'The Lord said to my Lord, "Sit by my
right hand,
[35]until I make your enemies a
footstool for your feet."'[g]

[36]"Let all the house of Israel therefore know certainly that God has made him both Lord and Messiah, this Yeshua whom you crucified."

[37]Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?"

[38]Peter said to them, "Repent, and be immersed, every one of you, in the name of Yeshua the Messiah for the forgiveness of[h] sins, and you will receive the gift of the Holy Spirit. [39]For to you is the promise, and to your children, and to all who are far off, even as many as the Lord our God will call to himself." [40]With many other words he testified, and exhorted them, saying, "Save yourselves from this crooked generation!"

[41]Then those who gladly[i] received his word were immersed. There were added that day about three thousand souls. [42]They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and prayer. [43]Fear came on every soul, and many wonders and signs were done through the apostles. [44]All who believed were together, and had all things in common. [45]They sold their possessions and goods, and distributed them to all, according as anyone had need. [46]Day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, [47]praising God, and having favor with all the people. The Lord added to the congregation[j] day by day those who were being saved.

3 Peter and John were going up into the temple at the hour of prayer, the ninth hour.[k] [2]A certain man who was lame from his mother's womb

[a]2:28 Psalm 16:8-11
[b]2:30 Lit. "of the fruit of his loins." NU. M adds "according to the flesh, he would raise up the Messiah"
[c]2:31 NU reads "he" instead of "his soul"
[d]2:31 Greek: "Hades". Hebrew: "Sheol"
[e]2:31 Psalm 16:10
[f]2:33 NU omits "now"
[g]2:35 Psalm 110:1
[h]2:38 NU adds "your"
[i]2:41 NU omits "gladly"
[j]2:47 NU reads "their number" instead of "the congregation"
[k]3:1 3:00 PM

was being carried, whom they put daily
at the door of the temple which is called
Beautiful, to ask gifts for the needy of
those who entered into the temple.
3Seeing Peter and John about to go into
the temple, he asked to receive gifts for
the needy. 4Peter, fastening his eyes on
him, with John, said, "Look at us." 5He
listened to them, expecting to receive
something from them. 6But Peter said,
"Silver and gold have I none, but what I
have, that I give you. In the name of
Yeshua the Messiah of Nazareth, get up
and walk!" 7He took him by the right
hand, and raised him up. Immediately
his feet and his ankle bones received
strength. 8Leaping up, he stood, and
began to walk. He entered with them
into the temple, walking, leaping, and
praising God. 9All the people saw him
walking and praising God. 10They
recognized him, that it was he who used
to sit begging for gifts for the needy at
the Beautiful Gate of the temple. They
were filled with wonder and amazement
at what had happened to him. 11And as
the lame man who was healed[a] held on
to Peter and John, all the people ran
together to them in the porch that is
called Solomon's, greatly wondering.

12When Peter saw it, he
responded to the people, "You men of
Israel, why do you marvel at this man?
Why do you fasten your eyes on us, as
though by our own power or godliness
we had made him walk? 13The God of
Abraham, Isaac, and Jacob, the God of
our fathers, has glorified his Servant
Yeshua, whom you delivered up, and
denied in the presence of Pilate, when
he had determined to release him. 14But
you denied the Holy and Righteous
One, and asked for a man who was a
murderer to be granted to you, 15and
killed the Prince of life, whom God
raised from the dead, to which we are
witnesses. 16By faith in his name, his
name has made this man strong, whom
you see and know. Yes, the faith which
is through him has given him this
perfect soundness in the presence of
you all.

17"Now, brothers, I know that you
did this in ignorance, as did also your
rulers. 18But the things which God
announced by the mouth of all his
prophets, that the Messiah should
suffer, he thus fulfilled.

19"Repent therefore, and turn
again, that your sins may be blotted out,
so that there may come times of
refreshing from the presence of the
Lord, 20and that he may send Messiah
Yeshua, who was ordained for you
before, 21whom heaven must receive
until the times of restoration of all
things, which God spoke long ago by
the mouth of all[b] his holy prophets.
22For Moses indeed said to the fathers,
'The Lord our[c] God will raise up a
prophet for you from among your
brothers, like me. You shall listen to
him in all things whatever he says to
you. 23It will be, that every soul that
will not listen to that prophet will be
utterly destroyed from among the
people.'[d] 24Yes, and all the prophets
from Samuel and those who followed
after, as many as have spoken, they also
told of these days. 25You are the
children of the prophets, and of the
covenant which God made with our
fathers, saying to Abraham, 'In your
seed will all the families of the earth be
blessed.'[e] 26God, having raised up his

[a]3:11 NU read "he" instead of "the lame man who was healed"

[b]3:21 NU omits "all"
[c]3:22 NU omits "The Lord our" *
[d]3:23 Deuteronomy 18:15,18-19
[e]3:25 Genesis 22:18; 26:4

Servant Yeshua,[a] sent him to you first, to bless you, in turning away everyone of you from your wickedness."

4 As they spoke to the people, the cohanim and the captain of the temple and the Sadducees came to them, [2]being upset because they taught the people and proclaimed in Yeshua the resurrection from the dead. [3]They laid hands on them, and put them in custody until the next day, for it was now evening. [4]But many of those who heard the word believed, and the number of the men came to be about five thousand.

[5]It happened in the morning, that their rulers, elders, and scribes were gathered together in Jerusalem. [6]Annas the high cohen was there, with Caiaphas, John, Alexander, and as many as were relatives of the high cohen. [7]When they had stood them in the middle of them, they inquired, "By what power, or in what name, have you done this?"

[8]Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people, and elders of Israel,[b] [9]if we are examined today concerning a good deed done to a crippled man, by what means this man has been healed, [10]be it known to you all, and to all the people of Israel, that in the name of Yeshua the Messiah of Nazareth, whom you crucified, whom God raised from the dead, in him does this man stand here before you whole. [11]He is 'the stone which was regarded as worthless by you, the builders, which has become the head of the corner.'[c] [12]And there is salvation in none other, for there is no other name under heaven, that is given among men by which we must be saved!"

[13]Now when they saw the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled. They recognized that they had been with Yeshua. [14]Seeing the man who was healed standing with them, they could say nothing against it. [15]But when they had commanded them to go aside out of the council, they conferred among themselves, [16]saying, "What shall we do to these men? Because indeed a notable miracle has been done through them, as can be plainly seen by all who dwell in Jerusalem, and we cannot deny it. [17]But so that this spreads no further among the people, let us severely[d] threaten them, that from now on they do not speak to anyone in this name." [18]They called them, and commanded them not to speak at all nor teach in the name of Yeshua.

[19]But Peter and John answered them, "Whether it is right in the sight of God to listen to you rather than to God, judge for yourselves, [20]for we cannot help telling the things which we saw and heard."

[21]When they had further threatened them, they let them go, finding no way to punish them, because of the people; for everyone glorified God for that which was done. [22]For the man on whom this miracle of healing was performed was more than forty years old.

[23]Being let go, they came to their own company, and reported all that the

[a]3:26 NU omits "Yeshua"
[b]4:8 NU omits "of Israel"
[c]4:11 Psalm 118:22
[d]4:17 NU omits "severely"

chief cohanim and the elders had said to them. [24]When they heard it, they lifted up their voice to God with one accord, and said, "Master, you are God,[a] it is you who made the heaven, the earth, the sea, and all that is in them; [25]who by[b] the mouth of your servant, David, said,

'Why do the nations rage,
and the peoples plot a vain thing?
[26]The kings of the earth take a stand,
and the rulers take council
together,
against the Lord, and against his
Messiah.'[c]

[27]"For truly,[d] against your holy servant, Yeshua, whom you anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together [28]to do whatever your hand and your council foreordained to happen. [29]Now, Lord, look at their threats, and grant to your servants to speak your word with all boldness, [30]while you stretch out your hand to heal; and that signs and wonders may be done through the name of your holy Servant Yeshua."

[31]When they had prayed, the place was shaken where they were gathered together. They were all filled with the Holy Spirit, and they spoke the word of God with boldness. [32]The multitude of those who believed were of one heart and soul. Not one of them claimed that anything of their belongings[e] was his own, but they had all things in common. [33]With great power, the apostles gave their testimony of the resurrection of the Lord Yeshua. Great grace was on them all. [34]For neither was there among them any who lacked, for as many as were owners of lands or houses sold them, and brought the proceeds of the things that were sold, [35]and put them at the apostles' feet, and distribution was made to each, according as anyone had need. [36]Joses,[f] who by the apostles was surnamed Barnabas (which is, being interpreted, Son of Encouragement), a Levite, a man of Cyprus by race, [37]having a field, sold it, and brought the money and put it at the apostles' feet.

5 But a certain man named Ananias, with Sappirah, his wife, sold a possession, [2]and kept back part of the price, his wife also being aware of it, and brought a certain part, and put it at the apostles' feet. [3]But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back part of the price of the land for yourself?[g] [4]While you kept it, did not it remain your own? After it was sold, was not it in your power? How is it that you have conceived this thing in your heart? You have not lied to men, but to God."

[5]Ananias, hearing these words, fell down and died. Great fear came on all who heard these things.[h] [6]The young men arose and wrapped him up, and they carried him out and buried him. [7]About three hours later, his wife, not knowing what had happened, came in. [8]Peter answered her, "Tell me whether you sold the land for so much."

She said, "Yes, for so much."

[a]4:24 NU reads "it is you" instead of "you are God"
[b]4:25 NU adds "Holy Spirit [through]"
[c]4:26 Psalm 2:1-2
[d]4:27 NU adds "in this city"
[e]4:32 NU reads "the things which he possessed" instead of "of their belongings"

[f]4:36 NU reads "Joseph" instead of "Joses"
[g]5:3 NU omits "for yourself"
[h]5:5 NU read "it" instead of "these things"

[9]But Peter asked her, "How is it that you have agreed together to tempt the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out."

[10]She fell down immediately at his feet, and died. The young men came in and found her dead, and they carried her out and buried her by her husband. [11]Great fear came on the whole congregation, and on all who heard these things. [12]By the hands of the apostles many signs and wonders were done among the people. They were all with one accord in Solomon's porch. [13]None of the rest dared to join them, however the people honored them. [14]More believers were added to the Lord, multitudes of both men and women. [15]They even carried out the sick into the streets, and put them on cots and mattresses, so that as Peter came by, at the least his shadow might overshadow some of them. [16]Multitudes also came together from the cities around Jerusalem, bringing sick people, and those who were tormented by unclean spirits: and they were all healed.

[17]But the high cohen rose up, and all those who were with him (which is the sect of the Sadducees), and they were filled with jealousy, [18]and laid hands on the apostles, and put them in public custody. [19]But an angel of the Lord opened the prison doors by night, and brought them out, and said, [20]"Go stand and speak in the temple to the people all the words of this life."

[21]When they heard this, they entered into the temple about daybreak, and taught. But the high cohen came, and those who were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. [22]But the officers who came did not find them in the prison. They returned and reported, [23]"We found the prison shut and locked, and the guards standing before the doors, but when we opened them, we found no one inside!"

[24]Now when the high cohen,[a] the captain of the temple, and the chief cohanim heard these words, they were very perplexed about them and what might become of this. [25]One came and told them, "Behold, the men whom you put in prison are in the temple, standing and teaching the people." [26]Then the captain went with the officers, and brought them without violence, for they were afraid that the people might stone them.

[27]When they had brought them, they set them before the council. The high cohen questioned them, [28]saying, "Did not we strictly command you not to teach in this name? Behold, you have filled Jerusalem with your teaching, and intend to bring this man's blood on us."

[29]But Peter and the apostles answered, "We must obey God rather than men. [30]The God of our fathers raised up Yeshua, whom you killed, hanging him on a tree. [31]God exalted him with his right hand to be a Prince and a Savior, to give repentance to Israel, and remission of sins. [32]We are his[b] witnesses of these things; and so also is the Holy Spirit, whom God has given to those who obey him."

[33]But they, when they heard this, were cut to the heart, and plotted[c] to kill

[a]5:24 NU omits "the high cohen"
[b]5:32 NU omits "his"
[c]5:33 NU reads "wanted" instead of "plotted"

them. [34]But one stood up in the council,
a Pharisee named Gamaliel, a teacher of
the Law, honored by all the people, and
commanded to put the apostles[a] out for
a little while. [35]He said to them, "You
men of Israel, be careful concerning
these men, what you are about to do.
[36]For before these days Todah rose up,
making himself out to be somebody; to
whom a number of men, about four
hundred, joined themselves: who was
slain; and all, as many as obeyed him,
were dispersed, and came to nothing.
[37]After this man, Judas of Galilee rose
up in the days of the enrollment, and
drew away some people after him. He
also perished, and all, as many as
obeyed him, were scattered abroad.
[38]Now I tell you, withdraw from these
men, and leave them alone. For if this
counsel or this work is of man, it will
be overthrown. [39]But if it is of God, you
are not able to overthrow it,[b] and you
would be found even to be fighting
against God!"

[40]They agreed with him.
Summoning the apostles, they beat
them and commanded them not to
speak in the name of Yeshua, and let
them go. [41]They therefore departed
from the presence of the council,
rejoicing that they were counted worthy
to suffer dishonor for the Name of
Yeshua.[c]

[42]Every day, in the temple and at
home, they never stopped teaching and
proclaiming Yeshua, the Messiah.

6 Now in those days, when the
number of the disciples was
multiplying, a complaint arose from the
Hellenists against the Hebrews, because
their widows were neglected in the
daily service. [2]The twelve summoned
the multitude of the disciples and said,
"It is not appropriate for us to forsake
the word of God and serve tables.
[3]Therefore select from among you,
brothers, seven men of good report, full
of the Holy[d] Spirit and of wisdom,
whom we may appoint over this
business. [4]But we will continue
steadfastly in prayer and in the ministry
of the word."

[5]These words pleased the whole
multitude. They chose Stephen, a man
full of faith and of the Holy Spirit,
Philip, Prochorus, Nicanor, Timon,
Parmenas, and Nicolaus, a proselyte of
Antioch; [6]whom they set before the
apostles. When they had prayed, they
laid their hands on them. [7]The word of
God increased and the number of the
disciples multiplied in Jerusalem
exceedingly. A great company of the
cohanim were obedient to the faith.

[8]Stephen, full of faith[e] and power,
performed great wonders and signs
among the people. [9]But some of those
who were of the synagogue called "The
Libertines," and of the Cyrenians, of
the Alexandrians, and of those of
Cilicia and Asia arose, disputing with
Stephen. [10]They weren't able to
withstand the wisdom and the Spirit by
which he spoke. [11]Then they secretly
induced men to say, "We have heard
him speak blasphemous words against
Moses and God." [12]They stirred up the
people, the elders, and the scribes, and
came against him and seized him, and
brought him in to the council, [13]and set
up false witnesses who said, "This man

[a]5:34 NU reads "men" instead of "apostles"
[b]5:39 NU reads "you will not be able to overthrow them" instead of "you are not able to overthrow it"
[c]5:41 NU omts "of Yeshua"

[d]6:3 NU omits "Holy"
[e]6:8 NU reads "grace" instead of "faith"

never stops speaking blasphemous words against this holy place and the Law. [14]For we have heard him say that this Yeshua of Nazareth will destroy this place, and will change the customs which Moses delivered to us." [15]All who sat in the council, fastening their eyes on him, saw his face like it was the face of an angel.

7 The high cohen said, "Are these things so?"

[2]He said, "Brothers and fathers, listen. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he lived in Haran, [3]and said to him, 'Get out of your land, and from your relatives, and come into a land which I will show you.'[a] [4]Then he came out of the land of the Chaldaeans, and lived in Haran. From there, when his father was dead, God moved him into this land, where you are now living. [5]He gave him no inheritance in it, no, not so much as to set his foot on. He promised that he would give it to him for a possession, and to his seed after him, when he still had no child. [6]God spoke in this way: that his seed would live as foreigners in a strange land, and that they would be enslaved and mistreated for four hundred years. [7]'I will judge the nation to which they will be in bondage,' said God, 'and after that will they come out, and serve me in this place.'[b] [8]He gave him the covenant of circumcision. So Abraham became the father of Isaac, and circumcised him the eighth day. Isaac became the father of Jacob, and Jacob became the father of the twelve patriarchs.

[9]"The patriarchs, moved with jealousy against Joseph, sold him into Egypt. God was with him, [10]and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh, king of Egypt. He made him governor over Egypt and all his house. [11]Now a famine came over all the land of[c] Egypt and Canaan, and great affliction. Our fathers found no food. [12]But when Jacob heard that there was grain in Egypt, he sent out our fathers the first time. [13]On the second time Joseph was made known to his brothers, and Joseph's race was revealed to Pharaoh. [14]Then Joseph sent, and summoned Jacob, his father, and all his relatives, seventy-five souls. [15]Jacob went down into Egypt, and he died, himself and our fathers, [16]and they were brought back to Shechem, and placed in the tomb that Abraham bought for a price in silver from the children of Hamor the father of[d] Shechem.

[17]"But as the time of the promise came close which God had sworn[e] to Abraham, the people grew and multiplied in Egypt, [18]until there arose a different king,[f] who did not know Joseph. [19]The same took advantage of our race, and mistreated our fathers, and forced them to throw out their babies, so that they would not stay alive. [20]At that time Moses was born, and was exceedingly handsome. He was nourished three months in his father's house. [21]When he was thrown out, Pharaoh's daughter took him up, and reared him as her own son. [22]Moses was instructed in all the wisdom of the

[a]7:3 Genesis 12:1
[b]7:7 Genesis 15:13-14

[c]7:11 NU omits "the land of"
[d]7:16 NUreads "in" instead of "the father of"
[e]7:17 NU reads "made" instead of "sworn"
[f]7:18 NU adds "over Egypt"

Egyptians. He was mighty in[a] words
and works. [23]But when he was forty
years old, it came into his heart to visit
his brothers, the children of Israel.
[24]Seeing one of them suffer wrong, he
defended him, and avenged him who
was oppressed, striking the Egyptian.
[25]He supposed that his brothers
understood that God, by his hand, was
giving them deliverance; but they did
not understand.

[26]"The day following, he
appeared to them as they fought, and
urged them to be at peace again, saying,
'Sirs, you are brothers. Why do you
wrong one another?' [27]But he who did
his neighbor wrong pushed him away,
saying, 'Who made you a ruler and a
judge over us? [28]Do you want to kill
me, as you killed the Egyptian
yesterday?'[b] [29]Moses fled at this saying,
and became a stranger in the land of
Midian, where he became the father of
two sons.

[30]"When forty years were
fulfilled, an angel of the Lord[c] appeared
to him in the wilderness of Mount
Sinai, in a flame of fire in a bush.
[31]When Moses saw it, he wondered at
the sight. As he came close to see, a
voice of the Lord came to him,[d] [32]'I am
the God of your fathers, the God of
Abraham, and the God[e] of Isaac, and of
Jacob.'[f] Moses trembled, and dared not
look. [33]The Lord said to him, 'Take
your sandals off of your feet, for the
place where you stand is holy ground.
[34]I have surely seen the affliction of my
people that is in Egypt, and have heard
their groaning. I have come down to
deliver them. Now come, I will send
you into Egypt.'[g]

[35]"This Moses, whom they
refused, saying, 'Who made you a ruler
and a judge?'—God has sent him as
both a ruler and a deliverer by the hand
of the angel who appeared to him in the
bush. [36]This man led them out, having
worked wonders and signs in Egypt, in
the Red Sea, and in the wilderness for
forty years. [37]This is that Moses, who
said to the children of Israel, 'The Lord
our God[h] will raise up a prophet for you
from among your brothers, like me.'[i]
[38]This is he who was in the assembly in
the wilderness with the angel that spoke
to him on Mount Sinai, and with our
fathers, who received a living word[j] to
give to us, [39]to whom our fathers would
not be obedient, but rejected him, and
turned back in their hearts to Egypt,
[40]saying to Aaron, 'Make us gods that
will go before us, for as for this Moses,
who led us out of the land of Egypt, we
do not know what has become of him.'[k]
[41]They made a calf in those days, and
brought a sacrifice to the idol, and
rejoiced in the works of their hands.
[42]But God turned, and abandoned them
to serve the hosts of heaven,[l] as it is
written in the book of the prophets,

'Did you offer to me slain animals and
sacrifices
forty years in the wilderness, O
house of Israel?

[a]7:22 NU reads "his" instead of "in"
[b]7:28 Exodus 2:14
[c]7:30 NU omits "of the Lord"
[d]7:31 NU omits "to him"
[e]7:32 NU omits "the God"
[f]7:32 Exodus 3:6
[g]7:34 Exodus 3:5,7-8,10
[h]7:37 NU reads "God" instead of "The Lord our God"
[i]7:37 Deuteronomy 18:15
[j]7:38 NU reads "words of life" instead of "a living word"
[k]7:40 Exodus 32:1
[l]7:42 This idiom could also be translated "angelic beings," "heavenly bodies," "stars"

43You took up the tabernacle of
Moloch,
the star of your god Rephan,
the figures which you made to worship.
I will carry you away[a] beyond
Babylon.'

44"Our fathers had the tabernacle of the testimony in the wilderness, even as he who spoke to Moses commanded him to make it according to the pattern that he had seen; 45which also our fathers, in their turn, brought in with Joshua when they entered into the possession of the nations, whom God drove out before the face of our fathers, to the days of David, 46who found favor in the sight of God, and asked to find a habitation for the God of Jacob. 47But Solomon built him a house. 48However, the Most High does not dwell in temples made with hands, as the prophet says,
49'heaven is my throne,
and the earth a footstool for my
feet.
What kind of house will you build me?'
says the Lord;
'or what is the place of my rest?
50Did not my hand make all these
things?'[b]

51"You stiff-necked and uncircumcised in heart and ears, you always resist the Holy Spirit! As your fathers did, so you do. 52Which of the prophets did not your fathers persecute? They killed those who foretold the coming of the Righteous One, of whom you have now become betrayers and murderers. 53You received the Law as it was ordained by angels, and did not keep it!"

54Now when they heard these things, they were cut to the heart, and they gnashed at him with their teeth. 55But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Yeshua standing on the right hand of God, 56and said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God!"

57But they shouted out with a loud voice, and stopped their ears, and rushed at him with one accord. 58They threw him out of the city, and stoned him. The witnesses placed their garments at the feet of a young man named Saul. 59They stoned Stephen as he called out, saying, "Lord Yeshua, receive my spirit!" 60He kneeled down, and shouted out, "Lord, do not hold this sin against them!" When he had said this, he fell asleep.

8 Saul was consenting to his death. A great persecution arose against the congregation which was in Jerusalem in that day. They were all scattered abroad throughout the regions of Judea and Samaria, except for the apostles. 2Devout men buried Stephen, and lamented greatly over him. 3But Saul ravaged the congregation, entering into every house, and dragged both men and women off to prison. 4Therefore those who were scattered abroad went around proclaiming the word. 5Philip went down to the city of Samaria, and proclaimed to them the Messiah. 6The multitudes listened with one accord to the things that were spoken by Philip, when they heard and saw the signs which he did. 7For unclean spirits came out of many of those who had them. They came out, crying with a loud voice. Many who had been paralyzed and lame were healed. 8There was great joy in that city.

[a]7:43 Amos 5:25-27
[b]7:50 Isaiah 66:1-2

[9]But there was a certain man, Simon by name, who used to practice sorcery in the city, and amazed the people of Samaria, making himself out to be some great one, [10]to whom they all listened, from the least to the greatest, saying, "This man is that great power of God."[a] [11]They listened to him, because for a long time he had amazed them with his sorceries. [12]But when they believed Philip proclaiming good news concerning the Kingdom of God and the name of Yeshua the Messiah, they were immersed, both men and women. [13]Simon himself also believed. Being immersed, he continued with Philip. Seeing signs and[b] miracles occurring, he was amazed.

[14]Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, [15]who, when they had come down, prayed for them, that they might receive the Holy Spirit; [16]for as yet he had fallen on none of them. They had only been immersed in the name of the Messiah Yeshua.[c] [17]Then they laid their hands on them, and they received the Holy Spirit. [18]Now when Simon saw that the Holy[d] Spirit was given through the laying on of the apostles' hands, he offered them money, [19]saying, "Give me also this power, that whomever I lay my hands on may receive the Holy Spirit." [20]But Peter said to him, "May your silver perish with you, because you thought you could obtain the gift of God with money! [21]You have neither part nor lot in this matter, for your heart is not right before God. [22]Repent therefore of this, your wickedness, and ask God[e] if perhaps the thought of your heart may be forgiven you. [23]For I see that you are in the gall of bitterness and in the bondage of iniquity."

[24]Simon answered, "Pray for me to the Lord, that none of the things which you have spoken happen to me."

[25]They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the Good News to many villages of the Samaritans. [26]But an angel of the Lord spoke to Philip, saying, "Arise, and go toward the south to the way that goes down from Jerusalem to Gaza. This is a desert."

[27]He arose and went; and behold, there was a man from Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship. [28]He was returning and sitting in his chariot, and was reading the prophet Isaiah.

[29]The Spirit said to Philip, "Go near, and join yourself to this chariot."

[30]Philip ran to him, and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?"

[31]He said, "How can I, unless someone explains it to me?" He begged Philip to come up and sit with him. [32]Now the passage of the Scripture which he was reading was this,
"He was led as a sheep to the slaughter.

[a]NU. 8:10 NU reads "power of God which is called Great" instead of "great power of God"
[b]8:13 NU adds "great"
[c]8:16 NU reads "the Lord Yeshua" instead of "Messiah Yeshua"
[d]8:18 NU omits "Holy"

[e]8:22 NU reads "Lord" instead of "God"

As a lamb before his shearer is
silent,
so he does not open his mouth.
[33]In his humiliation, justice[a] was taken
away.
Who will declare His generation?
For his life is taken from the
earth."[b]

[34]The eunuch answered Philip, "Who is the prophet talking about? About himself, or about someone else?"

[35]Philip opened his mouth, and beginning from this Scripture, preached to him Yeshua. [36]As they went on the way, they came to some water, and the eunuch said, "Behold, here is water. What is keeping me from being immersed?" [37]Philip said, 'If you believe with all your heart, you may.' He answered, 'I believe that Yeshua the Messiah is the Son of God.[c]

[38]He commanded the chariot to stand still, and they both went down into the water, both Philip and the eunuch, and he immersed him.

[39]When they came up out of the water, the Spirit of the Lord caught Philip away, and the eunuch did not see him any more, for he went on his way rejoicing. [40]But Philip was found at Azotus. Passing through, he preached the Good News to all the cities, until he came to Caesarea.

9 But Saul, still breathing threats and slaughter against the disciples of the Lord, went to the high cohen, [2]and asked for letters from him to the synagogues of Damascus, that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem. [3]As he traveled, it happened that he got close to Damascus, and suddenly a light from the sky shone around him. [4]He fell on the earth, and heard a voice saying to him, "Saul, Saul, why do you persecute me?"

[5]He said, "Who are you, Lord?"

The Lord said, "I am Yeshua, whom you are persecuting. [6]But rise up, and enter into the city, and you will be told what you must do."

[7]The men who traveled with him stood speechless, hearing the sound, but seeing no one. [8]Saul arose from the ground, and when his eyes were opened, he saw no one. They led him by the hand, and brought him into Damascus. [9]He was without sight for three days, and neither ate nor drank.

[10]Now there was a certain disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias!"

He said, "Behold, it's me, Lord."

[11]The Lord said to him, "Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus. For behold, he is praying, [12]and in a vision he has seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight."

[13]But Ananias answered, "Lord, I have heard from many about this man, how much evil he did to your saints at Jerusalem. [14]Here he has authority from

[a]8:33 Or, judgment
[b]8:33 Isaiah 53:7,8
[c]8:37 PT TR add verse. NU M omit

the chief cohanim to bind all who call on your name."

[15]But the Lord said to him, "Go your way, for he is my chosen vessel to bear my name before the nations and kings, and the sons of Israel. [16]For I will show him how many things he must suffer for my name's sake."

[17]Ananias departed, and entered into the house. Laying his hands on him, he said, "Brother Saul, the Lord, who appeared to you on the road by which you came, has sent me, that you may receive your sight, and be filled with the Holy Spirit." [18]Immediately something like scales fell from his eyes, and he received his sight. He arose and was immersed. [19]He took food and was strengthened. Saul[a] stayed several days with the disciples who were at Damascus. [20]Immediately in the synagogues he proclaimed Messiah,[b] that he is the Son of God. [21]All who heard him were amazed, and said, "Is not this he who in Jerusalem made havoc of those who called on this name? And he had come here intending to bring them bound before the chief cohanim!"

[22]But Saul increased more in strength, and confounded the Jews who lived at Damascus, proving that this is the Messiah. [23]When many days were fulfilled, the Jews conspired together to kill him, [24]but their plot became known to Saul. They watched the gates both day and night that they might kill him, [25]but his disciples took him by night, and let him down through the wall, lowering him in a basket. [26]When Saul had come to Jerusalem, he tried to join himself to the disciples; but they were all afraid of him, not believing that he was a disciple. [27]But Barnabas took him, and brought him to the apostles, and declared to them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Yeshua. [28]He was with them coming and going out[c] in Jerusalem, and proclaiming boldly in the name of the Lord Yeshua.[d] [29]He spoke and disputed against the Hellenists, but they were seeking to kill him. [30]When the brothers knew it, they brought him down to Caesarea, and sent him off to Tarsus. [31]So the congregations[e] throughout all Judea and Galilee and Samaria had peace, and were built up. They were multiplied, walking in the fear of the Lord and in the comfort of the Holy Spirit.

[32]It happened, as Peter went throughout all those parts, he came down also to the saints who lived at Lydda. [33]There he found a certain man named Aeneas, who had been bedridden for eight years, because he was paralyzed. [34]Peter said to him, "Aeneas, Yeshua the[f] Messiah heals you. Get up and make your bed!" Immediately he arose. [35]All who lived at Lydda and in Sharon saw him, and they turned to the Lord.

[36]Now there was at Joppa a certain disciple named Tabitha, which when translated, means Dorcas.[g] This woman was full of good works and acts of mercy which she did. [37]It happened

[a]9:19 NU reads "He" instead of "Saul"
[b]9:20 NU reads "Yeshua" instead of "Messiah"

[c]9:28 M lacks "and going out"
[d]9:29 NU omits "Yeshua"
[e]9:31 NU reads « congregation » instead of "congregations"
[f]9:34 NU lacks "the"
[g]9:36 "Dorcas" is Greek for "Gazelle"

in those days that she fell sick, and
died. When they had washed her, they
placed her in an upper chamber. [38]As
Lydda was near Joppa, the disciples,
hearing that Peter was there, sent
messengers[a] to him, imploring him not
to delay in coming to them[b]. [39]Peter got
up and went with them. When he had
come, they brought him into the upper
chamber. All the widows stood by him
weeping, and showing the coats and
garments which Dorcas had made while
she was with them. [40]Peter put them all
out, and kneeled down and prayed.
Turning to the body, he said, "Tabitha,
get up!" She opened her eyes, and when
she saw Peter, she sat up. [41]He gave her
his hand, and raised her up. Calling the
saints and widows, he presented her
alive. [42]And it became known
throughout all Joppa, and many
believed in the Lord. [43]It happened, that
he stayed many days in Joppa with one
Simon, a tanner.

10 Now there was a certain man
in Caesarea, Cornelius by
name, a centurion of what was
called the Italian Regiment, [2]a devout
man, and one who feared God with all
his house, who gave gifts for the needy
generously to the people, and always
prayed to God. [3]At about the ninth hour
of the day[c], he clearly saw in a vision
an angel of God coming to him, and
saying to him, "Cornelius!"

[4]He, fastening his eyes on him,
and being frightened, said, "What is it,
Lord?"

He said to him, "Your prayers
and your gifts to the needy have gone
up for a memorial before God. [5]Now
send men to Joppa, and get Simon, who
is surnamed Peter. [6]He lodges with one
Simon, a tanner, whose house is by the
seaside."

[7]When the angel who spoke to
Cornelius[d] had departed, he called two
of his household servants and a devout
soldier of those who waited on him
continually. [8]Having explained
everything to them, he sent them to
Joppa. [9]Now on the next day as they
were on their journey, and got close to
the city, Peter went up on the housetop
to pray at about noon. [10]He became
hungry and desired to eat, but while
they were preparing, he fell into a
trance. [11]He saw heaven opened and a
certain container descending to him,
like a great sheet tied[e] by four corners
on the earth, [12]in which were all kinds
of four-footed animals of the earth,
wild animals, reptiles, and birds of the
sky. [13]A voice came to him, "Rise,
Peter, kill and eat!"

[14]But Peter said, "Not so, Lord;
for I have never eaten anything that is
common or unclean."

[15]A voice came to him again the
second time, "What God has cleansed,
you must not call unclean." [16]This was
done three times, and immediately the
vessel was received up into heaven.
[17]Now while Peter was very perplexed
in himself what the vision which he had
seen might mean, behold, the men who
were sent by Cornelius, having made
inquiry for Simon's house, stood before
the gate, [18]and called and asked whether
Simon, who was surnamed Peter, was
lodging there. [19]While Peter was
pondering the vision, the Spirit said to

[a]9:38 NU reads "two men" instead of "messengers"
[b]9:38 NU reads "us" instead of "them"
[c]10:3 3:00 PM

[d]10:7 NU reads "him" instead of "Cornelius"
[e]10:11 NU reads "let down" instead of "tied"

him, "Behold,[a] men seek you. [20]But arise, get down, and go with them, doubting nothing; for I have sent them."

[21]Peter went down to the men, and said, "Behold, I am he whom you seek. Why have you come?"

[22]They said, "Cornelius, a centurion, a righteous man and one who fears God, and well spoken of by all the Jewish nation, was directed by a holy angel to invite you to his house, and to listen to what you say." [23]So he called them in and lodged them. On the next day he[b] arose and went out with them, and some of the brothers from Joppa accompanied him. [24]On the next day they entered into Caesarea. Cornelius was waiting for them, having called together his relatives and his near friends. [25]When it happened that Peter entered, Cornelius met him, fell down at his feet, and worshiped him. [26]But Peter raised him up, saying, "Stand up! I myself am also a man." [27]And as he talked with him, he went in and found many gathered together. [28]He said to them, "You yourselves know how it is an unlawful thing for a man who is a Jew to join himself or come to one of another nation, but God has shown me that I should not call any man unholy or unclean. [29]Therefore also I came without complaint when I was sent for. I ask therefore, why did you send for me?"

[30]Cornelius said, "Four days ago I was fasting[c] until this hour, the ninth hour[d], I was praying in my house, and behold, a man stood before me in bright clothing, [31]and said, 'Cornelius, your prayer is heard, and your gifts to the needy are remembered in the sight of God. [32]Send therefore to Joppa, and summon Simon, who is surnamed Peter. He lodges in the house of Simon a tanner, by the seaside. When he comes, he will speak to you.'[e] [33]Therefore I sent to you at once, and it was good of you to come. Now therefore we are all here present in the sight of God to hear all things that have been commanded you by God."[f]

[34]And Peter opened his mouth and said, "Truly I perceive that God does not show favoritism; [35]but in every nation he who fears him and works righteousness is acceptable to him. [36]The word which he sent to the sons of Israel, proclaiming good news of peace by Yeshua the Messiah—he is Lord of all—[37]that spoken word you yourselves know, which was proclaimed throughout all Judea, beginning from Galilee, after the immersion which John preached; [38]even 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 devil, for God was with him. [39]We are witnesses of everything he did both in the countryside of Judea, and in Jerusalem; whom they also killed, hanging him on a tree. [40]God raised him up the third day, and gave him to be revealed, [41]not to all the people, but to witnesses who were chosen before by God, to us, who ate and drank with him after he rose from the dead. [42]He commanded us to proclaim to the people and to testify that this is he who is appointed by God

[a]10:19 NU adds "three"
[b]10:23 M reads "Peter" instead of"he"
[c]10:30 NU omits "I was fasting"
[d]10:30 3:00 P. M.
[e]10:32 NU.omits "When he comes, he will speak to you"
[f]10:33 NU reads "the Lord" instead of "God"

as the Judge of the living and the dead.
43All the prophets testify about him,
that through his name everyone who
believes in him will receive remission
of sins."

44While Peter was still speaking
these words, the Holy Spirit fell on all
those who heard the word. 45They of
the circumcision who believed were
amazed, as many as came with Peter,
because the gift of the Holy Spirit was
also poured out on the Gentiles. 46For
they heard them speaking in other
languages and magnifying God.

Then Peter answered, 47"Can any
man forbid the water, that these who
have received the Holy Spirit as well as
we should not be immersed?" 48He
commanded them to be immersed in the
name of Yeshua the Messiah[a]. Then
they asked him to stay some days.

11 Now the apostles and the
brothers who were in Judea
heard that the Gentiles had also
received the word of God. 2When Peter
had come up to Jerusalem, those who
were of the circumcision contended
with him, 3saying, "You went in to
uncircumcised men, and ate with
them!"

4But Peter began, and explained
to them in order, saying, 5"I was in the
city of Joppa praying, and in a trance I
saw a vision: a certain container
descending, like it was a great sheet let
down from heaven by four corners. It
came as far as me. 6When I had looked
intently at it, I considered, and saw the
four-footed animals of the earth, wild
animals, creeping things, and birds of
the sky. 7I also heard a voice saying to
me, 'Rise, Peter, kill and eat!' 8But I
said, 'Not so, Lord, for nothing unholy
or unclean has ever entered into my
mouth.' 9But a voice answered me[b] the
second time out of heaven, 'What God
has cleansed, do not call unclean.'
10This was done three times, and all
were drawn up again into heaven.
11Behold, immediately three men stood
before the house where I was, having
been sent from Caesarea to me. 12The
Spirit told me to go with them,
doubting nothing.[c] These six brothers
also accompanied me, and we entered
into the man's house. 13He told us how
he had seen the angel standing in his
house, and saying to him, 'Send to
Joppa, and get Simon, whose surname
is Peter, 14who will speak to you words
by which you will be saved, you and all
your house.' 15As I began to speak, the
Holy Spirit fell on them, even as on us
at the beginning. 16I remembered the
word of the Lord, how he said, 'John
indeed immersed in water, but you will
be immersed in the Holy Spirit.' 17If
then God gave to them the same gift as
us, when we believed in the Lord
Yeshua the Messiah, who was I, that I
could withstand God?"

18When they heard these things,
they held their peace, and glorified
God, saying, "Then God has also
granted to the Gentiles repentance to
life!"

19They therefore who were
scattered abroad by the oppression that
arose about Stephen traveled as far as
Phoenicia, Cyprus, and Antioch,
speaking the word to no one except to
Jews only. 20But there were some of

[a]10:48 NU reads "Yeshua the Messiah" instead of "the Lord"

[b]11:9 NU omits "me"
[c]11:12 NU reads "without discriminating" instead of "doubting nothing"

them, men of Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, proclaiming the Lord Yeshua. [21]The hand of the Lord was with them, and a great number believed and turned to the Lord. [22]The report concerning them came to the ears of the congregation which was in Jerusalem. They sent out Barnabas to go as far as Antioch, [23]who, when he had come, and had seen the grace of God, was glad. He exhorted them all, that with purpose of heart they should remain near to the Lord. [24]For he was a good man, and full of the Holy Spirit and of faith, and many people were added to the Lord.

[25]Barnabas went out to Tarsus to look for Saul. [26]When he had found him, he brought him to Antioch. It happened, that for a whole year they were gathered together with the congregation, and taught many people. The disciples were first called Messiahians in Antioch.

[27]Now in these days, prophets came down from Jerusalem to Antioch. [28]One of them named Agabus stood up, and indicated by the Spirit that there should be a great famine all over the world, which also happened in the days of Claudius Caesar.[a] [29]As any of the disciples had plenty, each determined to send relief to the brothers who lived in Judea; [30]which they also did, sending it to the elders by the hands of Barnabas and Saul.

12 Now about that time, Herod the king stretched out his hands to oppress some of the congregation. [2]He killed James, the brother of John, with the sword. [3]When he saw that it pleased the Jewish people, he proceeded to seize Peter also. This was during the days of unleavened bread. [4]When he had arrested him, he put him in prison, and delivered him to four squads of four soldiers each to guard him, intending to bring him out to the people after the Passover. [5]Peter therefore was kept in the prison, but constant prayer was made by the congregation to God for him. [6]The same night when Herod was about to bring him out, Peter was sleeping between two soldiers, bound with two chains. Guards in front of the door kept the prison.

[7]And behold, an angel of the Lord stood by him, and a light shone in the cell. He struck Peter on the side, and woke him up, saying, “Stand up quickly!” His chains fell off from his hands. [8]The angel said to him, “Get dressed and put on your sandals.” He did so. He said to him, “Put on your cloak, and follow me.” [9]And he went out and followed him. He did not know that what was being done by the angel was real, but thought he saw a vision. [10]When they were past the first and the second guard, they came to the iron gate that leads into the city, which opened to them by itself. They went out, and went down one street, and immediately the angel departed from him.

[11]When Peter had come to himself, he said, “Now I truly know that the Lord has sent out his angel and delivered me out of the hand of Herod, and from everything the Jewish people were expecting.” [12]Thinking about that, he came to the house of Miriam, the mother of John whose surname was Mark, where many were gathered together and were praying. [13]When Peter knocked at the door of the gate, a maid named Rhoda came to answer. [14]When she recognized Peter’s voice, she did not open the gate for joy, but

[a]11:28 NU omits “Caesar”

ran in, and reported that Peter was standing in front of the gate.

[15]They said to her, "You are crazy!" But she insisted that it was so. They said, "It is his angel." [16]But Peter continued knocking. When they had opened, they saw him, and were amazed. [17]But he, beckoning to them with his hand to be silent, declared to them how the Lord had brought him out of the prison. He said, "Tell these things to James, and to the brothers." Then he departed, and went to another place.

[18]Now as soon as it was day, there was no small stir among the soldiers about what had become of Peter. [19]When Herod had sought for him, and did not find him, he examined the guards, and commanded that they should be put to death. He went down from Judea to Caesarea, and stayed there. [20]Now Herod was very angry with the people of Tyre and Sidon. They came with one accord to him, and, having made Blastus, the king's personal aide, their friend, they asked for peace, because their country depended on the king's country for food. [21]On an appointed day, Herod dressed himself in royal clothing, sat on the throne, and gave a speech to them. [22]The people shouted, "The voice of a god, and not of a man!" [23]Immediately an angel of the Lord struck him, because he did not give God the glory, and he was eaten by worms and died.

[24]But the word of God grew and multiplied. [25]Barnabas and Saul returned to Jerusalem, when they had fulfilled their service, also taking with them John whose surname was Mark.

13 Now in the congregation that was at Antioch there were some prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen the foster brother of Herod the tetrarch, and Saul. [2]As they served the Lord and fasted, the Holy Spirit said, "Separate Barnabas and Saul for me, for the work to which I have called them."

[3]Then, when they had fasted and prayed and laid their hands on them, they sent them away. [4]So, being sent out by the Holy Spirit, they went down to Seleucia. From there they sailed to Cyprus. [5]When they were at Salamis, they proclaimed the word of God in the Jewish synagogues. They had also John as their attendant. [6]When they had gone through the[a] island as far as Paphos, they found a certain man, a sorcerer, a false prophet, a Jew, whose name was Bar-Yeshua, [7]who was with the proconsul, Sergius Paulus, a man of understanding. This man summoned Barnabas and Saul, and sought to hear the word of God. [8]But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. [9]But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him, [10]and said, "Full of all deceit and all cunning, you son of the devil, you enemy of all righteousness, will you not cease to pervert the right ways of the Lord? [11]Now, behold, the hand of the Lord is on you, and you will be blind, not seeing the sun for a season!"

Immediately a mist and darkness fell on him. He went around seeking someone to lead him by the hand. [12]Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

[a]13:6 NU adds "whole"

[13]Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia. John departed from them and returned to Jerusalem. [14]But they, passing on from Perga, came to Antioch of Pisidia. They went into the synagogue on the Sabbath day, and sat down. [15]After the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, "Brothers, if you have any word of exhortation for the people, speak."

[16]Paul stood up, and beckoning with his hand said, "Men of Israel, and you who fear God, listen. [17]The God of this people Israel[a] chose our fathers, and exalted the people when they stayed as foreigners in the land of Egypt, and with an uplifted arm, he led them out of it. [18]For a period of about forty years he put up with them in the wilderness. [19]When he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance [20]for about four hundred fifty years. After these things he gave them judges until Samuel the prophet. [21]Afterward they asked for a king, and God gave to them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. [22]When he had removed him, he raised up David to be their king, to whom he also testified, 'I have found David the son of Jesse, a man after my heart, who will do all my will.' [23]From this man's seed, according to his promise, God has brought salvation to Israel,[b] [24]before his coming, when John had first preached the immersion of repentance to Israel.[c] [25]As John was fulfilling his course, he said, 'What do you suppose that I am? I am not he. But behold, one comes after me the sandals of whose feet I am not worthy to untie.' [26]Brothers, children of the stock of Abraham, and those among you who fear God, the word of this salvation is sent out to you.[d] [27]For those who dwell in Jerusalem, and their rulers, because they did not know him, nor the voices of the prophets which are read every Sabbath, fulfilled them by condemning him. [28]Though they found no cause for death, they still asked Pilate to have him killed. [29]When they had fulfilled all things that were written about him, they took him down from the tree, and placed him in a tomb. [30]But God raised him from the dead, [31]and he was seen for many days by those who came up with him from Galilee to Jerusalem, who are his witnesses to the people. [32]We bring you good news of the promise made to the fathers, [33]that God has fulfilled the same to us, their children, in that he raised up Yeshua. As it is also written in the second psalm,

'You are my Son.
Today I have become your
father.'[e]

[34]"Concerning that he raised him up from the dead, now no more to return to corruption, he has spoken thus: 'I will give you the holy and sure blessings of David.'[f] [35]Therefore he says also in another psalm, 'You will not allow your Holy One to see decay.'[g] [36]For David, after he had in his own generation served the counsel of God, fell asleep, and was placed with his fathers, and saw decay. [37]But he whom God raised up saw no decay. [38]Be it known to you therefore, brothers, that

[a]13:17 M omits "Israel"
[b]13:23 NU reads "a savior, Yeshua" instead of "salvation"
[c]13:24 NU reads "to all the people of Israel" instead of "to Israel"
[d]13:26 NU reads "us" instead of "you"
[e]13:33 Psalm 2:7
[f]13:34 Isaiah 55:3
[g]13:35 Psalm 16:10

through this man is proclaimed to you
remission of sins, [39]and by him
everyone who believes is justified from
all things, from which you could not be
justified by the Law of Moses.
[40]Beware therefore, lest that come on
you which is spoken in the Prophets:
[41]'Behold, you scoffers, and wonder,
and perish;
for I work a work in your days,
a work[a] which you will in no way
believe, if one declares it to
you.'"[b]

[42]So when the Jews went out of
the synagogue, the Gentiles[c] begged
that these words might be preached to
them the next Sabbath. [43]Now when the
synagogue broke up, many of the Jews
and of the devout proselytes followed
Paul and Barnabas; who, speaking to
them, urged them to continue in the
grace of God. [44]The next Sabbath
almost the whole city was gathered
together to hear the word of God.[d]
[45]But when the Jews saw the
multitudes, they were filled with
jealousy, and contradicted the things
which were spoken by Paul, and
blasphemed.

[46]Paul and Barnabas spoke out
boldly, and said, "It was necessary that
God's word should be spoken to you
first. Since indeed you thrust it from
you, and judge yourselves unworthy of
eternal life, behold, we turn to the
Gentiles. [47]For so has the Lord
commanded us, saying,

'I have set you as a light for the
Gentiles,
that you should bring salvation to
the uttermost parts of the
earth.'"[e]

[48]As the Gentiles heard this, they
were glad, and glorified the word of
God. As many as were appointed to
eternal life believed. [49]The Lord's word
was spread abroad throughout all the
region. [50]But the Jews stirred up the
devout and prominent women and the
chief men of the city, and stirred up a
persecution against Paul and Barnabas,
and threw them out of their borders.
[51]But they shook off the dust of their
feet against them, and came to Iconium.
[52]The disciples were filled with joy
with the Holy Spirit.

14 It happened in Iconium that
they entered together into the
Jewish synagogue, and so
spoke that a great multitude both of
Jews and of Greeks believed. [2]But the
disbelieving Jews stirred up and
embittered the souls of the Gentiles
against the brothers. [3]Therefore they
stayed there a long time, speaking
boldly in the Lord, who testified to the
word of his grace, granting signs and
wonders to be done by their hands. [4]But
the multitude of the city was divided.
Part sided with the Jews, and part with
the apostles. [5]When some of both the
Gentiles and the Jews, with their rulers,
made a violent attempt to mistreat and
stone them, [6]they became aware of it,
and fled to the cities of Lycaonia,
Lystra, Derbe, and the surrounding
region. [7]There they preached the Good
News.

[8]At Lystra a certain man sat,
impotent in his feet, a cripple from his

[a]13:41 M omits "a work"
[b]13:41 Habakkuk 1:5
[c]13:42 NU reads "they went out they" instead of "the Jews went out of the synagogue, the Gentiles"
[d]13:44 NU reads "the Lord" instead of "God"
[e]13:47 Isaiah 49:6

mother's womb, who never had walked. [9]He was listening to Paul speaking, who, fastening eyes on him, and seeing that he had faith to be made whole, [10]said with a loud voice, "Stand upright on your feet!" He leaped up and walked. [11]When the multitude saw what Paul had done, they lifted up their voice, saying in the language of Lycaonia, "The gods have come down to us in the likeness of men!" [12]They called Barnabas "Jupiter," and Paul "Mercury," because he was the chief speaker. [13]The cohen of Jupiter, whose temple was in front of their city, brought oxen and garlands to the gates, and would have made a sacrifice along with the multitudes. [14]But when the apostles, Barnabas and Paul, heard of it, they tore their clothes, and sprang into the multitude, crying out, [15]"Men, why are you doing these things? We also are men of like passions with you, and bring you good news, that you should turn from these vain things to the living God, who made the sky and the earth and the sea, and all that is in them; [16]who in the generations gone by allowed all the nations to walk in their own ways. [17]Yet he did not leave himself without witness, in that he did good and gave you rains from the sky and fruitful seasons, filling your[a] hearts with food and gladness."

[18]Even saying these things, they hardly stopped the multitudes from making a sacrifice to them. [19]But some Jews from Antioch and Iconium came there, and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

[20]But as the disciples stood around him, he rose up, and entered into the city. On the next day he went out with Barnabas to Derbe. [21]When they had preached the Good News to that city, and had made many disciples, they returned to Lystra, Iconium, and Antioch, [22]confirming the souls of the disciples, exhorting them to continue in the faith, and that through many afflictions we must enter into the Kingdom of God. [23]When they had appointed elders for them in every congregation, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

[24]They passed through Pisidia, and came to Pamphylia. [25]When they had spoken the word in Perga, they went down to Attalia. [26]From there they sailed to Antioch, from where they had been committed to the grace of God for the work which they had fulfilled. [27]When they had arrived, and had gathered the congregation together, they reported all the things that God had done with them, and that he had opened a door of faith to the nations. [28]They stayed there with the disciples for a long time.

15 Some men came down from Judea and taught the brothers, "Unless you are circumcised after the custom of Moses, you cannot be saved." [2]Therefore when Paul and Barnabas had no small discord and discussion with them, they appointed Paul and Barnabas, and some others of them, to go up to Jerusalem to the apostles and elders about this question. [3]They, being sent on their way by the congregation, passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles. They caused great joy to all the brothers. [4]When they had come to Jerusalem, they were received by the congregation and the apostles and the elders, and they

[a]14:17 M reads "our"

reported all things that God had done with them.

5But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the Law of Moses."

6The apostles and the elders were gathered together to see about this matter. 7When there had been much discussion, Peter rose up and said to them, "Brothers, you know that a good while ago God made a choice among us,[a] that by my mouth the nations should hear the word of the Good News, and believe. 8God, who knows the heart, testified about them, giving them the Holy Spirit, just like he did to us. 9He made no distinction between us and them, cleansing their hearts by faith. 10Now therefore why do you tempt God, that you should put a yoke on the neck of the disciples which neither our fathers nor we were able to bear? 11But we believe that we are saved through the grace of the Lord Yeshua, just as they are."

12All the multitude kept silence, and they listened to Barnabas and Paul reporting what signs and wonders God had done among the nations through them. 13After they were silent, James answered, "Brothers, listen to me. 14Simeon has reported how God first visited the nations, to take out of them a people for his name. 15This agrees with the words of the prophets. As it is written,

16'After these things I will return.
I will again build the tabernacle
of David, which has fallen.
I will again build its ruins.
I will set it up,
17that the rest of men may seek
after the Lord;
all the Gentiles who are called by
my name,'[b]
says the Lord, who does all these
things,
18 known to God from long ago
are all his works.[c]

19"Therefore my judgment is that we do not trouble those from among the Gentiles who turn to God, 20but that we write to them that they abstain from the pollution of idols, from sexual immorality, from what is strangled, and from blood. 21For Moses from generations of old has in every city those who proclaim him, being read in the synagogues every Sabbath."

22Then it seemed good to the apostles and the elders, with the whole congregation, to choose men out of their company, and send them to Antioch with Paul and Barnabas: Judas called Barsabbas, and Silas, chief men among the brothers. 23They wrote these things by their hand:

"The apostles, the elders, and the brothers, to the brothers who are of the Gentiles in Antioch, Syria, and Cilicia: greetings. 24Because we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, 'You must be circumcised and keep the Law'[d] to whom we gave no commandment; 25it seemed good to us, having come to one accord, to choose out men and send them to you with our beloved Barnabas

[a]15:7 NU reads "you" instead of "us"

[b]15:17 Amos 9:11-12

[c]15:18 NU reads "known from long ago" instead of "known to God from long ago are all his works"

[d]15:24 NU omits "saying, You must be circumcised and keep the Law"

and Paul, [26]men who have risked their lives for the name of our Lord Yeshua the Messiah. [27]We have sent therefore Judas and Silas, who themselves will also tell you the same things by word of mouth. [28]For it seemed good to the Holy Spirit, and to us, to lay no greater burden on you than these necessary things: [29]that you abstain from things sacrificed to idols, from blood, from things strangled, and from sexual immorality, from which if you keep yourselves, it will be well with you. Farewell."

[30]So, when they were sent off, they came to Antioch. Having gathered the multitude together, they delivered the letter. [31]When they had read it, they rejoiced over the encouragement. [32]Judas and Silas, also being prophets themselves, encouraged the brothers with many words, and strengthened them. [33]After they had spent some time there, they were sent back with greetings from the brothers to the apostles.[a] [34]But it seemed good to Silas to stay there.[b] [35]But Paul and Barnabas stayed in Antioch, teaching and proclaiming the word of the Lord, with many others also.

[36]After some days Paul said to Barnabas, "Let us return now and visit our brothers in every city in which we proclaimed the word of the Lord, to see how they are doing." [37]Barnabas planned to take John, who was called Mark, with them also. [38]But Paul did not think that it was a good idea to take with them someone who had withdrawn from them in Pamphylia, and did not go with them to do the work. [39]Then the contention grew so sharp that they separated from each other. Barnabas took Mark with him, and sailed away to Cyprus, [40]but Paul chose Silas, and went out, being commended by the brothers to the grace of God.[c] [41]He went through Syria and Cilicia, strengthening the congregations.

16 He came to Derbe and Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess who believed; but his father was a Greek. [2]The brothers who were at Lystra and Iconium gave a good testimony about him. [3]Paul wanted to have him go out with him, and he took and circumcised him because of the Jews who were in those parts; for they all knew that his father was a Greek. [4]As they went on their way through the cities, they delivered the decrees to them to keep which had been ordained by the apostles and elders who were at Jerusalem. [5]So the congregations were strengthened in the faith, and increased in number daily.

[6]When they had gone through the region of Phrygia and Galatia, they were forbidden by the Holy Spirit to speak the word in Asia. [7]When they had come opposite Mysia, they tried to go into Bithynia, but the Spirit[d] did not allow them. [8]Passing by Mysia, they came down to Troas. [9]A vision appeared to Paul in the night. There was a man of Macedonia standing, begging him, and saying, "Come over into Macedonia and help us." [10]When he had seen the vision, immediately we sought to go out to Macedonia, concluding that the Lord had called us to proclaim the Good News to them. [11]Setting sail therefore from Troas, we

[a]15:33 NU omits "the apostles" instead of "those that had them forth"
[b]15:34 NU M omit verse
[c]15:40 NU reads "the Lord" instead of "God"
[d]16:7 NU adds "of Yeshua"

made a straight course to Samothrace,
and the day following to Neapolis;
[12]and from there to Philippi, which is a
city of Macedonia, the foremost of the
district, a Roman colony. We were
staying some days in that very city.[a]

[13]On the Sabbath day we went
forth outside of the city[b] by a riverside,
prayer was customarily to be,[c] and we
sat down, and spoke to the women who
had come together. [14]A certain woman
named Lydia, a seller of purple, of the
city of Thyatira, one who worshiped
God, heard us; whose heart the Lord
opened to listen to the things which
were spoken by Paul. [15]When she and
her household were immersed, she
begged us, saying, "If you have judged
me to be faithful to the Lord, come into
my house, and stay." So she persuaded
us.

[16]It happened, as we were going
to prayer, that a certain girl having a
spirit of divination met us, who brought
her masters much gain by fortune
telling. [17]She followed Paul and us,
shouting, "These men are servants of
the Most High God, who proclaim to
us[d] the way of salvation!" [18]She was
doing this for many days.

But Paul, becoming greatly
annoyed, turned and said to the spirit,
"I command you in the name of Yeshua
the Messiah to come out of her!" It
came out that very hour. [19]But when her
masters saw that the hope of their gain
was gone, they seized Paul and Silas,
and dragged them into the marketplace
before the rulers. [20]When they had
brought them to the magistrates, they
said, "These men, being Jews, are
agitating our city, [21]and set forth
customs which it is not lawful for us to
accept or to observe, being Romans."

[22]The multitude rose up together
against them, and the magistrates tore
their clothes off of them, and
commanded them to be beaten with
rods. [23]When they had laid many stripes
on them, they threw them into prison,
charging the jailer to keep them safely,
[24]who, having received such a
command, threw them into the inner
prison, and secured their feet in the
stocks.

[25]But about midnight Paul and
Silas were praying and singing hymns
to God, and the prisoners were listening
to them. [26]Suddenly there was a great
earthquake, so that the foundations of
the prison were shaken; and
immediately all the doors were opened,
and everyone's bonds were loosened.
[27]The jailer, being roused out of sleep
and seeing the prison doors open, drew
his sword and was about to kill himself,
supposing that the prisoners had
escaped. [28]But Paul shouted loudly,
saying, "Do not harm yourself, for we
are all here!"

[29]He called for lights and sprang
in, and, fell down trembling before Paul
and Silas, [30]and brought them out and
said, "Sirs, what must I do to be
saved?"

[31]They said, "Believe in the Lord
Yeshua the Messiah, and you will be
saved, you and your household."
[32]They spoke the word of the Lord to
him, and to all who were in his house.

---

[a]16:12 NU reads "this city" instead of "that very city"
[b]16:13 NU reads "gate" instead of "city"
[c]16:13 NUreads "where we supposed there was a place of prayer" instead of "prayer was customarily to be"
[d]16:17 NU reads "you" instead of "us"

[33]He took them the same hour of the night, and washed their stripes, and was immediately immersed, he and all his household. [34]He brought them up into his house, and set food before them, and rejoiced greatly, with all his household, having believed in God.

[35]But when it was day, the magistrates sent the sergeants, saying, "Let those men go."

[36]The jailer reported these words to Paul, saying, "The magistrates have sent to let you go; now therefore come out, and go in peace."

[37]But Paul said to them, "They have beaten us publicly, without a trial, men who are Romans, and have cast us into prison! Do they now release us secretly? No indeed! Let them come themselves and bring us out!"

[38]The sergeants reported these words to the magistrates, and they were afraid when they heard that they were Romans, [39]and they came and begged them. When they had brought them out, they asked them to depart from the city. [40]They went out of the prison, and entered into Lydia's house. When they had seen the brothers, they encouraged them, and departed.

17 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. [2]Paul, as was his custom, went in to them, and for three Sabbath days reasoned with them from the Scriptures, [3]explaining and demonstrating that the Messiah had to suffer and rise again from the dead, and saying, "This Yeshua, whom I proclaim to you, is the Messiah."

[4]Some of them were persuaded, and joined Paul and Silas, of the devout Greeks a great multitude, and not a few of the chief women. [5]But the Jews, who were unpersuaded,[a] took along some wicked men from the marketplace, and gathering a crowd, set the city in an uproar. Assaulting the house of Jason, they sought to bring them out to the people. [6]When they did not find them, they dragged Jason and certain brothers before the rulers of the city, crying, "These who have turned the world upside down have come here also, [7]whom Jason has received. These all act contrary to the decrees of Caesar, saying that there is another king, Yeshua!" [8]The multitude and the rulers of the city were troubled when they heard these things. [9]When they had taken security from Jason and the rest, they let them go. [10]The brothers immediately sent Paul and Silas away by night to Beroea. When they arrived, they went into the Jewish synagogue.

[11]Now these were more noble than those in Thessalonica, in that they received the word with all readiness of the mind, examining the Scriptures daily to see whether these things were so. [12]Many of them therefore believed; also of the prominent Greek women, and not a few men. [13]But when the Jews of Thessalonica had knowledge that the word of God was proclaimed by Paul at Beroea also, they came there likewise, agitating the multitudes. [14]Then the brothers immediately sent out Paul to go as though by[b] to the sea, and Silas and Timothy still stayed there. [15]But those who escorted Paul brought him as far as Athens.

[a]17:5 NU reads "being moved with jealousy" instead of "who were unpersuaded"
[b]17:14 NU reads "as far as" instead of "as though by"

Receiving a commandment to Silas and Timothy that they should come to him very quickly, they departed.

[16]Now while Paul waited for them at Athens, his spirit was provoked within him as he saw the city full of idols. [17]So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who met him. [18]Some of the Epicurean and Stoic philosophers also were conversing with him. Some said, "What does this babbler want to say?"

Others said, "He seems to be advocating foreign deities," because he preached Yeshua and the resurrection.

[19]They took hold of him, and brought him to the Areopagus, saying, "May we know what this new teaching is, which is spoken by you? [20]For you bring certain strange things to our ears. We want to know therefore what these things mean." [21]Now all the Athenians and the strangers living there spent their time in nothing else, but either to tell or to hear some new thing.

[22]Paul stood in the middle of the Areopagus, and said, "You men of Athens, I perceive that you are very religious in all things. [23]For as I passed along, and observed the objects of your worship, I found also an altar with this inscription: 'TO AN UNKNOWN GOD.' What therefore you worship in ignorance, this I announce to you. [24]The God who made the world and all things in it, he, being Lord of heaven and earth, does not dwell in temples made with hands, [25]neither is he served by men's[a] hands, as though he needed anything, seeing he himself gives to all life and breath, and all things. [26]He made from one blood[b] every nation of men to dwell on all the surface of the earth, having determined appointed seasons, and the boundaries of their dwellings, [27]that they should seek the Lord,[c] if perhaps they might reach out for him and find him, though he is not far from each one of us. [28]'For in him we live, and move, and have our being.'[d] As some of your own poets have said, 'For we are also his offspring.'[e] [29]Being then the offspring of God, we ought not to think that the Divine Nature is like gold, or silver, or stone, engraved by art and design of man. [30]The times of ignorance therefore God overlooked. But now he commands that all people everywhere should repent, [31]because he has appointed a day in which he will judge the world in righteousness by the man whom he has ordained; of which he has given assurance to all men, in that he has raised him from the dead."

[32]Now when they heard of the resurrection of the dead, some mocked; but others said, "We want to hear you again concerning this."

[33]Thus Paul went out from among them. [34]But certain men joined with him, and believed, among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

---

[a]17:25 NU reads "human" instead of "man's"
[b]17:26 NU omits "blood"
[c]17:27 NU reads "God" instead of "the Lord"
[d]17:28 Epimenides, Cretica
[e]17:28 Aratus, Phaenomena 5

18 After these things Paul departed from Athens, and came to Corinth. [2]He found a certain Jew named Aquila, a man of Pontus by race, who had recently come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome. He came to them, [3]and because he practiced the same trade, he lived with them and worked, for by trade they were tent makers. [4]He reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks. [5]But when Silas and Timothy came down from Macedonia, Paul was compelled by the Spirit,[a] testifying to the Jews that Yeshua was the Messiah. [6]When they opposed him and blasphemed, he shook out his clothing and said to them, "Your blood be on your own heads! I am clean. From now on, I will go to the Gentiles!"

[7]He departed there, and went into the house of a certain man named[b] Justus, one who worshiped God, whose house was next door to the synagogue. [8]Crispus, the ruler of the synagogue, believed in the Lord with all his house. Many of the Corinthians, when they heard, believed and were immersed. [9]The Lord said to Paul in the night by a vision, "Do not be afraid, but speak and do not be silent; [10]for I am with you, and no one will attack you to harm you, for I have many people in this city."

[11]He lived there a year and six months, teaching the word of God among them. [12]But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment seat, [13]saying, "This man persuades men to worship God contrary to the law."

[a]18:5 NU reads "word" instead of "Spirit"
[b]18:7 NU adds "Titus"

[14]But when Paul was about to open his mouth, Gallio said to the Jews, "If indeed it were a matter of wrong or of wicked crime, you Jews, it would be reasonable that I should bear with you; [15]but if they are questions about words and names and your own law, look to it yourselves. For I do not want to be a judge of these matters." [16]He drove them from the judgment seat.

[17]Then all the Greeks[c] laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment seat. Gallio did not care about any of these things.

[18]Paul, having stayed after this many more days, took his leave of the brothers, and sailed from there for Syria, together with Priscilla and Aquila. He shaved his head in Cenchreae, for he had a vow. [19]He[d] came to Ephesus, and he left them there; but he himself entered into the synagogue, and reasoned with the Jews. [20]When they asked him to stay with them[e] a longer time, he declined; [21]but taking his leave of them, and saying,[f] "I must by all means keep this coming feast in Jerusalem, but I will return again to you if God wills," he set sail from Ephesus.

[22]When he had landed at Caesarea, he went up and greeted the congregation, and went down to Antioch. [23]Having spent some time there, he departed, and went through the region of Galatia, and Phrygia, in order, establishing all the disciples. [24]Now a certain Jew named Apollos, an

[c]18:17 NU omits "the Greeks"
[d]18:19 NU reads "They" instead of "He"
[e]18:20 NU omits "with them"
[f]18:21 NU omits "I must by all means keep this coming feast in Jerusalem, but"

Alexandrian by race, an eloquent man, came to Ephesus. He was mighty in the Scriptures. [25]This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning the Lord,[a] although he knew only the immersion of John. [26]He began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside, and explained to him the way of God more accurately.

[27]When he had determined to pass over into Achaia, the brothers encouraged him, and wrote to the disciples to receive him. When he had come, he greatly helped those who had believed through grace; [28]for he powerfully refuted the Jews, publicly showing by the Scriptures that Yeshua was the Messiah.

19 It happened that, while Apollos was at Corinth, Paul, having passed through the upper country, came to Ephesus, and found certain disciples. [2]He said to them, "Did you receive the Holy Spirit when you believed?"

They said to him, "No, we have not even heard that there is a Holy Spirit."

[3]He said, "Into what then were you immersed?"

They said, "Into John's immersion."

[4]Paul said, "John indeed immersed with the immersion of repentance, saying to the people that they should believe in the one who would come after him, that is, in Yeshua."

[5]When they heard this, they were immersed in the name of the Lord Yeshua. [6]When Paul had laid his hands on them, the Holy Spirit came on them, and they spoke with other languages and prophesied. [7]They were about twelve men in all. [8]He entered into the synagogue, and spoke boldly for a period of three months, reasoning and persuading about the things concerning the Kingdom of God.

[9]But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. [10]This continued for two years, so that all those who lived in Asia heard the word of the Lord Yeshua, both Jews and Greeks.

[11]God worked special miracles by the hands of Paul, [12]so that even handkerchiefs or aprons were carried away from his body to the sick, and the evil spirits went out. [13]But some of the itinerant Jews, exorcists, took on themselves to invoke over those who had the evil spirits the name of the Lord Yeshua, saying, "We[b] adjure you by Yeshua whom Paul preaches." [14]There were seven sons of one Sceva, a Jewish chief cohen, who did this.

[15]The evil spirit answered, "Yeshua I know, and Paul I know, but who are you?" [16]The man in whom the evil spirit was leaped on them, and overpowered them all, and prevailed against them, so that they fled out of

[a]18:25 NU reads "Yeshua" instead of "the Lord"

[b]19:13 NU reads "I" instead of "We"

that house naked and wounded. [17]This
became known to all, both Jews and
Greeks, who lived at Ephesus. Fear fell
on them all, and the name of the Lord
Yeshua was magnified. [18]Many also of
those who had believed came,
confessing, and declaring their deeds.
[19]Many of those who practiced magical
arts brought their books together and
burned them in the sight of all. They
counted the price of them, and found it
to be fifty thousand pieces of silver.
[20]So the word of the Lord was growing
and becoming mighty.

[21]Now after these things had
ended, Paul determined in the spirit,
when he had passed through Macedonia
and Achaia, to go to Jerusalem, saying,
"After I have been there, I must also see
Rome."

[22]Having sent into Macedonia
two of those who served him, Timothy
and Erastus, he himself stayed in Asia
for a while. [23]About that time there
arose no small stir concerning the Way.
[24]For a certain man named Demetrius, a
silversmith, who made silver shrines of
Artemis, brought no little business to
the craftsmen, [25]whom he gathered
together, with the workmen of like
occupation, and said, "Sirs, you know
that by this business we have our
wealth. [26]You see and hear, that not at
Ephesus alone, but almost throughout
all Asia, this Paul has persuaded and
turned away many people, saying that
they are no gods, that are made with
hands. [27]Not only is there danger that
this our trade come into disrepute; but
also that the temple of the great
goddess Artemis will be counted as
nothing, and that she should even be
deposed from her magnificence, whom
all Asia and the world worships."

[28]When they heard this they were
filled with anger, and began to shout,
saying, "Great is Artemis of the
Ephesians!" [29]The whole[a] city was
filled with confusion, and they rushed
with one accord into the theater, having
seized Gaius and Aristarchus, men of
Macedonia, Paul's companions in
travel. [30]When Paul wanted to enter in
to the people, the disciples did not
allow him. [31]Certain also of the
Asiarchs, being his friends, sent to him
and begged him not to venture into the
theater. [32]Some therefore shouted one
thing, and some another, for the
assembly was in confusion. Most of
them did not know why they had come
together. [33]They brought Alexander out
of the multitude, the Jews putting him
forward. Alexander beckoned with his
hand, and would have made a defense
to the people. [34]But when they
perceived that he was a Jew, all with
one voice for a time of about two hours
shouted, "Great is Artemis of the
Ephesians!"

[35]When the town clerk had
quieted the multitude, he said, "You
men of Ephesus, what man is there who
does not know that the city of the
Ephesians is temple keeper of the great
goddess[b] Artemis, and of the image
which fell down from Zeus? [36]Seeing
then that these things cannot be denied,
you ought to be quiet, and to do nothing
rash. [37]For you have brought these men
here, who are neither robbers of
temples nor blasphemers of your[c]
goddess. [38]If therefore Demetrius and
the craftsmen who are with him have a
matter against anyone, the courts are
open, and there are proconsuls. Let
them press charges against one another.
[39]But if you seek anything about other
matters, it will be settled in the regular

[a]19:29 NU omits "whole"
[b]19:35 NU omits "goddess"
[c]19:37 NU reads "our" instead of "your"

assembly. [40]For indeed we are in danger of being accused concerning this day's riot, there being no cause. Concerning it, we would not be able to give an account of this commotion." [41]When he had thus spoken, he dismissed the assembly.

20 After the uproar had ceased, Paul sent for the disciples and[a] took leave of them, and departed to go into Macedonia. [2]When he had gone through those parts, and had encouraged them with many words, he came into Greece. [3]When he had spent three months there, and a plot was made against him by Jews as he was about to set sail for Syria, he determined to return through Macedonia. [4]He was accompanied as far as Asia[b] by Sopater son of Pyrrhus[c] of Beroea; Aristarchus and Secundus of the Thessalonians; Gaius of Derbe; Timothy; and Tychicus and Trophimus of Asia. [5]But these had gone ahead, and were waiting for us at Troas. [6]We sailed away from Philippi after the days of Unleavened Bread, and came to them at Troas in five days, where we stayed seven days.

[7]On the first day of the week, when the disciples[d] were gathered together to break bread, Paul talked with them, intending to depart on the next day, and continued his speech until midnight. [8]There were many lights in the upper chamber where we were gathered together. [9]A certain young man named Eutychus sat in the window, weighed down with deep sleep. As Paul spoke still longer, being weighed down by his sleep, he fell down from the third story, and was taken up dead. [10]Paul went down, and fell upon him, and embracing him said, "Do not be troubled, for his life is in him."

[11]When he had gone up, and had broken bread, and eaten, and had talked with them a long while, even until break of day, he departed. [12]They brought the boy in alive, and were greatly comforted.

[13]But we who went ahead to the ship set sail for Assos, intending to take Paul aboard there, for he had so arranged, intending himself to go by land. [14]When he met us at Assos, we took him aboard, and came to Mitylene. [15]Sailing from there, we came the following day opposite Chios. The next day we landed at Samos, and stayed at Trogyllium,[e] and the day after we came to Miletus. [16]For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be in Jerusalem on the day of Pentecost.

[17]From Miletus he sent to Ephesus, and called to himself the elders of the congregation. [18]When they had come to him, he said to them, "You yourselves know, from the first day that I set foot in Asia, how I was with you all the time, [19]serving the Lord with all humility, with many tears, and with trials which happened to me by the plots of the Jews; [20]how I did not shrink from declaring to you anything that was profitable, teaching you publicly and from house to house, [21]testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Yeshua. [22]Now, behold, I go bound by

[a]20:1 NU adds "after encouraging them"
[b]20:4 NU omits "as far as Asia"
[c]20:4 NU adds "[the son] of Pyrrhus"
[d]20:7 NU reads "we" instead of "the disciples"

[e]20:15 NU omits "and stayed at Trogyllium"

the Spirit to Jerusalem, not knowing
what will happen to me there; [23]except
that the Holy Spirit testifies in every
city, saying that bonds and afflictions
wait for me. [24]But I make myself[a] an
account of nothing, neither do I hold
my life[b] precious to myself, so that I
may finish my race with joy,[c] and the
ministry which I received from the
Lord Yeshua, to fully testify to the
Good News of the grace of God.

[25]"Now, behold, I know that you
all, among whom I went about
proclaiming the Kingdom of God,[d] will
see my face no more. [26]Therefore I
testify to you this day that I am clean
from the blood of all men, [27]for I did
not shrink from declaring to you the
whole counsel of God. [28]Take heed,
therefore, to yourselves, and to all the
flock, in which the Holy Spirit has
made you overseers, to shepherd the
congregation of the Lord and[e] God[f]
which he purchased with his own
blood. [29]For I know that after my
departure, vicious wolves will enter in
among you, not sparing the flock.
[30]Men will arise from among your own
selves, speaking perverse things, to
draw away the disciples after them.
[31]Therefore watch, remembering that
for a period of three years I did not
cease to admonish everyone night and
day with tears. [32]Now brothers[g] I
entrust you to God, and to the word of
his grace, which is able to build up, and
to give you the inheritance among all
those who are sanctified. [33]I coveted no
one's silver, or gold, or clothing. [34]You
yourselves know that these hands
served my necessities, and those who
were with me. [35]In all things I gave you
an example, that so laboring you ought
to help the weak, and to remember the
words of the Lord Yeshua, that he
himself said, 'It is more blessed to give
than to receive.'"

[36]When he had spoken these
things, he knelt down and prayed with
them all. [37]They all wept a lot, and fell
on Paul's neck and kissed him,
[38]sorrowing most of all because of the
word which he had spoken, that they
should see his face no more. And they
accompanied him to the ship.

21 When it happened that we had
parted from them and had set
sail, we came with a straight
course to Cos, and the next day to
Rhodes, and from there to Patara.
[2]Having found a ship crossing over to
Phoenicia, we went aboard, and set sail.
[3]When we had come in sight of Cyprus,
leaving it on the left hand, we sailed to
Syria, and landed at Tyre, for there the
ship was to unload her cargo. [4]Having
found the[h] disciples, we stayed there
seven days. These said to Paul through
the Spirit, that he should not go up to
Jerusalem. [5]When it happened that we
had accomplished the days, we
departed and went on our journey. They
all, with wives and children, brought us
on our way until we were out of the
city. Kneeling down on the beach, we
prayed. [6]After saying goodbye to each
other, we went on board the ship, and
they returned home again.

[7]When we had finished the
voyage from Tyre, we arrived at
Ptolemais. We greeted the brothers, and

[a]20:24 NU reads "my life" instead of "my self"
[b]20:24 NU omits "neither do I hold my life"
[c]20:24 NU omits "with joy"
[d]20:25 NU omits "of God"
[e]20:28 NU omits "the Lord and"
[f]20:28 Some mss read "Lord" instead of "God"
[g]20:32 NU omits "brothers"

[h]21:4 M omits "the"

stayed with them one day. [8]On the next day,[a] we departed and came to Caesarea.

We entered into the house of Philip the evangelist, who was one of the seven, and stayed with him. [9]Now this man had four virgin daughters who prophesied. [10]As we stayed there some days, a certain prophet named Agabus came down from Judea. [11]Coming to us, and taking Paul's belt, he bound his own feet and hands, and said, "Thus says the Holy Spirit: 'So will the Judeans at Jerusalem bind the man who owns this belt, and will deliver him into the hands of the Gentiles.'"

[12]When we heard these things, both we and they of that place begged him not to go up to Jerusalem. [13]Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Yeshua."

[14]When he would not be persuaded, we ceased, saying, "The Lord's will be done."

[15]After these days we took up our baggage and went up to Jerusalem. [16]Some of the disciples from Caesarea also went with us, bringing one Mnason of Cyprus, an early disciple, with whom we would stay.

[17]When we had come to Jerusalem, the brothers received us gladly. [18]The day following, Paul went in with us to James; and all the elders were present. [19]When he had greeted them, he reported one by one the things which God had worked among the Gentiles through his ministry. [20]They, when they heard it, glorified the Lord.[b] They said to him, "You see, brother, how many thousands there are among the Judeans of those who have believed, and they are all zealous for the Law. [21]They have been informed about you, that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children neither to walk after the customs. [22]What then? The congregation must certainly meet.[c] They will certainly hear that you have come. [23]Therefore do what we tell you. We have four men who have taken a vow. [24]Take them, and purify yourself with them, and pay their expenses for them, that they may shave their heads. Then all will know that there is no truth in the things that they have been informed about you, but that you yourself also walk keeping the Law. [25]But concerning the Gentiles who believe, we have written our decision that they should observe no such thing, except to[d] keep themselves from food offered to idols, from blood, from strangled things, and from sexual immorality."

[26]Then Paul took the men, and the next day, purified himself and went with them into the temple, declaring the fulfillment of the days of purification, until the offering was offered for every one of them. [27]When the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid

[a]21:8 M adds "who were Paul's companions"

[b]21:20 NU reads "God" instead of "the Lord"

[c]21:22 NU omits "The congregation must certainly meet"

[d]21:25 NU omits "observe no such thing, except to"

hands on him, [28]crying out, "Men of Israel, help! This is the man who teaches all men everywhere against the people, and the Law, and this place. Moreover, he also brought Greeks into the temple, and has defiled this holy place!" [29]For they had[a] seen Trophimus, the Ephesian, with him in the city, and they supposed that Paul had brought him into the temple.

[30]All the city was moved, and the people ran together. They seized Paul and dragged him out of the temple. Immediately the doors were shut. [31]As they were trying to kill him, news came up to the commanding officer of the regiment that all Jerusalem was in an uproar. [32]Immediately he took soldiers and centurions, and ran down to them. They, when they saw the chief captain and the soldiers, stopped beating Paul. [33]Then the commanding officer came near, arrested him, commanded him to be bound with two chains, and inquired who he was and what he had done. [34]Some shouted one thing, and some another, among the crowd. When he could not find out the truth because of the noise, he commanded him to be brought into the barracks.

[35]When he came to the stairs, it happened that he was carried by the soldiers because of the violence of the crowd; [36]for the multitude of the people followed after, crying out, "Away with him!" [37]As Paul was about to be brought into the barracks, he asked the commanding officer, "May I speak something[b] to you?"

He said, "Do you know Greek? [38]Are you not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?"

[39]But Paul said, "I am a Jew, from Tarsus in Cilicia, a citizen of no insignificant city. I beg you, allow me to speak to the people."

[40]When he had given him permission, Paul, standing on the stairs, beckoned with his hand to the people. When there was a great silence, he spoke to them in the Hebrew language, saying,

22 "Brothers and fathers, listen to the defense which I now make to you."

[2]When they heard that he spoke to them in the Hebrew language, they were even more quiet. He said, [3]"I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, instructed according to the strict manner of the Law of our fathers, being zealous for God, even as you all are this day. [4]I persecuted this Way to the death, binding and delivering into prisons both men and women. [5]As also the high cohen and all the council of the elders testify, from whom also I received letters to the brothers, and traveled to Damascus to bring them also who were there to Jerusalem in bonds to be punished. [6]It happened that, as I made my journey, and came close to Damascus, about noon, suddenly there shone from the sky a great light around me. [7]I fell to the ground, and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' [8]I answered, 'Who are you, Lord?' He said to me, 'I am Yeshua of Nazareth, whom you persecute.'

[a]21:29 NU adds "previously"
[b]21:37 M omits "something"

9"Those who were with me
indeed saw the light and were afraid,[a]
but they did not understand the voice of
him who spoke to me. 10I said, 'What
shall I do, Lord?' The Lord said to me,
'Arise, and go into Damascus. There
you will be told about all things which
are appointed for you to do.' 11When I
could not see for the glory of that light,
being led by the hand of those who
were with me, I came into Damascus.
12One Ananias, a devout man according
to the Law, well reported of by all the
Jews who lived in Damascus, 13came to
me, and standing by me said to me,
'Brother Saul, receive your sight!' In
that very hour I looked up at him. 14He
said, 'The God of our fathers has
appointed you to know his will, and to
see the Righteous One, and to hear a
voice from his mouth. 15For you will be
a witness for him to all men of what
you have seen and heard. 16Now why
do you wait? Arise, be immersed, and
wash away your sins, calling on the
name of the Lord.'[b]

17"It happened that, when I had
returned to Jerusalem, and while I
prayed in the temple, I fell into a trance,
18and saw him saying to me, 'Hurry and
get out of Jerusalem quickly, because
they will not receive testimony
concerning me from you.' 19I said,
'Lord, they themselves know that I
imprisoned and beat in every
synagogue those who believed in you.
20When the blood of Stephen, your
witness, was shed, I also was standing
by and consenting to his death,[c] and
guarding the cloaks of those who killed
him.'

21"He said to me, 'Depart, for I
will send you out far from here to the
Gentiles.'"

22They listened to him until he
said that; then they lifted up their voice,
and said, "Rid the earth of this fellow,
for he is not fit to live!"

23As they yelled, and threw off
their cloaks, and threw dust into the air,
24the commanding officer commanded
him to be brought into the barracks,
ordering him to be examined by
scourging, that he might know for what
crime they yelled at him like that.
25When he[d] had tied him up with
thongs, Paul asked the centurion who
stood by, "Is it lawful for you to
scourge a man who is a Roman, and not
found guilty?"

26When the centurion heard it, he
went to the commanding officer and
told him, "Watch what you are about to
do,[e] for this man is a Roman!"

27The commanding officer came
and asked him, "Tell me, are you a
Roman?"

He said, "Yes."

28The commanding officer
answered, "I bought my citizenship for
a great price."

Paul said, "But I was born a
Roman."

29Immediately those who were
about to examine him departed from

[a]22:9 NU omits "and were afraid"
[b]22:16 NU reads "his name" instead of "the name of the Lord"
[c]22:20 NU omits "and consenting to his death"

[d]22:25 NU reads "they" instead of "he"
[e]22:26 NU reads "What are you about to do?" instead of "Watch what you are about to do"

him, and the commanding officer also was afraid when he realized that he was a Roman, because he had bound him. [30]But on the next day, desiring to know the truth about why he was accused by the Judeans, he freed him from the bonds,[a] and commanded the chief cohanim and all the council to come together, and brought Paul down and set him before them.

23 Paul, looking steadfastly at the council, said, "Brothers, I have lived before God in all good conscience until this day."

[2]The high cohen, Ananias, commanded those who stood by him to strike him on the mouth.

[3]Then Paul said to him, "God will strike you, you whitewashed wall! Do you sit to judge me according to the Law, and command me to be struck contrary to the law?"

[4]Those who stood by said, "Do you malign God's high cohen?"

[5]Paul said, "I did not know, brothers, that he was high cohen. For it is written, 'You shall not speak evil of a ruler of your people.'"[b] [6]But when Paul perceived that the one part were Sadducees and the other Pharisees, he shouted in the council, "Men and brothers, I am a Pharisee, a son of Pharisees. Concerning the hope and resurrection of the dead I am being judged!"

[7]When he had said this, an argument arose between the Pharisees and Sadducees, and the assembly was divided. [8]For the Sadducees say that there is no resurrection, nor angel, nor spirit; but the Pharisees confess all of these. [9]A great clamor arose, and[c] the scribes of the Pharisees part stood up, and contended, saying, "We find no evil in this man. What if a spirit spoke to him, or an angel? Let's not fight against God.[d]"

[10]When a great argument arose, the commanding officer, fearing that Paul would be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the barracks.

[11]The following night, the Lord stood by him, and said, "Have courage, Paul,[e] for as you have testified about me at Jerusalem, so you must testify also at Rome."

[12]When it was day, some of[f] the Judeans banded together, and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul. [13]There were more than forty people who had made this conspiracy. [14]They came to the chief cohanim and the elders, and said, "We have bound ourselves under a great curse, to taste nothing until we have killed Paul. [15]Now therefore, you with the council inform the commanding officer that he should bring him down to you tomorrow[g], as though you were going to judge his case more exactly. We are ready to kill him before he comes near."

[a]22:30 NU omits "from the bonds"
[b]23:5 Exodus 22:28
[c]23:9 NU adds "some of"
[d]23:9 NU omits "Lets not fight against God"
[e]23:11 NU omits "Paul"
[f]23:12 NU omits "some of"
[g]23:15 NU omits "tomorrow"

[16]But Paul's sister's son heard of
their lying in wait, and he came and
entered into the barracks and told Paul.
[17]Paul summoned one of the centurions,
and said, "Bring this young man to the
commanding officer, for he has
something to tell him."

[18]So he took him, and brought
him to the commanding officer, and
said, "Paul, the prisoner, summoned me
and asked me to bring this young man
to you, who has something to tell you."

[19]The commanding officer took
him by the hand, and going aside, asked
him privately, "What is it that you have
to tell me?"

[20]He said, "The Judeans have
agreed to ask you to bring Paul down to
the council tomorrow, as though
intending to inquire somewhat more
accurately concerning him. [21]Therefore
do not yield to them, for more than
forty men lie in wait for him, who have
bound themselves under a curse neither
to eat nor to drink until they have killed
him. Now they are ready, looking for
the promise from you."

[22]So the commanding officer let
the young man go, charging him, "Tell
no one that you have revealed these
things to me." [23]He called to himself
two of the centurions, and said,
"Prepare two hundred soldiers to go as
far as Caesarea, with seventy horsemen,
and two hundred men armed with
spears, at the third hour of the night[a]."
[24]He asked them to provide animals,
that they might set Paul on one, and
bring him safely to Felix the governor.
[25]He wrote a letter like this:

[26]"Claudius Lysias to the most
excellent governor Felix: Greetings.

[27]"This man was seized by the
Judeans, and was about to be killed by
them, when I came with the soldiers
and rescued him, having learned that he
was a Roman. [28]Desiring to know the
cause why they accused him, I brought
him down to their council. [29]I found
him to be accused about questions of
their law, but not to be charged with
anything worthy of death or of
imprisonment. [30]When I was told that
there would be a plot by the Judeans[b]
against the man, I sent him to you
immediately, charging his accusers also
to bring their accusations against him
before you. Farewell."[c]

[31]So the soldiers, carrying out
their orders, took Paul and brought him
by night to Antipatris. [32]But on the next
day they left the horsemen to go with
him, and returned to the barracks.
[33]When they came to Caesarea and
delivered the letter to the governor, they
also presented Paul to him. [34]When the
governor had read it, he asked what
province he was from. When he
understood that he was from Cilicia, he
said, [35]"I will hear you fully when your
accusers also arrive." He commanded
that he be kept in Herod's palace.

24 After five days, the high
cohen, Ananias, came down
with the[d] elders and an orator,
one Tertullus. They informed the
governor against Paul. [2]When he was
called, Tertullus began to accuse him,
saying, "Seeing that by you we enjoy
much peace, and that by your foresight

[a]23:23 about 9:00 PM

[b]23:30 NU omits "by the Judeans"
[c]23:30 NU omits "Farewell"
[d]24:1 NU reads "certain" instead of "the"

prosperity[a] is coming to this nation, [3]we
accept it in all ways and in all places,
most excellent Felix, with all
thankfulness. [4]But, that I do not delay
you, I entreat you to bear with us and
hear a few words. [5]For we have found
this man to be a plague, an instigator of
insurrections among all the Jews
throughout the world, and a ringleader
of the sect of the Nazarenes. [6]He even
tried to profane the temple, and we
arrested him. We wanted to judge him
according to our law,[b] [7]but the
commanding officer, Lysias, came by
and with great violence took him out of
our hands,[c] [8]commanding his accusers
to come to you.[d] By examining him
yourself you may ascertain all these
things of which we accuse him."

[9]The Judeans also joined in the
attack, affirming that these things were
so. [10]When the governor had beckoned
to him to speak, Paul answered,
"Because I know that you have been a
judge of this nation for many years, I
cheerfully make my defense, [11]seeing
that you can recognize that it is not
more than twelve days since I went up
to worship at Jerusalem. [12]In the temple
they did not find me disputing with
anyone or stirring up a crowd, either in
the synagogues, or in the city. [13]Nor
can they prove[e] the things of which
they now accuse me. [14]But this I
confess to you, that after the Way,
which they call a sect, so I serve the
God of our fathers, believing all things
which are according to the Law, and
which are written in the Prophets;
[15]having hope toward God, which these
also themselves look for, that there will
be a resurrection of the dead,[f] both of
the just and unjust. [16]Herein I also
practice always having a conscience
void of offense toward God and men.
[17]Now after some years, I came to bring
gifts for the needy to my nation, and
offerings; [18]amid which certain Jews
from Asia found me purified in the
temple, not with a mob, nor with
turmoil. [19]They ought to have been here
before you, and to make accusation, if
they had anything against me. [20]Or else
let these men themselves say what
injustice they found in me when I stood
before the council, [21]unless it is for this
one thing that I shouted out standing
among them, 'Concerning the
resurrection of the dead I am being
judged before you today!'"

[22]But Felix heard these things,[g]
having more exact knowledge
concerning the Way, deferred them,
saying, "When Lysias, the commanding
officer, comes down, I will decide your
case." [23]He ordered the centurion that
Paul[h] should be kept in custody, and
should have some privileges, and not to
forbid any of his friends to serve him or
to visit him. [24]But after some days,
Felix came with Drusilla, his wife, who
was a Jewess, and sent for Paul, and
heard him concerning the faith in
Messiah Yeshua. [25]As he reasoned
about righteousness, self-control, and
the judgment to come, Felix was
terrified, and answered, "Go your way
for this time, and when it is convenient
for me, I will summon you."
[26]Meanwhile, he also hoped that money

[a]24:2 NU reads "reforms" instead of "prosperity"
[b]24:6 M NU omits "We wanted to judge him according to our law,"
[c]24:7 M NU omits "but the commanding officer, Lysias, came by and with great violence took him out of our hands,"
[d]24:8 M NU omits "commanding his accusers to come to you"
[e]24:13 NU adds "to you"
[f]24:15 NU omits "of the dead"
[g]24:22 NU omits "heard these things"
[h]24:23 NU reads "he" instead of "Paul"

would be given to him by Paul that he might release him.[a] Therefore also he sent for him more often, and talked with him. [27]But when two years were fulfilled, Felix was succeeded by Porcius Festus, and desiring to gain favor with the Judeans, Felix left Paul in bonds.

25 Festus therefore, having come into the province, after three days went up to Jerusalem from Caesarea. [2]Then the high cohen and the principal men of the Judeans informed him against Paul, and they begged him, [3]asking a favor against him, that he would summon him to Jerusalem; plotting to kill him on the way. [4]However Festus answered that Paul should be kept in custody at Caesarea, and that he himself was about to depart shortly. [5]"Let them therefore," said he, "that are in power among you go down with me, and if there is anything wrong[b] in the man, let them accuse him."

[6]When he had stayed among them more than[c] ten days, he went down to Caesarea, and on the next day he sat on the judgment seat, and commanded Paul to be brought. [7]When he had come, the Judeans who had come down from Jerusalem stood around him, bringing against him many and grievous charges which they could not prove, [8]while he said in his defense, "Neither against the law of the Jews, nor against the temple, nor against Caesar, have I sinned at all."

[9]But Festus, desiring to gain favor with the Judeans, answered Paul and said, "Are you willing to go up to Jerusalem, and be judged by me there concerning these things?"

[10]But Paul said, "I am standing before Caesar's judgment seat, where I ought to be tried. I have done no wrong to the Judeans, as you also know very well. [11]For if I have done wrong, and have committed anything worthy of death, I do not refuse to die; but if none of those things is true that they accuse me of, no one can give me up to them. I appeal to Caesar!"

[12]Then Festus, when he had conferred with the council, answered, "You have appealed to Caesar. To Caesar you shall go."

[13]Now when some days had passed, Agrippa the King and Bernice arrived at Caesarea, and greeted Festus. [14]As he[d] stayed there many days, Festus laid Paul's case before the king, saying, "There is a certain man left a prisoner by Felix; [15]about whom, when I was at Jerusalem, the chief cohanim and the Jewish elders informed me, asking for a sentence against him. [16]To whom I answered that it is not the custom of the Romans to give up any man to destruction,[e] before the accused has met the accusers face to face, and has had opportunity to make his defense concerning the matter laid against him. [17]When therefore they had come together here, I did not delay, but on the next day sat on the judgment seat, and commanded the man to be brought. [18]Concerning whom, when the accusers stood up, they brought no charge of such things as I supposed; [19]but had certain questions against him about their own religion, and about one Yeshua, who was dead, whom Paul

[a]24:26 NU omits "that he might release him"
[b]25:5 NU adds "wrong"
[c]25:6 NU adds "eight or"
[d]25:14 NUreads "they" instead of "he"
[e]25:16 NU omits "to destruction"

affirmed to be alive. [20]Being perplexed how to inquire concerning these things, I asked whether he was willing to go to Jerusalem and there be judged concerning these matters. [21]But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept until I could send him to Caesar."

[22]Agrippa said to Festus, "I also would like to hear the man myself."

"Tomorrow," he said, "you shall hear him."

[23]So on the next day, when Agrippa and Bernice had come with great pomp, and they had entered into the place of hearing with the commanding officers and principal men of the city, at the command of Festus, Paul was brought in. [24]Festus said, "King Agrippa, and all men who are here present with us, you see this man, about whom all the multitude of the Judeans petitioned me, both at Jerusalem and here, crying that he ought not to live any longer. [25]But when I found that he had committed nothing worthy of death, and as he himself appealed to the emperor I determined to send him. [26]Of whom I have no certain thing to write to my lord. Therefore I have brought him forth before you, and especially before you, King Agrippa, that, after examination, I may have something to write. [27]For it seems to me unreasonable, in sending a prisoner, not to also specify the charges against him."

26 Agrippa said to Paul, "You may speak for yourself."

Then Paul stretched out his hand, and made his defense. [2]"I think myself happy, King Agrippa, that I am to make my defense before you this day concerning all the things that I am accused by the Judeans, [3]especially because you are expert in all customs and questions which are among Jews. Therefore I beg you to hear me patiently.

[4]"Indeed, all Jews know my way of life from my youth up, which was from the beginning among my own nation and at Jerusalem; [5]having known me from the first, if they are willing to testify, that after the strictest sect of our religion I lived a Pharisee. [6]Now I stand here to be judged for the hope of the promise made by God to our fathers, [7]which our twelve tribes, earnestly serving night and day, hope to attain. Concerning this hope I am accused by the Judeans, O King Agrippa! [a] [8]Why is it judged incredible with you, if God does raise the dead?

[9]"I myself most certainly thought that I ought to do many things contrary to the name of Yeshua of Nazareth. [10]This I also did in Jerusalem. I both shut up many of the saints in prisons, having received authority from the chief cohanim, and when they were put to death I gave my vote against them. [11]Punishing them often in all the synagogues, I tried to make them blaspheme. Being exceedingly enraged against them, I persecuted them even to foreign cities.

[12]"Whereupon as I traveled to Damascus with the authority and commission from the chief cohanim, [13]at noon, O King, I saw on the way a light from the sky, brighter than the sun, shining around me and those who traveled with me. [14]When we had all

[a]26:7 NU omits "Agrippa"

fallen to the earth, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.'

[15]"I said, 'Who are you, Lord?'

"He said, 'I am Yeshua, whom you are persecuting. [16]But arise, and stand on your feet, for I have appeared to you for this purpose: to appoint you a servant and a witness both of the things which you have seen, and of the things which I will reveal to you; [17]delivering you from the people, and from the Gentiles, to whom I send you, [18]to open their eyes, that they may turn back[a] from darkness to light and from the power of Satan to God, that they may receive remission of sins and an inheritance among those who are sanctified by faith in me.'

[19]"Therefore, King Agrippa, I was not disobedient to the heavenly vision, [20]but declared first to them of Damascus, at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. [21]For this reason Jews seized me in the temple, and tried to kill me. [22]Having therefore obtained the help that is from God, I stand to this day testifying both to small and great, saying nothing but what the Prophets and Moses said would happen, [23]how the Messiah must suffer, and how, by the resurrection of the dead, he would be first to proclaim light both to these people and to the Gentiles."

[24]As he thus made his defense, Festus said with a loud voice, "Paul, you are crazy! Your great learning is driving you insane!"

[25]But he said, "I am not crazy, most excellent Festus, but boldly declare words of truth and reasonableness. [26]For the king knows of these things, to whom also I speak freely. For I am persuaded that none of these things is hidden from him, for this has not been done in a corner. [27]King Agrippa, do you believe the prophets? I know that you believe."

[28]Agrippa said to Paul, "With a little persuasion are you trying to make me a Messianic[b]?"

[29]Paul said, "I pray to God, that whether with little or with much, not only you, but also all that hear me this day, might become such as I am, except for these bonds."

[30]And he, having spoken these things,[c] the king rose up with the governor, and Bernice, and those who sat with them. [31]When they had withdrawn, they spoke one to another, saying, "This man does nothing worthy of death or of bonds." [32]Agrippa said to Festus, "This man might have been set free if he had not appealed to Caesar."

27 When it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. [2]Embarking in a ship of Adramyttium, which was about to sail to places on the coast of Asia, we put to sea; Aristarchus, a Macedonian of

[a]26:18 NU omits "back"

[b]26:28 Or, "follower of Messiah," "follower of Messiah"

[c]26:30 NUomits "And he having spoken these things"

Thessalonica, being with us. [3]The next day, we landed at Sidon. Julius treated Paul kindly, and gave him permission to go to his friends and refresh himself. [4]Putting to sea from there, we sailed under the lee of Cyprus, because the winds were contrary. [5]When we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia. [6]There the centurion found a ship of Alexandria sailing for Italy, and he put us on board. [7]When we had sailed slowly many days, and had come with difficulty opposite Cnidus, the wind not allowing us further, we sailed under the lee of Crete, opposite Salmone. [8]With difficulty sailing along it we came to a certain place called Fair Havens, near the city of Lasea.

[9]When much time had passed and the voyage was now dangerous, because the Fast had now already gone by, Paul admonished them, [10]and said to them, "Sirs, I perceive that the voyage will be with injury and much loss, not only of the cargo and the ship, but also of our lives." [11]But the centurion gave more heed to the master and to the owner of the ship than to those things which were spoken by Paul. [12]Because the haven was not suitable to winter in, the majority advised going to sea from there, if by any means they could reach Phoenix, and winter there, which is a port of Crete, looking northeast and southeast.

[13]When the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close to shore. [14]But before long, a stormy wind beat down from shore, which is called Euroclydon.[a] [15]When the ship was caught, and could not face the wind, we gave way to it, and were driven along. [16]Running under the lee of a small island called Clauda,[b] we were able, with difficulty, to secure the boat. [17]After they had hoisted it up, they used cables to help reinforce the ship. Fearing that they would run aground on the Syrtis, they lowered the sea anchor, and so were driven along. [18]As we labored exceedingly with the storm, the next day they began to throw things overboard. [19]On the third day, we[c] threw out the ship's tackle with their own hands. [20]When neither sun nor stars shone on us for many days, and no small storm pressed on us, all hope that we would be saved was now taken away.

[21]When they had been long without food, Paul stood up in the middle of them, and said, "Sirs, you should have listened to me, and not have set sail from Crete, and have gotten this injury and loss. [22]Now I exhort you to cheer up, for there will be no loss of life among you, but only of the ship. [23]For there stood by me this night an angel, belonging to the God whose I am and whom I serve, [24]saying, 'Do not be afraid, Paul. You must stand before Caesar. Behold, God has granted you all those who sail with you.' [25]Therefore, sirs, cheer up! For I believe God, that it will be just as it has been spoken to me. [26]But we must run aground on a certain island."

[27]But when the fourteenth night had come, as we were driven back and forth in the Adriatic Sea, about midnight the sailors surmised that they were drawing near to some land. [28]They took soundings, and found twenty

[a]27:14 I.e., a southeast wind. NU reads "Euraquilo," a northeaster

[b]27:16 NU reads "Cauda"

[c]27:19 NU reads "they" instead of "we"

fathoms. After a little while, they took
soundings again, and found fifteen
fathoms. [29]Fearing that we would run
aground on rocky ground, they let go
four anchors from the stern, and wished
for daylight. [30]As the sailors were
trying to flee out of the ship, and had
lowered the boat into the sea,
pretending that they would lay out
anchors from the bow, [31]Paul said to the
centurion and to the soldiers, "Unless
these stay in the ship, you cannot be
saved." [32]Then the soldiers cut away
the ropes of the boat, and let it fall off.

[33]While the day was coming on,
Paul begged them all to take some food,
saying, "This day is the fourteenth day
that you wait and continue fasting,
having taken nothing. [34]Therefore I beg
you to take some food, for this is for
your safety; for not a hair will fall[a] from
any of your heads." [35]When he had said
this, and had taken bread, he gave
thanks to God in the presence of all,
and he broke it, and began to eat.
[36]Then they all cheered up, and they
also took food. [37]In all, we were two
hundred seventy-six souls on the ship.
[38]When they had eaten enough, they
lightened the ship, throwing out the
wheat into the sea. [39]When it was day,
they did not recognize the land, but
they noticed a certain bay with a beach,
and they decided to try to drive the ship
onto it. [40]Casting off the anchors, they
left them in the sea, at the same time
untying the rudder ropes. Hoisting up
the foresail to the wind, they made for
the beach. [41]But coming to a place
where two seas met, they ran the vessel
aground. The bow struck and remained
immovable, but the stern began to
break up by the violence of the waves.

[42]The soldiers' counsel was to kill
the prisoners, so that none of them
would swim out and escape. [43]But the
centurion, desiring to save Paul,
stopped them from their purpose, and
commanded that those who could swim
should throw themselves overboard
first to go toward the land; [44]and the
rest should follow, some on planks, and
some on other things from the ship. So
it happened that they all escaped safely
to the land.

28 When we had escaped, then
they[b] learned that the island
was called Malta. [2]The natives
showed us uncommon kindness; for
they kindled a fire, and received us all,
because of the present rain, and because
of the cold. [3]But when Paul had
gathered a bundle of sticks and placed
them on the fire, a viper came out
because of the heat, and fastened on his
hand. [4]When the natives saw the
creature hanging from his hand, they
said one to another, "No doubt this man
is a murderer, whom, though he has
escaped from the sea, yet Justice has
not allowed to live." [5]However he
shook off the creature into the fire, and
was not harmed. [6]But they expected
that he would have swollen or fallen
down dead suddenly, but when they
watched for a long time and saw
nothing bad happen to him, they
changed their minds, and said that he
was a god.

[7]Now in the neighborhood of that
place were lands belonging to the chief
man of the island, named Publius, who
received us, and courteously entertained
us for three days. [8]It happened that the
father of Publius lay sick of fever and
dysentery. Paul entered in to him,
prayed, and laying his hands on him,

[a]27:34 NU reads "perish" instead of "fall"

[b]28:1 NU reads "we" instead of "they"

healed him. [9]Then when this was done, the rest also who had diseases in the island came, and were cured. [10]They also honored us with many honors, and when we sailed, they put on board the things that we needed.

[11]After three months, we were brought[a] in a ship of Alexandria which had wintered in the island, whose sign was "The Twin Brothers." [12]Touching at Syracuse, we stayed there three days. [13]From there we circled around[b] and arrived at Rhegium. After one day, a south wind sprang up, and on the second day we came to Puteoli, [14]where we found brothers, and were entreated to stay with them for seven days. So we came to Rome. [15]From there the brothers, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns. When Paul saw them, he thanked God, and took courage. [16]When we entered into Rome the centurion delivered the prisoners to the captain of the guard, but[c] Paul was allowed to stay by himself with the soldier who guarded him.

[17]It happened that after three days Paul called together those who were the Jewish leaders. When they had come together, he said to them, "I, brothers, though I had done nothing against the people, or the customs of our fathers, still was delivered prisoner from Jerusalem into the hands of the Romans, [18]who, when they had examined me, desired to set me free, because there was no cause of death in me. [19]But when the Judeans spoke against it, I was constrained to appeal to Caesar, not that I had anything about which to accuse my nation. [20]For this cause therefore I asked to see you and to speak with you. For because of the hope of Israel I am bound with this chain."

[21]They said to him, "We neither received letters from Judea concerning you, nor did any of the brothers come here and report or speak any evil of you. [22]But we desire to hear from you what you think. For, as concerning this sect, it is known to us that everywhere it is spoken against."

[23]When they had appointed him a day, many people came to him at his lodging. He explained to them, testifying about the Kingdom of God, and persuading them concerning Yeshua, both from the Law of Moses and from the Prophets, from morning until evening. [24]Some believed the things which were spoken, and some disbelieved. [25]When they did not agree among themselves, they departed after Paul had spoken one word, "The Holy Spirit spoke rightly through Isaiah, the prophet, to our[d] fathers, [26]saying,
'Go to this people, and say,
in hearing, you will hear,
but will in no way understand.
In seeing, you will see,
but will in no way perceive.
[27]For this people's heart has grown
callous.
Their ears are dull of hearing.
Their eyes they have closed.
Lest they should see with their eyes,
hear with their ears,
understand with their heart,
and would turn again,

[a]28:11 NU reads "we set sail" instead of "we were brought"
[b]28:13 NU reads "weighed anchor" instead of "circled around"
[c]28:16 NU omits" the centurion delivered the prisoners to the captain of the guard, but"

[d]28:25 NU reads "your" instead of "our"

and I would heal them.'[a]

[28]"Be it known therefore to you, that the salvation of God is sent to the nations. They will also listen." [29]When he had said these words, the Jews departed, having a great dispute among themselves.[b]

[30]Paul stayed two whole years in his own rented house, and received all who were coming to him, [31]proclaiming the Kingdom of God, and teaching the things concerning the Lord Yeshua the Messiah with all boldness, without hindrance.

Romans

1 Paul, a servant of Yeshua the Messiah, called to be an apostle, set apart for the Good News of God, [2]which he promised before through his prophets in the holy Scriptures, [3]concerning his Son, who was born of the seed of David according to the flesh, [4]who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Yeshua the Messiah our Lord, [5]through whom we received grace and the office of apostle, for obedience of faith among all the nations, for his name's sake; [6]among whom you are also called to belong to Yeshua the Messiah; [7]to all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Yeshua the Messiah.

[8]First, I thank my God through Yeshua the Messiah for all of you, that your faith is proclaimed throughout the whole world. [9]For God is my witness, whom I serve in my spirit in the Good News of his Son, how unceasingly I make mention of you always in my prayers, [10]requesting, if by any means now at last I may be prospered by the will of God to come to you. [11]For I long to see you, that I may impart to you some spiritual gift, to the end that you may be established; [12]that is, that I with you may be encouraged in you, each of us by the other's faith, both yours and mine.

[13]Now I do not desire to have you unaware, brothers, that I often planned to come to you, and was hindered so far, that I might have some fruit among you also, even as among the rest of the Gentiles. [14]I am debtor both to Greeks and to foreigners, both to the wise and to the foolish. [15]So, as much as is in me, I am eager to proclaim the Good News to you also who are in Rome. [16]For I am not ashamed of the Good News of Messiah,[c] for it is the power of God for salvation for everyone who believes; for the Jew first, and also for the Greek. [17]For in it is revealed God's righteousness from faith to faith. As it is written, "But the righteous shall live by faith."[d] [18]For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, [19]because that which is known of God is revealed in them, for God revealed it to them. [20]For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power

[a]28:27 Isaiah 6:9-10
[b]28:29 NU omits verse
[c]1:16 NU omits "of Messiah"
[d]1:17 Habakkuk 2:4

and divine nature; that they may be
without excuse. [21]Because, knowing
God, they did not glorify him as God,
neither gave thanks, but became vain in
their reasoning, and their senseless
heart was darkened.

[22]Professing themselves to be
wise, they became fools, [23]and traded
the glory of the incorruptible God for
the likeness of an image of corruptible
man, and of birds, and four-footed
animals, and creeping things.
[24]Therefore God also abandoned them
in the lusts of their hearts to
uncleanness, that their bodies should be
dishonored among themselves, [25]who
exchanged the truth of God for a lie,
and worshiped and served the creature
rather than the Creator, who is blessed
forever. Amen.

[26]For this reason, God abandoned
them to their degrading passions. For
their women changed the natural
function into that which is against
nature. [27]Likewise also the men,
leaving the natural function of the
woman, burned in their lust toward one
another, men doing what is
inappropriate with men, and receiving
in themselves the due penalty of their
error. [28]Even as they refused to have
God in their knowledge, God
abandoned them to a reprobate mind, to
do those things which are not fitting;
[29]being filled with all unrighteousness,
sexual immorality, wickedness,
covetousness, maliciousness; full of
envy, murder, strife, deceit, evil habits,
secret slanderers, [30]backbiters, hateful
to God, insolent, haughty, boastful,
inventors of evil things, disobedient to
parents, [31]without understanding,
covenant breakers, without natural
affection, unforgiving,[a] unmerciful;
[32]who, knowing the ordinance of God,
that those who practice such things are
worthy of death, not only do the same,
but also approve of those who practice
them.

2 Therefore you are without excuse,
O man, whoever you are who
judge. For in that which you judge
another, you condemn yourself. For
you who judge practice the same
things. [2]We know that the judgment of
God is according to truth against those
who practice such things. [3]Do you think
this, O man who judges those who
practice such things, and do the same,
that you will escape the judgment of
God? [4]Or do you despise the riches of
his goodness, forbearance, and
patience, not knowing that the goodness
of God leads you to repentance? [5]But
according to your hardness and
unrepentant heart you are treasuring up
for yourself wrath in the day of wrath,
revelation, and of the righteous
judgment of God; [6]who "will pay back
to everyone according to their works:"[b]
[7]to those who by patience in well-doing
seek for glory, honor, and
incorruptibility, eternal life; [8]but to
those who are self-seeking, and do not
obey the truth, but obey
unrighteousness, will be wrath and
indignation, [9]oppression and anguish,
on every soul of man who works evil,
to the Jew first, and also to the Greek.

[10]But glory, honor, and peace go
to every man who works good, to the
Jew first, and also to the Greek. [11]For
there is no partiality with God. [12]For as
many as have sinned without law will
also perish without the law. As many as
have sinned under the law will be
judged by the law. [13]For it is not the
hearers of the law who are righteous

[a]1:31 NU omits "unforgiving"

[b]2:6 Psalm 62:12; Proverbs 24:12

before God, but the doers of the law
will be justified [14](for when Gentiles
who do not have the law do by nature
the things of the law, these, not having
the law, are a law to themselves, [15]in
that they show the work of the law
written in their hearts, their conscience
testifying with them, and their thoughts
among themselves accusing or else
excusing them) [16]in the day when God
will judge the secrets of men, according
to my Good News, by Messiah Yeshua.

[17]But if you call yourself a Jew,
and rest on the law, and glory in God,
[18]and know his will, and approve the
things that are excellent, being
instructed out of the law, [19]and are
confident that you yourself are a guide
of the blind, a light to those who are in
darkness, [20]a corrector of the foolish, a
teacher of children, having in the law
the form of knowledge and of the truth.
[21]You therefore who teach another, do
you not teach yourself? You who
proclaim that a man should not steal, do
you steal? [22]You who say a man should
not commit adultery. Do you commit
adultery? You who abhor idols, do you
rob temples? [23]You who glory in the
law, through your disobedience of the
law do you dishonor God? [24]For "the
name of God is blasphemed among the
Gentiles because of you,"[a] just as it is
written. [25]For circumcision indeed
profits, if you are a doer of the law, but
if you are a transgressor of the law,
your circumcision has become
uncircumcision. [26]If therefore the
uncircumcised keep the ordinances of
the law, won't his uncircumcision be
accounted as circumcision? [27]Won't the
uncircumcision which is by nature, if it
fulfills the law, judge you, who with the
letter and circumcision are a
transgressor of the law? [28]For he is not
a Jew who is one outwardly, neither is
that circumcision which is outward in
the flesh; [29]but he is a Jew who is one
inwardly, and circumcision is that of
the heart, in the spirit not in the letter;
whose praise is not from men, but from
God.

3 Then what advantage does the Jew
have? Or what is the profit of
circumcision? [2]Much in every
way! Because first of all, they were
entrusted with the oracles of God. [3]For
what if some were without faith? Will
their lack of faith nullify the
faithfulness of God? [4]May it never be!
Yes, let God be found true, but every
man a liar. As it is written,
"That you might be justified in your
words,
and might prevail when you come
into judgment."[b]

[5]But if our unrighteousness
commends the righteousness of God,
what will we say? Is God unrighteous
who inflicts wrath? I speak like men do.
[6]May it never be! For then how will
God judge the world? [7]For if the truth
of God through my lie abounded to his
glory, why am I also still judged as a
sinner? [8]Why not (as we are
slanderously reported, and as some
affirm that we say), "Let us do evil, that
good may come?" Those who say so
are justly condemned. [9]What then? Are
we better than they? No, in no way. For
we previously warned both Jews and
Greeks, that they are all under sin. [10]As
it is written,
"There is no one righteous;
no, not one.
[11]There is no one who understands.
There is no one who seeks after
God.
[12]They have all turned aside.

[a]2:24 Isaiah 52:5; Ezekiel 36:22

[b]3:4 Psalm 51:4

They have together become
unprofitable.
There is no one who does good,
no, not, so much as one."[a]

[13]"Their throat is an open tomb.
With their tongues they have used
deceit."[b]

"The poison of vipers is under their
lips;"[c]
[14]"Whose mouth is full of cursing
and bitterness."[d]

[15]"Their feet are swift to shed blood.
[16]Destruction and misery are in
their ways.
[17]The way of peace, they have not
known."[e]

[18]"There is no fear of God before their
eyes."[f]

[19]Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be closed, and all the world may be brought under the judgment of God. [20]Because by the works of the law, no flesh will be justified in his sight. For through the law comes the knowledge of sin. [21]But now apart from the law, a righteousness of God has been revealed, being testified by the Law and the Prophets; [22]even the righteousness of God through faith in Yeshua the Messiah to all and on all[g] those who believe. For there is no distinction, [23]for all have sinned, and fall short of the glory of God; [24]being justified freely by his grace through the redemption that is in Messiah Yeshua; [25]whom God set forth to be an atoning sacrifice,[h] through faith in his blood, for a demonstration of his righteousness through the passing over of prior sins, in God's forbearance; [26]to demonstrate his righteousness at this present time; that he might himself be just, and the justifier of him who has faith in Yeshua.

[27]Where then is the boasting? It is excluded. By what manner of law? Of works? No, but by a law of faith. [28]We maintain therefore that a man is justified by faith apart from the works of the law. [29]Or is God the God of Jews only? Is not he the God of Gentiles also? Yes, of Gentiles also, [30]since indeed there is one God who will justify the circumcised by faith, and the uncircumcised through faith. [31]Do we then nullify the law through faith? May it never be! No, we establish the law.

4 What then will we say that Abraham, our forefather, has found according to the flesh? [2]For if Abraham was justified by works, he has something to boast about, but not toward God. [3]For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness."[i] [4]Now to him who works, the reward is not counted as grace, but as debt. [5]But to him who does not work, but believes in him who justifies the ungodly, his faith is accounted for righteousness. [6]Even as David also pronounces blessing on the man to whom God counts righteousness apart from works,

[a]3:12 Psalms 14:1-3; 53:1-3; Ecclesiastes 7:20
[b]3:13 Psalm 5:9
[c]3:13 Psalm 140:3
[d]3:14 Psalm 10:7
[e]3:17 Isaiah 59:7-8
[f]3:18 Psalm 36:1
[g]3:22 NU omits "and on all"

[h]3:25 Or, "to be as the mercy seat," or "to be an atonement," or "to be a propitiation"
[i]4:3 Genesis 15:6

[7]"Blessed are they whose iniquities are
forgiven,
whose sins are covered.
[8]Blessed is the man whom the Lord will
by no means charge with
sin."[a]

[9]Is this blessing then pronounced on the circumcised, or on the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. [10]How then was it counted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. [11]He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision, that he might be the father of all those who believe, though they be in uncircumcision, that righteousness might also be accounted to them. [12]The father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision. [13]For the promise to Abraham and to his seed that he should be heir of the world was not through the law, but through the righteousness of faith. [14]For if those who are of the law are heirs, faith is made void, and the promise is made of no effect. [15]For the law works wrath, for where there is no law, neither is there disobedience. [16]For this cause it is of faith, that it may be according to grace, to the end that the promise may 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. [17]As it is written, "I have made you a father of many nations."[b] This is in the presence of him whom he believed: God, who gives life to the dead, and calls the things that are not, as though they were. [18]Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, "So will your seed be."[c] [19]Without being weakened in faith, he did not consider[d] his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah's womb. [20]Yet, looking to the promise of God, he did not waver through unbelief, but grew strong through faith, giving glory to God, [21]and being fully assured that what he had promised, he was able also to perform. [22]Therefore it also was "reckoned to him for righteousness."[e] [23]Now it was not written that it was accounted to him for his sake alone, [24]but for our sake also, to whom it will be accounted, who believe in him who raised Yeshua, our Lord, from the dead, [25]who was delivered up for our trespasses, and was raised for our justification.

5 Being therefore justified by faith, we have peace with God through our Lord Yeshua the Messiah; [2]through whom we also have our access by faith into this grace in which we stand. We rejoice in hope of the glory of God. [3]Not only this, but we also rejoice in our sufferings, knowing that suffering works perseverance; [4]and perseverance, proven character; and proven character, hope: [5]and hope does not disappoint us, because God's love has been poured out into our hearts through the Holy Spirit who was given to us. [6]For while we were yet weak, at

[a]4:8 Psalm 32:1-2
[b]4:17 Genesis 17:5
[c]4:18 Genesis 15:5
[d]4:19 NU reads "considered" instead of "did not consider"
[e]4:22 Genesis 15:6

the right time Messiah died for the ungodly. [7]For rarely does one die for the righteous. Yet perhaps for a good person someone might dare to die. [8]But God commends his own love toward us, in that while we were yet sinners, Messiah died for us.

[9]Much more then, being now justified by his blood, we will be saved from God's wrath through him. [10]For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by his life.

[11]Not only so, but we also rejoice in God through our Lord Yeshua the Messiah, through whom we have now received the reconciliation. [12]Therefore, as sin entered into the world through one man, and death through sin; and so death passed to all men, because all sinned. [13]For until the law, sin was in the world; but sin is not charged when there is no law. [14]Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who was to come. [15]But the free gift is not like the trespass. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Yeshua the Messiah, abound to the many. [16]The gift is not as through one who sinned: for the judgment came by one to condemnation, but the free gift came of many trespasses to justification. [17]For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Yeshua the Messiah. [18]So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life. [19]For as through the one man's disobedience many were made sinners, even so through the obedience of the one, many will be made righteous. [20]The law came in besides, that the trespass might abound; but where sin abounded, grace abounded more exceedingly; [21]that as sin reigned in death, even so grace might reign through righteousness to eternal life through Yeshua the Messiah our Lord.

6 What shall we say then? Shall we continue in sin, that grace may abound? [2]May it never be! We who died to sin, how could we live in it any longer? [3]Or do you not know that all we who were immersed into Messiah Yeshua were immersed into his death? [4]We were buried therefore with him through immersion to death, that just like Messiah was raised from the dead through the glory of the Father, so we also might walk in newness of life. [5]For if we have become united with him in the likeness of his death, we will also be part of his resurrection; [6]knowing this, that our old man was crucified with him, that the body of sin might be done away with, so that we would no longer be in bondage to sin. [7]For he who has died has been freed from sin. [8]But if we died with Messiah, we believe that we will also live with him; [9]knowing that Messiah, being raised from the dead, dies no more. Death no more has dominion over him! [10]For the death that he died, he died to sin one time; but the life that he lives, he lives to God. [11]Thus consider yourselves also to be dead to sin, but alive to God in Messiah Yeshua our Lord.[a]

[12]Therefore do not let sin reign in your mortal body, that you should obey

[a]6:11 NU omits "our Lord"

it in its lusts. [13]Neither present your members to sin as instruments of unrighteousness, but present yourselves to God, as alive from the dead, and your members as instruments of righteousness to God. [14]For sin will not have dominion over you. For you are not under law, but under grace. [15]What then? Shall we sin, because we are not under law, but under grace? May it never be! [16]Do you not know that to whom you present yourselves as servants to obedience, his servants you are whom you obey; whether of sin to death, or of obedience to righteousness? [17]But thanks be to God, that, whereas you were bondservants of sin, you became obedient from the heart to that form of teaching whereunto you were delivered. [18]Being made free from sin, you became bondservants of righteousness.

[19]I speak in human terms because of the weakness of your flesh, for as you presented your members as servants to uncleanness and to wickedness upon wickedness, even so now present your members as servants to righteousness for sanctification. [20]For when you were servants of sin, you were free in regard to righteousness. [21]What fruit then did you have at that time in the things of which you are now ashamed? For the end of those things is death. [22]But now, being made free from sin, and having become servants of God, you have your fruit of sanctification, and the result of eternal life. [23]For the wages of sin is death, but the free gift of God is eternal life in Messiah Yeshua our Lord.

7 Or do you not know, brothers (for I speak to men who know the law), that the law has dominion over a man for as long as he lives? [2]For the woman that has a husband is bound by law to the husband while he lives, but if the husband dies, she is discharged from the law of the husband. [3]So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the law, so that she is no adulteress, though she is joined to another man. [4]Therefore, my brothers, you also were made dead to the law through the body of Messiah, that you would be joined to another, to him who was raised from the dead, that we might bring forth fruit to God. [5]For when we were in the flesh, the sinful passions which were through the law, worked in our members to bring forth fruit to death. [6]But now we have been discharged from the law, having died to that in which we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

[7]What shall we say then? Is the law sin? May it never be! However, I would not have known sin, except through the law. For I would not have known coveting, unless the law had said, "You shall not covet."[a] [8]But sin, finding occasion through the commandment, produced in me all kinds of coveting. For apart from the law, sin is dead. [9]I was alive apart from the law once, but when the commandment came, sin revived, and I died. [10]The commandment, which was for life, this I found to be for death; [11]for sin, finding occasion through the commandment, deceived me, and through it killed me. [12]Therefore the law indeed is holy, and the commandment holy, and righteous, and good.

[13]Did then that which is good become death to me? May it never be! But sin, that it might be shown to be

[a]7:7 Exodus 20:17; Deuteronomy 5:21

sin, by working death to me through
that which is good; that through the
commandment sin might become
exceeding sinful. [14]For we know that
the law is spiritual, but I am fleshly,
sold under sin. [15]For I do not know
what I am doing. For I do not practice
what I desire to do; but what I hate, that
I do. [16]But if what I do not desire, that I
do, I consent to the law that it is good.
[17]So now it is no more I that do it, but
sin which dwells in me. [18]For I know
that in me, that is, in my flesh, dwells
no good thing. For desire is present
with me, but to do that which is good is
not. [19]For the good which I desire, I do
not do; but the evil which I do not
desire, that I practice. [20]But if what I do
not desire, that I do, it is no more I that
do it, but sin which dwells in me. [21]I
find then the law, that, to me, while I
desire to do good, evil is present. [22]For
I delight in God's law after the inward
man, [23]but I see a different law in my
members, warring against the law of
my mind, and bringing me into
captivity under the law of sin which is
in my members. [24]What a wretched
man I am! Who will deliver me out of
the body of this death? [25]Thanks be to[a]
God through Yeshua the Messiah, our
Lord! So then with the mind, I myself
serve God's law, but with the flesh, the
sin's law.

8 There is therefore now no
condemnation to those who are in
Messiah Yeshua who do not walk
according to the flesh.[b] [2]For the law of
the Spirit of life in Messiah Yeshua
made me[c] free from the law of sin and
of death. [3]For what the law could not
do, in that it was weak through the
flesh, God did, sending his own Son in
the likeness of sinful flesh and for sin,
he condemned sin in the flesh; [4]that the
ordinance of the law might be fulfilled
in us, who walk not after the flesh, but
after the Spirit. [5]For those who live
according to the flesh set their minds on
the things of the flesh, but those who
live according to the Spirit, the things
of the Spirit. [6]For the mind of the flesh
is death, but the mind of the Spirit is
life and peace; [7]because the mind of the
flesh is hostile towards God; for it is
not subject to God's law, neither indeed
can it be. [8]Those who are in the flesh
cannot please God. [9]But you are not in
the flesh but in the Spirit, if it is so that
the Spirit of God dwells in you. But if
any man does not have the Spirit of
Messiah, he is not his. [10]If Messiah is in
you, the body is dead because of sin,
but the spirit is alive because of
righteousness. [11]But if the Spirit of him
who raised up Yeshua from the dead
dwells in you, he who raised up
Messiah Yeshua from the dead will also
give life to your mortal bodies through
his Spirit who dwells in you. [12]So then,
brothers, we are debtors, not to the
flesh, to live after the flesh. [13]For if you
live after the flesh, you must die; but if
by the Spirit you put to death the deeds
of the body, you will live. [14]For as
many as are led by the Spirit of God,
these are children of God. [15]For you did
not receive the spirit of bondage again
to fear, but you received the Spirit of
adoption, by whom we cry, "Abba!
Father!"

[16]The Spirit himself testifies with
our spirit that we are children of God;
[17]and if children, then heirs; heirs of

[a]7:25 Goth NU. PT M read "I thank God" instead of "Thanks be to God"
[b]8:1 Goth. PT M add "but according to the Spirit". NU omits "who do not walk according to the flesh, but according to the Spirit"

[c]8:2 NU reads "you" instead of "me"

God, and joint heirs with Messiah; if indeed we suffer with him, that we may also be glorified with him. [18]For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us. [19]For the creation waits with eager expectation for the children of God to be revealed. [20]For the creation was subjected to vanity, not of its own will, but because of him who subjected it, in hope [21]that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of God. [22]For we know that the whole creation groans and travails in pain together until now. [23]Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, the redemption of our body. [24]For we were saved in hope, but hope that is seen is not hope. For why does one[a] also hope for that which he sees? [25]But if we hope for that which we do not see, we wait for it with patience. [26]In the same way, the Spirit also helps our weaknesses, for we do not know how to pray as we ought. But the Spirit himself makes intercession for us with groanings which cannot be uttered. [27]He who searches the hearts knows what is on the Spirit's mind, because he makes intercession for the saints according to God.

[28]We know that all things work together for good for those who love God, to those who are called according to his purpose. [29]For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers. [30]Whom he predestined, those he also called. Whom he called, those he also justified. Whom he justified, those he also glorified.

[31]What then shall we say about these things? If God is for us, who can be against us? [32]He who did not spare his own Son, but delivered him up for us all, how would he not also with him freely give us all things? [33]Who could bring a charge against God's chosen ones? It is God who justifies. [34]Who is he who condemns? It is Messiah who died, yes rather, who was raised from the dead, who is at the right hand of God, who also makes intercession for us.

[35]Who shall separate us from the love of Messiah? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword? [36]Even as it is written, "For your sake we are killed all day long. We were accounted as sheep for the slaughter."[b] [37]No, in all these things, we are more than conquerors through him who loved us. [38]For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, [39]nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Messiah Yeshua our Lord.

9 I tell the truth in Messiah. I am not lying, my conscience testifying with me in the Holy Spirit, [2]that I have great sorrow and unceasing pain in my heart. [3]For I could wish that I myself were accursed from Messiah for my brothers' sake,[c] my relatives according to the flesh, [4]who are Israelites; whose is the adoption, the

[a]8:24 NU reads" For who hopes for that which he sees?"

[b]8:36 Psalm 44:22

[c]9:3 Cf. Exodus 32:32

glory, the covenants, the giving of the law, the service, and the promises; [5]of whom are the fathers, and from whom is Messiah as concerning the flesh, who is over all, God, blessed forever. Amen.

[6]But it is not as though the word of God has come to nothing. For they are not all Israel, that are of Israel. [7]Neither, because they are Abraham's seed, are they all children. But, "In Isaac will your seed be called."[a] [8]That is, it is not the children of the flesh who are children of God, but the children of the promise are counted as a seed. [9]For this is a word of promise, "At the appointed time I will come, and Sarah will have a son."[b] [10]Not only so, but Rebekah also conceived by one, by our father Isaac. [11]For being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him who calls, [12]it was said to her, "The elder will serve the younger."[c] [13]Even as it is written, "Jacob I loved, but Esau I hated."[d]

[14]What shall we say then? Is there unrighteousness with God? May it never be! [15]For he said to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."[e] [16]So then it is not of him who wills, nor of him who runs, but of God who has mercy. [17]For the Scripture says to Pharaoh, "For this very purpose I caused you to be raised up, that I might show in you my power, and that my name might be proclaimed in all the earth."[f] [18]So then, he has mercy on whom he desires, and he hardens whom he desires. [19]You will say then to me, "Why does he still find fault? For who withstands his will?" [20]But indeed, O man, who are you to reply against God? Will the thing formed ask him who formed it, "Why did you make me like this?"[g] [21]Or hasn't the potter a right over the clay, from the same lump to make one part a vessel for honor, and another for dishonor? [22]What if God, willing to show his wrath, and to make his power known, endured with much patience vessels of wrath made for destruction, [23]and that he might make known the riches of his glory on vessels of mercy, which he prepared beforehand for glory, [24]us, whom he also called, not from the Jews only, but also from the Gentiles? [25]As he says also in Hosea,

"I will call them 'my people,' which
were not my people;
and her 'beloved,' who was not
beloved."[h]

[26]"It will be that in the place where it
was said to them, 'You are
not my people,'
There they will be called
'children of the living
God.'"[i]

[27]Isaiah cries out concerning Israel,

"If the number of the sons of Israel are
as the sand of the sea,
it is the remnant who will be
saved;
[28]for the Lord will fulfill his word
completely and without

[a]9:7 Genesis 21:12
[b]9:9 Genesis 18:10,14
[c]9:12 Genesis 25:23
[d]9:13 Malachi 1:2-3
[e]9:15 Exodus 33:19
[f]9:17 Exodus 9:16

[g]9:20 Isaiah 29:16; 45:9
[h]9:25 Hosea 2:23. read "mercy/pity" instead of "beloved/loved"
[i]9:26 Hosea 1:10

delay in righteousness[a]
upon the earth."[b]

[29]As Isaiah has said before,
"Unless the Lord of hosts[c] had left us a
seed,
we would have become like
Sodom,
and would have been made like
Gomorrah."[d]

[30]What shall we say then? That the Gentiles, who did not follow after righteousness, attained to righteousness, even the righteousness which is of faith; [31]but Israel, following after a law of righteousness, did not arrive at that law of righteousness.[e] [32]Why? Because they did not seek it by faith, but as it were by works[f]. They stumbled over the stumbling stone; [33]even as it is written,
"Behold, I lay in Zion a stumbling
stone and a rock that will
make them fall;
and no one who believes in him
will be put to shame."[g]

10 Brothers, my heart's desire and my prayer to God is for them,[h] that they may be saved. [2]For I testify about them that they have a zeal for God, but not according to knowledge. [3]For being ignorant of God's righteousness, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of God. [4]For Messiah is the end[i] of the law for righteousness to everyone who believes. [5]For Moses writes about the righteousness of the law, "The one who does them will live by them."[j] [6]But the righteousness which is of faith says this, "Do not say in your heart, 'Who will ascend into heaven?'[k] (that is, to bring Messiah down); [7]or, 'Who will descend into the abyss?'[l] (that is, to bring Messiah up from the dead.)" [8]But what does it say? "The word is near you, in your mouth, and in your heart;"[m] that is, the word of faith, which we proclaim: [9]that if you will confess with your mouth that Yeshua is Lord,[n] and believe in your heart that God raised him from the dead, you will be saved. [10]For with the heart, one believes unto righteousness; and with the mouth confession is made unto salvation. [11]For the Scripture says, "Whoever believes in him will not be disappointed."[o]

[12]For there is no distinction between Jew and Greek; for the same Lord of all is rich to all who call on him. [13]For, "Whoever will call on the name of the Lord will be saved."[p] [14]How then will they call on him in whom they have not believed? How will they believe in him whom they have not heard? How will they hear without a proclaimer? [15]And how will they proclaim unless they are sent? As it is written:
"How beautiful are the feet of those

[a]9:28 PT M Goth. NU omits "in righteousness"
[b]9:28 Isaiah 10:22-23
[c]9:29 Greek: Sabaoth, for Hebrew: Tzevaot/Tsvaot
[d]9:29 Isaiah 1:9
[e]9:31 PT M Goth. NU omits "of righteousness"
[f]9:32 PT M Goth. NU omits "of the law"
[g]9:33 Isaiah 8:14; 28:16
[h]10:1 Goth NU. PT M read "Israel" instead of "them"

[i]10:4 Or, "fulfillment," "goal," "aim," "completion"
[j]10:5 Leviticus 18:5
[k]10:6 Deuteronomy 30:12
[l]10:7 Deuteronomy 30:13
[m]10:8 Deuteronomy 30:14
[n]10:9 Or, "the Lord"
[o]10:11 Isaiah 28:16
[p]10:13 Joel 2:32

who bring glad tidings of good
things!"[a]

[16]But they did not all listen to the glad news. For Isaiah says, "Lord, who has believed our report?"[b] [17]So faith comes by hearing, and hearing by the word of the Messiah.[c] [18]But I say, did they not hear? Yes, truly,
"Their sound went out into all the earth,
their words to the ends of the
world."[d]

[19]But I ask, did not Israel know? First Moses says,
"I will provoke you to jealousy with
that which is no nation,
with a nation void of
understanding I will make
you angry."[e]

[20]Isaiah is very bold, and says,
"I was found by those who did not seek
me.
I was revealed to those who did
not ask for me."[f]

[21]But as to Israel he says, "All day long I stretched out my hands to a disobedient and contrary people."[g]

11 I ask then, did God reject his inheritance?[h] May it never be! For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin. [2]God did not reject his people, which he foreknew. Or do you not know what the Scripture says about Elijah? How he pleads with God against Israel: [3]"Lord, they have killed your prophets, they have broken down your altars; and I am left alone, and they seek my life."[i] [4]But how does God answer him? "I have reserved for myself seven thousand men, who have not bowed the knee to Baal."[j] [5]Even so then at this present time also there is a remnant according to the election of grace. [6]And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.[k]

[7]What then? That which Israel seeks for, that he did not obtain, but the chosen ones obtained it, and the rest were hardened. [8]According as it is written, "God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, to this very day."[l] [9]David says,
"Let their table be made a snare, and a
trap,
a stumbling block, and a
retribution to them.
[10]Let their eyes be darkened, that they
may not see.
Bow down their back always."[m]

[11]I ask then, did they stumble that they might fall? May it never be! But by their fall salvation has come to the Gentiles, to provoke them to jealousy. [12]Now if their fall is the riches of the

[a]10:15 Isaiah 52:7
[b]10:16 Isaiah 53:1
[c]10:17 Goth NU. PT M read "God" instead of "Messiah"
[d]10:18 Psalm 19:4
[e]10:19 Deuteronomy 32:31
[f]10:20 Isaiah 65:1
[g]10:21 Isaiah 65:2
[h]11:1 Goth 𝔓46 F G it(b.f.g.x.). Other mss read "his people" instead of "his inheritance". Cf. (LXX) Psalm 94:14, Deut 32:9
[i]11:3 1 Kings 19:10,14
[j]11:4 1 Kings 19:18
[k]11:6 NU omits "But if it is of works, it is no longer grace; otherwise work is no longer work"
[l]11:8 Deuteronomy 29:4; Isaiah 29:10
[m]11:10 Psalm 69:22,23

world, and their loss the riches of the
Gentiles; how much more their
fullness? [13]For I speak to you who are
Gentiles. Since then as I am an apostle
to Gentiles, I glorify my ministry; [14]if
by any means I may provoke to
jealousy those who are my flesh, and
may save some of them. [15]For if the
rejection of them is the reconciling of
the world, what would their acceptance
be, but life from the dead? [16]If the first
fruit is holy, so is the lump. If the root
is holy, so are the branches. [17]But if
some of the branches were broken off,
and you, being a wild olive, were
grafted in among them, and became
partaker with them of the root and of
the richness of the olive tree; [18]do not
boast over the branches. But if you
boast, it is not you who support the
root, but the root supports you. [19]You
will say then, "Branches were broken
off, that I might be grafted in." [20]True;
by their unbelief they were broken off,
and you stand by your faith. Do not be
conceited, but fear; [21]for if God did not
spare the natural branches, neither will
he spare you. [22]See then the goodness
and severity of God. Toward those who
fell, severity; but toward you, goodness,
if you continue in his goodness;
otherwise you also will be cut off.
[23]They also, if they do not continue in
their unbelief, will be grafted in, for
God is able to graft them in again. [24]For
if you were cut out of that which is by
nature a wild olive tree, and were
grafted contrary to nature into a good
olive tree, how much more will these,
which are the natural branches, be
grafted into their own olive tree? [25]For I
do not desire you to be ignorant,
brothers, of this mystery, so that you
won't be wise in your own conceits,
that a partial hardening has happened to
Israel, until the fullness of the Gentiles
has come in, [26]and so all Israel will be
saved. Even as it is written,

"There will come out of Zion the
Deliverer,
and he will turn away
ungodliness from Jacob.
[27]This is my covenant to them,
when I will take away their
sins."[a]

[28]Concerning the Good News,
they are enemies for your sake. But
concerning the election, they are
beloved for the fathers' sake. [29]For the
gifts and the calling of God are
irrevocable. [30]For as you in time past
were disobedient to God, but now have
obtained mercy by their disobedience,
[31]even so these also have now been
disobedient, that by the mercy shown to
you they may also obtain mercy. [32]For
God has shut up all to disobedience,
that he might have mercy on all.
[33]Oh the depth of the riches both of the
wisdom and the knowledge of God!
How unsearchable are his judgments,
and his ways past tracing out!
[34]"For who has known the mind of the
Lord?
Or who has been his counselor?"[b]
[35]"Or who has first given to him,
and it will be repaid to him
again?"[c]

[36]For of him, and through him,
and to him, are all things. To him be the
glory for ever! Amen.

12 Therefore I urge you, brothers,
by the mercies of God, to
present your bodies a living
sacrifice, holy, acceptable to God,
which is your spiritual service. [2]You

[a]11:27 Isaiah 59:20-21; 27:9; Jeremiah 31:33-34
[b]11:34 Isaiah 40:13
[c]11:35 Job 41:11

are not to[a] be conformed to this world,
but be transformed by the renewing of
your mind, so that you may prove what
is the good, well-pleasing, and perfect
will of God. [3]For I say, through the
grace that was given me, to every man
who is among you, not to think of
himself more highly than he ought to
think; but to think reasonably, as God
has apportioned to each person a
measure of faith. [4]For even as we have
many members in one body, and all the
members do not have the same
function, [5]so we, who are many, are one
body in Messiah, and individually
members one of another. [6]Having gifts
differing according to the grace that
was given to us, if prophecy, let us
prophesy according to the proportion of
our faith; [7]or service, let us give
ourselves to service; or he who teaches,
to his teaching; [8]or he who exhorts, to
his exhorting: he who gives, let him do
it with liberality; he who rules, with
diligence; he who shows mercy, with
cheerfulness.

[9]Let love be without hypocrisy.
Abhor that which is evil. Cling to that
which is good. [10]In love of the brothers
be tenderly affectionate one to another;
outdo one another in showing honor;
[11]not lagging in diligence; fervent in
spirit; serving the Lord; [12]rejoicing in
hope; enduring in troubles; continuing
steadfastly in prayer; [13]contributing to
the needs of the saints; given to
hospitality. [14]Bless those who persecute
you; bless, and do not curse. [15]Rejoice
with those who rejoice. Weep with
those who weep. [16]Be of the same mind
one toward another. Do not be arrogant,
but associate with the humble. Do not
be wise in your own conceits. [17]Repay
no one evil for evil. Respect what is
honorable in the sight of all men. [18]If it
is possible, as much as it is up to you,
be at peace with all men. [19]Do not seek
revenge yourselves, beloved, but set
aside the anger. For it is written,
"Vengeance belongs to me; I will
repay, says the Lord."[b] [20]Therefore
"If your enemy is hungry, feed him.
If he is thirsty, give him a drink;
for in doing so, you will heap
coals of fire on his head."[c]

[21]Do not be overcome by evil, but
overcome evil with good.

13 Let every soul be in subjection
to the higher authorities, for
there is no authority except
from God, and those that exist are
appointed by God. [2]Therefore he who
resists the authority, withstands the
ordinance of God; and those who
withstand will receive to themselves
judgment. [3]For rulers are not a terror to
the good work, but to the evil. Do you
desire to have no fear of the authority?
Do that which is good, and you will
have praise from the same, [4]for he is a
servant of God to you for good. But if
you do that which is evil, be afraid, for
he does not bear the sword in vain; for
he is a servant of God, an avenger for
wrath to him who does evil. [5]Therefore
you need to be in subjection, not only
because of the wrath, but also for
conscience' sake. [6]For this reason you
also pay taxes, for they are servants of
God's service, attending continually on
this very thing. [7]Give therefore to
everyone what you owe: taxes to whom
taxes are due; customs to whom
customs; respect to whom respect;
honor to whom honor. [8]Owe no one
anything, except to love one another;

[a]12:2 NU reads "And do not" instead of "You are not to"

[b]12:19 Deuteronomy 32:35

[c]12:20 Proverbs 25:21-22

for he who loves his neighbor has fulfilled the law.

[9]For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not covet,"[a] and whatever other commandments there are, are all summed up in this saying, namely, "You shall love your neighbor as yourself."[b] [10]Love does not harm a neighbor. Love therefore is the fulfillment of the law. [11]Do this, knowing the time, that it is already time for you to awaken out of sleep, for salvation is now nearer to us than when we first believed. [12]The night is far gone, and the day is near. Let us therefore throw off the works of darkness, and let us put on the armor of light. [13]Let us walk properly, as in the day; not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and not in strife and jealousy. [14]But put on the Lord Yeshua the Messiah, and make no provision for the flesh, for its lusts.

14 Now accept one who is weak in faith, but not for disputes over opinions. [2]One man has faith to eat all things, but he who is weak eats only vegetables. [3]Do not let him who eats despise him who does not eat. Do not let him who does not eat judge him who eats, for God has accepted him. [4]Who are you who judge another's servant? To his own lord he stands or falls. Yes, he will be made to stand, for the Lord[c] has power to make him stand.

[5]One man esteems one day as more important. Another esteems every day alike. Let each man be fully assured in his own mind. [6]He who observes the day, observes it to the Lord. And he who does not observe the day, to the Lord he does not observe it.[d] He who eats, eats to the Lord, for he gives God thanks. He who does not eat, to the Lord he does not eat, and gives God thanks. [7]For none of us lives to himself, and none dies to himself. [8]For if we live, we live to the Lord. Or if we die, we die to the Lord. If therefore we live or die, we are the Lord's. [9]For to this end Messiah died, rose[e] and lived again, that he might be Lord of both the dead and the living.

[10]But you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Messiah.[f] [11]For it is written,

"'As I live,' says the Lord, 'to me every
knee will bow.
Every tongue will confess to
God.'"[g]

[12]So then each one of us will give account of himself to God. [13]Therefore let us not judge one another any more, but judge this rather, that no man put a stumbling block in his brother's way, or an occasion for falling. [14]I know, and am persuaded in the Lord Yeshua, that nothing is unclean of itself; except that to him who considers anything to be unclean, to him it is unclean. [15]Yet if because of food your brother is grieved,

[a]13:9 Exodus 20:13-15,17; Deuteronomy 5:17-19,21
[b]13:9 Leviticus 19:18
[c]14:4 Goth NU. PT M read "God" instead of "the Lord"
[d]14:6 NU omits "and he who does not observe the day, to the Lord he does not observe it"
[e]14:9 NU omits "rose"
[f]14:10 PT M Goth. NU reads "God" instead of "Messiah"
[g]14:11 Isaiah 45:23

you walk no longer in love. Do not
destroy with your food him for whom
Messiah died. [16]Then do not let your
good be slandered, [17]for the Kingdom
of God is not eating and drinking, but
righteousness, peace, and joy in the
Holy Spirit. [18]For he who serves
Messiah in these things is acceptable to
God and approved by men. [19]So then,
let us follow after things which make
for peace, and things by which we may
build one another up. [20]Do not
overthrow God's work for food's sake.
All things indeed are clean, however it
is evil for that man who creates a
stumbling block by eating. [21]It is good
to not eat meat, drink wine, nor do
anything by which your brother
stumbles, is offended or is made weak.[a]

[22]Do you have faith? Have it to
yourself before God. Happy is he who
does not judge himself in that which he
approves. [23]But he who doubts is
condemned if he eats, because it is not
of faith; and whatever is not of faith is
sin.

[24]Now to him who is able to
establish you according to my Good
News and the proclaiming of Yeshua
the Messiah, according to the revelation
of the mystery which has been kept
secret through long ages, [25]but now is
revealed, and by the Scriptures of the
prophets, according to the
commandment of the eternal God, is
made known for obedience of faith to
all the nations; [26]to the only wise God,
through Yeshua the Messiah, to whom
be the glory forever! Amen.

15 Now we who are strong ought
to bear the weaknesses of the
weak, and not to please
ourselves. [2]Let each one of us please
his neighbor for that which is good, to
be building him up. [3]For even Messiah
did not please himself. But, as it is
written, "The reproaches of those who
reproached you fell on me."[b] [4]For
whatever things were written before
were written for our learning, that
through patience and through
encouragement of the Scriptures we
might have hope. [5]Now the God of
patience and of encouragement grant
you to be of the same mind one with
another according to Messiah Yeshua,
[6]that with one accord you may with one
mouth glorify the God and Father of
our Lord Yeshua the Messiah.

[7]Therefore accept one another,
even as Messiah also accepted you, to
the glory of God. [8]Now I say that
Messiah has been made a servant of the
circumcision for the truth of God, that
he might confirm the promises given to
the fathers, [9]and that the Gentiles might
glorify God for his mercy. As it is
written,
"Therefore I will give praise to you
among the Gentiles,
and sing to your name."[c]

[10]Again he says,
"Rejoice, you Gentiles, with his
people."[d]

[11]Again,
"Praise the Lord, all you Gentiles!
Let all the peoples praise him."[e]

[12]Again, Isaiah says,
"There will be the root of Jesse,
he who arises to rule over the
Gentiles;

[a]14:21 NU omits "is offended or is made weak"

[b]15:3 Psalm 69:9
[c]15:9 2 Samuel 22:50; Psalm 18:49
[d]15:10 Deuteronomy 32:43
[e]15:11 Psalm 117:1

in him the Gentiles will hope."[a]

[13]Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Holy Spirit. [14]I myself am also persuaded about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, able also to admonish others. [15]But I write the more boldly to you brothers[b] in part, as reminding you, because of the grace that was given to me by God, [16]that I should be a servant of Messiah Yeshua to the Gentiles, serving as a cohen the Good News of God, that the offering up of the Gentiles might be made acceptable, sanctified by the Holy Spirit. [17]I have therefore my boasting in Messiah Yeshua in things pertaining to God. [18]For I will not dare to speak of any things except those which Messiah worked through me, for the obedience of the Gentiles, by word and deed, [19]in the power of signs and wonders, in the power of the Spirit of God; so that from Jerusalem, and around as far as to Illyricum, I have fully preached the Good News of Messiah; [20]yes, making it my aim to proclaim the Good News, not where Messiah was already named, that I might not build on another's foundation. [21]But, as it is written,

"They will see, to whom no news of
him came.
They who have not heard will
understand."[c]

[22]Therefore also I was hindered these many times from coming to you, [23]but now, no longer having any place in these regions, and having these many years a longing to come to you, [24]whenever I journey to Spain. I will come to you.[d] For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while. [25]But now, I say, I am going to Jerusalem, serving the saints. [26]For it has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints who are at Jerusalem. [27]Yes, it has been their good pleasure, and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to serve them in fleshly things. [28]When therefore I have accomplished this, and have sealed to them this fruit, I will go on by way of you to Spain. [29]I know that, when I come to you, I will come in the fullness of the blessing of the Good News of the[e] Messiah.

[30]Now I beg you, brothers, by our Lord Yeshua the Messiah, and by the love of the Spirit, that you strive together with me in your prayers to God for me, [31]that I may be delivered from those who are disobedient in Judea, and that my service which I have for Jerusalem may be acceptable to the saints; [32]that I may come to you in joy through the will of God, and together with you, find rest. [33]Now the God of peace be with you all. Amen.

16 I commend to you Phoebe, our sister, who is a servant of the congregation that is at Cenchreae, [2]that you receive her in the Lord, in a way worthy of the saints, and that you assist her in whatever matter she may need from you, for she herself also has been a helper of many, and of my own self.

[a]15:12 Isaiah 11:10
[b]15:15 NU omits "brothers"
[c]15:21 Isaiah 52:15
[d]15:24 NU omits "I will come to you"
[e]15:29 NU omits "Good News of the"

[3]Greet Prisca and Aquila, my fellow workers in Messiah Yeshua, [4]who for my life, laid down their own necks; to whom not only I give thanks, but also all the congregations of the Gentiles. [5]Greet the congregation that is in their house. Greet Epaenetus, my beloved, who is the first fruits of Achaia[a] to Messiah. [6]Greet Miriam, who labored much for us.[b] [7]Greet Andronicus and Junias, my relatives and my fellow prisoners, who are notable among the apostles, who also were in Messiah before me. [8]Greet Amplias,[c] my beloved in the Lord. [9]Greet Urbanus, our fellow worker in Messiah, and Stachys, my beloved. [10]Greet Apelles, the approved in Messiah. Greet those who are of the household of Aristobulus. [11]Greet Herodion, my kinsman. Greet them of the household of Narcissus, who are in the Lord. [12]Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved, who labored much in the Lord. [13]Greet Rufus, the chosen in the Lord, and his mother and mine. [14]Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. [15]Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. [16]Greet one another with a holy kiss. The congregations of Messiah greet you.

[17]Now I beg you, brothers, look out for those who are causing the divisions and occasions of stumbling, contrary to the doctrine which you learned, and turn away from them. [18]For those who are such do not serve our Lord, Yeshua the Messiah, but their own belly; and by their smooth and flattering speech, they deceive the hearts of the innocent. [19]For your obedience has become known to all. I rejoice therefore over you. But I desire to have you wise in that which is good, but innocent in that which is evil. [20]And the God of peace will quickly crush Satan under your feet. The grace of our Lord Yeshua the Messiah be with you.

[21]Timothy, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my relatives. [22]I, Tertius, who write the letter, greet you in the Lord. [23]Gaius, my host and host of the whole congregation, greets you. Erastus, the treasurer of the city, greets you, as does Quartus, the brother. [24]The grace of our Lord Yeshua the Messiah be with you all! Amen.[d]

1Corinthians

1 Paul, called to be an apostle of Yeshua the Messiah through the will of God, and our brother Sosthenes, [2]to the congregation of God which is at Corinth; those who are sanctified in Messiah Yeshua, called to be saints, with all who call on the name of our Lord Yeshua the Messiah in every place, both theirs and ours: [3]Grace to you and peace from God our Father and the Lord Yeshua the Messiah.

[4]I always thank my God concerning you, for the grace of God which was given you in Messiah

[a]16:5 NU reads “Asia” instead of “Achaia”
[b]16:6 NU reads “you” instead of “us”
[c]16:8 NU reads “Ampliatus” instead of “Amplias”

[d]16:24 PT M Goth. NU omits verse.

Yeshua; [5]that in everything you were
enriched in him, in all speech and all
knowledge; [6]even as the testimony of
Messiah was confirmed in you: [7]so that
you come behind in no gift; waiting for
the revelation of our Lord Yeshua the
Messiah; [8]who will also confirm you
until the end, blameless in the day of
our Lord Yeshua the Messiah. [9]God is
faithful, through whom you were called
into the fellowship of his Son, Yeshua
the Messiah, our Lord. [10]Now I beg
you, brothers, through the name of our
Lord, Yeshua the Messiah, that you all
speak the same thing and that there be
no divisions among you, but that you be
perfected together in the same mind and
in the same judgment. [11]For it has been
reported to me concerning you, my
brothers, by those who are from
Chloe's household, that there are
contentions among you. [12]Now I mean
this, that each one of you says, "I
follow Paul," "I follow Apollos," "I
follow Cephas," and, "I follow
Messiah." [13]Is Messiah divided? Was
Paul crucified for you? Or were you
immersed into the name of Paul? [14]I
thank God that I immersed none of you,
except Crispus and Gaius, [15]so that no
one should say that I had immersed
you[a] into my own name. [16](I also
immersed the household of Stephanas;
besides them, I do not know whether I
immersed any other.) [17]For Messiah
sent me not to immerse, but to proclaim
the Good News—not in wisdom of
words, so that the cross of Messiah
would not be made void. [18]For the word
of the cross is foolishness to those who
are dying, but to us who are saved it is
the power of God. [19]For it is written,
"I will destroy the wisdom of the wise,
I will bring the discernment of the
discerning to nothing."[b]

[20]Where is the wise? Where is the
scribe? Where is the Law scholar of this
world? Hasn't God made foolish the
wisdom of this world? [21]For seeing that
in the wisdom of God, the world
through its wisdom did not know God,
it was God's good pleasure through the
foolishness of the proclaiming to save
those who believe. [22]For Jews ask for
signs, Greeks seek after wisdom, [23]but
we proclaim Messiah crucified; a
stumbling block to Jews, and
foolishness to Gentiles,[c] [24]but to those
who are called, both Jews and Greeks,
Messiah is the power of God and the
wisdom of God. [25]Because the
foolishness of God is wiser than men,
and the weakness of God is stronger
than men. [26]For you see your calling,
brothers, that not many are wise
according to the flesh, not many
mighty, and not many noble; [27]but God
chose the foolish things of the world
that he might put to shame those who
are wise. God chose the weak things of
the world, that he might put to shame
the things that are strong; [28]and God
chose the lowly things of the world, and
the things that are despised, and the
things that are not, that he might bring
to nothing the things that are: [29]that no
flesh should boast before God. [30]But of
him, you are in Messiah Yeshua, who
was made to us wisdom from God, and
righteousness and sanctification, and
redemption: [31]that, according as it is
written, "He who boasts, let him boast
in the Lord."[d]

[a]1:15 NU reads "you had been immersed" instead of "that I had immersed you"

[b]1:19 Isaiah 29:14
[c]1:23 Goth NU. PT M read "Greeks" instead of "Gentiles"
[d]1:31 Jeremiah 9:24

2 When I came to you, brothers, I did not come with excellence of speech or of wisdom, proclaiming to you the testimony[a] of God. [2]For I determined not to know anything among you, except Yeshua the Messiah, and him crucified. [3]When I was with you, I was weak and afraid and I shook. [4]My speech and my preaching were not in persuasive words of human[b] wisdom, but in demonstration of the Spirit and of power, [5]that your faith would not stand in the wisdom of men, but in the power of God. [6]We speak wisdom, however, among those who are full grown; yet a wisdom not of this world, nor of the rulers of this world, who are coming to nothing. [7]But we speak God's wisdom in a mystery, the wisdom that has been hidden, which God foreordained before the worlds for our glory, [8]which none of the rulers of this world has known. For had they known it, they would not have crucified the Lord of glory. [9]But as it is written,

"Things which an eye did not see, and
an ear did not hear,
which did not enter into the heart
of man,
these God has prepared for those who
love him."[c]

[10]But to us, God revealed them through his[d] Spirit. For the Spirit searches all things, yes, the deep things of God. [11]For who among men knows the things of a man, except the spirit of the man, which is in him? Even so, no one knows the things of God, except God's Spirit. [12]But we received, not the spirit of the world, but the Spirit which is from God, that we might know the things that were freely given to us by God. [13]Which things also we speak, not in words which man's wisdom teaches, but which the Holy[e] Spirit teaches, comparing spiritual things with spiritual things. [14]Now the natural man does not receive the things of God's Spirit, for they are foolishness to him, and he cannot know them, because they are spiritually discerned. [15]But he who is spiritual discerns all things, and he himself is judged by no one. [16]"For who has known the mind of the Lord, that he should instruct him?"[f] But we have Messiah's mind.

3 Brothers, I could not speak to you as to spiritual, but as to fleshly, as to babies in Messiah. [2]I fed you with milk, not with meat; for you weren't yet ready. Indeed, not even now are you ready, [3]for you are still fleshly. For insofar as there is jealousy, strife, and factions among you, are you not fleshly, and do you not walk in the ways of men? [4]For when one says, "I follow Paul," and another, "I follow Apollos," are you not fleshly?[g] [5]Who then is Apollos, and who is Paul, but servants through whom you believed; and each as the Lord gave to him? [6]I planted. Apollos watered. But God gave the increase. [7]So then neither he who plants is anything, nor he who waters, but God who gives the increase. [8]Now he who plants and he who waters are the same, but each will receive his own reward according to his own labor. [9]For we are God's fellow workers. You are God's farming, God's building. [10]According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another

[a]2:1 NU reads "mystery" instead of "testimony"
[b]2:4 NU omits "human"
[c]2:9 Isaiah 64:4
[d]2:10 NU reads "the" instead of "his"
[e]2:13 NU omits "Holy"
[f]2:16 Isaiah 40:13
[g]3:4 NU reads "men" instead of "fleshly"

builds on it. But let each man be careful
how he builds on it. [11]For no one can
lay any other foundation than that
which has been laid, which is Yeshua
the Messiah. [12]But if anyone builds on
the foundation with gold, silver, costly
stones, wood, hay, or stubble; [13]each
man's work will be revealed. For the
Day will declare it, because it is
revealed in fire; and the fire itself will
test what sort of work each man's work
is. [14]If any man's work remains which
he built on it, he will receive a reward.
[15]If any man's work is burned, he will
suffer loss, but he himself will be
saved, but as through fire.

[16]Do you not know that you are a
temple of God, and that God's Spirit
lives in you? [17]If anyone destroys the
temple of God, God will destroy him;
for God's temple is holy, which you
are. [18]Let no one deceive himself. If
anyone thinks that he is wise among
you in this world, let him become a
fool, that he may become wise. [19]For
the wisdom of this world is foolishness
with God. For it is written, "He has
taken the wise in their craftiness."[a]
[20]And again, "The Lord knows the
reasoning of the wise, that it is
worthless."[b] [21]Therefore let no one
boast in men. For all things are yours,
[22]whether Paul, or Apollos, or Cephas,
or the world, or life, or death, or things
present, or things to come. All are
yours, [23]and you are Messiah's, and
Messiah is God's.

4 So let a man think of us as
Messiah's servants, and stewards
of God's mysteries. [2]Here,
moreover, it is required of stewards,
that they be found faithful. [3]But with
me it is a very small thing that I should
be judged by you, or by man's
judgment. Yes, I do not judge my own
self. [4]For I know nothing against
myself. Yet I am not justified by this,
but he who judges me is the Lord.
[5]Therefore judge nothing before the
time, until the Lord comes, who will
both bring to light the hidden things of
darkness, and reveal the counsels of the
hearts. Then each man will get his
praise from God.

[6]Now these things, brothers, I
have in a figure transferred to myself
and Apollos for your sakes, that in us
you might learn not to think[c] beyond
the things which are written, that none
of you be puffed up against one
another. [7]For who makes you different?
And what do you have that you did not
receive? But if you did receive it, why
do you boast as if you had not received
it? [8]You are already filled. You have
already become rich. You have come to
reign without us. Yes, and I wish that
you did reign, that we also might reign
with you. [9]For, I think that God has
displayed us, the apostles, last of all,
like men sentenced to death. For we are
made a spectacle to the world, both to
angels and men. [10]We are fools for
Messiah's sake, but you are wise in
Messiah. We are weak, but you are
strong. You have honor, but we have
dishonor. [11]Even to this present hour
we hunger, thirst, are naked, are beaten,
and have no certain dwelling place.
[12]We toil, working with our own hands.
When people curse us, we bless. Being
persecuted, we endure. [13]Being
defamed, we entreat. We are made as
the filth of the world, the dirt wiped off
by all, even until now. [14]I do not write
these things to shame you, but to
admonish you as my beloved children.

[a]3:19 Job 5:13
[b]3:20 Psalm 94:11

[c]4:6 PT M Goth. NU reads "go" instead of "think"

[15]For though you have ten thousand tutors in Messiah, yet not many fathers. For in Messiah Yeshua, I became your father through the Good News. [16]I beg you therefore, be imitators of me. [17]Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Messiah, even as I teach everywhere in every congregation. [18]Now some are puffed up, as though I were not coming to you. [19]But I will come to you shortly, if the Lord is willing. And I will know, not the word of those who are puffed up, but the power. [20]For the Kingdom of God is not in word, but in power. [21]What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?

5 It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named[a] among the Gentiles, that one has his father's wife. [2]You are puffed up, and did not rather mourn, that he who had done this deed might be removed from among you. [3]For I most certainly, as being absent in body but present in spirit, have already, as though I were present, judged him who has done this thing. [4]In the name of our Lord Yeshua the Messiah, you being gathered together, and my spirit, with the power of our Lord Yeshua the Messiah, [5]are to deliver such a one to Satan 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 yeast leavens the whole lump? [7]Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Messiah, our Passover, has been sacrificed for us.[b] [8]Therefore let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth. [9]I wrote to you in my letter to have no company with sexual sinners; [10]yet not at all meaning with the sexual sinners of this world, or with the covetous and extortioners, or with idolaters; for then you would have to leave the world. [11]But as it is, I wrote to you not to associate with anyone who is called a brother who is a sexual sinner, or covetous, or an idolater, or a slanderer, or a drunkard, or an extortioner. Do not even eat with such a person. [12]For what have I to do with also judging those who are outside? Do you not judge those who are within? [13]But those who are outside, God judges. "Put away the wicked man from among yourselves."[c]

6 Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints? [2]Do you not know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters? [3]Do you not know that we will judge angels? How much more, things that pertain to this life? [4]If then, you have to judge things pertaining to this life, do you set them to judge who are of no account in the congregation? [5]I say this to move you to shame. Is not there even one wise man among you who would be able to decide between his brothers? [6]But brother goes to law with brother, and that before unbelievers! [7]Therefore it is already

[a]5:1 NU omits "named"

[b]5:7. PT M Goth. NU omits "for us"
[c]5:13 Deuteronomy 17:7; 19:19; 21:21; 22:21; 24:7

altogether a defect in you, that you have lawsuits one with another. Why not rather be wronged? Why not rather be defrauded? [8]No, but you yourselves do wrong, and defraud, and that against your brothers. [9]Or do you not know that the unrighteous will not inherit the Kingdom of God? Do not be deceived. Neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor men who have sexual relations with men,[a] [10]nor thieves, nor covetous, nor drunkards, nor slanderers, nor extortioners, will inherit the Kingdom of God. [11]Such were some of you, but you were washed. But you were sanctified. But you were justified in the name of the Lord Yeshua, and in the Spirit of our God. [12]"All things are lawful for me," but not all things are expedient. "All things are lawful for me," but I will not be brought under the power of anything. [13]"Foods for the belly, and the belly for foods," but God will bring to nothing both it and them. But the body is not for sexual immorality, but for the Lord; and the Lord for the body. [14]Now God raised up the Lord, and will also raise us up by his power. [15]Do you not know that your bodies are members of Messiah? Shall I then take the members of Messiah, and make them members of a prostitute? May it never be! [16]Or do you not know that he who is joined to a prostitute is one body? For, "The two," says he, "will become one flesh."[b] [17]But he who is joined to the Lord is one spirit. [18]Flee sexual immorality! "Every sin that a man does is outside the body," but he who commits sexual immorality sins against his own body. [19]Or do you not know that your body is a temple of the Holy Spirit which is in you, which you have from God? You are not your own, [20]for you were bought with a price. Therefore glorify God in your body, and in your spirit, which are God's.[c]

7 Now concerning the things about which you wrote to me[d]: it is good for a man not to touch a woman. [2]But, because of sexual immoralities, let each man have his own wife, and let each woman have her own husband. [3]Let the husband fulfill his marital affection[e] to his wife, and likewise also the wife to her husband. [4]The wife does not have authority over her own body, but the husband. Likewise also the husband does not have authority over his own body, but the wife. [5]Do not deprive one another, unless it is by consent for a season, that you may give yourselves to fasting and[f] prayer, and may be together again, that Satan does not tempt you because of your lack of self-control.

[6]But this I say by way of concession, not of commandment. [7]Yet I wish that all men were like me. However each man has his own gift from God, one of this kind, and another of that kind. [8]But I say to the unmarried and to widows, it is good for them if they remain even as I am. [9]But if they do not have self-control, let them marry. For it's better to marry than to burn. [10]But to the married I command—not I, but the Lord—that the wife not leave her husband [11](but if she departs, let her remain unmarried,

[a]6:9 Lit. "man-lier".Gk arsenokoites, poss. from LXX Leviticus 18:22 20:13 where God forbids men/males (arsenos) to lie/have sex (koiten) as with a woman. See also Romans 1:26-27
[b]6:16 Genesis 2:24

[c]6:20 NU omits "and in your spirit, which are God's"
[d]7:1 NU omits "to me"
[e]7:3 NU reads "duty" instead of "affection"
[f]7:5 PT M Goth. NU omits "fasting and"

or else be reconciled to her husband),
and that the husband not leave his wife.

[12]But to the rest I—not the
Lord—say, if any brother has an
unbelieving wife, and she is content to
live with him, let him not leave her.
[13]The woman who has an unbelieving
husband, and he is content to live with
her, let her not leave her husband.[a]
[14]For the unbelieving husband is
sanctified in the wife, and the
unbelieving wife is sanctified by the
husband[b]. Otherwise your children
would be unclean, but now they are
holy. [15]Yet if the unbeliever departs, let
there be separation. The brother or the
sister is not under bondage in such
cases, but God has called us[c] to peace.
[16]For how do you know, wife, whether
you will save your husband? Or how do
you know, husband, whether you will
save your wife? [17]Only, as the Lord has
distributed to each man, as God[d] has
called each, so let him walk. So I
command in all the congregations.

[18]Was anyone called having been
circumcised? Let him not become
uncircumcised. Has anyone been called
in uncircumcision? Let him not be
circumcised. [19]Circumcision is nothing,
and uncircumcision is nothing, but the
keeping of the commandments of God.
[20]Let each man stay in that calling in
which he was called. [21]Were you called
being a bondservant? Do not let that
bother you, but if you get an
opportunity to become free, use it. [22]For
he who was called in the Lord being a
bondservant is the Lord's free man.
Likewise he who was called being free
is Messiah's bondservant. [23]You were
bought with a price. Do not become
bondservants of men. [24]Brothers, let
each man, in whatever condition he was
called, stay in that condition with God.

[25]Now concerning virgins, I have
no commandment from the Lord, but I
give my judgment as one who has
obtained mercy from the Lord to be
trustworthy. [26]I think that it is good
therefore, because of the distress that is
on us, that it is good for a man to be as
he is. [27]Are you bound to a wife? Do
not seek to be freed. Are you free from
a wife? Do not seek a wife. [28]But if you
marry, you have not sinned. If a virgin
marries, she has not sinned. Yet such
will have oppression in the flesh, and I
want to spare you. [29]But I say this,
brothers: the time is short, that from
now on, both those who have wives
may be as though they had none; [30]and
those who weep, as though they did not
weep; and those who rejoice, as though
they did not rejoice; and those who buy,
as though they did not possess; [31]and
those who use the world, as not using it
to the fullest. For the mode of this
world passes away. [32]But I desire to
have you to be free from cares. He who
is unmarried is concerned for the things
of the Lord, how he may please the
Lord; [33]but he who is married is
concerned about the things of the
world, how he may please his wife.
[34]There is also a difference between a
wife and a virgin. The unmarried
woman cares about the things of the
Lord, that she may be holy both in body
and in spirit. But she who is married
cares about the things of the world—
how she may please her husband.
[35]This I say for your own profit; not
that I may ensnare you, but for that
which is appropriate, and that you may

[a]7:13 Goth NU. PT M read "him" instead of "her husband"
[b]7:14 PT M Goth. NU reads "by the brother" instead of "in the husband"
[c]7:15 PT M Goth. NU reads "you" instead of "us"
[d]7:17 NU reads "Lord…God" instead of "God…Lord"

attend to the Lord without distraction.
36But if any man thinks that he is
behaving inappropriately toward his
virgin, if she is past the flower of her
age, and if need so requires, let him do
what he desires. He does not sin. Let
them marry. 37But he who stands
steadfast in his heart, having no
necessity, but has power over his own
heart, to keep his own virgin, does well.
38So then both he who gives his[a] in
marriage does well, and he who does
not give her in marriage does better.
39A wife is bound by law[b] to her
husband as long as he lives; but if the
husband is dead, she is free to be
married to whomever she desires, only
in the Lord. 40But she is happier if she
stays as she is, in my judgment, and I
think that I also have God's Spirit.

8 Now concerning things sacrificed
to idols: We know that we all have
knowledge. Knowledge puffs up,
but love builds up. 2But if anyone
thinks that he knows anything, he does
not yet know as he ought to know. 3But
if anyone loves God, the same is known
by him. 4Therefore concerning the
eating of things sacrificed to idols, we
know that no idol is anything in the
world, and that there is no other[c] God
but one. 5For though there are things
that are called "gods," whether in the
heavens or on earth; as there are many
"gods" and many "lords;" 6yet to us
there is one God, the Father, from
whom are all things, and we for him;
and one Lord, Yeshua the Messiah,
through whom are all things, and we
live through him. 7However, that
knowledge is not in all men. But some,
having consciousness[d] to idols until
now, eat as of a thing sacrificed to an
idol, and their conscience, being weak,
is defiled. 8But food will not commend
us to God. For neither, if we do not eat,
are we the worse; nor, if we eat, are we
the better. 9But be careful that by no
means does this liberty of yours
become a stumbling block to the weak.
10For if a man sees you who have
knowledge sitting in an idol's temple,
won't his conscience, if he is weak, be
emboldened to eat things sacrificed to
idols? 11And through your knowledge,
he who is weak perishes, the brother for
whom the Messiah died. 12Thus,
sinning against the brothers, and
wounding their conscience when it is
weak, you sin against Messiah.
13Therefore, if food causes my brother
to stumble, I will eat no meat
forevermore, that I do not cause my
brother to stumble.

9 Am I not free? Am I not an
apostle? Have not I seen Yeshua
the Messiah, our Lord? Are you
not my work in the Lord? 2If to others I
am not an apostle, yet at least I am to
you; for you are the seal of my office of
apostle in the Lord. 3My defense to
those who examine me is this. 4Have
we no right to eat and to drink? 5Have
we no right to take along a wife who is
a believer, even as the rest of the
apostles, and the brothers of the Lord,
and Cephas? 6Or have only Barnabas
and I no right to not work? 7What
soldier ever serves at his own expense?
Who plants a vineyard, and does not eat
of its fruit? Or who feeds a flock, and
does not drink from the flock's milk?
8Do I speak these things according to
the ways of men? Or does not the Law
also say the same thing? 9For it is

[a]7:38 NU adds "his own virgin"
[b]7:39 NU omits "by law"
[c]8:4 NU omits "other"

[d]8:7 NU reads "being so accustomed" instead of "having consciousness"

written in the Law of Moses, "You
shall not muzzle an ox while it treads
out the grain."[a] Is it for the oxen that
God cares, [10]or does he say it assuredly
for our sake? Yes, it was written for our
sake, because he who plows ought to
plow in hope, and he who threshes in
the hope of having a share of this
hope.[b] [11]If we sowed to you spiritual
things, is it a great thing if we reap your
fleshly things? [12]If others partake of
this right over you, do not we yet more?
Nevertheless we did not use this right,
but we bear all things, that we may
cause no hindrance to the Good News
of Messiah. [13]Do you not know that
those who serve around sacred things
eat from the things of the temple, and
those who wait on the altar have their
portion with the altar? [14]Even so the
Lord ordained that those who proclaim
the Good News should live from the
Good News. [15]But I have used none of
these things, and I do not write these
things that it may be done so in my
case; for I would rather die, than that
anyone should make my boasting void.
[16]For if I proclaim the Good News, I
have nothing to boast about; for
necessity is laid on me; but woe is to
me, if I do not proclaim the Good
News. [17]For if I do this of my own will,
I have a reward. But if not of my own
will, I have a stewardship entrusted to
me. [18]What then is my reward? That,
when I proclaim the Good News, I may
present the Good News of Messiah[c]
without charge, so as not to abuse my
authority in the Good News. [19]For
though I was free from all, I brought
myself under bondage to all, that I
might gain the more. [20]To the Jews I
became as a Jew, that I might gain
Jews; to those who are under the law,
as under the law, not being myself
under the law,[d] that I might gain those
who are under the law; [21]to those who
are without law, as without law (not
being without law toward God, but
under law toward Messiah), that I
might win those who are without law.
[22]To the weak I became as weak, that I
might gain the weak. I have become all
things to all men, that I may by all
means save some. [23]Now I do this[e] for
the sake of the Good News, that I may
be a joint partaker of it. [24]Do you not
know that those who run in a race all
run, but one receives the prize? Run
like that, that you may win. [25]Every
man who strives in the games exercises
self-control in all things. Now they do it
to receive a corruptible crown, but we
an incorruptible. [26]I therefore run like
that, as not uncertainly. I fight like that,
as not beating the air, [27]but I beat my
body and bring it into submission, lest
by any means, after I have preached to
others, I myself should be rejected.

10 Now I would not have you
ignorant, brothers, that our
fathers were all under the
cloud, and all passed through the sea;
[2]and were all immersed into Moses in
the cloud and in the sea; [3]and all ate the
same spiritual food; [4]and all drank the
same spiritual drink. For they drank of
a spiritual rock that followed them, and
the rock was Messiah. [5]However with
most of them, God was not well
pleased, for they were overthrown in
the wilderness. [6]Now these things were
our examples, to the intent we should
not lust after evil things, as they also
lusted. [7]Neither be idolaters, as some of
them were. As it is written, "The people
sat down to eat and drink, and rose up

[a]9:9 Deuteronomy 25:4
[b]9:10 NU omits "of his hope"
[c]9:18 NU omits "of Messiah"
[d]9:20 Goth NU. PT M omit "not being myself under the law"
[e]9:23 NU reads "all things" instead of "this"

to play."[a] [8]Neither let us commit sexual immorality, as some of them committed, and in one day twenty-three thousand fell. [9]Neither let us test the Messiah,[b] as some of them tested, and perished by the serpents. [10]Neither grumble, as some of them also grumbled, and perished by the destroyer. [11]Now all these things happened to them by way of example, and they were written for our admonition, on whom the ends of the ages have come. [12]Therefore let him who thinks he stands be careful that he does not fall.

[13]No temptation has taken you except what is common to man. God is faithful, who will not allow you to be tempted above what you are able, but will with the temptation also make the way of escape, that you may be able to endure it. [14]Therefore, my beloved, flee from idolatry. [15]I speak as to wise men. Judge what I say. [16]The cup of blessing which we bless, is not it a sharing of the blood of Messiah? The bread which we break, is not it a sharing of the body of Messiah? [17]Because there is one loaf of bread, we, who are many, are one body; for we all partake of the one loaf of bread. [18]Consider Israel according to the flesh. Do not those who eat the sacrifices participate in the altar?

[19]What am I saying then? That a thing sacrificed to idols is anything, or that an idol is anything? [20]But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God, and I do not desire that you would have fellowship with demons. [21]You cannot both drink the cup of the Lord and the cup of demons. You cannot both partake of the table of the Lord, and of the table of demons. [22]Or do we provoke the Lord to jealousy? Are we stronger than he? [23]"All things are lawful for me,[c] but not all things are profitable. "All things are lawful for me," but not all things build up. [24]Let no one seek his own, but each[d] his neighbor's good. [25]Whatever is sold in the butcher shop, eat, asking no question for the sake of conscience, [26]for "the earth is the Lord's, and its fullness."[e] [27]But if one of those who do not believe invites you to a meal, and you are inclined to go, eat whatever is set before you, asking no questions for the sake of conscience. [28]But if anyone says to you, "This was offered to idols," do not eat it for the sake of the one who told you, and for the sake of conscience. For the earth is the Lord's, and all its fullness[f] [29]Conscience, I say, not your own, but the other's conscience. For why is my liberty judged by another conscience? [30]If I partake with thankfulness, why am I denounced for that for which I give thanks? [31]Whether therefore you eat, or drink, or whatever you do, do all to the glory of God. [32]Give no occasions for stumbling, either to Jews, or to Greeks, or to the congregation of God; [33]even as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved.

11 Be imitators of me, even as I also am of Messiah. [2]Now I praise you,brothers,[g] that you remember me in all things, and hold firm the traditions, even as I delivered

[a]10:7 Exodus 32:6
[b]10:9 Some mss read "Lord" instead of "Messiah"

[c]10:23 NU omits "for me"
[d]10:24 NU omits "each"
[e]10:26 Psalm 24:1
[f]10:28 PT M Goth. NU omits "For the earth is the Lord's, and all its fullness"
[g]11:2 PT M Goth. NU omits "brothers"

them to you. [3]But I would have you
know that the head of every man is
Messiah, and the head of the woman is
the man, and the head of Messiah is
God. [4]Every man praying or
prophesying, having his head covered,
dishonors his head. [5]But every woman
praying or prophesying with her head
unveiled dishonors her head. For it is
one and the same thing as if she were
shaved. [6]For if a woman is not covered,
let her also be shorn. But if it is
shameful for a woman to be shorn or
shaved, let her be covered. [7]For a man
indeed ought not to have his head
covered, because he is the image and
glory of God, but the woman is the
glory of the man. [8]For man is not from
woman, but woman from man; [9]for
neither was man created for the woman,
but woman for the man. [10]For this cause
the woman ought to have authority on
her head, because of the angels.

[11]Nevertheless, neither is the
woman independent of the man, nor the
man independent of the woman, in the
Lord. [12]For as woman came from man,
so a man also comes through a woman;
but all things are from God. [13]Judge for
yourselves. Is it appropriate that a
woman pray to God unveiled?
[14]Doesn't even nature itself teach you
that if a man has long hair, it is a
dishonor to him? [15]But if a woman has
long hair, it is a glory to her, for her
hair is given[a] for a covering. [16]But if
any man seems to be contentious, we
have no such custom, neither do God's
congregations.

[17]But in giving you this
command, I do not praise you, that you
come together not for the better but for
the worse. [18]For first of all, when you
come together in the congregation, I
hear that divisions exist among you,
and I partly believe it. [19]For there also
must be factions among you, that those
who are approved may be revealed
among you. [20]When therefore you
assemble yourselves together, it is not
the Lord's supper that you eat. [21]For in
your eating each one takes his own
supper first. One is hungry, and another
is drunken. [22]What, do you not have
houses to eat and to drink in? Or do you
despise God's congregation, and put
them to shame who do not have? What
shall I tell you? Shall I praise you? In
this I do not praise you.

[23]For I received from the Lord
that which also I delivered to you, that
the Lord Yeshua on the night in which
he was betrayed took bread. [24]When he
had given thanks, he broke it, and said,
"[b]This is my body, which is broken[c] for
you. Do this in memory of me." [25]In the
same way he also took the cup, after
supper, saying, "This cup is the New
Covenant in my blood. Do this, as often
as you drink, in memory of me." [26]For
as often as you eat this bread and drink
this cup, you proclaim the Lord's death
until he comes. [27]Therefore whoever
eats this bread or drinks the Lord's cup
in a manner unworthy of the Lord[d] will
be guilty of the body and the blood of
the Lord. [28]But let a man examine
himself, and so let him eat of the bread,
and drink of the cup. [29]For he who eats
and drinks in an unworthy manner[e] eats
and drinks judgment to himself, if he
does not discern the Lord's[f] body. [30]For
this cause many among you are weak
and sickly, and not a few sleep. [31]For if

[a]11:15 NU adds "to her"

[b]11:24 PT M Goth. NU omits "Take, eat"
[c]11:24 PT M Goth. NU omits "broken"
[d]11:27 PT M Goth. NU omits "of the Lord"
[e]11:29 PT M Goth. NU omits "in an unworthy manner"
[f]11:29 PT M Goth. NU omits "Lord's"

we discerned ourselves, we would not be judged. [32]But when we are judged, we are punished by the Lord, that we may not be condemned with the world. [33]Therefore, my brothers, when you come together to eat, wait one for another. [34]But if anyone is hungry, let him eat at home, lest your coming together be for judgment. The rest I will set in order whenever I come.

12 Now concerning spiritual things, brothers, I do not want you to be ignorant. [2]You know that when you were pagans, you were led away to those mute idols, however you might be led. [3]Therefore I make known to you that no man speaking by God's Spirit says, "Yeshua is accursed." No one can say, "Yeshua is Lord," but by the Holy Spirit. [4]Now there are various kinds of gifts, but the same Spirit.

[5]There are various kinds of service, and the same Lord. [6]There are various kinds of workings, but the same God, who works all things in all. [7]But to each one is given the manifestation of the Spirit for the profit of all. [8]For to one is given through the Spirit the word of wisdom, and to another the word of knowledge, according to the same Spirit; [9]to another faith, by the same Spirit; and to another gifts of healings, by the same[a] Spirit; [10]and to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another different kinds of tongues; and to another the interpretation of tongues. [11]But the one and the same Spirit works all of these, distributing to each one separately as he desires.

[12]For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is Messiah. [13]For in one Spirit we were all immersed into one body, whether Jews or Greeks, whether bond or free; and were all given to drink into[b] one Spirit. [14]For the body is not one member, but many. [15]If the foot would say, "Because I'm not the hand, I'm not part of the body," it is not therefore not part of the body. [16]If the ear would say, "Because I'm not the eye, I'm not part of the body," it's not therefore not part of the body. [17]If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the smelling be? [18]But now God has set the members, each one of them, in the body, just as he desired. [19]If they were all one member, where would the body be? [20]But now they are many members, but one body. [21]The eye cannot tell the hand, "I have no need for you," or again the head to the feet, "I have no need for you." [22]No, much rather, those members of the body which seem to be weaker are necessary. [23]Those parts of the body which we think to be less honorable, on those we bestow more abundant honor; and our unpresentable parts have more abundant propriety; [24]whereas our presentable parts have no such need. But God composed the body together, giving more abundant honor to the inferior part, [25]that there should be no division in the body, but that the members should have the same care for one another. [26]When one member suffers, all the members suffer with it. Or when one member is honored, all the members rejoice with it.

[27]Now you are the body of Messiah, and members individually. [28]God has set some in the congregation: first apostles, second prophets, third teachers, then miracle workers, then

[a]12:9 NU reads "one" instead of "same"

[b]12:13 NU reads "of" instead of "into"

gifts of healings, helps, governments,
and various kinds of languages. [29]Are
all apostles? Are all prophets? Are all
teachers? Are all miracle workers? [30]Do
all have gifts of healings? Do all speak
with various languages? Do all
interpret? [31]But earnestly desire the
best[a] gifts. Moreover, I show a most
excellent way to you.

13 If I speak with the languages
of men and of angels, but do
not have love, I have become
sounding brass, or a clanging cymbal.
[2]If I have the gift of prophecy, and
know all mysteries and all knowledge;
and if I have all faith, so as to remove
mountains, but do not have love, I am
nothing. [3]If I dole out all my goods to
feed the poor, and if I surrender my
body to be burned, but do not have
love, it profits me nothing.

[4]Love is patient and is kind; love
does not envy. Love does not brag, is
not proud, [5]does not behave itself
inappropriately, does not seek its own
way, is not irritable, does not keep a
record of wrongs; [6]does not rejoice in
unrighteousness, but rejoices with the
truth; [7]bears all things, believes all
things, hopes all things, endures all
things. [8]Love never fails. But where
there are prophecies, they will be done
away with. Where there are various
languages, they will cease. Where there
is knowledge, it will be done away
with. [9]For we know in part, and we
prophesy in part; [10]but when that which
is complete has come, then that which
is partial will be done away with.
[11]When I was a child, I spoke as a
child, I felt as a child, I thought as a
child. Now that I have become a man, I
have put away childish things. [12]For
now we see in a mirror, dimly, but then
face to face. Now I know in part, but
then I will know fully, even as I was
also fully known. [13]But now faith,
hope, and love remain—these three.
The greatest of these is love.

14 Follow after love, and
earnestly desire spiritual gifts,[b]
but especially that you may
prophesy. [2]For he who speaks in
another language speaks not to men,
but to God; for no one understands; but
in the Spirit he speaks mysteries. [3]But
he who prophesies speaks to men for
their encouragement, strengthening, and
comfort. [4]He who speaks in another
language edifies himself, but he who
prophesies edifies the congregation.
[5]Now I desire to have you all speak
with other languages, but rather that
you would prophesy, for[c] he is greater
who prophesies than he who speaks
with other languages, unless he
interprets, that the congregation may be
built up.

[6]But now, brothers, if I come to
you speaking with other languages,
what would I profit you, unless I speak
to you either by way of revelation, or of
knowledge, or of prophesying, or of
teaching? [7]Even things without life,
giving a voice, whether pipe or harp, if
they did not give a distinction in the
sounds, how would it be known what is
piped or harped? [8]For if the trumpet
gave an uncertain sound, who would
prepare himself for war? [9]So also you,
unless you uttered by the tongue words
easy to understand, how would it be
known what is spoken? For you would
be speaking into the air. [10]There are, it
may be, so many kinds of sounds in the

[a]12:31 NU read "greater" instead of "best"

[b]14:1 Or, "desire the spiritual." Greek lacks the word "gifts"

[c]14:5 NU reads "for" instead of "and"

world, and none of them[a] is without meaning. [11]If then I do not know the meaning of the sound, I would be to him who speaks a foreigner, and he who speaks would be a foreigner to me. [12]So also you, since you are zealous for spiritual gifts, seek that you may abound to the building up of the congregation. [13]Therefore let him who speaks in another language pray that he may interpret. [14]For if I pray in another language, my spirit prays, but my understanding is unfruitful.

[15]What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also. [16]Otherwise if you bless with the spirit, how will he who fills the place of the unlearned say the "Amen" at your giving of thanks, seeing he does not know what you say? [17]For you truly give thanks well, but the other person is not built up. [18]I thank my[b] God, I speak with other languages more than you all. [19]However in the congregation I would rather speak five words with my understanding, that I might instruct others also, than ten thousand words in another language.

[20]Brothers, do not be children in thoughts, yet in malice be babies, but in thoughts be mature. [21]In the law it is written, "By men of strange languages and by the lips of strangers I will speak to this people. Not even thus will they hear me, says the Lord."[c] [22]Therefore other languages are for a sign, not to those who believe, but to the unbelieving; but prophesying is for a sign, not to the unbelieving, but to those who believe. [23]If therefore the whole congregation is assembled together and all speak with other languages, and unlearned or unbelieving people come in, won't they say that you are crazy? [24]But if all prophesy, and someone unbelieving or unlearned comes in, he is reproved by all, and he is judged by all. [25]And thus the secrets of his heart are revealed. So he will fall down on his face and worship God, declaring that God is among you indeed.

[26]What is it then, brothers? When you come together, each one of you has a psalm, has a teaching, has a revelation, has another language, has an interpretation. Let all things be done to build each other up. [27]If any man speaks in another language, let it be two, or at the most three, and in turn; and let one interpret. [28]But if there is no interpreter, let him keep silent in the congregation, and let him speak to himself, and to God. [29]Let the prophets speak, two or three, and let the others discern. [30]But if a revelation is made to another sitting by, let the first keep silent. [31]For you can all prophesy one by one, that all may learn and all may be encouraged. [32]The spirits of the prophets are subject to the prophets, [33]for God is not a God of confusion, but of peace.

[34 d]Let your[e] women keep silent in the congregations, for it has not been permitted for them to speak; but let them be in subjection, as the Law also says. [35]If they desire to learn anything, let them ask their own husbands at home, for it is shameful for a woman to chatter in the congregation. [36]What? Was it from you that the word of God

[a]14:10 NU omits "of them"
[b]14:18 NU omits "my"
[c]14:21 Isaiah 28:11-12

[d]14:34 M NU. PT adds "as in all the holy congregations"
[e]14:34 NU reads "the" instead of "your"

went out? Or did it come to you alone?
37If any man thinks himself to be a
prophet, or spiritual, let him recognize
the things which I write to you, that
they are the commandment of the Lord.
38But if someone does not recognize
this[a], he is not recognized. 39Therefore,
brothers, desire earnestly to prophesy,
and do not forbid speaking with other
languages. 40Let all things be done
decently and in order.

15 Now I declare to you, brothers,
the Good News which I
preached to you, which also
you received, in which you
also stand, 2by which also you are
saved, if you hold firmly the word
which I preached to you—unless you
believed in vain. 3For I delivered to you
first of all that which I also received:

that Messiah died for our sins
according to the Scriptures,
4that he was buried,
that he was raised on the third
day according to the
Scriptures,
5and that he appeared to
Cephas, then to the twelve.
6After that he appeared to over
five hundred brothers at
once, most of whom
remain until now, but
some have also fallen
asleep.
7After that he appeared to
James, then to all the
apostles,
8and last of all, as to the child
born at the wrong time, he
appeared to me also.

9For I am the least of the apostles, who
is not worthy to be called an apostle,
because I persecuted the congregation
of God. 10But by the grace of God I am
what I am. His grace which was
bestowed on me was not futile, but I
worked more than all of them; yet not I,
but the grace of God which was with
me. 11Whether then it is I or they, so we
proclaim, and so you believed.

12Now if Messiah is preached,
that he has been raised from the dead,
how do some among you say that there
is no resurrection of the dead? 13But if
there is no resurrection of the dead,
neither has Messiah been raised. 14If
Messiah has not been raised, then our
proclaiming is in vain, and your faith
also is in vain. 15Yes, we are found
false witnesses of God, because we
testified about God that he raised up
Messiah, when he did not raise him up,
if it is so that the dead are not raised.
16For if the dead are not raised, neither
has Messiah been raised. 17If Messiah
has not been raised, your faith is vain;
you are still in your sins. 18Then they
also who are fallen asleep in Messiah
have perished. 19If we have only hoped
in Messiah in this life, we are of all
men most pitiable.

20But now Messiah has been
raised from the dead, he became[b] the
first fruits of those who are asleep.
21For since death came by man, the
resurrection of the dead also came by
man. 22For as in Adam all die, so also
in Messiah all will be made alive. 23But
each in his own order: Messiah the first
fruits, then those who are Messiah's, at
his coming. 24Then the end comes,
when he will deliver up the Kingdom to
God, even the Father; when he will
have abolished all rule and all authority
and power. 25For he must reign until he
has put all his enemies under his feet.
26The last enemy that will be abolished

[a]14:38 M reads "is ignorant" instead of "does not recognize this"

[b]15:20 NU omits "he became"

is death. [27]For, "He put all things in subjection under his feet."[a] But when he says, "All things are put in subjection," it is evident that he is excepted who subjected all things to him. [28]When all things have been subjected to him, then the Son will also himself be subjected to him who subjected all things to him, that God may be all in all. [29]Or else what will they do who are immersed for the dead? If the dead are not raised at all, why then are they immersed for the dead?[b] [30]Why do we also stand in jeopardy every hour? [31]I affirm, by the boasting in you which I have in Messiah Yeshua our Lord, I die daily. [32]If I fought with animals at Ephesus for human purposes, what does it profit me? If the dead are not raised, then "let us eat and drink, for tomorrow we die."[c] [33]Do not be deceived! "Evil companionships corrupt good morals." [34]Wake up righteously, and do not sin, for some have no knowledge of God. I say this to your shame. [35]But someone will say, "How are the dead raised?" and, "With what kind of body do they come?" [36]You foolish one, that which you yourself sow is not made alive unless it dies. [37]That which you sow, you do not sow the body that will be, but a bare grain, maybe of wheat, or of some other kind. [38]But God gives it a body even as it pleased him, and to each seed a body of its own. [39]All flesh is not the same flesh, but there is one flesh of men, another flesh of animals, another of fish, and another of birds. [40]There are also celestial bodies, and terrestrial bodies; but the glory of the celestial differs from that of the terrestrial. [41]There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. [42]So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. [43]It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. [44]It is sown a natural body; it is raised a spiritual body. There is a natural body and there is also a spiritual body.

[45]So also it is written, "The first man, Adam, became a living soul."[d] The last Adam became a life-giving spirit. [46]However that which is spiritual is not first, but that which is natural, then that which is spiritual. [47]The first man is of the earth, made of dust. The second man is the Lord[e] from heaven. [48]As is the one made of dust, such are those who are also made of dust; and as is the heavenly, such are they also that are heavenly. [49]As we have borne the image of those made of dust, we will[f] also bear the image of the heavenly. [50]Now I say this, brothers, that flesh and blood cannot inherit the Kingdom of God; neither does corruption inherit incorruption.

[51]Behold, I tell you a mystery. We will not all sleep, but we will all be changed, [52]in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed. [53]For this corruptible must put on incorruption, and this mortal must put on immortality. [54]But when this corruptible will have put on incorruption, and this mortal will have put on immortality, then what is written

[a]15:27 Psalm 8:6
[b]15:29 PT M Goth. NU reads "them" instead of "the dead"
[c]15:32 Isaiah 22:13
[d]15:45 Genesis 2:7
[e]15:47 PT M Goth. NU omits "the Lord"
[f]15:49 M reads "let us" instead of "we will"

will happen: "Death is swallowed up in victory."[a]
[55]"Death, where is your victory?
Hades,[b] where is your sting?"[c]

[56]The sting of death is sin, and the power of sin is the law. [57]But thanks be to God, who gives us the victory through our Lord Yeshua the Messiah. [58]Therefore, my beloved brothers, be steadfast, immovable, always abounding in the Lord's work, because you know that your labor is not in vain in the Lord.

16 Now concerning the collection for the saints, as I commanded the congregations of Galatia, you do likewise. [2]On the first day of the week, let each one of you save, as he may prosper, that no collections be made when I come. [3]When I arrive, I will send whoever you approve with letters to carry your gracious gift to Jerusalem. [4]If it is appropriate for me to go also, they will go with me. [5]But I will come to you when I have passed through Macedonia, for I am passing through Macedonia. [6]But with you it may be that I will stay, or even winter, that you may send me on my journey wherever I go. [7]For I do not wish to see you now in passing, but I hope to stay a while with you, if the Lord permits. [8]But I will stay at Ephesus until Pentecost, [9]for a great and effective door has opened to me, and there are many adversaries. [10]Now if Timothy comes, see that he is with you without fear, for he does the work of the Lord, as I also do. [11]Therefore let no one despise him. But set him forward on his journey in peace, that he may come to me; for I expect him with the brothers.

[12]Now concerning Apollos, the brother, I strongly urged him to come to you with the brothers; and it was not at all his desire to come now; but he will come when he has an opportunity.

[13]Watch! Stand firm in the faith! Be courageous! Be strong! [14]Let all that you do be done in love.

[15]Now I beg you, brothers (you know the house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to serve the saints), [16]that you also be in subjection to such, and to everyone who helps in the work and labors. [17]I rejoice at the coming of Stephanas, Fortunatus, and Achaicus; for that which was lacking on your part, they supplied. [18]For they refreshed my spirit and yours. Therefore acknowledge those who are like that.

[19]The congregations of Asia greet you. Aquila and Priscilla greet you much in the Lord, together with the congregation that is in their house. [20]All the brothers greet you. Greet one another with a holy kiss.

[21]This greeting is by me, Paul, with my own hand. [22]If any man does not love the Lord Yeshua the Messiah, let him be accursed. Come, Lord! [23]The grace of the Lord Yeshua the Messiah be with you. [24]My love to all of you in Messiah Yeshua. Amen.[d]

[a]15:54 Isaiah 25:8
[b]15:55 PT M Goth. NU reads "Death" instead of "Hades/Sheol"
[c]15:55 Hosea 13:14

[d]16:24 PT M Goth. NU omits "Amen"

2Corinthians

1 Paul, an apostle of Messiah Yeshua through the will of God, and Timothy our brother, to the congregation of God which is at Corinth, with all the saints who are in the whole of Achaia: [2]Grace to you and peace from God our Father and the Lord Yeshua the Messiah.

[3]Blessed be the God and Father of our Lord Yeshua the Messiah, the Father of mercies and God of all comfort; [4]who comforts us in all our affliction, that we may be able to comfort those who are in any affliction, through the comfort with which we ourselves are comforted by God. [5]For as the sufferings of Messiah abound to us, even so our comfort also abounds through Messiah. [6]But if we are afflicted, it is for your comfort and salvation. If we are comforted, it is for your comfort, which produces in you the patient enduring of the same sufferings which we also suffer. [7]Our hope for you is steadfast, knowing that, since you are partakers of the sufferings, so also are you of the comfort. [8]For we do not desire to have you uninformed, brothers, concerning our affliction which happened to us[a] in Asia, that we were weighed down exceedingly, beyond our power, so much that we despaired even of life. [9]Yes, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raises the dead, [10]who delivered us out of so great a death, and he will deliver us. On him we have set our hope that he will also deliver us again; [11]you also helping together on our behalf by your supplication; that, for the gift bestowed on us by means of many, thanks may be given by many persons on our[b] behalf. [12]For our boasting is this: the testimony of our conscience, that in simplicity[c] and sincerity of God, not in fleshly wisdom but in the grace of God we behaved ourselves in the world, and more abundantly toward you. [13]For we write no other things to you, than what you read or even acknowledge, and I hope you will acknowledge to the end; [14]as also you acknowledged us in part, that we are your boasting, even as you also are ours, in the day of our Lord Yeshua. [15]In this confidence, I was determined to come first to you, that you might have a second benefit; [16]and by you to pass into Macedonia, and again from Macedonia to come to you, and to be sent forward by you on my journey to Judea. [17]When I therefore was thus determined, did I show fickleness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be the "Yes, yes" and the "No, no?" [18]But as God is faithful, our word toward you is[d] not "Yes and no." [19]For the Son of God, Yeshua the Messiah, who was preached among you by us, by me, Silvanus, and Timothy, was not "Yes and no," but in him is "Yes." [20]For however many are the promises of God, in him they are "Yes." Therefore also through[e] him they are "Amen," to the glory of God through us.

[a]1:8 PT M Goth. NU omits "to us"

[b]1:11 PT Goth NU. M reads "your" instead of "our"

[c]1:12 PT M Goth. Some mss read "holiness" instead of "simplicity"

[d]1:18 Goth NU. PT M read "was" instead of "is"

[e]1:20 Goth NU. PT M read "in" instead of "through"

[21]Now he who establishes us with you in Messiah, and anointed us, is God; [22]who also sealed us, and gave us the down payment of the Spirit in our hearts. [23]But I call God for a witness to my soul, that I did not come to Corinth to spare you. [24]Not that we have lordship over your faith, but are fellow workers with you for your joy. For you stand firm in faith.

2 But I determined this for myself, that I would not come to you again[a] in sorrow. [2]For if I make you sorry, then who will make me glad but he who is made sorry by me? [3]And I wrote this very thing to you,[b] so that, when I came, I would not have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy would be shared by all of you. [4]For out of much affliction and anguish of heart I wrote to you with many tears, not that you should be made sorry, but that you might know the love that I have so abundantly for you. [5]But if any has caused sorrow, he has caused sorrow, not to me, but in part (that I not press too heavily) to you all. [6]Sufficient to such a one is this punishment which was inflicted by the many; [7]so that on the contrary you should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his excessive sorrow. [8]Therefore I beg you to confirm your love toward him. [9]For to this end I also wrote, that I might know the proof of you, whether you are obedient in all things. [10]Now I also forgive whomever you forgive anything. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Messiah, [11]that no advantage may be gained over us by Satan; for we are not ignorant of his schemes.

[12]Now when I came to Troas for the Good News of Messiah, and when a door was opened to me in the Lord, [13]I had no relief for my spirit, because I did not find Titus, my brother, but taking my leave of them, I went out into Macedonia. [14]Now thanks be to God, who always leads us in triumph in Messiah, and reveals through us the sweet aroma of his knowledge in every place. [15]For we are a sweet aroma of Messiah to God, in those who are saved, and in those who perish; [16]to the one a stench from[c] death to death; to the other a sweet aroma from life to life. Who is sufficient for these things? [17]For we are not, like so many, peddling the word of God. But as of sincerity, but as of God, in the sight of God, we speak in Messiah.

3 Are we beginning again to commend ourselves? We do not need, as do some, letters of commendation to you or of recommendation[d] from you, do we? [2]You are our letter, written in our hearts, known and read by all men; [3]being revealed that you are a letter of Messiah, served by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in tablets that are hearts of flesh. [4]Such confidence we have through Messiah toward God; [5]not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; [6]who also made us sufficient as servants of a New Covenant; not of the letter, but of the Spirit. For the letter kills, but the Spirit gives life. [7]But if the

[a]2:1 PT Goth. M NU have different word order.
[b]2:3 PT M Goth. NU omits “to you”
[c]2:16 Goth NU. PT M omit “from”
[d]3:1 PT M Goth. NU omits “of recommendation”

service of death, written engraved on stones, came with glory, so that the children of Israel could not look steadfastly on the face of Moses for the glory of his face; which was passing away: [8]won't service of the Spirit be with much more glory? [9]For if the service of condemnation has glory, the service of righteousness exceeds much more in glory. [10]For truly that which has been made glorious has not been made glorious in this respect, by reason of the glory that surpasses. [11]For if that which passes away was with glory, much more that which remains is in glory.

[12]Having therefore such a hope, we use great boldness of speech, [13]and not as Moses, who put a veil on his face, that the children of Israel would not look steadfastly on the end of that which was passing away. [14]But their minds were hardened, for until this very day at the reading of the old covenant the same veil remains, because in Messiah it passes away. [15]But to this day, when Moses is read, a veil lies on their heart. [16]But whenever one turns to the Lord, the veil is taken away. [17]Now the Lord is the Spirit and where the Spirit of the Lord is, there is liberty. [18]But 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, even as from the Lord, the Spirit.

4 Therefore seeing we have this ministry, even as we obtained mercy, we do not faint. [2]But we have renounced 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. [3]Even if our Good News is veiled, it is veiled to those who are perishing; [4]in whom the god of this world has blinded the minds of the unbelieving, to prevent the light shining from the Good News of the glory of Messiah, who is the image of God. [5]For we do not proclaim ourselves, but Yeshua the Messiah[a] as Lord, and ourselves as your servants for Yeshua' sake; [6]seeing it is God who said, "Light will shine out of darkness,"[b] who has shone in our hearts, to give the light of the knowledge of the glory of God in the face of Yeshua the Messiah.[c]

[7]But we have this treasure in clay vessels, that the exceeding greatness of the power may be of God, and not from ourselves. [8]We are pressed on every side, yet not crushed; perplexed, yet not to despair; [9]pursued, yet not forsaken; struck down, yet not destroyed; [10]always carrying in the body the putting to death of the Lord Yeshua, that the life of Yeshua may also be revealed in our body. [11]For we who live are always delivered to death for Yeshua' sake, that the life also of Yeshua may be revealed in our mortal flesh. [12]So then death works in us, but life in you. [13]But having the same spirit of faith, according to that which is written, "I believed, and therefore I spoke."[d] We also believe, and therefore also we speak; [14]knowing that he who raised the Lord Yeshua will raise us also with Yeshua, and will present us with you. [15]For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound to the glory of God. [16]Therefore we do not faint, but though our outward man is decaying,

[a]4:5 Goth NU. PT M read "Messiah Yeshua" instead of "Yeshua the Messiah"
[b]4:6 Genesis 1:3
[c]4:6 PT M Goth. NU brackets "Yeshua"
[d]4:13 Psalm 116:10

yet our[a] inward man is renewed day by
day. [17]For our light affliction, which is
for the moment, works for us more and
more exceedingly an eternal weight of
glory; [18]while we do not look at the
things which are seen, but at the things
which are not seen. For the things
which are seen are temporal, but the
things which are not seen are eternal.

5 For we know that if the earthly
house of our tent is dissolved, we
have a building from God, a house
not made with hands, eternal, in the
heavens. [2]For truly in this we groan,
longing to be clothed with our
habitation which is from heaven; [3]if so
be that being clothed we will not be
found naked. [4]For indeed we who are in
this tent do groan, being burdened; not
that we desire to be unclothed, but that
we desire to be clothed, that what is
mortal may be swallowed up by life.
[5]Now he who made us for this very
thing is God, who also gave to us the
down payment of the Spirit.

[6]Therefore, we are always
confident and know that while we are at
home in the body, we are absent from
the Lord; [7]for we walk by faith, not by
sight. [8]We are of good courage, I say,
and are willing rather to be absent from
the body, and to be at home with the
Lord. [9]Therefore also we make it our
aim, whether at home or absent, to be
well pleasing to him. [10]For we must all
be revealed before the judgment seat of
Messiah; that each one may receive the
things in the body, according to what he
has done, whether good or bad.
[11]Knowing therefore the fear of the
Lord, we persuade men, but we are
revealed to God; and I hope that we are
revealed also in your consciences. [12]For
we are not commending ourselves to
you again, but speak as giving you
occasion of boasting on our behalf, that
you may have something to answer
those who boast in appearance, and not
in heart. [13]For if we are beside
ourselves, it is for God. Or if we are of
sober mind, it is for you. [14]For the love
of Messiah constrains us; because we
judge thus, that one died for all,
therefore all died. [15]He died for all, that
those who live should no longer live to
themselves, but to him who for their
sakes died and rose again. [16]Therefore
we know no one after the flesh from
now on. Even though we have known
Messiah after the flesh, yet now we
know him so no more. [17]Therefore if
anyone is in Messiah, he is a new
creation. The old things have passed
away. Behold, new things have come.[b]
[18]But all things are of God, who
reconciled us to himself through
Yeshua the Messiah, and gave to us the
ministry of reconciliation; [19]namely,
that God was in Messiah reconciling
the world to himself, not reckoning to
them their trespasses, and having
committed to us the word of
reconciliation. [20]We are therefore
ambassadors on behalf of Messiah, as
though God were entreating by us: we
beg you on behalf of Messiah, be
reconciled to God. [21]For him who knew
no sin he made to be sin on our behalf;
so that in him we might become the
righteousness of God.

6 Working together, we entreat also
that you not receive the grace of
God in vain, [2]for he says,
"At an acceptable time I listened to
you,

[a]4:16 Goth NU. PT M read "the" instead of "our"

[b]5:17 Goth NU. PT M read "all things have become new" instead of "new things have come"

in a day of salvation I helped you."[a]

Behold, now is the acceptable time. Behold, now is the day of salvation. [3]We give no occasion of stumbling in anything, that our service may not be blamed, [4]but in everything commending ourselves, as servants of God, in great endurance, in afflictions, in hardships, in distresses, [5]in beatings, in imprisonments, in riots, in labors, in watchings, in fastings; [6]in pureness, in knowledge, in patience, in kindness, in the Holy Spirit, in sincere love, [7]in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left, [8]by glory and dishonor, by evil report and good report; as deceivers, and yet true; [9]as unknown, and yet well known; as dying, and behold, we live; as punished, and not killed; [10]as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

[11]Our mouth is open to you, Corinthians. Our heart is enlarged. [12]You are not restricted by us, but you are restricted by your own affections. [13]Now in return, I speak as to my children, you also be open wide. [14]Do not be unequally yoked with unbelievers, for what fellowship have righteousness and iniquity? Or what fellowship has light with darkness? [15]What agreement has Messiah with Belial? Or what portion has a believer with an unbeliever? [16]What agreement has a temple of God with idols? For you[b] are a temple of the living God. Even as God said, "I will dwell in them, and walk in them; and I will be their God, and they will be my people."[c]
[17]Therefore,
"'Come out from among them,
and be separate,' says the Lord.
'Touch no unclean thing.
I will receive you.[d]
[18]I will be to you a Father.
You will be to me sons and
daughters,'

says the Lord Almighty."[e]

7 Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. [2]Open your hearts to us. We wronged no one. We corrupted no one. We took advantage of no one. [3]I say this not to condemn you, for I have said before, that you are in our hearts to die together and live together. [4]Great is my boldness of speech toward you. Great is my boasting on your behalf. I am filled with comfort. I overflow with joy in all our affliction. [5]For even when we had come into Macedonia, our flesh had no relief, but we were afflicted on every side. Fightings were outside. Fear was inside. [6]Nevertheless, he who comforts the lowly, God, comforted us by the coming of Titus; [7]and not by his coming only, but also by the comfort with which he was comforted in you, while he told us of your longing, your mourning, and your zeal for me; so that I rejoiced still more.

[8]For though I made you sorry with my letter, I do not regret it, though I did regret it. For I see that my letter made you sorry, though just for a while. [9]I now rejoice, not that you were made

[a]6:2 Isaiah 49:8
[b]6:16 PT M Goth. NU reads "we" instead of "you"
[c]6:16 Leviticus 26:12; Jeremiah 32:38; Ezekiel 37:27
[d]6:17 Isaiah 52:11; Ezekiel 20:34,41
[e]6:18 2 Samuel 7:14; 7:8

sorry, but that you were made sorry to
repentance. For you were made sorry in
a godly way, that you might suffer loss
by us in nothing. [10]For godly sorrow
works repentance to salvation, which
brings no regret. But the sorrow of the
world works death. [11]For behold, this
same thing, that you were made sorry in
a godly way, what earnest care it
worked in you. Yes, what defense,
indignation, fear, longing, zeal, and
vengeance! In everything you
demonstrated yourselves to be pure in
the matter. [12]So although I wrote to
you, I wrote not for his cause that did
the wrong, nor for his cause that
suffered the wrong, but that your
earnest care for us might be revealed in
you in the sight of God. [13]Therefore we
have been comforted. In our[a] comfort
we rejoiced the more exceedingly for
the joy of Titus, because his spirit has
been refreshed by you all. [14]For if in
anything I have boasted to him on your
behalf, I was not disappointed. But as
we spoke all things to you in truth, so
our glorying also which I made before
Titus was found to be truth. [15]His
affection is more abundantly toward
you, while he remembers all of your
obedience, how with fear and trembling
you received him. [16]I rejoice that in
everything I am of good courage
concerning you.

8 Moreover, brothers, we make
known to you the grace of God
which has been given in the
congregations of Macedonia; [2]how that
in much proof of affliction the
abundance of their joy and their deep
poverty abounded to the riches of their
liberality. [3]For according to their
power, I testify, yes and beyond their
power, they gave of their own accord,
[4]begging us with much entreaty to
receive this grace and the fellowship in
the service to the saints. [5]This was not
as we had hoped, but first they gave
their own selves to the Lord, and to us
through the will of God. [6]So we urged
Titus, that as he made a beginning
before, so he would also complete in
you this grace. [7]But as you abound in
everything, in faith, utterance,
knowledge, all earnestness, and in our
love toward you[b], see that you also
abound in this grace. [8]I speak not by
way of commandment, but as proving
through the earnestness of others the
sincerity also of your love. [9]For you
know the grace of our Lord Yeshua the
Messiah, that, though he was rich, yet
for your sakes he became poor, that you
through his poverty might become rich.
[10]I give a judgment in this: for this is
expedient for you, who were the first to
start a year ago, not only to do, but also
to be willing. [11]But now complete the
doing also, that as there was the
readiness to be willing, so there may be
the completion also out of your ability.
[12]For if the readiness is there, it is
acceptable according to what you have,
not according to what you do not have.
[13]For this is not that others may be
eased and you distressed, [14]but for
equality. Your abundance at this
present time supplies their lack, that
their abundance also may become a
supply for your lack; that there may be
equality. [15]As it is written, "He who
gathered much had nothing left over,
and he who gathered little had no
lack."[c]

[16]But thanks be to God, who puts
the same earnest care for you into the
heart of Titus. [17]For he indeed accepted

[a]7:13 Goth NU. PT M read "your" instead of "our"

[b]8:7 PT M Goth. NU reads "our love toward you" instead of "your love to us"
[c]8:15 Exodus 16:8

our exhortation, but being himself very earnest, he went out to you of his own accord. [18]We have sent together with him the brother whose praise in the Good News is known through all the congregations. [19]Not only so, but who was also appointed by the congregations to travel with us in this grace, which is served by us to the glory of the Lord himself, and to show our readiness. [20]We are avoiding this, that any man should blame us concerning this abundance which is administered by us. [21]Having regard for honorable things, not only in the sight of the Lord, but also in the sight of men. [22]We have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which he has in you. [23]As for Titus, he is my partner and fellow worker for you. As for our brothers, they are the apostles of the congregations, the glory of Messiah. [24]Therefore show the proof of your love to them in front of the congregations, and of our boasting on your behalf.

9 It is indeed unnecessary for me to write to you concerning the service to the saints, [2]for I know your readiness, of which I boast on your behalf to them of Macedonia, that Achaia has been prepared for a year past. Your zeal has stirred up very many of them. [3]But I have sent the brothers that our boasting on your behalf may not be in vain in this respect, that, just as I said, you may be prepared, [4]so that I won't by any means, if there come with me any of Macedonia and find you unprepared, we (to say nothing of you) should be disappointed in this confidence.[a] [5]I thought it necessary therefore to entreat the brothers that they would go before to you, and arrange ahead of time the generous gift that you promised before, that the same might be ready as a matter of generosity, and not of greediness. [6]Remember this: he who sows sparingly will also reap sparingly. He who sows bountifully will also reap bountifully. [7]Let each man give according as he has determined in his heart; not grudgingly, or under compulsion; for God loves a cheerful giver. [8]And God is able to make all grace abound to you, that you, always having all sufficiency in everything, may abound to every good work. [9]As it is written,

"He has scattered abroad, he has given
to the poor.
His righteousness remains
forever."[b]

[10]Now may[c] he who supplies seed to the sower and bread for food, supply and multiply your seed for sowing, and increase the fruits of your righteousness; [11]you being enriched in everything to all liberality, which works through us thanksgiving to God. [12]For this service of giving that you perform not only makes up for lack among the saints, but abounds also through many givings of thanks to God; [13]seeing that through the proof given by this service, they glorify God for the obedience of your confession to the Good News of Messiah, and for the liberality of your contribution to them and to all; [14]while they themselves also, with supplication on your behalf, yearn for you by reason of the exceeding grace of God in you. [15]Now thanks be to God for his unspeakable gift!

[a]9:4 Goth NU. PT M add "of boasting"

[b]9:9 Psalm 112:9

[c]9:10 NU omits "may"

10 Now I Paul, myself, entreat you by the humility and gentleness of Messiah; I who in your presence am lowly among you, but being absent am of good courage toward you. [2]Yes, I beg you that I may not, when present, show courage with the confidence with which I intend to be bold against some, who consider us to be walking according to the flesh. [3]For though we walk in the flesh, we do not wage war according to the flesh; [4]for the weapons of our warfare are not of the flesh, but mighty in God to the throwing down of strongholds, [5]throwing down imaginations and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Messiah; [6]and being in readiness to avenge all disobedience, when your obedience will be made full. [7]Do you look at things only as they appear in front of your face? If anyone trusts in himself that he is Messiah's, let him consider this again with himself, that, even as he is Messiah's, so also we are Messiah's. [8]For though I should boast somewhat abundantly concerning our authority, (which the Lord gave for building you up, and not for casting you down) I will not be disappointed, [9]that I may not seem as if I desire to terrify you by my letters. [10]For, "His letters," they say, "are weighty and strong, but his bodily presence is weak, and his speech is despised." [11]Let such a person consider this, that what we are in word by letters when we are absent, such are we also in deed when we are present. [12]For we are not bold to number or compare ourselves with some of those who commend themselves. But they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. [13]But we will not boast beyond proper limits, but within the boundaries with which God appointed to us, which reach even to you. [14]For we do not stretch ourselves too much, as though we did not reach to you. For we came even as far as to you with the Good News of Messiah, [15]not boasting beyond proper limits in other men's labors, but having hope that as your faith grows, we will be abundantly enlarged by you in our sphere of influence, [16]so as to proclaim the Good News even to the parts beyond you, not to boast in what someone else has already done. [17]But "he who boasts, let him boast in the Lord."[a] [18]For it is not he who commends himself who is approved, but whom the Lord commends.

11 I wish that you would bear with me in a little foolishness, but indeed you do bear with me. [2]For I am jealous over you with a godly jealousy. For I married you to one husband, that I might present you as a pure virgin to Messiah. [3]But I am afraid that somehow, as the serpent deceived Eve in his craftiness, so your minds might be corrupted from a sincere and pure[b] devotion to Messiah. [4]For if he who comes preaches another Yeshua, whom we did not proclaim, or if you receive a different spirit, which you did not receive, or a different "good news", which you did not accept, you put up with that well enough. [5]For I reckon that I am not at all behind the very best apostles. [6]Even though I am unskilled in speech, I am not unskilled in knowledge. But in every way we have been made known [c] to you in all things. [7]Or did I commit a sin in humbling myself that you might be exalted, because I preached to you

[a]10:17 Jeremiah 9:24
[b]11:3 Goth NU. PT M omit "pure"
[c]11:6 NU reads "we have made this known" instead of "we have been made known"

God's Good News free of charge? [8]I
robbed other congregations, taking
wages from them that I might serve
you. [9]When I was present with you and
was in need, I was not a burden on
anyone, for the brothers, when they
came from Macedonia, supplied the
measure of my need. In everything I
kept myself from being burdensome to
you, and I will continue to do so. [10]As
the truth of Messiah is in me, no one
will stop me from this boasting in the
regions of Achaia. [11]Why? Because I do
not love you? God knows. [12]But what I
do, that I will do, that I may cut off
occasion from them that desire an
occasion, that in which they boast, they
may be found even as we. [13]For such
men are false apostles, deceitful
workers, masquerading as Messiah's
apostles. [14]And no wonder, for even
Satan masquerades as an angel of light.
[15]It is no great thing therefore if his
servants also masquerade as servants of
righteousness, whose end will be
according to their works.

[16]I say again, let no one think me
foolish. But if so, yet receive me as
foolish, that I also may boast a little.
[17]That which I speak, I do not speak
according to the Lord, but as in
foolishness, in this confidence of
boasting. [18]Seeing that many boast after
the flesh, I will also boast. [19]For you
bear with the foolish gladly, being wise.
[20]For you bear with a man, if he brings
you into bondage, if he devours you, if
he takes you captive, if he exalts
himself, if he strikes you on the face. [21]I
speak by way of disparagement, as
though we had been weak. Yet however
any is bold (I speak in foolishness), I
am bold also. [22]Are they Hebrews? So
am I. Are they Israelites? So am I. Are
they the seed of Abraham? So am I.
[23]Are they servants of Messiah? (I
speak as one beside himself) I am more
so; in labors more abundantly, in
prisons more abundantly, in stripes
above measure, in deaths often. [24]Five
times from the Jews I received forty
stripes minus one. [25]Three times I was
beaten with rods. Once I was stoned.
Three times I suffered shipwreck. I
have been a night and a day in the deep.
[26]I have been in travels often, perils of
rivers, perils of robbers, perils from my
countrymen, perils from the Gentiles,
perils in the city, perils in the
wilderness, perils in the sea, perils
among false brothers; [27]in labor and
travail, in watchings often, in hunger
and thirst, in fastings often, and in cold
and nakedness.

[28]Besides those things that are
outside, there is that which presses on
me daily, anxiety for all the
congregations. [29]Who is weak, and I am
not weak? Who is caused to stumble,
and I do not burn with indignation? [30]If
I must boast, I will boast of the things
that concern my weakness. [31]The God
and Father of the Lord Yeshua the
Messiah, he who is blessed
forevermore, knows that I do not lie.
[32]In Damascus the governor under
Aretas the king guarded the city of the
Damascenes desiring[a] to arrest me.
[33]Through a window I was let down in
a basket by the wall, and escaped his
hands.

12 It is necessary to boast,[b]
though it is not profitable. But
I will come to visions and
revelations of the Lord. [2]I know a man
in Messiah, fourteen years ago (whether
in the body, I do not know, or whether
out of the body, I do not know; God
knows), such a one caught up into the

[a]11:32 PT M Goth. NU omits "desiring"
[b]12:1 Goth NU. PT M read "It is doubtless not profitable for me to boast" instead of "It is necessary to boast"

third heaven. [3]I know such a man
(whether in the body, or outside[a] of the
body, I do not know; God knows),
[4]how he was caught up into Paradise,
and heard unspeakable words, which it
is not lawful for a man to utter. [5]On
behalf of such a one I will boast, but on
my own behalf I will not boast, except
in my weaknesses. [6]For if I would
desire to boast, I will not be foolish; for
I will speak the truth. But I refrain, so
that no man may think more of me than
that which he sees in me, or hears from
me. [7]By reason of the exceeding
greatness of the revelations, that I
should not be exalted excessively, there
was given to me a thorn in the flesh, a
messenger of Satan to torment me, that
I should not be exalted excessively.
[8]Concerning this thing, I begged the
Lord three times that it might depart
from me. [9]He has said to me, "My
grace is sufficient for you, for my[b]
power is made perfect in weakness."
Most gladly therefore I will rather glory
in my weaknesses, that the power of
Messiah may rest on me.

[10]Therefore I take pleasure in
weaknesses, in injuries, in necessities,
in persecutions, in distresses, for
Messiah's sake. For when I am weak,
then am I strong. [11]I have become
foolish in boasting.[c] You compelled
me, for I ought to have been
commended by you, for in nothing was
I inferior to the very best apostles,
though I am nothing. [12]Truly the signs
of an apostle were worked among you
in all patience, in signs and wonders
and mighty works. [13]For what is there
in which you were made inferior to the
rest of the congregations, unless it is
that I myself was not a burden to you?
Forgive me this wrong.

[14]Behold, this is the third time I
am ready to come to you, and I will not
be a burden to you; for I seek not what
is yours, but you. For the children
ought not to save up for the parents, but
the parents for the children. [15]I will
most gladly spend and be spent for your
souls. If I love you more abundantly,
am I loved the less? [16]But be it so, I did
not myself burden you. But, being
crafty, I caught you with deception.
[17]Did I take advantage of you by
anyone of them whom I have sent to
you? [18]I exhorted Titus, and I sent the
brother with him. Did Titus take any
advantage of you? Did not we walk in
the same spirit? Did not we walk in the
same steps? [19]Have you been thinking
again[d] that we have been defending
ourselves before you? In the sight of
God we speak in Messiah; and all
things, beloved, are for your edifying.
[20]For I am afraid that by any means,
when I come, I might find you not the
way I want to, and that I might be
found by you as you do not desire; that
by any means there would be strife,
jealousy, outbursts of anger, factions,
slander, whisperings, proud thoughts,
riots; [21]that again when I come my God
would humble me before you, and I
would mourn for many of those who
have sinned before now, and not
repented of the uncleanness and sexual
immorality and lustfulness which they
committed.

13 This is the third time I am
coming to you. "At the mouth
of two or three witnesses shall
every word be established."[e] [2]I have

[a]12:3 NU reads "apart from" instead of "outside of"
[b]12:9 NU omits "my"
[c]12:11 PT M Goth. NU omits "in boasting"
[d]12:19 NU reads "all this time" instead of "again"
[e]13:1 Deuteronomy 19:15

said beforehand, and I do say
beforehand, as when I was present the
second time, so now, being absent, I
write[a] to those who have sinned before
now, and to all the rest, that, if I come
again, I will not spare; [3]seeing that you
seek a proof of Messiah who speaks in
me; who toward you is not weak, but is
powerful in you. [4]For even since[b] he
was crucified through weakness, yet he
lives through the power of God. For we
also are weak in him, but we will live
with him through the power of God
toward you. [5]Test your own selves,
whether you are in the faith. Test your
own selves. Or do you not know as to
your own selves, that Yeshua the
Messiah is in you?—unless indeed you
are disqualified. [6]But I hope that you
will know that we are not disqualified.

[7]Now I[c] pray to God that you do
no evil; not that we may appear
approved, but that you may do that
which is honorable, though we are as
reprobate. [8]For we can do nothing
against the truth, but for the truth. [9]For
we rejoice when we are weak and you
are strong. And this we also pray for,
even your perfecting. [10]For this cause I
write these things while absent, that I
may not deal sharply when present,
according to the authority which the
Lord gave me for building up, and not
for tearing down.

[11]Finally, brothers, rejoice. Be
perfected, be comforted, be of the same
mind, live in peace, and the God of love
and peace will be with you. [12]Greet one
another with a holy kiss. [13]All the saints
greet you. [14]The grace of the Lord
Yeshua the Messiah, the love of God,
and the fellowship of the Holy Spirit,
be with you all. Amen[d]

[a]13:2 NU omits "I write"
[b]13:4 NU reads "indeed" instead of "even since"
[c]13:7 NU reads "we" instead of "I"

Galatians

1 Paul, an apostle (not from men,
neither through man, but through
Yeshua the Messiah, and God the
Father, who raised him from the dead),
[2]and all the brothers who are with me,
to the congregations of Galatia: [3]Grace
to you and peace from God the Father,
and our Lord Yeshua the Messiah,
[4]who gave himself for our sins, that he
might deliver us out of this present evil
age, according to the will of our God
and Father—[5]to whom be the glory
forever and ever. Amen.

[6]I marvel that you are so quickly
deserting him who called you in the
grace of Messiah to a different "good
news"; [7]and there is not another "good
news." Only there are some who
trouble you, and want to pervert the
Good News of Messiah. [8]But even
though we, or an angel from heaven,
should proclaim to you any "good
news" other than that which we
preached to you, let him be cursed. [9]As
we have said before, so I now say
again: if any man preaches to you any
"good news" other than that which you
received, let him be cursed. [10]For am I
now seeking the favor of men, or of
God? Or am I striving to please men?
For if I were still pleasing men, I would
not be a servant of Messiah. [11]But I
make known to you, brothers,
concerning the Good News which was
preached by me, that it is not according

[d]13:14 PT M Goth. NU omits "Amen"

to man. [12]For neither did I receive it
from man, nor was I taught it, but it
came to me through revelation of
Yeshua the Messiah. [13]For you have
heard of my former way of life in
Judaism, how I severely persecuted the
congregation of God, and tried to
destroy it. [14]I advanced in Judaism
beyond many of my own age among
my countrymen, being more
exceedingly zealous for the traditions of
my fathers. [15]But when it was the good
pleasure of God,[a] who separated me
from my mother's womb, and called
me through his grace, [16]to reveal his
Son to me, that I might proclaim him
among the Gentiles, I did not
immediately confer with flesh and
blood, [17]nor did I go up to Jerusalem to
those who were apostles before me, but
I went away into Arabia. Then I
returned to Damascus. [18]Then after
three years I went up to Jerusalem to
visit Peter,[b] and stayed with him fifteen
days. [19]But of the other apostles I saw
no one, except James, the Lord's
brother. [20]Now about the things which I
write to you, behold, before God, I'm
not lying. [21]Then I came to the regions
of Syria and Cilicia. [22]I was still
unknown by face to the congregations
of Judea which were in Messiah, [23]but
they only heard: "He who once
persecuted us now preaches the faith
that he once tried to destroy." [24]And
they glorified God because of me.

2 Then after a period of fourteen
years I went up again to Jerusalem
with Barnabas, taking Titus also
with me. [2]I went up by revelation, and I
explained to them the Good News
which I proclaim among the Gentiles,
but privately before those who were
respected, for fear that I might be
running, or had run, in vain. [3]But not
even Titus, who was with me, being a
Greek, was compelled to be
circumcised. [4]This was because of the
false brothers secretly brought in, who
stole in to spy out our liberty which we
have in Messiah Yeshua, that they
might bring us into bondage; [5]to whom
we gave no place in the way of
subjection, not for an hour, that the
truth of the Good News might continue
with you. [6]But from those who were
reputed to be important (whatever they
were, it makes no difference to me;
God does not show partiality to man)—
they, I say, who were respected
imparted nothing to me, [7]but to the
contrary, when they saw that I had been
entrusted with the Good News for the
uncircumcision, even as Peter with the
Good News for the circumcision [8](for
he who appointed Peter to be an apostle
of the circumcision appointed me also
to the Gentiles); [9]and when they
perceived the grace that was given to
me, James and Cephas and John, they
who were reputed to be pillars, gave to
me and Barnabas the right hand of
fellowship, that we should go to the
Gentiles, and they to the circumcised.
[10]They only asked us to remember the
poor—which very thing I was also
zealous to do.

[11]But when Peter[c] came to
Antioch, I resisted him to his face,
because he stood condemned. [12]For
before some people came from James,
he ate with the Gentiles. But when they
came, he drew back and separated
himself, fearing those who were of the
circumcision. [13]And the rest of the
Jewish believers joined him in his
hypocrisy; so that even Barnabas was
carried away with their hypocrisy. [14]But

[a]1:15 PT M. NU brackets "God"
[b]1:18 NU reads "Cephas" instead of Peter"
[c]2:11 PT M Goth. NU reads "Cephas" instead of "Peter"

when I saw that they did not walk uprightly according to the truth of the Good News, I said to Cephas[a] before them all, "If you, being a Jew, live as the Gentiles do, and not as the Jews do, how can you compel the Gentiles to live as the Jews do?

15"We, being Jews by birth, and not Gentile sinners, 16yet knowing that a man is not justified by the works of the law but through faith in Yeshua the Messiah, even we believed in Messiah Yeshua, that we might be justified by faith in Messiah, and not by the works of the law, because no flesh will be justified by the works of the law. 17But if, while we sought to be justified in Messiah, we ourselves also were found sinners, is Messiah a servant of sin? Certainly not! 18For if I build up again those things which I destroyed, I prove myself a law-breaker. 19For I, through the law, died to the law, that I might live to God. 20I have been crucified with Messiah, and it is no longer I that live, but Messiah living in me. That life which I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself up for me. 21I do not make void the grace of God. For if righteousness is through the law, then Messiah died for nothing!"

3 Foolish Galatians, who has cunningly deceived[b] you not to obey the truth,[c] before whose eyes Yeshua the Messiah was openly set forth among you[d] as crucified? 2I just want to learn this from you. Did you receive the Spirit by the works of the law, or by hearing of faith? 3Are you so foolish? Having begun in the Spirit, are you now completed in the flesh? 4Did you suffer so many things in vain, if it is indeed in vain? 5He therefore who supplies the Spirit to you, and works miracles among you, does he do it by the works of the law, or by hearing of faith? 6Even as Abraham "believed God, and it was counted to him for righteousness." 7Know therefore that those who are of faith, the same are children of Abraham. 8The Scripture, foreseeing that God would justify the Gentiles by faith, preached the Good News beforehand to Abraham, saying, "In you all the nations will be blessed."[e] 9So then, those who are of faith are blessed with the faithful Abraham. 10For as many as are of the works of the law are under a curse. For it is written, "Cursed is everyone who does not continue in all things that are written in the scroll of the Law, to do them."[f] 11Now that no man is justified by the law before God is evident, for, "The righteous will live by faith."[g] 12The law is not of faith, but, "The man who does them will live by them."[h]

13Messiah redeemed us from the curse of the law, having become a curse for us. For it is written, "Cursed is everyone who hangs on a tree,"[i] 14that the blessing of Abraham might come on the Gentiles through Messiah Yeshua; that we might receive the promise of the Spirit through faith. 15Brothers, speaking of human terms, though it is only a man's covenant, yet when it has been confirmed, no one makes it void, or adds to it. 16Now the promises were

[a] 2:14 Ibid
[b] 3:1 Figuratively. Or, "charmed" or "bewitched"
[c] 3:1 PT M Goth. NU omits "not to obey the truth"
[d] 3:1 PT M Goth. NU omits "among you"
[e] 3:8 Genesis 12:3; 18:18; 22:18
[f] 3:10 Deuteronomy 27:26
[g] 3:11 Habakkuk 2:4
[h] 3:12 Leviticus 18:5
[i] 3:13 Deuteronomy 21:23

spoken to Abraham and to his seed. He does not say, "To seeds," as of many, but as of one, "To your seed,"[a] which is Messiah. [17]Now I say this. A covenant confirmed beforehand by God in Messiah,[b] the law, which came four hundred thirty years after, does not annul, so as to make the promise of no effect. [18]For if the inheritance is of the law, it is no more of promise; but God has granted it to Abraham by promise.

[19]What then is the law? It was added because of transgressions, until the seed should come to whom the promise has been made. It was ordained through angels by the hand of a mediator. [20]Now a mediator is not between one, but God is one. [21]Is the law then against the promises of God? Certainly not! For if there had been a law given which could make alive, most certainly righteousness would have been of the law. [22]But the Scriptures imprisoned all things under sin, that the promise by faith in Yeshua the Messiah might be given to those who believe. [23]But before faith came, we were kept in custody under the law, confined for the faith which should afterwards be revealed. [24]So that the law has become our tutor to bring us to Messiah, that we might be justified by faith. [25]But now that faith has come, we are no longer under a tutor. [26]For you are all children of God, through faith in Messiah Yeshua. [27]For as many of you as were immersed into Messiah have put on Messiah. [28]There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Messiah Yeshua. [29]If you are Messiah's, then you are Abraham's seed and heirs according to promise.

4 But I say that so long as the heir is a child, he is no different from a bondservant, though he is lord of all; [2]but is under guardians and stewards until the day appointed by the father. [3]So we also, when we were children, were held in bondage under the elemental principles of the world. [4]But when the fullness of the time came, God sent out his Son, born to a woman, born under the law, [5]that he might redeem those who were under the law, that we might receive the adoption of children. [6]And because you are children, God sent out the Spirit of his Son into your[c] hearts, crying, "Abba, Father!" [7]So you are no longer a bondservant, but a son; and if a son, then an heir of God through Messiah.[d] [8]However at that time, not knowing God, you were in bondage to those who by nature are not gods. [9]But now that you have come to know God, or rather to be known by God, why do you turn back again to the weak and miserable elemental principles, to which you desire to be in bondage all over again? [10]You observe days, months, seasons, and years. [11]I am afraid for you, that I might have wasted my labor for you. [12]I beg you, brothers, become as I am, for I also have become as you are. You did me no wrong, [13]but you know that in physical weakness I preached the Good News to you the first time; [14]and though my condition was a trial to you, you did not despise nor reject; but you received me as an angel of God, even as Messiah Yeshua.

[15]Where was the blessing you enjoyed? For I testify to you that, if possible, you would have plucked out your eyes and given them to me. [16]So

[a]3:16 Genesis 12:7; 13:15; 24:7
[b]3:17 NU omits "in Messiah"

[c]4:6 NU reads "our" instead of "your"
[d]4:7 PT M Goth. NU omits "through Messiah"

then, have I become your enemy by
telling you the truth? [17]They zealously
seek you, but for no good purpose; they
desire to alienate you, that you may be
zealous for them. [18]But it is always
good to be zealous in a good cause, and
not only when I am present with you.

[19]My[a] children, of whom I am
again in travail until Messiah is formed
in you—[20]but I could wish to be present
with you now, and to change my tone,
for I am perplexed about you. [21]Tell
me, you that desire to be under the law,
do you not listen to the law? [22]For it is
written that Abraham had two sons, one
by the handmaid, and one by the free
woman. [23]However, the son by the
handmaid was born according to the
flesh, but the son by the free woman
was born through promise. [24]These
things contain an allegory, for these are
two covenants. One is from Mount
Sinai, bearing children to bondage,
which is Hagar. [25]Now this Hagar is
Mount Sinai in Arabia and represents
Jerusalem that exists now, for she is in
slavery with her children. [26]But the
Jerusalem that is above is free, and she
is our mother.[b] [27]For it is written,
"Rejoice, you barren who do not bear.
Break forth and shout, you that
do not travail.
For more are the children of the
desolate than of her who
has a husband."[c]

[28]Now we,[d] brothers, as Isaac
was, are children of promise. [29]But as
then, he who was born according to the
flesh persecuted him who was born
according to the Spirit, so also it is
now. [30]However what does the
Scripture say? "Throw out the
handmaid and her son, for the son of
the handmaid will not inherit with the
son of the free woman."[e] [31]So then,
brothers, we are not children of a
handmaid, but of the free woman.

5 Stand firm therefore in the liberty
by which Messiah has made us
free, and do not be entangled
again with a yoke of bondage. [2]Behold,
I, Paul, tell you that if you receive
circumcision, Messiah will profit you
nothing. [3]Yes, I testify again to every
man who receives circumcision, that he
is a debtor to do the whole law. [4]You
are alienated from Messiah, you who
desire to be justified by the law. You
have fallen away from grace. [5]For we,
through the Spirit, by faith wait for the
hope of righteousness. [6]For in Messiah
Yeshua neither circumcision amounts
to anything, nor uncircumcision, but
faith working through love. [7]You were
running well! Who interfered with you
that you should not obey the truth?
[8]This persuasion is not from him who
calls you. [9]A little yeast grows through
the whole lump. [10]I have confidence
toward you in the Lord that you will
think no other way. But he who
troubles you will bear his judgment,
whoever he is.

[11]But I, brothers, if I still
proclaim circumcision, why am I still
persecuted? Then the stumbling block
of the cross has been removed. [12]I wish
that those who disturb you would cut
themselves off. [13]For you, brothers,
were called for freedom. Only do not
use your freedom for gain to the flesh,
but through love be servants to one
another. [14]For the whole law is fulfilled
in one word, in this: "You shall love

[a]4:19 Goth NU. M adds "little"
[b]4:26 Goth NU. PT M add "all"
[c]4:27 Isaiah 54:1
[d]4:28 PT M Goth. NU reads "you" instead of "we"
[e]4:30 Genesis 21:10

your neighbor as yourself."[a] [15]But if you bite and devour one another, be careful that you do not consume one another. [16]But I say, walk by the Spirit, and you will not carry out the desires of the flesh. [17]For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, that you may not do the things that you desire. [18]But if you are led by the Spirit, you are not under the law. [19]Now the works of the flesh are obvious, which are:[b] sexual immorality, uncleanness, lustfulness, [20]idolatry, sorcery, hatred, strife, jealousies, outbursts of anger, rivalries, divisions, heresies, [21]envyings, murders,[c] drunkenness, orgies, and things like these; of which I forewarn you, even as I also forewarned you, that those who practice such things will not inherit the Kingdom of God.

[22]But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith,[d] [23]gentleness, and self-control. Against such things there is no law. [24]Those who belong to Messiah have crucified the flesh with its passions and lusts. [25]If we live by the Spirit, let us also walk by the Spirit. [26]Let us not become conceited, provoking one another, and envying one another.

6 Brothers, even if a man is caught in some fault, you who are spiritual must restore such a one in a spirit of gentleness; looking to yourself so that you also are not tempted. [2]Bear one another's burdens, and so fulfill the Law of Messiah. [3]For if a man thinks himself to be something when he is nothing, he deceives himself. [4]But let each man test his own work, and then he will take pride in himself and not in his neighbor. [5]For each man will bear his own burden. [6]But let him who is taught in the word share all good things with him who teaches. [7]Do not be deceived. God is not mocked, for whatever a man sows, that he will also reap. [8]For he who sows to his own flesh will from the flesh reap corruption. But he who sows to the Spirit will from the Spirit reap eternal life. [9]Let us not be weary in doing good, for we will reap in due season, if we do not give up. [10]So then, as we have opportunity, let us do what is good toward all men, and especially toward those who are of the household of the faith.

[11]See with what large letters I write to you with my own hand. [12]As many as desire to make a good showing in the flesh, they compel you to be circumcised; only that they may not be persecuted for the cross of Messiah. [13]For even they who receive circumcision do not keep the law themselves, but they desire to have you circumcised, that they may boast in your flesh. [14]But far be it from me to boast, except in the cross of our Lord Yeshua the Messiah, through which the world has been crucified to me, and I to the world. [15]For neither[e] is circumcision anything, nor uncircumcision, but a new creation. [16]As many as walk by this rule, peace and mercy be on them, and on God's Israel. [17]From now on, let no one cause me any trouble, for I bear the marks of the Lord[f] Yeshua branded on my body.

[a]5:14 Leviticus 19:18
[b]5:19 Goth NU. PT M adds "adultery"
[c]5:21 PT M Goth. NU omits "murders"
[d]5:22 Or, "faithfulness"
[e]6:15 Goth NU. PT M add "in Messiah Yeshua"
[f]6:17 NU omits "the Lord"

[18]The grace of our Lord Yeshua the Messiah be with your spirit, brothers. Amen.

Ephesians

1 Paul, an apostle of Messiah Yeshua through the will of God, to the saints who are at Ephesus, and the faithful in Messiah Yeshua: [2]Grace to you and peace from God our Father and the Lord Yeshua the Messiah.

[3]Blessed be the God and Father of our Lord Yeshua the Messiah, who has blessed us with every spiritual blessing in the heavenly places in Messiah; [4]even as he chose us in him before the foundation of the world, that we would be holy and without blemish before him in love; [5]having predestined us for adoption as children through Yeshua the Messiah to himself, according to the good pleasure of his desire, [6]to the praise of the glory of his grace, by[a] which he freely bestowed on us in the Beloved One, [7]in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, [8]which he made to abound toward us in all wisdom and prudence, [9]making known to us the mystery of his will, according to his good pleasure which he purposed in him [10]to an administration of the fullness of the times, to sum up all things in Messiah, the things in the heavens, and the things on the earth, in him; [11]in whom also we were assigned an inheritance, having been foreordained according to the purpose of him who works all things after the counsel of his will; [12]to the end that we should be to the praise of his glory, we who had before hoped in Messiah: [13]in whom you also, having heard the word of the truth, the Good News of your salvation,—in whom, having also believed, you were sealed with the Holy Spirit of promise, [14]who is a pledge of our inheritance, to the redemption of God's own possession, to the praise of his glory. [15]For this cause I also, having heard of the faith in the Lord Yeshua which is among you, and the love which you have toward all the saints, [16]do not cease to give thanks for you, making mention of you in my prayers, [17]that the God of our Lord Yeshua the Messiah, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge of him; [18]having the eyes of your hearts enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints, [19]and what is the exceeding greatness of his power toward us who believe, according to that working of the strength of his might [20]which he worked in Messiah, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, [21]far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come. [22]He put all things in subjection under his feet, and gave him to be head over all things for the congregation, [23]which is his body, the fullness of him who fills all in all.

2 You were made alive when you were dead in your[b] transgressions and sins, [2]in which you once walked according to the course of this world, according to the prince of the

[a]1:6 NU omits "by"

[b]2:1 NU. M omit "your"

power of the air, the spirit who now works in the children of disobedience; [3]among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. [4]But God, being rich in mercy, for his great love with which he loved us, [5]even when we were dead through our trespasses, made us alive together with Messiah (by grace you have been saved), [6]and raised us up with him, and made us to sit with him in the heavenly places in Messiah Yeshua, [7]that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Messiah Yeshua; [8]for by grace you have been saved through faith, and that not of yourselves; it is the gift of God, [9]not of works, that no one would boast. [10]For we are his workmanship, created in Messiah Yeshua for good works, which God prepared before that we would walk in them.

[11]Therefore remember that once you, the Gentiles in the flesh, who are called "uncircumcision" by that which is called "circumcision," (in the flesh, made by hands); [12]that you were at that time separate from Messiah, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. [13]But now in Messiah Yeshua you who once were far off are made near in the blood of Messiah. [14]For he is our peace, who made both one, and broke down the middle wall of partition, [15]having abolished in the flesh the hostility, the law of commandments contained in ordinances, that he might create in himself one new man of the two, making peace; [16]and might reconcile them both in one body to God through the cross, having killed the hostility thereby. [17]He came and preached peace to you who were far off and peace[a] to those who were near. [18]For through him we both have our access in one Spirit to the Father. [19]So then you are no longer strangers and foreigners, but[b] are fellow citizens with the saints, and of the household of God, [20]being built on the foundation of the apostles and prophets, Messiah Yeshua himself being the chief cornerstone; [21]in whom the whole building, fitted together, grows into a holy temple in the Lord; [22]in whom you also are built together for a habitation of God in the Spirit.

3 For this cause I, Paul, am the prisoner of Messiah Yeshua on behalf of you Gentiles, [2]if it is so that you have heard of the administration of that grace of God which was given me toward you; [3]how that by revelation the mystery was made known to me, as I wrote before in few words, [4]by which, when you read, you can perceive my understanding in the mystery of Messiah; [5]which in other generations was not made known to the children of men, as it has now been revealed to his holy apostles and prophets in the Spirit; [6]that the Gentiles are fellow heirs, and fellow members of the body, and fellow partakers of the[c] promise in Messiah Yeshua through the Good News, [7]of which I was made a servant, according to the gift of that grace of God which was given me according to the working of his power. [8]To me, the very least of all saints, was this grace given, to proclaim to the Gentiles the unsearchable riches of Messiah, [9]and to make all men see what is the administration of the mystery which for ages has been hidden in God,

[a]2:17 Goth NU. PT M omits "peace"
[b]2:19 NU adds "you"
[c]3:6 M reads "his" instead of "the"

who created all things[a]; [10]to the intent
that now through the congregation the
manifold wisdom of God might be
made known to the principalities and
the powers in the heavenly places,
[11]according to the eternal purpose
which he purposed in Messiah Yeshua
our Lord; [12]in whom we have boldness
and access in confidence through our
faith in him. [13]Therefore I ask that you
may not lose heart at my troubles for
you, which are your glory.

[14]For this cause, I bow my knees
before the Father of our Lord Yeshua
the Messiah,[b] [15]from whom every
family in heaven and on earth is named,
[16]that he would grant you, according to
the riches of his glory, that you may be
strengthened with power through his
Spirit in the inward man; [17]that Messiah
may dwell in your hearts through faith;
to the end that you, being rooted and
grounded in love, [18]may be
strengthened to comprehend with all
the saints what is the breadth and length
and height and depth, [19]and to know
Messiah's love which surpasses
knowledge, that you may be filled with
all the fullness of God. [20]Now to him
who is able to do exceedingly
abundantly above all that we ask or
think, according to the power that
works in us, [21]to him be the glory in the
congregation and in Messiah Yeshua to
all generations forever and ever. Amen.

4 I therefore, the prisoner in the
Lord, beg you to walk worthily of
the calling with which you were
called, [2]with all lowliness and humility,
with patience, bearing with one another
in love; [3]being eager to keep the unity
of the Spirit in the bond of peace.
[4]There is one body, and one Spirit, even
as you also were called in one hope of
your calling; [5]one Lord, one faith, one
immersion, [6]one God and Father of all,
who is over all, and through all, and in
us[c] all. [7]But to each one of us was the
grace given according to the measure of
the gift of Messiah. [8]Therefore he says,
"When he ascended on high, he led
captivity captive, and gave gifts to
men."[d] [9]Now this, "He ascended," what
is it but that he also first[e] descended
into the lower parts of the earth? [10]He
who descended is the one who also
ascended far above all the heavens, that
he might fill all things.

[11]He gave some to be apostles;
and some, prophets; and some,
evangelists; and some, shepherds and
teachers; [12]for the perfecting of the
saints, to the work of serving, to the
building up of the body of Messiah;
[13]until we all attain to the unity of the
faith, and of the knowledge of the Son
of God, to a full grown man, to the
measure of the stature of the fullness of
Messiah; [14]that we may no longer be
children, tossed back and forth and
carried about with every wind of
doctrine, by the trickery of men, in
craftiness, after the wiles of error; [15]but
speaking truth in love, we may grow up
in all things into him, who is the head,
Messiah; [16]from whom all the body,
being fitted and knit together through
that which every joint supplies,
according to the proper working of each
individual part, makes the body
increase to the building up of itself in
love.

[a]3:9 Goth NU. PT M add "through Yeshua the Messiah"
[b]3:14 PT M Goth. NU omits "of our Lord Yeshua the Messiah"
[c]4:6 PT M Goth. NU omits "us"
[d]4:8 Psalm 68:18
[e]4:9 PT M Goth. NU omits "first"

17This I say therefore, and testify
in the Lord, that you no longer walk as
the rest of the Gentiles also walk, in the
futility of their mind, 18being darkened
in their understanding, alienated from
the life of God, because of the
ignorance that is in them, because of
the hardening of their hearts; 19who
having become callous gave themselves
up to lust, to work all uncleanness with
greediness. 20But you did not learn
Messiah that way; 21if indeed you heard
him, and were taught in him, even as
truth is in Yeshua: 22that you put away,
as concerning your former way of life,
the old man, that grows corrupt after
the lusts of deceit; 23and that you be
renewed in the spirit of your mind,
24and put on the new man, who in the
likeness of God has been created in
righteousness and holiness of truth.

25Therefore, putting away
falsehood, speak truth each one with his
neighbor. For we are members of one
another. 26"Be angry, and do not sin."[a]
Do not let the sun go down on your
wrath, 27neither give place to the devil.
28Let him who stole steal no more; but
rather let him labor, working with his
hands the thing that is good, that he
may have something to give to him
who has need. 29Let no corrupt speech
proceed out of your mouth, but such as
is good for building up as the need may
be, that it may give grace to those who
hear. 30Do not grieve the Holy Spirit of
God, in whom you were sealed for the
day of redemption. 31Let all bitterness,
wrath, anger, outcry,[b] and slander, be
put away from you, with all malice.
32And be kind to one another,
tenderhearted, forgiving each other, just
as God also in Messiah forgave you.[c]

5 Be therefore imitators of God, as
beloved children. 2Walk in love,
even as Messiah also loved you,
and gave himself up for us, an offering
and a sacrifice to God for a sweet-
smelling fragrance. 3But sexual
immorality, and all uncleanness, or
covetousness, let it not even be
mentioned among you, as becomes
saints; 4nor filthiness, nor foolish
talking, nor jesting, which are not
appropriate; but rather giving of thanks.

5Know this for sure, that no
sexually immoral person, nor unclean
person, nor covetous man, who is an
idolater, has any inheritance in the
Kingdom of Messiah and God.

6Let no one deceive you with
empty words. For because of these
things, the wrath of God comes on the
children of disobedience. 7Therefore do
not be partakers with them. 8For you
were once darkness, but are now light
in the Lord. Walk as children of light,
9for the fruit of the light[d] is in all
goodness and righteousness and truth,
10proving what is well pleasing to the
Lord. 11Have no fellowship with the
unfruitful works of darkness, but rather
even reprove them. 12For the things
which are done by them in secret, it is a
shame even to speak of. 13But all
things, when they are reproved, are
revealed by the light, for everything
that reveals is light. 14Therefore he
says, "Awake, you who sleep, and arise
from the dead, and Messiah will shine
on you."

[a]4:26 Psalm 4:4
[b]4:31 Or, shouting, violent assertiveness

[c]4:32 Goth NU. PT M read "us" instead of "you"
[d]5:9 Goth NU. PT M read "Spirit" instead of "light"

15Therefore watch carefully how
you walk, not as unwise, but as wise;
16redeeming the time, because the days
are evil. 17Therefore do not be foolish,
but understand what the will of the
Lord is. 18Do not get drunk with wine,
which is debauchery, but be filled with
the Spirit, 19speaking to one another in
psalms, hymns, and spiritual songs;
singing, and singing praises in your
heart to the Lord; 20giving thanks
always concerning all things in the
name of our Lord Yeshua the Messiah
to God the Father; 21subjecting
yourselves one to another in the fear of
Messiah.

22Wives, be subject to your own
husbands, as to the Lord. 23For the
husband is the head of the wife, and
Messiah also is the head of the
congregation, being himself the savior
of the body. 24But as the congregation
is subject to Messiah, so let the wives
also be to their own husbands in
everything.

25Husbands, love your wives,
even as Messiah also loved the
congregation, and gave himself up for
it; 26that he might sanctify it, having
cleansed it by the washing of water
with the word, 27that he might present
the congregation to himself gloriously,
not having spot or wrinkle or any such
thing; but that it should be holy and
without blemish. 28Even so husbands
also ought to love their own wives as
their own bodies. He who loves his own
wife loves himself. 29For no man ever
hated his own flesh; but nourishes and
cherishes it, even as Messiah[a] also does
the congregation; 30because we are
members of his body, of his flesh and
bones.[b] 31"For this cause a man will
leave his father and mother, and will be
joined to his wife. The two will become
one flesh."[c] 32This mystery is great, but
I speak concerning Messiah and of the
congregation. 33Nevertheless each of
you must also love his own wife even
as himself; and let the wife see that she
respects her husband.

6 Children, obey your parents in the
Lord, for this is right. 2"Honor
your father and mother," which is
the first commandment with a promise:
3"that it may be well with you, and you
may live long on the earth."[d]

4And fathers, do not provoke your
children to anger, but nurture them in
the discipline and instruction of the
Lord.

5Servants, be obedient to those
who according to the flesh are your
masters, with fear and trembling, in
singleness of your heart, as to Messiah;
6not in the way of service only when
eyes are on you, as men pleasers; but as
servants of Messiah, doing the will of
God from the heart; 7with good will
doing service, as to the Lord, and not to
men; 8knowing that whatever good
thing each one does, he will receive the
same again from the Lord, whether he
is bound or free.

9You masters, do the same things
to them, and give up threatening,
knowing that he who is your own
master[e] is in heaven, and there is no
partiality with him.

[a]5:29 Goth NU. PT M read "the Lord" instead of "Messiah"

[b]5:30 NU omits "of his flesh and bones"
[c]5:31 Genesis 2:24
[d]6:3 Deuteronomy 5:16
[e]6:9 NU reads "their Master and yours" instead of "your own master"

[10]Finally, my brothers,[a] be strong in the Lord, and in the strength of his
might. [11]Put on the whole armor of God, that you may be able to stand
against the wiles of the devil. [12]For our wrestling is not against flesh and blood,
but against the principalities, against the powers, against the world's rulers
of this darkness,[b] and against the spiritual forces of wickedness in the
heavenly places. [13]Therefore, put on the whole armor of God, that you may be
able to withstand in the evil day, and, having done all, to stand. [14]Stand
therefore, having the utility belt of truth buckled around your waist, and having
put on the breastplate of righteousness, [15]and having fitted your feet with the
preparation of the Good News of peace; [16]above all, taking up the shield of
faith, with which you will be able to quench all the fiery darts of the evil
one. [17]And take the helmet of salvation, and the sword of the Spirit, which is the
spoken word of God; [18]with all prayer and requests, praying at all times in the
Spirit, and being watchful to this end in all perseverance and requests for all the
saints: [19]on my behalf, that utterance may be given to me in opening my
mouth, to make known with boldness the mystery of the Good News, [20]for
which I am an ambassador in chains; that in it I may speak boldly, as I ought
to speak.

[21]But that you also may know my affairs, how I am doing, Tychicus, the
beloved brother and faithful servant in the Lord, will make known to you all
things; [22]whom I have sent to you for this very purpose, that you may know
our state, and that he may comfort your hearts.

[23]Peace be to the brothers, and love with faith, from God the Father
and the Lord Yeshua the Messiah. [24]Grace be with all those who love our
Lord Yeshua the Messiah with incorruptible love. Amen[c]

Philippians

1 Paul and Timothy, servants of Yeshua the Messiah;

To all the saints in Messiah Yeshua who are at Philippi, with the
overseers and servants: [2]Grace to you, and peace from God, our Father, and
the Lord Yeshua the Messiah. [3]I thank my God whenever I remember you,
[4]always in every request of mine on behalf of you all making my requests
with joy, [5]for your partnership in furtherance of the Good News from the
first day until now; [6]being confident of this very thing, that he who began a
good work in you will complete it until the day of Yeshua the Messiah. [7]It is
even right for me to think this way on behalf of all of you, because I have you
in my heart, because, both in my bonds and in the defense and confirmation of
the Good News, you all are partakers with me of grace. [8]For God is my
witness, how I long after all of you in the tender mercies of Messiah Yeshua.

[9]This I pray, that your love may abound yet more and more in
knowledge and all discernment; [10]so that you may approve the things that
are excellent; that you may be sincere

[a]6:10 PT M Goth. NU omits "my brothers"
[b]6:12 Goth NU. PT M add "of this age"
[c]6:24 PT M Goth. NU omits "Amen"

and without offense to the day of Messiah; [11]being filled with the fruits[a] of righteousness, which are through Yeshua the Messiah, to the glory and praise of God.

[12]Now I desire to have you know, brothers, that the things which happened to me have turned out rather to the progress of the Good News; [13]so that it became evident to the whole praetorian guard, and to all the rest, that my bonds are in Messiah; [14]and that most of the brothers in the Lord, being confident through my bonds, are more abundantly bold to speak the word[b] without fear. [15]Some indeed proclaim Messiah even out of envy and strife, and some also out of good will. [16]The former insincerely proclaim Messiah from selfish ambition, thinking that they add affliction to my chains; [17]but the latter out of love, knowing that I am appointed for the defense of the Good News.

[18]What does it matter? Only that in every way, whether out of false motives or in truth, Messiah is proclaimed. I rejoice in this, yes, and will rejoice. [19]For I know that this will turn out for my deliverance, through your supplication and the supply of the Spirit of Yeshua the Messiah, [20]according to my earnest expectation and hope, that I will in no way be disappointed, but with all boldness, as always, now also Messiah will be magnified in my body, whether by life, or by death. [21]For to me to live is Messiah, and to die is gain. [22]But if I live on in the flesh, this will bring fruit from my work; yet I do not make known what I will choose. [23]But I am in a dilemma between the two, having the desire to depart and be with Messiah, which is far better. [24]Yet, to remain in the flesh is more needful for your sake. [25]Having this confidence, I know that I will remain, yes, and remain with you all, for your progress and joy in the faith, [26]that your rejoicing may abound in Messiah Yeshua in me through my presence with you again.

[27]Only let your manner of life be worthy of the Good News of Messiah, that, whether I come and see you or am absent, I may hear of your state, that you stand firm in one spirit, with one soul striving for the faith of the Good News; [28]and in nothing frightened by the adversaries, which is for them a proof of destruction, but to you of salvation, and that from God. [29]Because it has been granted to you on behalf of Messiah, not only to believe in him, but also to suffer on his behalf, [30]having the same conflict which you saw in me, and now hear is in me.

2 If there is therefore any exhortation in Messiah, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassion, [2]make my joy full, by being like-minded, having the same love, being of one accord, of one mind; [3]doing nothing through rivalry or through conceit, but in humility, each counting others better than himself; [4]each of you not just looking to his own things, but each of you also to the things of others.

[5]Have this in your mind, which was also in Messiah Yeshua, [6]who, existing in the form of God, did not consider equality with God a thing to be grasped, [7]but emptied himself, taking the form of a servant, being made in the likeness of men. [8]And being found in human form, he humbled himself, becoming obedient to

[a]1:11 NU reads “fruit” instead of “fruits”
[b]1:14 PT M. Goth adds “of God”

death, yes, the death of the cross. [9]Therefore God also highly exalted him, and gave to him the name which is above every name; [10]that at the name of Yeshua every knee should bow, of those in heaven, those on earth, and those under the earth, [11]and that every tongue should confess that Yeshua the Messiah is Lord[a], to the glory of God the Father.

[12]So then, my beloved, even as you have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling. [13]For it is God who works in you both to will and to work, for his good pleasure. [14]Do all things without murmurings and disputes, [15]that you may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom you are seen as lights in the world, [16]holding up the word of life; that I may have something to boast in the day of Messiah, that I did not run in vain nor labor in vain. [17]Yes, and if I am poured out on the sacrifice and service of your faith, I rejoice, and rejoice with you all. [18]In the same way, you also rejoice, and rejoice with me.

[19]But I hope in the Lord Yeshua to send Timothy to you soon, that I also may be cheered up when I know how you are doing. [20]For I have no one else like-minded, who will truly care about you. [21]For they all seek their own, not the things of Yeshua the Messiah. [22]But you know the proof of him, that, as a child serves a father, so he served with me in furtherance of the Good News. [23]Therefore I hope to send him at once, as soon as I see how it will go with me. [24]But I trust in the Lord that I myself also will come shortly. [25]But I counted it necessary to send to you Epaphroditus, my brother, fellow worker, fellow soldier, and your apostle and servant of my need; [26]since he longed for you all, and was very troubled, because you had heard that he was sick. [27]For indeed he was sick, nearly to death, but God had mercy on him; and not on him only, but on me also, that I might not have sorrow on sorrow. [28]I have sent him therefore the more diligently, that, when you see him again, you may rejoice, and that I may be the less sorrowful. [29]Receive him therefore in the Lord with all joy, and hold such in honor, [30]because for the work of Messiah he came near to death, disregarding[b] his life to supply that which was lacking in your service toward me.

3 Finally, my brothers, rejoice in the Lord. To write the same things to you, to me indeed is not tiresome, but for you it is safe. [2]Beware of the dogs, beware of the evil workers, beware of the false circumcision. [3]For we are the circumcision, who worship God in the Spirit, and rejoice in Messiah Yeshua, and have no confidence in the flesh; [4]though I myself might have confidence even in the flesh. If any other man thinks that he has confidence in the flesh, I yet more: [5]circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; concerning the law, a Pharisee; [6]concerning zeal, persecuting the congregation; concerning the righteousness which is in the law, found blameless.

[a] 2:11 See Isaiah 45:23

[b] 2:30 PT M Goth. NU reads “risking” instead of “disregarding”

[7]However, what things were gain
to me, these have I counted loss for
Messiah. [8]More than that, I count all
things to be loss for the excellency of
the knowledge of Messiah Yeshua, my
Lord, for whom I suffered the loss of
all things, and count them nothing but
refuse, that I may gain Messiah [9]and be
found in him, not having a
righteousness of my own, that which is
of the law, but that which is through
faith in Messiah, the righteousness
which is from God by faith; [10]that I
may know him, and the power of his
resurrection, and the fellowship of his
sufferings, becoming conformed to his
death; [11]if by any means I may attain to
the resurrection from the dead. [12]Not
that I have already obtained, or am
already made perfect; but I press on, if
it is so that I may take hold of that for
which also I was taken hold of by
Messiah Yeshua.

[13]Brothers, I do not regard myself
as yet having taken hold, but one thing
I do. Forgetting the things which are
behind, and reaching forward to the
things which are ahead, [14]I press on
toward the goal for the prize of the high
calling of God in Messiah Yeshua.
[15]Let us therefore, as many as are
perfect, think this way. If in anything
you think otherwise, God will also
reveal that to you. [16]Nevertheless, to
what we have attained, to the same
continue on with the same standard,
thinking the same.[a] [17]Brothers, be
imitators together of me, and note those
who walk this way, even as you have us
for an example. [18]For many walk, of
whom I told you often, and now tell
you even weeping, as the enemies of
the cross of Messiah, [19]whose end is
destruction, whose god is the belly, and
whose glory is in their shame, who
think about earthly things. [20]For our
citizenship is in heaven, from where we
also wait for a Savior, the Lord Yeshua
the Messiah; [21]who will change our
lowly bodies into the likeness of his
glorious body, according to the working
by which he is able even to subject all
things to himself.

4 Therefore, my brothers, beloved
and longed for, my joy and crown,
so stand firm in the Lord, my
beloved. [2]I exhort Euodia, and I exhort
Syntyche, to think the same way in the
Lord. [3]Yes, I beg you also, true
yokefellow, help these women, for they
labored with me in the Good News,
with Clement also, and the rest of my
fellow workers, whose names are in the
book of life. [4]Rejoice in the Lord
always! Again I will say, Rejoice! [5]Let
your gentleness be known to all men.
The Lord is near. [6]In nothing be
anxious, but in everything, by prayer
and petition with thanksgiving, let your
requests be made known to God. [7]And
the peace of God, which surpasses all
understanding, will guard your hearts
and your thoughts in Messiah Yeshua.

[8]Finally, brothers, 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 there is any praise, think about
these things. [9]The things which you
learned, received, heard, and saw in me:
do these things, and the God of peace
will be with you. [10]But I rejoice in the
Lord greatly, that now at length you
have revived your thought for me; in
which you did indeed take thought, but
you lacked opportunity. [11]Not that I
speak in respect to lack, for I have
learned in whatever state I am, to be
content in it. [12]I know how to be

[a]3:16 NU omits "with the same standard, thinking the same"

humbled, and I know also how to
abound. In everything and in all things I
have learned the secret both to be filled
and to be hungry, both to abound and to
be in need. [13]I can do all things through
Messiah[a] who strengthens me.
[14]However you did well that you shared
in my affliction. [15]You yourselves also
know, you Philippians, that in the
beginning of the Good News, when I
departed from Macedonia, no
congregation shared with me in the
matter of giving and receiving but you
only. [16]For even in Thessalonica you
sent once and again to my need. [17]Not
that I seek for the gift, but I seek for the
fruit that increases to your account.
[18]But I have all things, and abound. I
am filled, having received from
Epaphroditus the things that came from
you, a sweet-smelling fragrance, an
acceptable and well-pleasing sacrifice
to God. [19]My God will supply every
need of yours according to his riches in
glory in Messiah Yeshua. [20]Now to our
God and Father be the glory forever and
ever! Amen.

[21]Greet every saint in Messiah
Yeshua. The brothers who are with me
greet you. [22]All the saints greet you,
especially those who are of Caesar's
household. [23]The grace of the Lord
Yeshua the Messiah be with you all.[b]
Amen.[c]

[a]4:13 PT M Goth. NU reads "him" instead of "Messiah"
[b]4:23 NU reads "with your spirit" instead of "with you all"
[c]4:23 NU omits "Amen"

Colossians

1 Paul, an apostle of Messiah
Yeshua through the will of God,
and Timothy our brother, [2]to the
saints and faithful brothers in Messiah
at Colossae: Grace to you and peace
from God our Father and the Lord
Yeshua the Messiah.[d]

[3]We give thanks to God the
Father of our Lord Yeshua the Messiah,
praying always for you, [4]having heard
of your faith in Messiah Yeshua, and of
the love which you have toward all the
saints, [5]because of the hope which is
laid up for you in the heavens, of which
you heard before in the word of the
truth of the Good News, [6]which has
come to you; even as it is in all the
world and is bearing fruit and growing,
as it does in you also, since the day you
heard and knew the grace of God in
truth; [7]even as you learned of Epaphras
our beloved fellow servant, who is a
faithful servant of Messiah on your[e]
behalf, [8]who also declared to us your
love in the Spirit. [9]For this cause, we
also, since the day we heard this, do not
cease praying and making requests for
you, that you may be filled with the
knowledge of his will in all spiritual
wisdom and understanding, [10]that you
may walk worthily of the Lord, to
please him in all respects, bearing fruit
in every good work, and increasing in
the knowledge of God; [11]strengthened
with all power, according to the might
of his glory, for all endurance and
perseverance with joy; [12]giving thanks
to the Father, who made us[f] fit to be
partakers of the inheritance of the saints

[d]1:2 NU omits "and the Lord Yeshua the Messiah"
[e]1:7 Some mss read "our" instead of "your"
[f]1:12 NU reads "you" instead of "us"

in light; [13]who delivered us out of the power of darkness, and translated us into the Kingdom of the Son of his love; [14]in whom we have our redemption, the forgiveness of our sins; [15]who is the image of the invisible God, pre-eminent[a] over all creation. [16]For by him all things were created, in the heavens and on the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and for him. [17]He is before all things, and in him all things are held together. [18]He is the head of the body, the congregation, who is the beginning, the firstborn from the dead;[b] that in all things he might have the preeminence. [19]For all the fullness was pleased to dwell in him; [20]and through him to reconcile all things to himself, by him, whether things on the earth, or things in the heavens, having made peace through the blood of his cross.

[21]You, being in past times alienated and enemies in your mind in your evil works, [22]yet now he has reconciled in the body of his flesh through death, to present you holy and without blemish and blameless before him, [23]if it is so that you continue in the faith, grounded and steadfast, and not moved away from the hope of the Good News which you heard, which is being proclaimed in all creation under heaven; of which I, Paul, was made a servant.

[24]Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Messiah in my flesh for his body's sake, which is the congregation; [25]of which I was made a servant, according to the stewardship of God which was given me toward you, to fulfill the word of God, [26]the mystery which has been hidden for ages and generations. But now it has been revealed to his saints, [27]to them God was pleased to make known what are the riches of the glory of this mystery among the Gentiles, which is Messiah in you, the hope of glory; [28]whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Messiah Yeshua; [29]for which I also labor, striving according to his working, which works in me mightily.

2 For I desire to have you know how greatly I struggle for you, and for those at Laodicea, and for as many as have not seen my face in the flesh; [2]that their hearts may be comforted, they being knit together in love, and gaining all riches of the full assurance of understanding, that they may know the mystery of God, both of the Father and of[c] Messiah, [3]in whom are all the treasures of wisdom and knowledge hidden. [4]Now this I say that no one may delude you with persuasiveness of speech. [5]For though I am absent in the flesh, yet am I with you in the spirit, rejoicing and seeing your order, and the steadfastness of your faith in Messiah. [6]As therefore you received Messiah Yeshua, the Lord, walk in him, [7]rooted and built up in him, and established in the faith, even as you were taught, abounding in it in thanksgiving.

[8]Be careful that you do not let anyone rob you through his philosophy and vain deceit, after the tradition of men, after the elements of the world, and not

[a]1:15 Or, "supreme." Greek prototokos
[b]1:18 Or, "pre-eminent over all who rise from the dead"

[c]2:2 NU omits "both of the Father and of"

after Messiah. [9]For in him all the
fullness of God's nature dwells bodily,
[10]and in him you are made full, who is
the head of all principality and power;
[11]in whom you were also circumcised
with a circumcision not made with
hands, in the putting off of the body of
the sins of[a] the flesh, in the
circumcision of Messiah; [12]having been
buried with him in immersion, in which
you were also raised with him through
faith in the working of God, who raised
him from the dead. [13]You were dead
through your trespasses and the
uncircumcision of your flesh. He made
you alive together with him, having
forgiven us all our trespasses, [14]wiping
out the handwriting in ordinances
which was against us; and he has taken
it out of the way, nailing it to the cross;
[15]having stripped the principalities and
the powers, he made a show of them
openly, triumphing over them in it.

[16]Let no man therefore judge you
in eating, or in drinking, or with respect
to a feast day or a new moon or a
Sabbath day, [17]which are a shadow of
the things to come; but the body is
Messiah's. [18]Let no one rob you of your
prize by a voluntary humility and
worshipping of the angels, dwelling in
the things which he has not[b] seen,
vainly puffed up by his fleshly mind,
[19]and not holding firmly to the Head,
from whom all the body, being supplied
and knit together through the joints and
ligaments, grows with God's growth.
[20]If you died with Messiah from the
elements of the world, why, as though
living in the world, do you subject
yourselves to ordinances, [21]"Do not
handle, nor taste, nor touch" [22](all of
which perish with use), according to the
precepts and doctrines of men? [23]Which
things indeed appear like wisdom in
self-imposed worship, and humility,
and severity to the body; but are not of
any value against the indulgence of the
flesh.

3 If then you were raised together
with Messiah, seek the things that
are above, where Messiah is,
seated on the right hand of God. [2]Set
your mind on the things that are above,
not on the things that are on the earth.
[3]For you died, and your life is hidden
with Messiah in God. [4]When Messiah,
our[c] life, is revealed, then you will also
be revealed with him in glory. [5]Put to
death, therefore, whatever is worldly in
you: sexual immorality, impurity, lust,
evil desire, and covetousness, which is
idolatry; [6]for which things' sake the
wrath of God comes on the children of
disobedience. [7]You also once walked in
those, when you lived in them; [8]but
now you also put them all away: anger,
wrath, malice, slander, and shameful
speaking out of your mouth. [9]Do not lie
to one another, seeing that you have put
off the old man with his doings, [10]and
have put on the new man, who is being
renewed in knowledge after the image
of his Creator, [11]where there cannot be
Greek and Jew, circumcision and
uncircumcision, barbarian, Scythian,
bondservant, freeman; but Messiah is
all, and in all.

[12]Put on therefore, as God's
chosen ones, holy and beloved, a heart
of compassion, kindness, lowliness,
humility, and perseverance; [13]bearing
with one another, and forgiving each
other, if anyone has a complaint against
another; even as Messiah[d] forgave you,
so you also do.

[a]2:11 NU omits "the sins of"
[b]2:18 NU omits "not"
[c]3:4 NU reads "your" instead of "our"
[d]3:13 PT M Goth. NU reads "the Lord" instead of "Messiah"

[14]Above all these things, walk in love, which is the bond of perfection. [15]And let the peace of the Messiah[a] rule in your hearts, to which also you were called in one body; and be thankful. [16]Let the word of the Messiah dwell in you richly; in all wisdom teaching and admonishing one another with psalms, hymns, and spiritual songs, singing with grace in your hearts to God.[b]

[17]Whatever you do, in word or in deed, do all in the name of the Lord Yeshua, giving thanks to God the Father, through him.

[18]Wives, be in subjection to your husbands, as is fitting in the Lord.

[19]Husbands, love your wives, and do not be bitter against them.

[20]Children, obey your parents in all things, for this pleases the Lord.

[21]Fathers, do not provoke your children, so that they won't be discouraged.

[22]Servants, obey in all things those who are your masters according to the flesh, not just when they are looking, as men pleasers, but in singleness of heart, fearing God.[c] [23]And whatever you do, work heartily, as for the Lord, and not for men, [24]knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Messiah. [25]But he who does wrong will receive again for the wrong that he has done, and there is no partiality.

4 Masters, give to your servants that which is just and equal, knowing that you also have a Master in heaven.

[2]Continue steadfastly in prayer, watching therein with thanksgiving; [3]praying together for us also, that God may open to us a door for the word, to speak the mystery of Messiah, for which I am also in bonds; [4]that I may reveal it as I ought to speak. [5]Walk in wisdom toward those who are outside, redeeming the time. [6]Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.

[7]All my affairs will be made known to you by Tychicus, the beloved brother, faithful servant, and fellow bondservant in the Lord. [8]I am sending him to you for this very purpose, that he[d] may know your[e] circumstances and that he may encourage your hearts, [9]together with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you everything that is going on here. [10]Aristarchus, my fellow prisoner greets you, and Mark, the cousin of Barnabas (concerning whom you received commandments, "if he comes to you, receive him"), [11]and Yeshua who is called Justus, who are of the circumcision. These are my only fellow workers for the Kingdom of God, men who have been a comfort to me.

[12]Epaphras, who is one of you, a servant of Messiah, salutes you, always

[a]3:15 Goth NU. PT M read "God" instead of "Messiah"
[b]3:16 Goth NU. PT M read "the Lord" instead of "God"
[c]3:22 PT M Goth. NU reads "the Lord" instead of "God"

[d]4:8 NU reads "you" instead of "he"
[e]4:8 NU reads "our" instead of "your"

striving for you in his prayers, that you may stand perfect and complete[a] in all the will of God. [13]For I testify about him, that he has great zeal[b] for you, and for those in Laodicea, and for those in Hierapolis. [14]Luke, the beloved physician, and Demas greet you. [15]Greet the brothers who are in Laodicea, and to Nympha[c] and the congregation that is in her[d] house. [16]When this letter has been read among you, cause it to be read also in the congregation of the Laodiceans; and that you also read the letter from Laodicea. [17]Tell Archippus, "Take heed to the ministry which you have received in the Lord, that you fulfill it."

[18]The salutation of me, Paul, with my own hand: remember my bonds. Grace be with you. Amen.[e]

1Thessalonians

1 Paul, Silvanus, and Timothy, to the congregation of the Thessalonians in God the Father and the Lord Yeshua the Messiah: Grace to you and peace from God our Father and the Lord Yeshua the Messiah.[f]

[2]We always give thanks to God for all of you, mentioning you in our prayers, [3]remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Yeshua the Messiah, before our God and Father. [4]We know, brothers loved by God, that you are chosen, [5]and that our Good News came to you not in word only, but also in power, and in the Holy Spirit, and with much assurance. You know what kind of men we showed ourselves to be among you for your sake. [6]You became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit, [7]so that you became an example to all who believe in Macedonia and in Achaia. [8]For from you the word of the Lord has been declared, not only in Macedonia and Achaia, but also in every place your faith toward God has gone out; so that we need not to say anything. [9]For they themselves report concerning us what kind of a reception we had from you; and how you turned to God from idols, to serve a living and true God, [10]and to wait for his Son from heaven, whom he raised from the dead—Yeshua, who delivers us from the wrath to come.

2 For you yourselves know, brothers, our visit to you was not in vain, [2]but having suffered before and been shamefully treated, as you know, at Philippi, we grew bold in our God to tell you the Good News of God in much conflict. [3]For our exhortation is not of error, nor of uncleanness, nor in deception. [4]But even as we have been approved by God to be entrusted with the Good News, so we speak; not as pleasing men, but God, who tests our hearts. [5]For neither were we at any time found using words of flattery, as you know, nor a cloak of covetousness (God is witness), [6]nor seeking glory from men (neither from

[a]4:12 NU reads "fully assured" instead of "complete"
[b]4:13 NU reads "worked hard" instead of "great zeal"
[c]4:15 Goth NU. PT M read Nymphas" instead of "Nympha"
[d]4:15 M reads "his" instead of "her"
[e]4:18 PT M Goth. NU omits "Amen"
[f]1:1 NU omits "from God our Father and the Lord Yeshua the Messiah"

you nor from others), when we might
have claimed authority as apostles of
Messiah. 7But we were gentle[a] among
you, like a nursing mother cherishes her
own children.

8Even so, affectionately longing
for you, we were well pleased to impart
to you, not the Good News of God
only, but also our own souls, because
you had become very dear to us. 9For
you remember, brothers, our labor and
travail; for working night and day, that
we might not burden any of you, we
preached to you the Good News of
God. 10You are witnesses with God,
how holy, righteously, and blamelessly
we behaved ourselves toward you who
believe. 11As you know how we
exhorted, encouraged, and urged every
one of you, as a father does his own
children, 12that you should walk worthy
of the God who calls you into his own
Kingdom and glory. 13For this cause we
also thank God without ceasing, that,
when you received from us the word of
the message of God, you accepted it not
as the word of men, but, as it is in truth,
the word of God, which also works in
you who believe. 14For you, brothers,
became imitators of the congregations
of God which are in Judea in Messiah
Yeshua; for you also suffered the same
things from your own countrymen,
even as they did from the Judeans;
15who killed both the Lord Yeshua and
their own[b] prophets, and drove us out,
and did not please God, and are
contrary to all men; 16forbidding us to
speak to the Gentiles that they may be
saved; to fill up their sins always. But
wrath has come on them to the
uttermost.

17But we, brothers, being
bereaved of you for a short season, in
presence, not in heart, tried even harder
to see your face with great desire,
18because we wanted to come to you—
indeed, I, Paul, once and again—but
Satan hindered us. 19For what is our
hope, or joy, or crown of rejoicing? Is
not it even you, before our Lord Yeshua
the Messiah[c] at his coming? 20For you
are our glory and our joy.

3 Therefore, when we could not
stand it any longer, we thought it
good to be left behind at Athens
alone, 2and sent Timothy, our brother
and God's fellow worker[d] in the Good
News of Messiah, to establish you, and
to comfort you concerning your faith;
3that no one be moved by these
afflictions. For you know that we are
appointed to this task. 4For truly, when
we were with you, we told you
beforehand that we are to suffer
affliction, even as it happened, and you
know. 5For this cause I also, when I
could not stand it any longer, sent that I
might know your faith, for fear that by
any means the tempter had tempted
you, and our labor would have been in
vain. 6But when Timothy came just
now to us from you, and brought us
glad news of your faith and love, and
that you have good memories of us
always, longing to see us, even as we
also long to see you; 7for this cause,
brothers, we were comforted over you
in all our distress and affliction through
your faith. 8For now we live, since you
stand firm in the Lord. 9For what
thanksgiving can we render again to
God for you, for all the joy with which
we rejoice for your sakes before our
God; 10night and day praying

[a]2:7 NU reads “like children” instead of “gentle”
[b]2:15 NU reads “the” instead of “their own”
[c]2:19 PT Goth. M NU omit “Messiah”
[d]3:2 Goth NU. PT M reads “servant” instead of “fellow worker”

exceedingly that we may see your face,
and may perfect that which is lacking in
your faith? [11]Now may our God and
Father himself, and our Lord Yeshua
the Messiah, direct our way to you;
[12]and the Lord make you to increase
and abound in love one toward another,
and toward all men, even as we also do
toward you, [13]to the end he may
establish your hearts blameless in
holiness before our God and Father, at
the coming of our Lord Yeshua with all
his saints.

4 Finally then, brothers, we beg and
exhort you in the Lord Yeshua,
that as you received from us how
you ought to live and to please God,
even as you are living,[a] that you excel
more and more. [2]For you know what
instructions we gave you through the
Lord Yeshua. [3]For this is the will of
God: your sanctification, that you
abstain from sexual immorality, [4]that
each one of you know how to possess
himself of his own vessel in
sanctification and honor, [5]not in the
passion of lust, even as the Gentiles
who do not know God; [6]that no one
should take advantage of and wrong a
brother or sister in this matter; because
the Lord is an avenger in all these
things, as also we forewarned you and
testified. [7]For God called us not for
uncleanness, but in sanctification.
[8]Therefore he who rejects this does not
reject man, but God, who has also
given his Holy Spirit to you.

[9]But concerning brotherly love,
you have no need that one write to you.
For you yourselves are taught by God
to love one another, [10]for indeed you do
it toward all the brothers who are in all
Macedonia. But we exhort you,
brothers, that you abound more and
more; [11]and that you make it your
ambition to lead a quiet life, and to do
your own business, and to work with
your own hands, even as we instructed
you; [12]that you may walk properly
toward those who are outside, and may
have need of nothing.

[13]But we do not want you to be
ignorant, brothers, concerning those
who have fallen asleep, so that you do
not grieve like the rest, who have no
hope. [14]For if we believe that Yeshua
died and rose again, even so God will
bring with him those who have fallen
asleep in Yeshua. [15]For this we tell you
by the word of the Lord, that we who
are alive, who are left to the coming of
the Lord, will in no way precede those
who have fallen asleep. [16]For the Lord
himself will descend from heaven with
a shout, with the voice of the archangel,
and with God's trumpet. The dead in
Messiah will rise first, [17]then we who
are alive, who are left, will be caught
up together with them in the clouds, to
meet the Lord in the air. So we will be
with the Lord forever. [18]Therefore
comfort one another with these words.

5 But concerning the times and the
seasons, brothers, you have no
need that anything be written to
you. [2]For you yourselves know well
that the day of the Lord comes like a
thief in the night. [3]For when they are
saying, "Peace and safety," then sudden
destruction will come on them, like
birth pains on a pregnant woman; and
they will in no way escape. [4]But you,
brothers, are not in darkness, that the
day should overtake you like a thief.
[5]You are all children of light, and
children of the day. We do not belong
to the night, nor to darkness, [6]so then
let us not sleep, as the rest do, but let us
watch and be sober. [7]For those who
sleep, sleep in the night, and those who

[a]4:1 Goth NU. PT M omit "even as you are living"

are drunk are drunk in the night. [8]But let us, since we belong to the day, be sober, putting on the breastplate of faith and love, and, for a helmet, the hope of salvation. [9]For God did not appoint us to wrath, but to the obtaining of salvation through our Lord Yeshua the Messiah, [10]who died for us, that, whether we wake or sleep, we should live together with him. [11]Therefore exhort one another, and build each other up, even as you also do. [12]But we beg you, brothers, to know those who labor among you, and are over you in the Lord, and admonish you, [13]and to respect and honor them in love for their work's sake.

Be at peace among yourselves. [14]We exhort you, brothers, admonish the disorderly, encourage the fainthearted, support the weak, be patient toward all. [15]See that no one returns evil for evil to anyone, but always follow after that which is good, for one another, and for all.

[16]Rejoice always. [17]Pray without ceasing. [18]In everything give thanks, for this is the will of God in Messiah Yeshua toward you. [19]Do not quench the Spirit. [20]Do not despise prophesies. [21]Test all things, and hold firmly that which is good. [22]Abstain from every form of evil.

[23]May the God of peace himself sanctify you completely. May your whole spirit, soul, and body be preserved blameless at the coming of our Lord Yeshua the Messiah.

[24]He who calls you is faithful, who will also do it. [25]Brothers, pray for us. [26]Greet all the brothers with a holy kiss. [27]I solemnly command you by the Lord that this letter be read to all the holy[a] brothers.

[28]The grace of our Lord Yeshua the Messiah be with you. Amen[b]

2Thessalonians

1 Paul, Silvanus, and Timothy, to the congregation of the Thessalonians in God our Father, and the Lord Yeshua the Messiah: [2]Grace to you and peace from God our Father and the Lord Yeshua the Messiah.

[3]We are bound to always give thanks to God for you, brothers, even as it is appropriate, because your faith grows exceedingly, and the love of each and every one of you towards one another abounds; [4]so that we ourselves boast about you in the congregations of God for your patience and faith in all your persecutions and in the afflictions which you endure. [5]This is an obvious sign of the righteous judgment of God, to the end that you may be counted worthy of the Kingdom of God, for which you also suffer. [6]Since it is a righteous thing with God to repay affliction to those who afflict you, [7]and to give relief to you who are afflicted with us, when the Lord Yeshua is revealed from heaven with his mighty angels in flaming fire, [8]giving vengeance to those who do not know God, and to those who do not obey the Good News of our Lord Yeshua, [9]who will pay the penalty: eternal destruction

[a]5:27 PT M Goth. NU omits "holy"
[b]5:28 PT M Goth. NU omits "Amen"

from the face of the Lord and from the glory of his might, [10]when he comes to be glorified in his saints, and to be admired among all those who have believed (because our testimony to you was believed) in that day.

[11]To this end we also pray always for you, that our God may count you worthy of your calling, and fulfill every desire of goodness and work of faith, with power; [12]that the name of our Lord Yeshua may be glorified in you, and you in him, according to the grace of our God and the Lord Yeshua the Messiah.

2 Now, brothers, concerning the coming of our Lord Yeshua the Messiah, and our gathering together to him, we ask you [2]not to be quickly shaken in your mind, nor yet be troubled, either by spirit, or by word, or by letter as from us, saying that the day of the Lord[a] had come. [3]Let no one deceive you in any way. For it will not be, unless the departure comes first, and the man of sin[b] is revealed, the son of destruction, [4]he who opposes and exalts himself against all that is called God or that is worshiped; so that he sits[c] in the temple of God, setting himself up as God. [5]Do you not remember that, when I was still with you, I told you these things? [6]Now you know what is restraining him, to the end that he may be revealed in his own season. [7]For the mystery of lawlessness already works. Only there is one who restrains now, until he is taken out of the way. [8]Then the lawless one will be revealed, whom the Lord will kill with the breath of his mouth, and destroy by the manifestation of his coming; [9]even he whose coming is according to the working of Satan with all power and signs and lying wonders, [10]and with all deception of wickedness for those who are being lost, because they did not receive the love of the truth, that they might be saved. [11]Because of this, God sends them a working of error, that they should believe a lie; [12]that they all might be judged who did not believe the truth, but had pleasure in unrighteousness. [13]But we are bound to always give thanks to God for you, brothers loved by the Lord, because God chose you as from the begining[d] for salvation through sanctification of the Spirit and belief in the truth; [14]to which he called you through our Good News, for the obtaining of the glory of our Lord Yeshua the Messiah. [15]So then, brothers, stand firm, and hold the traditions which you were taught by us, whether by word, or by letter.

[16]Now our Lord Yeshua the Messiah himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, [17]comfort your hearts and establish you in every good work and word.

3 Finally, brothers, pray for us, that the word of the Lord may spread rapidly and be glorified, even as also with you; [2]and that we may be delivered from unreasonable and evil men; for not all have faith. [3]But the Lord is faithful, who will establish you, and guard you from the evil one. [4]We have confidence in the Lord concerning you, that you both do and will do the things we command. [5]May the Lord

[a]2:2 Goth NU. PT M read “Messiah” instead of “the Lord”
[b]2:3 PT M Goth. NU reads “lawlessness” instead of “sin”
[c]2:4 Goth(vid) NU. PT M add “as God”

[d]2:13 NU reads “first fruits” instead of “from the beginning”

direct your hearts into the love of God,
and into the patience of Messiah.

[6]Now we command you, brothers,
in the name of our Lord Yeshua the
Messiah, that you withdraw yourselves
from every brother who walks in
rebellion, and not after the tradition
which they received from us. [7]For you
know how you ought to imitate us. For
we did not behave ourselves
rebelliously among you, [8]neither did we
eat bread from anyone's hand without
paying for it, but in labor and travail
worked night and day, that we might
not burden any of you; [9]not because we
do not have the right, but to make
ourselves an example to you, that you
should imitate us. [10]For even when we
were with you, we commanded you
this: "If anyone will not work, neither
let him eat." [11]For we hear of some who
walk among you in rebellion, who do
not work at all, but are busybodies.
[12]Now those who are that way, we
command and exhort by our[a] Lord
Yeshua the Messiah, that with quietness
they work, and eat their own bread.

[13]But you, brothers, do not be
weary in doing well. [14]If any man does
not obey our word in this letter, note
that man, that you have no company
with him, to the end that he may be
ashamed. [15]Do not count him as an
enemy, but admonish him as a brother.

[16]Now may the Lord of peace
himself give you peace at all times in
all ways. The Lord be with you all.

[17]The greeting of me, Paul, with
my own hand, which is the sign in
every letter: this is how I write. [18]The
grace of our Lord Yeshua the Messiah
be with you all. Amen.[b]

[a]3:12 NU reads "in the" instead of "by our"

1Timothy

1 Paul, an apostle of Messiah
Yeshua according to the
commandment of God our Savior,
and Messiah Yeshua our hope; [2]to
Timothy, my true child in faith: Grace,
mercy, and peace, from God our[c] Father
and Messiah Yeshua our Lord.

[3]As I urged you when I was going
into Macedonia, stay at Ephesus that
you might command certain men not to
teach a different doctrine, [4]neither to
pay attention to myths and endless
genealogies, which cause disputes,[d]
rather than God's stewardship, which is
in faith—[5]but the goal of this command
is love, out of a pure heart and a good
conscience and unfeigned faith; [6]from
which things some, having missed the
mark, have turned aside to vain talking;
[7]desiring to be teachers of the law,
though they understand neither what
they say, nor about what they strongly
affirm. [8]But we know that the law is
good, if a man uses it lawfully, [9]as
knowing this, that law is not made for a
righteous man, but for the lawless and
insubordinate, for the ungodly and
sinners, for the unholy and profane, for
murderers of fathers and murderers of
mothers, for manslayers, [10]for the
sexually immoral, for men who have

[b]3:18 NU omits "Amen"
[c]1:2 NU reads "the" instead of "our"
[d]1:4 NU reads "speculations" instead of "disputes"

sexual relations with men,[a] for slave-
traders, for liars, for perjurers, and for
any other thing contrary to the sound
doctrine; [11]according to the Good News
of the glory of the blessed God, which
was committed to my trust. [12]And I
thank him who enabled me, Messiah
Yeshua our Lord, because he counted
me faithful, appointing me to service;
[13]although I was before a blasphemer, a
persecutor, and insolent. However, I
obtained mercy, because I did it
ignorantly in unbelief. [14]The grace of
our Lord abounded exceedingly with
faith and love which is in Messiah
Yeshua. [15]The saying is faithful and
worthy of all acceptance, that Messiah
Yeshua came into the world to save
sinners; of whom I am chief.
[16]However, for this cause I obtained
mercy, that in me first, Yeshua the
Messiah might display all his patience,
for an example of those who were
going to believe in him for eternal life.
[17]Now to the King eternal, immortal,
invisible, the only God,[b] be honor and
glory forever and ever. Amen.

[18]This instruction I commit to
you, my child Timothy, according to
the prophecies which led the way to
you, that by them you may wage the
good warfare; [19]holding faith and a
good conscience; which some having
thrust away made a shipwreck
concerning the faith; [20]of whom is
Hymenaeus and Alexander; whom I
delivered to Satan, that they might be
taught not to blaspheme.

2 I exhort therefore, first of all, that
petitions, prayers, intercessions,
and givings of thanks, be made for
all men: [2]for kings and all who are in
high places; that we may lead a tranquil
and quiet life in all godliness and
reverence. [3]For this is good and
acceptable in the sight of God our
Savior; [4]who desires all people to be
saved and come to full knowledge of
the truth. [5]For there is one God, and one
mediator between God and men, the
man Messiah Yeshua, [6]who gave
himself as a ransom for all; the
testimony in its own times; [7]to which I
was appointed a proclaimer and an
apostle (I am telling the truth,[c] I am not
lying), a teacher of the Gentiles in faith
and truth.

[8]I desire therefore that the men in
every place pray, lifting up holy hands
without anger and doubting. [9]In the
same way, that women also adorn
themselves in decent clothing, with
modesty and propriety; not just with
braided hair, gold, pearls, or expensive
clothing; [10]but (which becomes women
professing godliness) with good works.
[11]Let a woman learn in quietness with
all subjection. [12]But I do not permit a
woman to teach, nor to exercise
authority over a man, but to be in
quietness. [13]For Adam was first formed,
then Eve. [14]Adam was not deceived, but
the woman, being deceived, has fallen
into disobedience; [15]but she will be
saved through her childbearing, if they
continue in faith, love, and
sanctification with sobriety.

3 This is a faithful saying: if a man
seeks the office of an overseer, he
desires a good work. [2]The
overseer therefore must be without
reproach, the husband of one wife,
temperate, sensible, modest, hospitable,
good at teaching; [3]not a drunkard, not

[a]6:9 See Leviticus 18:22, 20:13
[b]1:17 Goth NU. PT M add "who alone is wise"

[c]2:7 Goth NU. PT M add "in Messiah"

violent,[a] but gentle, not quarrelsome,
not a lover of money; [4]one who rules
his own house well, having children in
subjection with all reverence; [5](but if a
man does not know how to rule his own
house, how will he take care of the
congregation of God?) [6]not a new
convert, lest being puffed up he fall into
the same condemnation as the devil.
[7]Moreover he must have good
testimony from those who are outside,
to avoid falling into reproach and the
snare of the devil.

[8]Servants, in the same way, must
be reverent, not double-tongued, not
devoted to a lot of wine, not greedy for
money; [9]holding the mystery of the
faith in a pure conscience. [10]Let them
also first be tested; then let them serve
if they are blameless. [11]Their wives in
the same way must be reverent, not
slanderers, temperate, faithful in all
things. [12]Let servants be husbands of
one wife, ruling their children and their
own houses well. [13]For those who have
served well gain for themselves a good
standing, and great boldness in the faith
which is in Messiah Yeshua.

[14]These things I write to you,
hoping to come to you shortly; [15]but if I
wait long, that you may know how men
ought to behave themselves in the
house of God, which is the
congregation of the living God, the
pillar and ground of the truth. [16]Without
controversy, the mystery of godliness is
great:
He[b] was revealed in the flesh,
justified in the spirit,
seen by angels,
preached among the nations,
believed on in the world,
and received up in glory.

4 But the Spirit says expressly that
in later times some will fall away
from the faith, paying attention to
seducing spirits and doctrines of
demons, [2]through the hypocrisy of men
who speak lies, branded in their own
conscience as with a hot iron;
[3]forbidding marriage and commanding
to abstain from foods which God
created to be received with
thanksgiving by those who believe and
know the truth. [4]For every creature of
God is good, and nothing is to be
rejected, if it is received with
thanksgiving. [5]For it is sanctified
through the word of God and prayer. [6]If
you instruct the brothers of these
things, you will be a good servant of
Messiah Yeshua, nourished in the
words of the faith, and of the good
doctrine which you have followed. [7]But
refuse profane and old wives' tales.
Exercise yourself toward godliness.
[8]For bodily exercise has some value,
but godliness has value in all things,
having the promise of the life which is
now, and of that which is to come.
[9]This saying is faithful and worthy of
all acceptance. [10]For to this end we both
labor and suffer reproach,[c] because we
have set our trust in the living God,
who is the Savior of all men, especially
of those who believe. [11]Command and
teach these things.

[12]Let no man despise your youth;
but be an example to those who believe,
in word, in your way of life, in love,[d] in
faith, and in purity. [13]Until I come, pay
attention to reading, to exhortation, and
to teaching. [14]Do not neglect the gift

[a]3:3 Goth NU. PT M add "not greedy for dishonest gain"
[b]3:16 Goth NU. PT M read "God" instead of "He"

[c]4:10 PT M Goth. NU reads "strive" instead of "suffer reproach"
[d]4:12 Goth NU. PT M add "in spirit"

that is in you, which was given to you
by prophecy, with the laying on of the
hands of the elders. [15]Be diligent in
these things. Give yourself wholly to
them, that your progress may be
revealed to all. [16]Pay attention to
yourself, and to your teaching.
Continue in these things, for in doing
this you will save both yourself and
those who hear you.

5 Do not rebuke an older man, but
exhort him as a father; the
younger men as brothers; [2]the
elder women as mothers; the younger
as sisters, in all purity. [3]Honor widows
who are widows indeed. [4]But if any
widow has children or grandchildren,
let them learn first to show piety
towards their own family, and to repay
their parents, for this is acceptable in
the sight of God. [5]Now she who is a
widow indeed, and desolate, has her
hope set on God, and continues in
petitions and prayers night and day.
[6]But she who gives herself to pleasure
is dead while she lives. [7]Also command
these things, that they may be without
reproach. [8]But if anyone does not
provide for his own, and especially his
own household, he has denied the faith,
and is worse than an unbeliever. [9]Let no
one be enrolled as a widow under sixty
years old, having been the wife of one
man, [10]being approved by good works,
if she has brought up children, if she
has been hospitable to strangers, if she
has washed the saints' feet, if she has
relieved the afflicted, and if she has
diligently followed every good work.

[11]But refuse younger widows, for
when they have grown wanton against
Messiah, they desire to marry; [12]having
condemnation, because they have
rejected their first pledge. [13]Besides,
they also learn to be idle, going about
from house to house. Not only idle, but
also gossips and busybodies, saying
things which they ought not. [14]I desire
therefore that the younger widows
marry, bear children, rule the
household, and give no occasion to the
adversary for reviling. [15]For already
some have turned aside after Satan. [16]If
any man or[a] woman who believes has
widows, let her assist them, and do not
let the congregation be burdened; that it
might help those widows who are truly
in need.

[17]Let the elders who rule well be
counted worthy of double honor,
especially those who labor in the word
and in teaching. [18]For the Scripture
says, "You shall not muzzle the ox
when it treads out the grain."[b] And,
"The laborer is worthy of his wages."[c]

[19]Do not receive an accusation
against an elder, except at the word of
two or three witnesses. [20]Those who
sin, reprove in the sight of all, that the
rest also may be in fear. [21]I command
you in the sight of God, and Messiah
Yeshua, and the chosen angels, that you
observe these things without prejudice,
doing nothing by partiality. [22]Lay hands
hastily on no one, neither be a
participant in other men's sins. Keep
yourself pure. [23]Be no longer a drinker
of water only, but use a little wine for
your stomach's sake and your frequent
infirmities.

[24]Some men's sins are evident,
preceding them to judgment, and some
also follow later. [25]In the same way also
there are good works that are obvious,
and those that are otherwise cannot be
hidden.

---

[a]5:16 NU omits "man or"
[b]5:18 Deuteronomy 25:4
[c]5:18 Luke 10:7; Leviticus 19:13

6 Let as many as are bondservants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine not be blasphemed. [2]Those who have believing masters, let them not despise them, because they are brothers, but rather let them serve them, because those who partake of the benefit are believing and beloved. Teach and exhort these things.

[3]If anyone teaches a different doctrine, and does not consent to sound words, the words of our Lord Yeshua the Messiah, and to the doctrine which is according to godliness, [4]he is conceited, knowing nothing, but obsessed with arguments, disputes, and word battles, from which come envy, strife, reviling, evil suspicions, [5]constant friction of people of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain.[a]

[6]But godliness with contentment is great gain. [7]For we brought nothing into the world, and we certainly can not[b] carry anything out. [8]But having food and clothing, we will be content with that. [9]But those who are determined to be rich fall into a temptation and a snare and many foolish and harmful lusts, such as drown men in ruin and destruction. [10]For the love of money is a root of all kinds of evil. Some have been led astray from the faith in their greed, and have pierced themselves through with many sorrows.

[11]But you, man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, and gentleness. [12]Fight the good fight of faith. Lay hold of the eternal life to which you were called, and you confessed the good confession in the sight of many witnesses. [13]I command you before God, who gives life to all things, and before Messiah Yeshua, who before Pontius Pilate testified the good confession, [14]that you keep the commandment without spot, blameless, until the appearing of our Lord Yeshua the Messiah; [15]which in its own times he will show, who is the blessed and only Ruler, the King of kings, and Lord of lords; [16]who alone has immortality, dwelling in unapproachable light; whom no man has seen, nor can see: to whom be honor and eternal power. Amen.

[17]Charge those who are rich in this present world that they not be haughty, nor have their hope set on the uncertainty of riches, but on the living[c] God, who richly provides us with everything to enjoy; [18]that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; [19]laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal[d] life.

[20]Timothy, guard that which is committed to you, turning away from the empty chatter and oppositions of the knowledge which is falsely so called; [21]which some professing have erred concerning the faith. Grace be with you. Amen[e]

---

[a]6:5 Goth(b) NU. PT M Goth(a) add "Withdraw yourself from such."
[b]6:7 PT M Goth. NU reads "so neither can we" instead of "and we certainly can not"
[c]6:17 NU omits "the living"
[d]6:19 NU reads "that which is truly" instead of "eternal"
[e]6:21 NU omits "Amen"

2Timothy

1 Paul, an apostle of Yeshua the Messiah through the will of God, according to the promise of the life which is in Messiah Yeshua, [2]to Timothy, my beloved child: Grace, mercy, and peace, from God the Father and Messiah Yeshua our Lord.

[3]I thank God, whom I serve as my forefathers did, with a pure conscience. How unceasing is my memory of you in my petitions, night and day [4]longing to see you, remembering your tears, that I may be filled with joy; [5]having been reminded of the unfeigned faith that is in you; which lived first in your grandmother Lois, and your mother Eunice[a], and, I am persuaded, in you also.

[6]For this cause, I remind you that you should stir up the gift of God which is in you through the laying on of my hands. [7]For God did not give us a spirit of fear, but of power, love, and self-control. [8]Therefore do not be ashamed of the testimony of our Lord, nor of me his prisoner; but endure hardship for the Good News according to the power of God, [9]who saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Messiah Yeshua before times eternal, [10]but has now been revealed by the appearing of our Savior, Messiah Yeshua, who abolished death, and brought life and immortality to light through the Good News. [11]For this, I was appointed as a proclaimer, an apostle, and a teacher of the Gentiles.[b] [12]For this cause I also suffer these things.

Yet I am not ashamed, for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed to him against that day.

[13]Hold the pattern of sound words which you have heard from me, in faith and love which is in Messiah Yeshua. [14]That good thing which was committed to you, guard through the Holy Spirit who dwells in us.

[15]This you know, that all who are in Asia turned away from me; of whom are Phygelus and Hermogenes. [16]May the Lord grant mercy to the house of Onesiphorus, for he often refreshed me, and was not ashamed of my chain, [17]but when he was in Rome, he sought me diligently, and found me [18](the Lord grant to him to find the Lord's mercy in that day); and in how many things he served at Ephesus, you know very well.

2 You therefore, my child, be strengthened in the grace that is in Messiah Yeshua. [2]The things which you have heard from me among many witnesses, commit the same to faithful men, who will be able to teach others also. [3]You therefore must share in hardship, as a good soldier of Messiah Yeshua. [4]No soldier on duty entangles himself in the affairs of life, that he may please him who enrolled him as a soldier. [5]Also, if anyone competes in athletics, he is not crowned

[a]1:5 Literal Greek:"Eunikay." Latin "Eunice"

[b]1:11 PT M Goth. NU omits "of the Gentiles"

unless he has competed by the rules.
[6]The farmers who labor must be the
first to get a share of the crops.
[7]Consider what I say, and may the Lord
give[a] you understanding in all things.

[8]Remember Yeshua the Messiah,
risen from the dead, of the seed of
David, according to my Good News, [9]in
which I suffer hardship to the point of
chains as a criminal. But God's word is
not chained. [10]Therefore I endure all
things for the chosen ones' sake, that
they also may obtain the salvation
which is in Messiah Yeshua with
eternal glory. [11]This saying is faithful:
"For if we died with him,
we will also live with him.
[12]If we endure,
we will also reign with him.
If we deny him,
he also will deny us.
[13]If we are faithless,
he remains faithful,
for he cannot deny himself."

[14]Remind them of these things,
charging them in the presence of the
Lord,[b] that they do not argue about
words, to no profit, to the subverting of
those who hear.

[15]Do your best to present yourself
approved by God, a workman who does
not need to be ashamed, properly
handling the Word of Truth. [16]But shun
empty chatter, for they will proceed
further in ungodliness, [17]and their word
will consume like gangrene, of whom is
Hymenaeus and Philetus; [18]men who
have erred concerning the truth, saying
that the resurrection is already past, and
overthrowing the faith of some.
[19]However God's firm foundation
stands, having this seal, "The Lord
knows those who are his,"[c] and, "Let
every one who names the name of the
Lord depart from unrighteousness."
[20]Now in a large house there are not
only vessels of gold and of silver, but
also of wood and of clay. Some are for
honor, and some for dishonor. [21]If
anyone therefore purges himself from
these, he will be a vessel for honor,
sanctified, and suitable for the master's
use, prepared for every good work.

[22]Flee from youthful lusts; but
pursue righteousness, faith, love, and
peace with those who call on the Lord
out of a pure heart. [23]But refuse foolish
and ignorant questionings, knowing
that they generate strife. [24]The Lord's
servant must not quarrel, but be gentle
towards all, able to teach, patient, [25]in
gentleness correcting those who oppose
him: perhaps God may give them
repentance leading to a full knowledge
of the truth, [26]and they may recover
themselves out of the devil's snare,
having been taken captive by him to his
will.

3 But know this, that in the last
days, grievous times will come.
[2]For men will be lovers of self,
lovers of money, boastful, arrogant,
blasphemers, disobedient to parents,
unthankful, unholy, [3]unloving,
unforgiving,[d] slanderers, without self-
control, brutal, hateful of good,
[4]traitors, headstrong, conceited, lovers
of pleasure rather than lovers of God;
[5]holding a form of godliness, but
having denied the power thereof. Turn
away from these, also. [6]For of these are
those who creep into houses, and take
captive gullible women loaded down

[a]2:7 NU reads "for the Lord will give" instead of "and may the Lord give"
[b]2:14 PT M Goth. NU reads "God" instead of "the Lord"
[c]2:19 Numbers 16:5
[d]1:31 NU omits "unforgiving"

with sins, led away by various lusts, [7]always learning, and never able to come to the knowledge of the truth. [8]Even as Jannes and Jambres opposed Moses, so do these also oppose the truth; men corrupted in mind, reprobate concerning the faith. [9]But they will proceed no further. For their folly will be evident to all men, as theirs also came to be. [10]But you did follow my teaching, conduct, purpose, faith, patience, love, steadfastness, [11]persecutions, and sufferings: those things that happened to me at Antioch, Iconium, and Lystra. I endured those persecutions. Out of them all the Lord delivered me. [12]Yes, and all who desire to live godly in Messiah Yeshua will suffer persecution. [13]But evil men and impostors will grow worse and worse, deceiving and being deceived. [14]But you remain in the things which you have learned and have been assured of, knowing from whom you have learned them. [15]From infancy, you have known the holy Scriptures which are able to make you wise for salvation through faith, which is in Messiah Yeshua. [16]Every Scripture is God-breathed and profitable for teaching, for reproof, for correction, and for instruction in righteousness, [17]that the man of God may be complete, thoroughly equipped for every good work.

4 I command you therefore before God and the Lord Yeshua the Messiah, who will judge the living and the dead, at[a] his appearing and his Kingdom: [2]proclaim the word; be urgent in season and out of season; reprove, rebuke, and exhort, with all patience and teaching. [3]For the time will come when they will not listen to the sound doctrine, but, having itching ears, will heap up for themselves teachers after their own lusts; [4]and will turn away their ears from the truth, and turn aside to myths. [5]But you be sober in all things, suffer hardship, do the work of an evangelist, and fulfill your ministry.

[6]For I am already being offered, and the time of my departure has come. [7]I have fought the good fight. I have finished the course. I have kept the faith. [8]From now on, there is stored up for me the crown of righteousness, which the Lord, the righteous judge, will give to me on that day; and not to me only, but also to all those who have loved his appearing. [9]Be diligent to come to me soon, [10]for Demas left me, having loved this present world, and went to Thessalonica; Crescens to Galatia, and Titus to Dalmatia. [11]Only Luke is with me. Take Mark, and bring him with you, for he is useful to me for service. [12]But I sent Tychicus to Ephesus. [13]Bring the cloak that I left at Troas with Carpus when you come, and the books, especially the parchments. [14]Alexander, the coppersmith, did much evil to me. May the Lord[b] repay him according to his works, [15]of whom you also must beware; for he greatly opposed our words.

[16]At my first defense, no one came to help me, but all left me. May it not be held against them. [17]But the Lord stood by me, and strengthened me, that through me the message might be fully proclaimed, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion. [18]And the Lord will deliver me from every evil work, and will preserve me for his heavenly Kingdom; to whom be the glory forever and ever. Amen.

[a]4:1 NU reads “and by” instead of “at”

[b]4:14 NU reads “The Lord will” instead of “May the Lord”

[19]Greet Prisca and Aquila, and the house of Onesiphorus. [20]Erastus remained at Corinth, but I left Trophimus at Miletus sick. [21]Be diligent to come before winter. Eubulus salutes you, as do Pudens, Linus, Claudia, and all the brothers. [22]The Lord Yeshua the Messiah[a] be with your spirit. Grace be with you. Amen[b]

Titus

1 Paul, a servant of God, and an apostle of Yeshua the Messiah, according to the faith of God's chosen ones, and the knowledge of the truth which is according to godliness, [2]in hope of eternal life, which God, who cannot lie, promised before time began; [3]but in his own time revealed his word in the message with which I was entrusted according to the commandment of God our Savior; [4]to Titus, my true child according to a common faith: Grace[c] and peace from God the Father and[d] Messiah Yeshua our Savior.

[5]I left you in Crete for this reason, that you would set in order the things that were lacking, and appoint elders in every city, as I directed you; [6]if anyone is blameless, the husband of one wife, having children who believe, who are not accused of loose or unruly behavior. [7]For the overseer must be blameless, as God's steward; not self-pleasing, not easily angered, not given to wine, not violent, not greedy for dishonest gain; [8]but given to hospitality, as a lover of good, sober minded, fair, holy, self-controlled; [9]holding to the faithful word which is according to the teaching, that he may be able to exhort in the sound doctrine, and to convict those who contradict him. [10]For there are also many unruly men, vain talkers and deceivers, especially those of the circumcision, [11]whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for dishonest gain's sake. [12]One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, and idle gluttons." [13]This testimony is true. For this cause, reprove them sharply, that they may be sound in the faith, [14]not paying attention to Jewish myths and commandments of men who turn away from the truth. [15]To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure; but both their mind and their conscience are defiled. [16]They profess that they know God, but by their works they deny him, being abominable, disobedient, and unfit for any good work.

2 But say the things which fit sound doctrine, [2]that older men should be temperate, sensible, sober minded, sound in faith, in love, and in patience: [3]and that older women likewise be reverent in behavior, not slanderers nor enslaved to much wine, teachers of that which is good; [4]that they may train the young women to love their husbands, to love their children, [5]to be sober minded, chaste, workers at home, kind, being in subjection to their own husbands, that God's word may not be blasphemed. [6]Likewise, exhort the younger men to be sober minded; [7]in all things showing yourself an example of good works. In your teaching show integrity,

[a]4:22 NU omits "Yeshua the Messiah"
[b]4:22 NU omits "Amen"
[c]1:4. Goth NU. PT M add "mercy"
[d]1:4 Goth NU. PT M add "the Lord"

seriousness, incorruptibility[a] [8]and a sound message that cannot be condemned; that he who opposes you may be ashamed, having no evil thing to say about us. [9]Exhort servants to be in subjection to their own masters, and to be well-pleasing in all things; not contradicting; [10]not stealing, but showing all good fidelity; that they may adorn the doctrine of God, our Savior, in all things. [11]For the grace of God has appeared, bringing salvation to all men, [12]instructing us to the intent that, denying ungodliness and worldly lusts, we would live soberly, righteously, and godly in this present world; [13]looking for the blessed hope and appearing of the glory of our great God and Savior, Yeshua the Messiah; [14]who gave himself for us, that he might redeem us from all iniquity, and purify for himself a people for his own possession, zealous for good works. [15]Say these things and exhort and reprove with all authority. Let no man despise you.

3 Remind them to be in subjection to rulers and to authorities, to be obedient, to be ready for every good work, [2]to speak evil of no one, not to be contentious, to be gentle, showing all humility toward all men. [3]For we were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful, and hating one another. [4]But when the kindness of God our Savior and his love toward mankind appeared, [5]not by works of righteousness, which we did ourselves, but according to his mercy, he saved us, through the washing of rebirth and renewing by the Holy Spirit, [6]whom he poured out on us richly, through Yeshua the Messiah our Savior; [7]that, being justified by his grace, we might be made heirs according to the hope of eternal life. [8]This saying is faithful, and concerning these things I desire that you affirm confidently, so that those who have believed God may be careful to maintain good works. These things are good and profitable to men; [9]but shun foolish questionings, genealogies, strife, and disputes about the law; for they are unprofitable and vain. [10]Avoid a factious man after a first and second warning; [11]knowing that such a one is perverted, and sins, being self-condemned.

[12]When I send Artemas to you, or Tychicus, be diligent to come to me to Nicopolis, for I have determined to winter there. [13]Send Zenas, the Law scholar, and Apollos on their journey speedily, that nothing may be lacking for them. [14]Let our people also learn to maintain good works for necessary uses, that they may not be unfruitful.

[15]All who are with me greet you. Greet those who love us in faith. Grace be with you all. Amen[b]

Philemon

1 Paul, a prisoner of Messiah Yeshua, and Timothy our brother, to Philemon, our beloved fellow worker, [2]and to the beloved Apphia,[c] to Archippus, our fellow soldier, and to the congregation in your house: [3]Grace to you and peace from God our Father and the Lord Yeshua the Messiah.

[a]2:7 NU omits "incorruptibility"

[b]3:15 NU omits "Amen"

[c]1:2 NU reads "to Apphia our sister" instead of "to the beloved Apphia"

4I thank my God always, making
mention of you in my prayers, 5hearing
of your love, and of the faith which you
have toward the Lord Yeshua, and
toward all the saints; 6that the
fellowship of your faith may become
effective, in the knowledge of every
good thing which is in us in Messiah
Yeshua.[a] 7For I have much
thankfulness[b] and comfort in your love,
because the hearts of the saints have
been refreshed through you, brother.

8Therefore, though I have all
boldness in Messiah to command you
that which is appropriate, 9yet for
love's sake I rather beg, being such a
one as Paul, the aged, but also a
prisoner of Yeshua the Messiah. 10I beg
you for my child, whom I have become
the father of in my chains, Onesimus,
11who once was useless to you, but now
is useful to you and to me. 12I am
sending back,[c] him who is my very
heart, 13whom I desired to keep with
me, that on your behalf he might serve
me in my chains for the Good News.
14But I was willing to do nothing
without your consent, that your
goodness would not be as of necessity,
but of free will. 15For perhaps he was
therefore separated from you for a
while, that you would have him forever,
16no longer as a slave, but more than a
slave, a beloved brother, especially to
me, but how much rather to you, both
in the flesh and in the Lord.

17If then you count me a partner,
receive him as you would receive me.
18But if he has wronged you at all, or
owes you anything, put that to my
account. 19I, Paul, write this with my
own hand: I will repay it (not to
mention to you that you owe to me
even your own self besides). 20Yes,
brother, let me have joy from you in the
Lord. Refresh my heart in Messiah.[d]
21Having confidence in your obedience,
I write to you, knowing that you will do
even beyond what I say.

22Also, prepare a guest room for
me, for I hope that through your prayers
I will be restored to you.

23Epaphras, my fellow prisoner in
Messiah Yeshua, greets you, 24as do
Mark, Aristarchus, Demas, and Luke,
my fellow workers. 25The grace of our
Lord Yeshua the Messiah be with your
spirit. Amen[e]

Hebrews

1 God, having in the past spoken to
the fathers through the prophets at
many times and in various ways,
2in these last days has spoken to us by
his Son, whom he appointed heir of all
things, through whom also he made the
worlds. 3His Son is the radiance of his
glory, the very image of his substance,
and upholding all things by the word of
his power, when he had made, through
himself[f], purification for our[g] sins, sat
down on the right hand of the Majesty
on high; 4having become so much
better than the angels, as he has
inherited a more excellent name than
they have. 5For to which of the angels
did he say at any time,

[a]1:6 NU omits "Yeshua"
[b]1:7 NU reads "joy" instead of "thankfulness"
[c]1:12 NU adds "to you"
[d]1:20 Goth NU. PT M read "the Lord" instead of "Messiah"
[e]1:25 NU omits "Amen"
[f]1:3 NU omits "through himself"
[g]1:3 NU omits "our"

"You are my Son.
Today have I become your
father?"[a]

and again,
"I will be to him a Father,
and he will be to me a Son?"[b]

[6]Again, when he brings in the
firstborn into the world he says, "Let all
the angels of God worship him."[c] [7]Of
the angels he says,
"Who makes his angels winds,
and his servants a flame of fire."[d]

[8]But of the Son he says,
"Your throne, O God, is forever and
ever.
The scepter of uprightness is the
scepter of your Kingdom.
[9]You have loved righteousness, and
hated iniquity;
therefore God, your God, has
anointed you with the oil of
gladness above your
fellows."[e]

[10]And,
"You, Lord, in the beginning, laid the
foundation of the earth.
The heavens are the works of
your hands.
[11]They will perish, but you continue.
They all will grow old like a
garment does.
[12]As a cloak, you will roll them up,
and[f] they will be changed.
But you remain the same, and
your years will have no end."[g]

[13]But which of the angels has he
told at any time,
"Sit at my right hand,
until I make your enemies the
footstool of your feet?"[h]

[14]Are not they all serving spirits,
sent out to do service for the sake of
those who will inherit salvation?

2 Therefore we ought to pay greater
attention to the things that were
heard, so that we will not drift
away. [2]For if the word spoken through
angels proved steadfast, and every
transgression and disobedience received
a just recompense; [3]how will we escape
if we neglect so great a salvation—
which at the first having been spoken
through the Lord, was confirmed to us
by those who heard; [4]God also
testifying with them, both by signs and
wonders, by various works of power,
and by gifts of the Holy Spirit,
according to his own will? [5]For he did
not subject the world to come, of which
we speak, to angels. [6]But one has
somewhere testified, saying,
"What is man, that you think of him?
Or the son of man, that you care
for him?
[7]You made him a little lower than the
angels.
You crowned him with glory and
honor.
[8]You have put all things in
subjection under his feet."

For in that he subjected all things
to him, he left nothing that is not
subject to him. But now we do not see
all things subjected to him, yet. [9]But we
see him who has been made a little
lower than the angels, Yeshua, because
of the suffering of death crowned with
glory and honor, that by the grace of

[a]1:5 Psalm 2:7
[b]1:5 2 Samuel 7:14; 1 Chronicles 17:13
[c]1:6 Deuteronomy 32:43
[d]1:7 Psalm 104:4
[e]1:9 Psalm 45:6-7
[f]1:12 NU adds "like a garment"
[g]1:12 Psalm 102:25-27
[h]1:13 Psalm 110:1

God he should taste of death for
everyone. [10]For it became him, for
whom are all things, and through whom
are all things, in bringing many
children to glory, to make the author of
their salvation perfect through
sufferings. [11]For both he who sanctifies
and those who are sanctified are all
from one, for which cause he is not
ashamed to call them brothers, [12]saying,
"I will declare your name to my
brothers.
In the midst of the congregation I
will sing your praise."[a]

[13]Again, "I will put my trust in
him."[b] Again, "Behold, here I am with
the children whom God has given me."[c]
[14]Since then the children have shared in
flesh and blood, he also himself in like
manner partook of the same, that
through death he might bring to nothing
him who had the power of death, that
is, the devil, [15]and might deliver all of
them who through fear of death were all
their lifetime subject to bondage. [16]For,
truly, he did not come to help the
angels, but to help the seed of
Abraham. [17]Therefore he was obligated
in all things to be made like his
brothers, that he might become a
merciful and faithful high cohen in
things pertaining to God, to make
atonement for the sins of the people.
[18]For in that he himself has suffered
being tempted, he is able to help those
who are tempted.

3 Therefore, holy brothers, partakers
of a heavenly calling, consider the
Apostle and High Cohen of our
confession, Yeshua; [2]who was faithful
to him who appointed him, as also was
Moses in all his house. [3]For he has been
counted worthy of more glory than
Moses, inasmuch as he who built the
house has more honor than the house.
[4]For every house is built by someone;
but he who built all things is God.
[5]Moses indeed was faithful in all his
house as a servant, for a testimony of
those things which were afterward to be
spoken, [6]but Messiah is faithful as a
Son over his house; whose house we
are, if we hold fast our confidence and
the glorying of our hope firm to the
end. [7]Therefore, even as the Holy Spirit
says,
"Today if you will hear his voice,
[8]do not harden your hearts, as in the
provocation[d],
like as in the day of the trial[e] in
the wilderness,
[9]where your fathers tested me and
challenged me,
and saw my works for forty
years.
[10]Therefore I was displeased with that[f]
generation,
and said, 'They always err in
their heart,
but they did not know my ways;'
[11]as I swore in my wrath,
'They will not enter into my
rest.'"[g]

[12]Beware, brothers, lest perhaps
there be in any one of you an evil heart
of unbelief, in falling away from the
living God; [13]but exhort one another
day by day, so long as it is called
"today;" lest any one of you be
hardened by the deceitfulness of sin.
[14]For we have become partakers of
Messiah, if we hold fast the beginning
of our confidence firm to the end:
[15]while it is said,

[a]2:12 Psalm 22:22
[b]2:13 Isaiah 8:17
[c]2:13 Isaiah 8:18
[d]3:9 I.e., "as in Meribah." See Psalm 95:8
[e]3:9 I.e., "of Massah." See Psalm 95:8
[f]3:10 NU reads "this" instead of "that"
[g]3:11 Psalm 95:7-11

"Today if you will hear his voice,
do not harden your hearts, as in
the rebellion."[a]

[16]For who, when they heard, rebelled? No, did not all those who came out of Egypt by Moses? [17]With whom was he displeased forty years? Was not it with those who sinned, whose bodies fell in the wilderness? [18]To whom did he swear that they would not enter into his rest, but to those who were disobedient? [19]We see that they were not able to enter in because of unbelief.

4 Let us fear therefore, lest perhaps anyone of you should seem to have come short of a promise of entering into his rest. [2]For indeed we have had good news preached to us, even as they also did, but the word they heard did not profit them, because they were not united by faith with those who heard. [3]For we who have believed do enter into that rest, even as he has said, "As I swore in my wrath, they will not enter into my rest;"[b] although the works were finished from the foundation of the world. [4]For he has said this somewhere about the seventh day, "God rested on the seventh day from all his works;"[c] [5]and in this place again, "They will not enter into my rest."[d]

[6]Seeing therefore it remains that some should enter therein, and they to whom the good news was before preached failed to enter in because of disobedience, [7]he again defines a certain day, "Today," saying through David so long a time afterward (just as has been said),

"Today if you will hear his voice,
do not harden your hearts."[e]

[8]For if Joshua had given them rest, he would not have spoken afterward of another day. [9]There remains therefore a Sabbath rest for the people of God. [10]For he who has entered into his rest has himself also rested from his works, as God did from his. [11]Let us therefore give diligence to enter into that rest, lest anyone fall after the same example of disobedience. [12]For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and is able to discern the thoughts and intentions of the heart.

[13]There is no creature that is hidden from his sight, but all things are naked and laid open before the eyes of him with whom we have to do. [14]Having then a great high cohen, who has passed through the heavens, Yeshua, the Son of God, let us hold tightly to our confession. [15]For we do not have a high cohen who cannot be touched with the feeling of our infirmities, but one who has been in all points tried[f] like we are, yet without sin. [16]Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace for help in time of need.

5 For every high cohen, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. [2]The high cohen can deal gently with those who are ignorant and going astray, because he himself is

[a]3:15 Psalm 95:7-8
[b]4:3 Psalm 95:11
[c]4:4 Genesis 2:2
[d]4:5 Psalm 95:11

[e]4:7 Psalm 95:7-8
[f]4:15 NU reads "tempted" instead of "tried"

also surrounded with weakness.
3Because of this, he must offer
sacrifices for sins for the people, as
well as for himself. 4Nobody takes this
honor on himself, but he is called by
God, just like Aaron was. 5So also
Messiah did not glorify himself to be
made a high cohen, but it was he who
said to him,
"You are my Son.
Today I have become your
father."[a]

6As he says also in another place,
"You are a cohen forever,
after the order of Melchizedek."[b]

7In the days of his flesh, he
offered up prayers and petitions with
loud cries and tears to him who was
able to save him from death, and he
was heard because of his reverence.
8Although he was a Son, he learned
obedience by the things which he
suffered. 9Having been made perfect, he
became to all of those who obey him
the author of eternal salvation, 10named
by God a high cohen after the order of
Melchizedek. 11About him we have
many words to say, and hard to
interpret, seeing you have become dull
of hearing. 12For when by reason of the
time you ought to be teachers, you
again need to have someone teach you
the rudiments of the first principles of
the oracles of God. You have come to
need milk, and not solid food. 13For
everyone who lives on milk is not
experienced in the word of
righteousness, for he is a baby. 14But
solid food is for those who are full
grown, who by reason of use have their
senses exercised to discern good and
evil.

6 Therefore leaving the doctrine of
the first principles of Messiah, let
us press on to perfection—not
laying again a foundation of repentance
from dead works, of faith toward God,
2of the teaching of washings, of laying
on of hands, of resurrection of the dead,
and of eternal judgment. 3This will we
do, if God permits. 4For concerning
those who were once enlightened and
tasted of the heavenly gift, and were
made partakers of the Holy Spirit, 5and
tasted the good word of God, and the
powers of the age to come, 6and then
fell away, it is impossible to renew
them again to repentance; seeing they
crucify the Son of God for themselves
again, and put him to open shame. 7For
the land which has drunk the rain that
comes often on it, and brings forth a
crop suitable for them for whose sake it
is also tilled, receives blessing from
God; 8but if it bears thorns and thistles,
it is rejected and near being cursed,
whose end is to be burned.

9But, beloved, we are persuaded
of better things for you, and things that
accompany salvation, even though we
speak like this. 10For God is not
unrighteous, so as to forget your work
and the labor of[c] love which you
showed toward his name, in that you
served the saints, and still do serve
them. 11We desire that each one of you
may show the same diligence to the
fullness of hope even to the end, 12that
you won't be sluggish, but imitators of
those who through faith and patience
inherited the promises. 13For when God
made a promise to Abraham, since he
could swear by none greater, he swore
by himself, 14saying, "Surely blessing I
will bless you, and multiplying I will
multiply you."[d] 15Thus, having patiently

[a]5:5 Psalm 2:7
[b]5:6 Psalm 110:4

[c]6:10 NU omits "labor of"
[d]6:14 Genesis 22:17

endured, he obtained the promise. [16]For men indeed[a] swear by a greater one, and in every dispute of theirs the oath is final for confirmation. [17]In this way God, being determined to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath; [18]that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope set before us. [19]This hope we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; [20]where as a forerunner Yeshua entered for us, having become a high cohen forever after the order of Melchizedek.

7 For this Melchizedek, king of Salem, cohen of God Most High, who met Abraham returning from the slaughter of the kings and blessed him, [2]to whom also Abraham divided a tenth part of all (being first, by interpretation, king of righteousness, and then also king of Salem, which is king of peace; [3]without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God), remains a cohen continually. [4]Now consider how great this man was, to whom even Abraham, the patriarch, gave a tenth out of the best spoils. [5]They indeed of the sons of Levi who became cohanim have a commandment to take tithes of the people according to the Law, that is, of their brothers, though these have come out of the body of Abraham, [6]but he whose genealogy is not counted from them has accepted tithes from Abraham, and has blessed him who has the promises. [7]But without any dispute the lesser is blessed by the greater. [8]Here people who die receive tithes, but there one receives tithes of whom it is testified that he lives. [9]We can say that through Abraham even Levi, who receives tithes, has paid tithes, [10]for he was yet in the body of his father when Melchizedek met him. [11]Now if there was perfection through the Levitical system of cohanim (for under it the people have received the law), what further need was there for another cohen to arise after the order of Melchizedek, and not be called after the order of Aaron? [12]For the priesthood being changed, there is of necessity a change made also in the law. [13]For he of whom these things are said belongs to another tribe, from which no one has officiated at the altar. [14]For it is evident that our Lord has sprung out of Judah, about which tribe Moses spoke nothing concerning priesthood.[b] [15]This is yet more abundantly evident, if after the likeness of Melchizedek there arises another cohen, [16]who has been made, not after the law of a fleshly commandment, but after the power of an endless life: [17]for he testifies,[c]

"You are a cohen forever,
according to the order of
Melchizedek."[d]

[18]For there is an annulling of a foregoing commandment because of its weakness and uselessness [19](for the law made nothing perfect), and a bringing in of a better hope, through which we draw near to God. [20]Inasmuch as he was not made cohen without the taking of an oath [21](for they indeed have been made cohanim without an oath), but he with an oath by him that says of him,

[a]6:16 NU omits "indeed"

[b]7:14 NU reads "cohanim" instead of "priesthood"

[c]7:17 NU reads "it is testified" instead of "he testifies"

[d]7:17 Psalm 110:4

"The Lord swore and will not change
his mind,
'You are a cohen forever
according to the order of
Melchizedek.[a]'"[b]

[22]By so much, Yeshua has become the guarantor of a better covenant. [23]Many, indeed, have been made cohanim, because they are hindered from continuing by death. [24]But he, because he lives forever, has his position as cohen permanently. [25]Therefore he is also able to save to the uttermost those who draw near to God through him, seeing that he lives forever to make intercession for them.

[26]For such a high cohen was fitting for us: holy, guiltless, undefiled, separated from sinners, and made higher than the heavens; [27]who does not need, like those high cohanim, to offer up sacrifices daily, first for his own sins, and then for the *sins* of the people. For he did this once for all, when he offered up himself. [28]For the Law appoints men as high cohanim who have weakness, but the word of the oath which came after the Law appoints a Son forever who has been perfected.

8 Now in the things which we are saying, the main point is this. We have such a high cohen, who sat down on the right hand of the throne of the Majesty in the heavens, [2]a servant of the sanctuary, and of the true tabernacle, which the Lord set up, and not man. [3]For every high cohen is appointed to offer both gifts and sacrifices. Therefore it is necessary that this *high cohen* also have something to offer. [4]Now if he were on earth, he would not be a cohen at all, seeing there are cohanim who offer the gifts according to the Law; [5]who serve a copy and shadow of the heavenly things, even as Moses was warned *by God* when he was about to make the tabernacle, for he said, "See, you shall make everything according to the pattern that was shown to you on the mountain."[c] [6]But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which on better promises has been given as Law. [7]For if that first *covenant* had been faultless, then no place would have been sought for a second. [8]For finding fault with them, he said,
"Behold, the days come," says the
Lord,
"when I will make a new
covenant with the house of
Israel and with the house of
Judah;
[9]not according to the covenant that I
made with their fathers,
in the day that I took them by the
hand to lead them out of the
land of Egypt;
for they did not continue in my
covenant,
and I disregarded them," says the
Lord.
[10]"For this is the covenant that I will
make with the house of
Israel.
After those days," says the Lord;
"I will put my laws into their mind,
I will also write them on their
heart.
I will be their God,
and they will be my people.
[11]They will not teach every man his
fellow citizen,
and every man his brother,
saying, 'Know the Lord,'

[a]7:21 NU omits "according to the order of Melchizedek"
[b]7:21 Psalm 110:4

[c]8:5 Exodus 25:40

for all will know me,
from the least of them to the
greatest of them.
[12]For I will be merciful to their
unrighteousness.
I will remember their sins and
lawless deeds[a] no more."[b]

[13]In that he says, "A New *Covenant*," he has made the first old. But that which is becoming old and grows aged is near to vanishing away.

9 Now indeed even the first *covenant* had ordinances of divine service, and an earthly sanctuary. [2]For a tabernacle was prepared. In the first part were the lampstand, the table, and the show bread; which is called the Holy Place. [3]After the second veil was the tabernacle which is called the Holy of Holies, [4]having a golden altar of incense, and the ark of the covenant overlaid on all sides with gold, in which was a golden pot holding the manna, Aaron's rod that budded, and the tablets of the covenant; [5]and above it cherubim of glory overshadowing the mercy seat, of which things we cannot speak now in detail. [6]Now these things having been thus prepared, the cohanim go in continually into the first tabernacle, accomplishing the services, [7]but into the second the high cohen alone, once in the year, not without blood, which he offers for himself, and for the errors of the people. [8]The Holy Spirit is indicating this, that the way into the Holy Place was not yet revealed while the first tabernacle was still standing; [9]which is a symbol of the present age, where gifts and sacrifices are offered that are incapable, concerning the conscience, of making the worshipper perfect; [10]being only (with meats and drinks and various washings) fleshly ordinances, imposed until a time of reformation.

[11]But Messiah having come as a high cohen of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, [12]nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the Holy Place, having obtained eternal redemption. [13]For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness of the flesh: [14]how much more will the blood of Messiah, who through the eternal Spirit offered himself without blemish to God, cleanse your[c] conscience from dead works to serve the living God? [15]For this reason he is the mediator of a New Covenant, since a death has occurred for the redemption of the transgressions that were under the first covenant, that those who have been called may receive the promise of the eternal inheritance. [16]For where a last will and testament is, there must of necessity be the death of him who made it. [17]For a will is in force where there has been death, for it is never in force while he who made it lives. [18]Therefore even the first *covenant* has not been dedicated without blood. [19]For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and goats[d] with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, [20]saying, "This is the blood of the covenant which God has commanded you."[e]

[a]8:12 NU omits "and lawless deeds"
[b]8:12 Jeremiah 31:31-34
[c]9:14 NU reads "our" instead of "your"
[d]9:19 NU brackets "and goats"
[e]9:20 Exodus 24:8

[21]Moreover he sprinkled the tabernacle and all the vessels of the ministry in like manner with the blood. [22]According to the Law, nearly everything is cleansed with blood, and apart from shedding of blood there is no remission. [23]It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. [24]For Messiah hasn't entered into holy places made with hands, which are representations of the true, but into heaven itself, now to appear in the presence of God for us; [25]nor yet that he should offer himself often, as the high cohen enters into the holy place year by year with blood not his own, [26]or else he must have suffered often since the foundation of the world. But now once at the end of the ages, he has been revealed to put away sin by the sacrifice of himself. [27]Inasmuch as it is appointed for men to die once, and after this, judgment, [28]so Messiah also, having been offered once to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation.

10 For the Law, having a shadow of the good to come, not the very image of the things, they [a]can never with the same sacrifices year by year, which they offer continually, make perfect those who draw near. [2]Or else would not they have ceased to be offered, because the worshippers, having been once purified,[b] would have had no more consciousness of sins? [3]But in those *sacrifices* there is yearly reminder of sins. [4]For it is impossible that the blood of bulls and goats should take away sins. [5]Therefore when he comes into the world, he says,

"Sacrifice and offering you did not desire,
but you prepared a body for me;
[6]You had no pleasure in whole burnt offerings and *sacrifices* for sin.
[7]Then I said, 'Behold, I have come (in the scroll of the book it is written of me)
to do your will, O God.'"[c]

[8]Previously saying, "Sacrifices and offerings and whole burnt offerings and *sacrifices* for sin you did not desire, neither had pleasure in them" (those which are offered according to the Law), [9]then he has said, "Behold, I have come to do your will, O God.[d]" He takes away the first, that he may establish the second, [10]by which will we have been sanctified those[e] through the offering of the body of Yeshua the Messiah once for all. [11]Every cohen indeed stands day by day serving and often offering the same sacrifices, which can never take away sins, [12]but he,[f] when he had offered one sacrifice for sins forever, sat down on the right hand of God; [13]from that time waiting until his enemies are made the footstool of his feet. [14]For by one offering he has perfected forever those who are being sanctified. [15]The Holy Spirit also testifies to us, for after saying,

[16]"This is the covenant that I will make with them:
'After those days,' says the Lord,
'I will put my laws on their heart,
I will also write them on their mind;'"[g]

[a]10:1 NU omits "they"
[b]10:2 NU reads "cleansed" instead of "purified"
[c]10:7 Psalm 40:6-8
[d]10:9 NU omits "O God"
[e]10:10 NU omits "those"
[f]10:12 NU reads "this one" instead of "he"
[g]10:16 Jeremiah 31:33

then he says,
[17]"I will remember their sins and their
iniquities no more."[a]

[18]Now where remission of these is, there is no more offering for sin. [19]Having therefore, brothers, boldness to enter into the holy place by the blood of Yeshua, [20]by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; [21]and having a great cohen over the house of God, [22]let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water, [23]let us hold fast the confession of our hope without wavering; for he who promised is faithful.

[24]Let us consider how to provoke one another to love and good works, [25]not forsaking our own assembling 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 we have received the knowledge of the truth, there remains no more a sacrifice for sins, [27]but a certain fearful expectation of judgment, and a fierceness of fire which will devour the adversaries. [28]A man who disregards the Law of Moses dies without compassion on *the word of* two or three witnesses. [29]How much worse punishment, do you think, will he be judged worthy of, who has trodden under foot the Son of God, and has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace? [30]For we know him who said, "Vengeance belongs to me; I will repay, says the Lord.[b]"[c] Again, "The Lord will judge his people."[d] [31]It is a fearful thing to fall into the hands of the living God. [32]But remember the former days, in which, after you were enlightened, you endured a great struggle with sufferings; [33]partly, being exposed to both reproaches and oppressions; and partly, becoming partakers with those who were treated so. [34]For you both had compassion on me in my[e] chains, and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens.[f] [35]Therefore do not throw away your boldness, which has a great reward. [36]For you need patient endurance so that, having done the will of God, you may receive the promise.
[37]"In a very little while,
he who comes will come, and
will not wait.
[38]But the righteous[g] will live by faith.
If he shrinks back, my soul has no
pleasure in him."[h]

[39]But we are not of those who shrink back to destruction, but of those who have faith to the saving of the soul.

11 Now faith is assurance of things hoped for, proof of things not seen. [2]For by this, the elders obtained testimony. [3]By faith, we understand that the universe has been framed by the word of God, so that what is seen has not been made out of things which are visible. [4]By faith, Abel offered to God a more excellent

[a]10:17 Jeremiah 31:34
[b]10:30 NU omits "says the Lord"
[c]10:30 Deuteronomy 32:35
[d]10:30 Deuteronomy 32:36; Psalm 135:14
[e]10:34 NU reads "them that were in" instead of "me in my"
[f]10:34 NU omits "in the heavens"
[g]10:38 NU reads "my righteous one" instead of "the righteous"
[h]10:38 Habakkuk 2:3-4

sacrifice than Cain, through which he
had testimony given to him that he was
righteous, God testifying with respect
to his gifts; and through it he, being
dead, still speaks. [5]By faith, Enoch was
taken away, so that he would not see
death, and he was not found, because
God took him away. For he has had
testimony given to him that before his
translation he had been well pleasing to
God. [6]Without faith it is impossible to
be well pleasing to *him*, for he who
comes to God must believe that he
exists, and that he is a rewarder of those
who seek him. [7]By faith, Noah, being
warned about things not yet seen, in
reverence prepared a ship for the saving
of his house, through which he
condemned the world, and became heir
of the righteousness which is according
to faith. [8]By faith, Abraham, when he
was called, obeyed to go out to the[a]
place which he was to receive for an
inheritance. He went out, not knowing
where he went. [9]By faith, he lived as a
foreigner in the land of promise, as in a
land not his own, dwelling in tents,
with Isaac and Jacob, the heirs with him
of the same promise. [10]For he looked
for the city which has the foundations,
whose builder and maker is God. [11]By
faith even Sarah herself[b] received
power to conceive seed when she was
past the age, since she counted him
faithful who had promised. [12]Therefore
as many as the stars of the sky in
multitude, and as innumerable as the
sand which is by the sea shore, were
fathered by one man, and him as good
as dead. [13]These all died in faith, not
having received the promises, but
having seen them and embraced them
from afar, and having confessed that
they were strangers and pilgrims on the
earth. [14]For those who say such things
make it clear that they are seeking a
country of their own. [15]If indeed they
had been thinking of that country from
which they went out, they would have
had enough time to return. [16]But now
they desire a better country, that is, a
heavenly one. Therefore God is not
ashamed of them, to be called their
God, for he has prepared a city for
them.

[17]By faith, Abraham, being
tested, offered up Isaac. Yes, he who
had gladly received the promises was
offering up his one and only son; [18]even
he to whom it was said, "In Isaac will
your seed be called;"[c] [19]concluding that
God is able to raise up even from the
dead. Figuratively speaking, he also did
receive him back from the dead. [20]By
faith, Isaac blessed Jacob and Esau,
even concerning things to come. [21]By
faith, Jacob, when he was dying,
blessed each of the sons of Joseph, and
worshiped, leaning on the top of his
staff. [22]By faith, Joseph, when his end
was near, made mention of the
departure of the children of Israel; and
gave instructions concerning his bones.
[23]By faith, Moses, when he was born,
was hidden for three months by his
parents, because they saw that he was a
beautiful child, and they were not afraid
of the king's commandment. [24]By faith,
Moses, when he had grown up, refused
to be called the son of Pharaoh's
daughter, [25]choosing rather to share ill
treatment with God's people, than to
enjoy the pleasures of sin for a time;
[26]accounting the reproach of Messiah[d]
greater riches than the treasures of
Egypt; for he looked to the reward.
[27]By faith, he left Egypt, not fearing the
wrath of the king; for he endured, as

[a]11:8 NU reads "a" instead of "the"
[b]11:11 NU adds "barren"

[c]11:18 Genesis 21:12
[d]11:26 Or, "his anointing," "his Messiahship"

seeing him who is invisible. [28]By faith, he kept the Passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. [29]By faith, they passed through the Red Sea as on dry land. When the Egyptians tried to do so, they were swallowed up. [30]By faith, the walls of Jericho fell down, after they had been encircled for seven days. [31]By faith, Rahab the prostitute, did not perish with those who were disobedient, having received the spies in peace. [32]What more shall I say? For the time would fail me if I told of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets; [33]who, through faith subdued kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions,[a] [34]quenched the power of fire,[b] escaped the edge of the sword,[c] from weakness were made strong, grew mighty in war, and caused foreign armies to flee. [35]Women received their dead by resurrection.[d] Others were tortured, not accepting their deliverance, that they might obtain a better resurrection. [36]Others were tried by mocking and scourging, yes, moreover by bonds and imprisonment. [37]They were stoned.[e] They were sawn apart. They were tempted.[f] They were slain with the sword.[g] They went around in sheep skins and in goat skins; being destitute, afflicted, ill-treated [38](of whom the world was not worthy), wandering in deserts, mountains, caves, and the holes of the earth. [39]These all, having had testimony given to them through their faith, did not receive the promise, [40]God having provided some better thing concerning us, so that apart from us they should not be made perfect.

12 Therefore let us also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let us run with patience the race that is set before us, [2]looking to Yeshua, the author and perfecter of faith, who for the joy that was set before him endured the cross, disregarding its shame, and has sat down at the right hand of the throne of God. [3]For consider him who has endured such hostility from sinners against himself, that you do not grow weary, fainting in your souls. [4]You have not yet resisted to blood, striving against sin; [5]and you have forgotten the exhortation which reasons with you as with children,

"My son, do not take lightly the
chastening of the Lord,
nor faint when you are reproved
by him;
[6]For whom the Lord loves, he chastens,
and scourges every son whom he
receives."[h]

[7]It is for discipline that you endure. God deals with you as with children, for what son is there whom his father does not discipline? [8]But if you are without discipline, of which all have been made partakers, then are you illegitimate, and not children. [9]Furthermore, we had the fathers of our flesh to chasten us, and we paid them respect. Shall we not much rather be in subjection to the Father of spirits, and live? [10]For they indeed, for a few days, punished us as seemed good to them; but he for our profit, that we may be partakers of his holiness. [11]All

[a]11:33 Daniel 6:22-23
[b]11:34 Daniel 3:1-30
[c]11:34 1 Kings 19:1-3; 2 Kings 6:31-7:20
[d]11:35 1 Kings 19:1-3; 2 Kings 6:31-7:20
[e]11:37 2 Chronicles 24:20-21
[f]11:37 NU omits "They were tempted"
[g]11:37 Jeremiah 26:20-23; 1 Kings 19:10

[h]12:6 Proverbs 3:11-12

chastening seems for the present to be
not joyous but grievous; yet afterward it
yields the peaceful fruit of
righteousness to those who have been
exercised thereby. 12Therefore, lift up
the hands that hang down and the
feeble knees,[a] 13and make straight paths
for your feet,[b] so that which is lame
may not be dislocated, but rather be
healed. 14Follow after peace with all
men, and the sanctification without
which no man will see the Lord,
15looking carefully lest there be any
man who falls short of the grace of
God; lest any root of bitterness
springing up trouble you, and many be
defiled by it; 16lest there be any
sexually immoral person, or profane
person, like Esau, who sold his[c]
birthright for one meal. 17For you know
that even when he afterward desired to
inherit the blessing, he was rejected, for
he found no place for a change of mind
though he sought it diligently with
tears. 18For you have not come to a
mountain[d] that might be touched, and
that burned with fire, and darkness,
gloom, and storm, 19the sound of a
trumpet, and the voice of words; which
those who heard it begged that not one
more word should be spoken to them,
20for they could not stand that which
was commanded, "If even an animal
touches the mountain, it shall be
stoned;"[e] 21and so fearful was the
appearance, that Moses said, "I am
terrified and trembling."[f]

22But you have come to Mount
Zion, and to the city of the living God,
the heavenly Jerusalem, and to
innumerable multitudes of angels, 23to
the assembly of the firstborn who are
enrolled in heaven, to God the Judge of
all, to the spirits of just men made
perfect, 24to Yeshua, the mediator of a
New Covenant,[g] and to the blood of
sprinkling that speaks better than that of
Abel.

25See that you do not refuse him
who speaks. For if they did not escape
when they refused him who warned on
the Earth, how much more will we not
escape who turn away from him who
warns from heaven, 26whose voice
shook the earth then, but now he has
promised, saying, "Yet once more I
shake[h] not only the earth, but also the
heavens."[i] 27This phrase, "Yet once
more," signifies the removing of those
things that are shaken, as of things that
have been made, that those things
which are not shaken may remain. 28So
since we are receiving a Kingdom that
cannot be shaken, let us give thanks[j],
through which we may offer service
pleasing to God, with reverence and
awe, 29for our God is a consuming fire.[k]

13 Let brotherly love continue.
2Do not forget to show
hospitality to strangers, for in
doing so, some have entertained angels
without knowing it. 3Remember those
who are in bonds, as bound with them;
and those who are ill-treated, since you
are also in the body. 4Let marriage be
held in honor among all, and let the bed
be undefiled: but[l] God will judge the
sexually immoral and adulterers.

[a]12:12 Isaiah 35:3
[b]12:13 Proverbs 4:26
[c]12:16 NU adds "own"
[d]12:18 NU omits "a mountain"
[e]12:20 Exodus 19:12-13
[f]12:21 Deuteronomy 9:19
[g]12:24 Jeremiah 31:31
[h]12:26 NU reads "I will shake" instead of "I shake"
[i]12:26 Haggai 2:6
[j]12:26 Or, "let us have grace"
[k]12:29 Deuteronomy 4:24
[l]13:4 NU reads "for" instead of "but"

[5]Be free from the love of money,
content with such things as you have,
for he has said, "I will never leave you
or forsake you."[a] [6]So that with good
courage we say,
"The Lord is my helper. I will not fear.
What can man do to me?"[b]

[7]Remember your leaders, men
who spoke to you the word of God, and
considering the results of their conduct,
imitate their faith. [8]Yeshua the Messiah
is the same yesterday, today, and
forever. [9]Do not be carried away by all
kinds of strange teachings, for it is good
that the heart be established by grace,
not by food, through which those who
were so occupied were not benefited.

[10]We have an altar from which
those who serve the holy tabernacle
have no right to eat. [11]For the bodies of
those animals, whose blood is brought
into the holy place by the high cohen as
an offering for sin, are burned outside
of the camp.[c] [12]Therefore Yeshua also,
that he might sanctify the people
through his own blood, suffered outside
of the gate. [13]Let us therefore go out to
him outside of the camp, bearing his
reproach. [14]For we do not have here an
enduring city, but we seek that which is
to come. [15]Through him, then, let us
offer up a sacrifice of praise to God[d]
continually, that is, the fruit of lips
which proclaim allegiance to his name.
[16]But do not forget to be doing good
and sharing, for with such sacrifices
God is well pleased.

[17]Obey your leaders and submit
to them, for they watch on behalf of
your souls, as those who will give
account, that they may do this with joy,
and not with groaning, for that would
be unprofitable for you.

[18]Pray for us, for we are
persuaded[e] that we have a good
conscience, desiring to live honorably
in all things. [19]I strongly urge you to do
this, that I may be restored to you
sooner.

[20]Now may the God of peace,
who brought again from the dead the
great shepherd of the sheep with the
blood of an eternal covenant, our Lord
Yeshua, [21]make you complete in every
good work[f] to do his will, working in
you[g] that which is well pleasing in his
sight, through Yeshua the Messiah, to
whom be the glory forever and ever.[h]
Amen.

[22]But I exhort you, brothers,
endure the word of exhortation, for I
have written to you in few words.
[23]Know that our brother Timothy has
been freed, with whom, if he comes
shortly, I will see you. [24]Greet all of
your leaders and all the saints. Those
from Italy send you greetings. [25]Grace
be with you all. Amen.[i]

James

1 James, a servant of God and of the
Lord Yeshua the Messiah, to the
twelve tribes which are in the

[a]13:5 Deuteronomy 31:6
[b]13:6 Psalm 118:6-7
[c]13:11 Leviticus 16:27
[d]13:15 Psalm 50:23

[e]13:18 NU reads "confident" instead of "persuaded"
[f]13:21 NU reads "thing" instead of "work"
[g]13:21 NU reads "in us" instead of "in you"
[h]13:21 NU omits "and ever"
[i]13:24 NU omits "Amen"

Diaspora: Greetings. [2]Count it all joy, my brothers, when you fall into various temptations, [3]knowing that the testing of your faith produces endurance. [4]Let endurance have its perfect work, that you may be perfect and complete, lacking in nothing. [5]But if any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach; and it will be given to him. [6]But let him ask in faith, without any doubting, for he who doubts is like a wave of the sea, driven by the wind and tossed. [7]For let that man not think that he will receive anything from the Lord. [8]He is a double-minded man, unstable in all his ways.

[9]But let the brother in humble circumstances glory in his high position; [10]and the rich, in that he is made humble, because like the flower in the grass, he will pass away. [11]For the sun arises with the scorching wind, and withers the grass, and the flower in it falls, and the beauty of its appearance perishes. So also will the rich man fade away in his pursuits.

[12]Blessed is the man who endures temptation, for when he has been approved, he will receive the crown of life, which the Lord[a] promised to those who love him. [13]Let no man say when he is tempted, "I am tempted by God," for God cannot be tempted by evil, and he himself tempts no one. [14]But each one is tempted, when he is drawn away by his own lust, and enticed. [15]Then the lust, when it has conceived, bears sin; and the sin, when it is full grown, brings forth death. [16]Do not be deceived, my beloved brothers. [17]Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, nor turning shadow. [18]Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures.

[19]So then,[b] my beloved brothers. But let every man be swift to hear, slow to speak, and slow to anger; [20]for the anger of man does not produce[c] the righteousness of God. [21]Therefore, putting away all filthiness and overflowing of wickedness, receive with humility the implanted word, which is able to save your souls[d]. [22]But be doers of the word, and not only hearers, deluding your own selves. [23]For if anyone is a hearer of the word and not a doer, he is like a man looking at his natural face in a mirror; [24]for he sees himself, and goes away, and immediately forgets what kind of man he was. [25]But he who looks into the perfect Law of freedom, and continues, not being a hearer who forgets, but a doer of the work, this man will be blessed in what he does.

[26]If anyone among you[e] thinks himself to be religious while he does not bridle his tongue, but deceives his heart, this man's religion is worthless. [27]Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unstained by the world.

2 My brothers, do not hold the faith of our Lord Yeshua the Messiah of glory with partiality. [2]For if a man with a gold ring, in fine clothing,

[a]1:12 NU reads "he" instead of "the Lord"

[b]1:19 NU reads "This you know" instead of "So then"

[c]1:20 NU reads "accomplish" instead of "produce"

[d]1:21 Or, "preserve your life"

[e]1:26 NU omits "among you"

comes into your synagogue, and a poor
man in filthy clothing also comes in;
[3]and you pay special attention to him
who wears the fine clothing, and say to
him,[a] "Sit here in a good place;" but
you tell the poor man, "Stand there," or
"Sit by my footstool;" [4]haven't you
shown partiality among yourselves, and
become judges with evil thoughts?
[5]Listen, my beloved brothers. Did not
God choose those who are poor in this
world to be rich in faith, and heirs of
the Kingdom which he promised to
those who love him? [6]But you have
dishonored the poor man. Do not the
rich oppress you, and personally drag
you before the courts? [7]Do not they
blaspheme the honorable name by
which you are called? [8]However, if you
fulfill the royal law, according to the
Scripture, "You shall love your
neighbor as yourself,"[b] you do well.
[9]But if you show partiality, you commit
sin, being convicted by the law as
transgressors. [10]For whoever keeps the
whole law, and yet stumbles in one
point, he has become guilty of all. [11]For
he who said, "Do not commit
adultery,"[c] also said, "Do not commit
murder."[d] Now if you do not commit
adultery, but murder, you have become
a transgressor of the law. [12]So speak,
and so do, as men who are to be judged
by a law of freedom. [13]For judgment is
without mercy to him who has shown
no mercy. Mercy triumphs over
judgment.

[14]What good is it, my brothers, if
a man says he has faith, but has no
works? Can faith save him? [15]And if a
brother or sister is naked and in lack of
daily food, [16]and one of you tells them,
"Go in peace, be warmed and filled;"
and yet you did not give them the
things the body needs, what good is it?
[17]Even so faith, if it has no works, is
dead in itself. [18]Yes, a man will say,
"You have faith, and I have works."
Show me your faith without works, and
I by my works will show you my faith.

[19]You believe that God is one.
You do well. The demons also believe,
and shudder. [20]But do you want to
know, foolish man, that faith apart from
works is dead? [21]Wasn't Abraham our
father justified by works, in that he
offered up Isaac his son on the altar?
[22]You see that faith worked with his
works, and by works faith was
perfected; [23]and the Scripture was
fulfilled which says, "Abraham
believed God, and it was accounted to
him as righteousness;"[e] and he was
called the friend of God. [24]You see then
that by works, a man is justified, and
not only by faith. [25]In like manner was
not Rahab the prostitute also justified
by works, in that she received the
messengers, and sent them out another
way? [26]For as the body apart from the
spirit is dead, even so faith apart from
works is dead.

3 Let not many of you be teachers,
my brothers, knowing that we will
receive heavier judgment. [2]For in
many things we all stumble. If anyone
does not stumble in word, the same is a
perfect man, able to bridle the whole
body also. [3]Indeed,[f] we put bits into the
horses' mouths so that they may obey
us, we guide their whole body. [4]Behold,
the ships also, though they are so big
and are driven by fierce winds, are yet
guided by a very small rudder,
wherever the pilot desires. [5]So the

[a]2:3 NU omits "to him"
[b]2:8 Leviticus 19:18
[c]2:11 Exodus 20:14; Deuteronomy 5:18
[d]2:11 Exodus 10:13; Deuteronomy 5:17
[e]2:23 Genesis 15:16
[f]3:3 NU reads "Now if" instead of "Indeed"

tongue is also a little member, and
boasts great things. See how a small
fire can spread to a large forest! [6]And
the tongue is a fire. The world of
iniquity among our members is the
tongue, which defiles the whole body,
and sets on fire the course of nature,
and is set on fire by hell.[a] [7]For every
kind of animal, bird, creeping thing,
and thing in the sea, is tamed, and has
been tamed by mankind. [8]But nobody
can tame the tongue. It is a
uncontrollable[b] evil, full of deadly
poison. [9]With it we bless our God[c] and
Father, and with it we curse men, who
are made in the image of God. [10]Out of
the same mouth comes forth blessing
and cursing. My brothers, these things
ought not to be so. [11]Does a spring send
out from the same opening fresh and
bitter water? [12]Can a fig tree, my
brothers, yield olives, or a vine figs?
Thus no spring yields both salt water
and fresh water.[d]

[13]Who is wise and understanding
among you? Let him show by his good
conduct that his deeds are done in
gentleness of wisdom. [14]But if you have
bitter jealousy and selfish ambition in
your heart, do not boast and do not lie
against the truth. [15]This wisdom is not
that which comes down from above,
but is earthly, sensual, and demonic.
[16]For where jealousy and selfish
ambition are, there is confusion and
every evil deed. [17]But the wisdom that
is from above is first pure, then
peaceful, gentle, reasonable, full of
mercy and good fruits, without
partiality and[e] without hypocrisy.
[18]Now the fruit of righteousness is
sown in peace by those who make
peace.

4 Where do wars and fightings
among you come from? Do not
they come from your pleasures
that war in your members? [2]You lust,
and do not have. You kill, covet, and
cannot obtain. You fight and make war.
You do not have, because you do not
ask. [3]You ask, and do not receive,
because you ask with wrong motives,
so that you may spend it for your
pleasures. [4]You adulterers and
adulteresses,[f] do you not know that
friendship with the world is enmity
with God? Whoever therefore wants to
be a friend of the world makes himself
an enemy of God. [5]Or do you think that
the Scripture says in vain, "The Spirit
who dwells[g] in us yearns jealously"?
[6]But He gives more grace. Therefore it
says, "God resists the proud, but gives
grace to the humble."[h] [7]Be subject
therefore to God. But resist the devil,
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 double-minded.
[9]Lament, mourn, and weep. Let your
laughter be turned to mourning, and
your joy to gloom. [10]Humble
yourselves in the sight of the Lord, and
he will exalt you.

[11]Do not speak against one
another, brothers. He who speaks
against a brother and[i] judges his
brother, speaks against the law and

[a]3:6 Greek: "Gehenna"
[b]3:8 NU reads "restless" instead of "uncontrollable"
[c]3:9 NU reads "Lord" instead of "God"
[d]3:12NU reads "Nor is salt water able to produce sweet" instead of "Thus no spring yields both salt water and fresh water"

[e]3:17 NU omits "and"
[f]4:4 NU omits "and adulterers"
[g]4:5 NU reads "which he made to dwell" instead of "who dwells"
[h]4:6 Proverbs 3:34
[i]4:11 NU reads "or" instead of "and"

judges the law. But if you judge the law, you are not a doer of the law, but a judge. [12]Only one is the lawgiver,[a] who is able to save and to destroy. But who are you to judge another[b]?

[13]Come now, you who say, "Today or tomorrow let us go into this city, and spend a year there, trade, and make a profit." [14]Whereas you do not know what your life will be like tomorrow. For what is your life? For it will be[c] a vapor that appears for a little time and then vanishes away.

[15]For you ought to say, "If the Lord wills, we will both live, and do this or that." [16]But now you glory in your boasting. All such boasting is evil. [17]To him therefore who knows to do good, and does not do it, to him it is sin.

5 Come now, you rich, weep and howl for your miseries that are coming on you. [2]Your riches are corrupted and your garments are moth-eaten. [3]Your gold and your silver are corroded, and their corrosion will be for a testimony against you, and will eat your flesh like fire. You have laid up your treasure in the last days. [4]Behold, the wages of the laborers who mowed your fields, which you have kept back by fraud, cry out, and the cries of those who reaped have entered into the ears of the Lord of hosts[d]. [5]You have lived delicately on the earth, and taken your pleasure. You have nourished your hearts as[e] in a day of slaughter. [6]You have condemned, you have murdered the righteous one. He does not resist you.

[7]Be patient therefore, brothers, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it, until it receives the early and late rain. [8]You also be patient. Establish your hearts, for the coming of the Lord is near.

[9]Do not grumble, brothers, against one another, so that you won't be judged. Behold, the judge stands at the door. [10]Take, my[f] brothers, for an example of suffering and of patience, the prophets who spoke in the name of the Lord. [11]Behold, we call them blessed who endured. You have heard of the patience of Job, and have seen the Lord in the outcome, and how the Lord[g] is full of compassion and mercy. [12]But above all things, my brothers, do not swear, neither by heaven, nor by the earth, nor by any other oath; but let your "yes" be "yes," and your "no," "no;" so that you do not fall into hypocrisy.[h]

[13]Is any among you suffering? Let him pray. Is any cheerful? Let him sing praises. [14]Is any among you sick? Let him call for the elders of the congregation, and let them pray over him, anointing him with oil in the name of the Lord, [15]and the prayer of faith will heal him who is sick, and the Lord will raise him up. If he has committed sins, he will be forgiven. [16i]Confess

[a]4:12 NU adds "and judge"
[b]4:12 NU reads "your neighbor" instead of "another"
[c]4:14 NU reads "you are" instead of "it will be"
[d]5:4 Greek: Sabaoth (for Hebrew: Tze'va'ot)
[e]5:5 NU omits "as"
[f]5:11 NU omits "my"
[g]5:11 M omits "the Lord" in the second instance
[h]5:12 NU reads "under judgment" instead of "into hypocrisy"
[i]5:16 NU adds "Therefore"

your trespasses[a] to one another, and
pray for one another, that you may be
healed. The insistent prayer of the
righteous is powerfully effective.
[17]Elijah was a man with a nature like
ours, and he prayed earnestly that it
might not rain, and it did not rain on the
earth for three years and six months.
[18]He prayed again, and the sky gave
rain, and the earth brought forth its
fruit.

[19b]Brothers, if any among you
wanders from the truth, and someone
turns him back, [20]let him know that he
who turns a sinner from the error of his
way will save a[c] soul from death, and
will cover a multitude of sins.

1Peter

1 Peter, an apostle of Yeshua the
Messiah, to the chosen ones who
are living as foreigners in the
Diaspora in Pontus, Galatia,
Cappadocia, Asia, and Bithynia,
[2]according to the foreknowledge of
God the Father, in sanctification of the
Spirit, that you may obey Yeshua the
Messiah and be sprinkled with his
blood: Grace to you and peace be
multiplied. [3]Blessed be the God and
Father of our Lord Yeshua the Messiah,
who according to his great mercy
became our father again to a living
hope through the resurrection of
Yeshua the Messiah from the dead, [4]to
an incorruptible and undefiled
inheritance that does not fade away,
reserved in Heaven for you, [5]who by
the power of God are guarded through
faith for a salvation ready to be
revealed in the last time. [6]Wherein you
greatly rejoice, though now for a little
while, if need be, you have been put to
grief in various trials, [7]that the
genuineness of your faith, which is
more precious than gold that perishes
even though it is tested by fire, may be
found to result in praise, glory, and
honor at the revelation of Yeshua the
Messiah—[8]whom not having known[d]
you love; in whom, though now you do
not see him, yet believing, you rejoice
greatly with joy inexpressible and full
of glory—[9]receiving the result of your
faith, the salvation of your souls.
[10]Concerning this salvation, the
prophets sought and searched
diligently, who prophesied of the grace
that would come to you, [11]searching for
who or what kind of time the Spirit of
Messiah, which was in them, pointed
to, when he predicted the sufferings of
Messiah, and the glories that would
follow them. [12]To them it was revealed,
that not to themselves, but to you, they
ministered these things, which now
have been announced to you through
those who preached the Good News to
you by the Holy Spirit sent out from
heaven; which things angels desire to
look into.

[13]Therefore, prepare your minds
for action, be sober and set your hope
fully on the grace that will be brought
to you at the revelation of Yeshua the
Messiah—[14]as children of obedience,
not conforming yourselves according to
your former lusts as in your ignorance,
[15]but just as he who called you is holy,
you yourselves also be holy in all of
your behavior; [16]because it is written,

[a]5:16 NU reads "sins" instead of "trespasses"
[b]5:19 NU adds "My"
[c]5:20 NU reads "his" instead of "a"
[d]1:8 NU reads "seen" instead of "known"

"Be holy, for I am holy."[ab] 17If you call on him as Father, who without respect of persons judges according to each man's work, pass the time of your living as foreigners here in reverent fear: 18knowing that you were redeemed, not with corruptible things, with silver or gold, from the useless way of life handed down from your fathers, 19but with precious blood, as of a faultless and pure lamb, namely the Messiah; 20who was foreknown indeed before the foundation of the world, but was revealed in these last times for your sake, 21who through Him are believers in God, who raised Him from the dead, and gave Him glory; so that your faith and hope might be in God.

22Seeing you have purified your souls in your obedience to the truth through the Spirit[c] in sincere brotherly affection, love one another from a pure heart fervently: 23having been born again, not of corruptible seed, but of incorruptible, through the Word of God, which lives and remains forever.[d]
24For,
"All flesh is like grass,
and all of mans[e] glory like the
flower in the grass.
The grass withers, and its flower falls;
25but the word of the Lord
endures forever."[f]

This is the word of Good News which was preached to you.

2 Putting away therefore all wickedness, and all deceit, and hypocrisy, and envy, and all slander, 2as newborn babies, long for the pure milk of the Word, that you may grow thereby to salvation,[g] 3if indeed you have tasted that the Lord is gracious: 4coming to him, a living stone, rejected indeed by men, but chosen by God, precious. 5You also, as living stones, are built up as a spiritual house, to be a holy cohanim, to offer up spiritual sacrifices, acceptable to God through Yeshua the Messiah. 6Because it is contained in the[h] Scripture,
"Behold, I lay in Zion a chief
cornerstone, chosen, and
precious:
He who believes in him will not
be disappointed."[i]

7For you who believe therefore is the honor, but for those who are disobedient,[j]
"The stone which the builders rejected,
has become the chief
cornerstone,"[k]

8and,
"a stone of stumbling, and a rock of
offense."[l]

For they stumble at the word, being disobedient, to which also they were appointed. 9But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellence of him who called you out of darkness into his marvelous light: 10who once

[a]1:16 NU reads "You shall be holy" instead of "Be holy"
[b]1:16 Leviticus 11:44-45
[c]1:22 NU omits "through the Spirit"
[d]1:23 NU omits "forever", reading "through the living and abiding Word of God"
[e]1:24 NU reads "it's" instead of "of mans"
[f]1:25 Isaiah 40:6-8

[g]2:2 PT NU. M TR omit "to salvation"
[h]2:6 NU omits "the"
[i]2:6 Isaiah 28:16
[j]2:7 NU reads "do not believe" instead of "are disobedient"
[k]2:7 Psalm 118:22
[l]2:8 Isaiah 8:14

were not a people, but now are God's
people, who had not obtained mercy,
but now have obtained mercy.
[11]Beloved, I beg you as foreigners and
pilgrims, to abstain from fleshly lusts,
which war against the soul; [12]having
good behavior among the nations, so in
that of which they speak against you as
evildoers, they may by your good
works, which they see, glorify God in
the day of visitation. [13]Therefore[a]
subject yourselves to every ordinance
of man for the Lord's sake: whether to
the king, as supreme; [14]or to governors,
as sent by him for vengeance on
evildoers and for praise to those who do
well. [15]For this is the will of God, that
by well-doing you should put to silence
the ignorance of foolish men: [16]as free,
and not using your freedom for a cloak
of wickedness, but as bondservants of
God.

[17]Honor all men. Love the
brotherhood. Fear God. Honor the king.
[18]Servants, be in subjection to your
masters with all fear; not only to the
good and gentle, but also to the wicked.
[19]For it is commendable if someone
endures pain, suffering unjustly,
because of conscience toward God.
[20]For what glory is it if, when you sin,
you patiently endure beating? But if,
when you do well, you patiently endure
suffering, this is commendable with
God. [21]For to this you were called,
because Messiah also suffered for you,
leaving you an example, that you
should follow his steps, [22]who did not
sin, "neither was deceit found in his
mouth."[b] [23]Who, when he was cursed,
did not curse back. When he suffered,
did not threaten, but committed himself
to him who judges righteously; [24]who
his own self bore our sins in his body
on the tree, that we, having died to sins,
might live to righteousness; by whose[c]
stripes you were healed. [25]For you were
going astray like sheep; but now have
returned to the Shepherd and Overseer
of your souls.

3 In like manner, wives, be in
subjection to your own
husbands; so that, even if
any do not obey the Word, they may be
won by the behavior of their wives
without a word; [2]seeing your pure
behavior in fear. [3]Let your beauty be
not just the outward adorning of
braiding the hair, and of wearing jewels
of gold, or of putting on fine clothing;
[4]but in the hidden person of the heart,
in the incorruptible adornment of a
gentle and quiet spirit, which is in the
sight of God very precious. [5]For this is
how the holy women before, who
hoped in God also adorned themselves,
being in subjection to their own
husbands: [6]as Sarah obeyed Abraham,
calling him lord, whose children you
now are, if you do well, and are not put
in fear by any terror.

[7]You husbands, in like manner,
live with your wives according to
knowledge, giving honor to the woman,
as to the weaker vessel, as being also
joint heirs of the grace of life; that your
prayers may not be hindered.

[8]Finally, be all like-minded,
compassionate, loving as brothers,
tenderhearted, courteous,[d] [9]not
rendering evil for evil, or reviling for
reviling; but instead blessing; knowing

[a]2:13 NU omits "Therefore"
[b]2:22 Isaiah 53:9
[c]2:24 NU reads "his" instead of "whose"
[d]3:8 NU reads "humble" instead of "courteous"

that[a] to this were you called, that you
may inherit a blessing. [10]For,
"He who would love life,
and see good days,
let him keep his tongue from evil,
and his lips from speaking deceit.
[11]Let him turn away from evil, and do
good.
Let him seek peace, and pursue it.
[12]For the eyes of the Lord are on the
righteous,
and his ears open to their prayer;
but the face of the Lord is against
those who do evil."[b]

[13]Now who is he who will harm you, if you become imitators[c] of that which is good? [14]But even if you should suffer for righteousness' sake, you are blessed. "Do not fear what they fear, neither be troubled."[d] [15]But sanctify the Lord God in your hearts;[e] and always be ready to give an answer to everyone who asks you a reason concerning the hope that is in you,[f] with humility and fear: [16]having a good conscience; so that when they speak evil against you, they may be put to shame who slander your good manner of life in Messiah.

[17]For it is better, if it is God's will, that you suffer for doing well than for doing evil. [18]Because Messiah also suffered for sins once, the righteous for the unrighteous, that he might bring you to God; being put to death in the flesh, but made alive in the spirit; [19]in which he also went and preached to the spirits in prison, [20]who before were disobedient, when God waited patiently in the days of Noah, while the ship was being built. In it, few, that is, eight souls, were saved through water. [21]This is a symbol of immersion, which now saves you—not the putting away of the filth of the flesh, but an appeal to God for a good conscience, through the resurrection of Yeshua the Messiah, [22]who is at the right hand of God, having gone into heaven, angels and authorities and powers being made subject to him.

4 Forasmuch then as Messiah suffered for us[g] in the flesh, arm yourselves also with the same mind; for he who has suffered in the flesh has ceased from sin; [2]that you no longer should live the rest of your time in the flesh for the lusts of men, but for the will of God. [3]For we have spent enough of our past lifetime[h] doing the will of the Gentiles, and having walked in lewdness, lusts, drunken binges, orgies, carousings, and abominable idolatries. [4]They think it is strange that you do not run with them into the same excess of riot, blaspheming: [5]who will give account to him who is ready to judge the living and the dead. [6]For to this end the Good News was preached even to the dead, that they might be judged indeed as men in the flesh, but live as to God in the spirit. [7]But the end of all things is near. Therefore be of sound mind, self-controlled, and sober in your[i] prayer. [8]And[j] above all things be earnest in your love among yourselves, for love

[a]3:9 NU reads "because" instead of "knowing that"
[b]3:12 Psalm 34:12-16
[c]3:13 NU reads "zealous" instead of "imitators"
[d]3:14 Isaiah 8:12
[e]3:15 NU reads "in your hearts Messiah as Lord" instead of "the Lord God in your hearts"
[f]3:15 NU adds "yet"

[g]4:1 NU omits "for us"
[h]4:3 NU reads "time" instead of "lifetime"
[i]4:7 NU omits "your"
[j]4:8 NU omits "And"

will[a] cover a multitude of sins. [9]Be hospitable to one another without grumbling. [10]As each has received a gift, employ it in serving one another, as good managers of the grace of God in its various forms. [11]If anyone speaks, let it be as it were the very words of God. If anyone serves, let it be as of the strength as[b] God supplies, that in all things God may be glorified through Yeshua the Messiah, to whom belong the glory and the dominion forever and ever. Amen.

[12]Beloved, do not be astonished at the fiery trial which has come upon you, to test you, as though a strange thing happened to you. [13]But because you are partakers of Messiah's sufferings, rejoice; that at the revelation of his glory you also may rejoice with exceeding joy. [14]If you are insulted for the name of Messiah, you are blessed; because the Spirit of glory and of power[c] and of God rests on you. On their part he is blasphemed, but on your part he is glorified.[d] [15]For let none of you suffer as a murderer, or a thief, or an evil doer, or a meddler in other men's matters. [16]But if one of you suffers for being a Messianic,[e] let him not be ashamed; but let him glorify God in this matter.[f] [17]For the time has come for judgment to begin with the household of God. If it begins first with us, what will happen to those who do not obey the Good News of God? [18]"If it is hard for the righteous to be saved, what will happen to the ungodly and the sinner?"[g] [19]Therefore let them also who suffer according to the will of God in doing good entrust their souls to him, as to a faithful Creator.

5 [h]I exhort the elders among you, as a fellow elder, and a witness of the sufferings of Messiah, and who will also share in the glory that will be revealed. [2]Shepherd the flock of God which is among you, exercising the oversight, not under compulsion, but voluntarily,[i] not for dishonest gain, but willingly; [3]neither as lording it over those entrusted to you, but making yourselves examples to the flock. [4]When the chief Shepherd is revealed, you will receive the crown of glory that does not fade away.

[5]Likewise, you younger ones, be subject to the elder. Yes, all of you clothe yourselves with humility,[j] to subject yourselves to one another; for "God resists the proud, but gives grace to the humble."[k] [6]Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; [7]casting all your worries on him, because he cares for you.

[8]Be sober and self-controlled. Be watchful. Your adversary the devil, walks around like a roaring lion, seeking whom he may devour. [9]Withstand him steadfast in your faith, knowing that your brothers who are in the world are undergoing the same sufferings. [10]And the God of all grace, who called you to his eternal glory in

[a]4:8 NU omits "will"
[b]4:11 NU reads "which" instead of "as"
[c]4:14 NU M omit "and of power"
[d]4:14 NU omits "On their part he is blasphemed, but on your part he is glorified"
[e]4:16 Or, "follower of Messiah," "follower of Messiah"
[f]4:16 NU reads "name" instead of "matter"
[g]4:18 Proverbs 11:31
[h]5:1 NU adds "Therefore"
[i]5:2 NU adds "according to God"
[j]5:5 NU omits "to subject yourselves to one another"
[k]5:5 Proverbs 3:34

Messiah Yeshua,[a] after you have suffered a little while, will himself restore, confirm, strengthen and establish you. [11]To him be the glory and the[b] power forever and ever.[c] Amen.

[12]Through Silvanus, our faithful brother, as I consider him, I have written to you briefly, exhorting, and testifying that this is the true grace of God in which you stand.[d] [13]She who is in Babylon, chosen together with you, greets you; and so does Mark, my son. [14]Greet one another with a kiss of love. Peace be to you all who are in Messiah Yeshua.[e] Amen.

2Peter

1 Simeon Peter, a servant and apostle of Yeshua the Messiah, to those who have obtained a like precious faith with us in the righteousness of our God and Savior, Yeshua the Messiah: [2]Grace to you and peace be multiplied in the knowledge of God and of Yeshua our Lord, [3]seeing that his divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us by[f] glory and virtue; [4]by which he has granted to us his precious and exceedingly great promises; that through these you may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. [5]Yes, and for this very cause adding on your part all diligence, in your faith supply moral excellence; and in moral excellence, knowledge; [6]and in knowledge, self-control; and in self-control patience; and in patience godliness; [7]and in godliness brotherly affection; and in brotherly affection, love. [8]For if these things are yours and abound, they make you to be not idle nor unfruitful to the knowledge of our Lord Yeshua the Messiah. [9]For he who lacks these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. [10]Therefore, brothers, be more diligent to make your calling and election sure. For if you do these things, you will never stumble. [11]For thus you will be richly supplied with the entrance into the eternal Kingdom of our Lord and Savior, Yeshua the Messiah.

[12]Therefore I will not be negligent[g] to remind you of these things, though you know them, and are established in the present truth. [13]I think it right, as long as I am in this tent, to stir you up by reminding you; [14]knowing that the putting off of my tent comes swiftly, even as our Lord Yeshua the Messiah made clear to me. [15]Yes, I will make every effort that you may always be able to remember these things even after my departure. [16]For we did not follow cunningly devised tales, when we made known to you the power and coming of our Lord Yeshua the Messiah, but we were eyewitnesses of his majesty. [17]For he received from God the Father honor and glory, when the voice came to him from the Majestic Glory, "This is my beloved

[a]5:10 NU omits "Yeshua"
[b]5:11 NU omits "glory and the"
[c]5:11 NU omits "and ever"
[d]5:12 NU reads "Stand firm in it" instead of "in which you stand"
[e]5:14 NU omits "Yeshua. Amen"
[f]1:3 NU adds "his own"

[g]1:12 NU reads "be ready always" instead of "not be negligent"

Son, in whom I am well pleased."[a]
[18]We heard this voice come out of
heaven when we were with him on the
holy mountain.

[19]We have the more sure word of
prophecy; and you do well that you
heed it, as to a lamp shining in a dark
place, until the day dawns, and the
morning star arises in your hearts:
[20]knowing this first, that no prophecy of
Scripture is of private interpretation.
[21]For no prophecy ever came by the
will of man: but holy men of God
spoke,[b] being moved by the Holy Spirit.

2 But false prophets also arose
among the people, as false
teachers will also be among you,
who will secretly bring in destructive
heresies, denying even the Master who
bought them, bringing on themselves
swift destruction. [2]Many will follow
their immoral ways, and as a result, the
way of the truth will be maligned. [3]In
covetousness they will exploit you with
deceptive words: whose sentence now
from of old does not linger, and their
destruction will not sleep.[c] [4]For if God
did not spare angels when they sinned,
but cast them down to the lower parts
of hell[d], and committed them into
chains of darkness, to be reserved for
judgment; [5]and did not spare the
ancient world, but preserved Noah with
seven others, a proclaimer of
righteousness, when he brought a flood
on the world of the ungodly; [6]and
turning the cities of Sodom and
Gomorrah into ashes, condemned them
to destruction, having made them an
example to those who would live
ungodly; [7]and delivered righteous Lot,
who was very distressed by the lustful
life of the wicked [8](for that righteous
man dwelling among them, was
tormented in his righteous soul from
day to day with seeing and hearing
lawless deeds): [9]the Lord knows how to
deliver the godly out of temptation and
to keep the unrighteous under
punishment for the day of judgment;
[10]but chiefly those who walk after the
flesh in the lust of defilement, and
despise authority. Daring, self-willed,
they are not afraid to speak evil of
dignitaries; [11]whereas angels, though
greater in might and power, do not
bring a railing judgment against them
before the Lord. [12]But these, as
unreasoning creatures, born natural
animals to be taken and destroyed,
speaking evil in matters about which
they are ignorant, will in their
destroying surely be destroyed,
[13]suffering the penalty as the wages of
evil; people who count it pleasure to
revel in the daytime, spots and
blemishes, reveling in their deceit while
they feast with you; [14]having eyes full
of adultery, and who cannot cease from
sin; enticing unsettled souls; having a
heart trained in greed; children of
cursing; [15]forsaking the right way, they
went astray, having followed the way
of Balaam the son of Beor, who loved
the wages of wrongdoing; [16]but he was
rebuked for his own disobedience. A
mute donkey spoke with a man's voice
and stopped the madness of the
prophet. [17]These are wells without
water, and mists driven by a storm; for
whom the blackness of darkness has
been reserved forever.[e] [18]For, uttering
great swelling words of emptiness, they
entice in the lusts of the flesh, by

[a]1:17 Matthew 17:5; Mark 9:7; Luke 9:35
[b]1:21 NU reads "men spoke from God" instead of "holy men of God spoke"
[c]2:3 NU reads "is not asleep" instead of "will not sleep"
[d]2:4 Greek: Hades, Hebrew: Sheol. Greek: Tartarus. The lowest parts, or below, Sheol
[e]2:17 NU omits "forever"

licentiousness, those who are indeed[a] escaping from those who live in error; [19]promising them liberty, while they themselves are bondservants of corruption; for a man is brought into bondage by whoever overcomes him.

[20]For if, after they have escaped the defilement of the world through the knowledge of the Lord and Savior Yeshua the Messiah, they are again entangled in it and overcome, the last state has become worse for them than the first. [21]For it would be better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered to them. [22]But[b] it has happened to them according to the true proverb, "The dog turns to his own vomit again,"[c] and "the sow that has washed to wallowing in the mire."

3 This is now, beloved, the second letter that I have written to you; and in both of them I stir up your sincere mind by reminding you; [2]that you should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Savior through your apostles: [3]knowing this first, that in the last days scoffers will come,[d] and walking after their own lusts, [4]and saying, "Where is the promise of his coming? For, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." [5]For this they willfully forget, that there were heavens from of old, and an earth formed out of water and amid water, by the word of God; [6]by which means the world that then was, being overflowed with water, perished. [7]But the heavens that now are, and the earth, by his[e] word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men. [8]But do not forget this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. [9]The Lord is not slow concerning his promise, as some count slowness; but is patient with us,[f] not wishing that any should perish, but that all should come to repentance. [10]But the day of the Lord will come as a thief in the night;[g] in which the heavens will pass away with a great noise, and the elements will be dissolved with fervent heat, and the earth and the works that are in it will be burned up.[h] [11]Therefore since all these things will be destroyed like this, what kind of people ought you to be in holy living and godliness, [12]looking for and earnestly desiring the coming of the day of God, which will cause the burning heavens to be dissolved, and the elements will melt with fervent heat? [13]But, according to his promise, we look for new heavens and a new earth, in which righteousness dwells.

[14]Therefore, beloved, seeing that you look for these things, be diligent to be found in peace, without blemish and blameless in his sight. [15]Regard the patience of our Lord as salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote to you; [16]as also in all of his letters, speaking in them of these things. In those, there are some things

[a]2:18 NU reads "barely" instead of "actually have/indeed"
[b]2:22 NU omits "But"
[c]2:22 Proverbs 26:11
[d]3:3 NU adds "mocking"
[e]3:7 NU reads "the same" instead of "his"
[f]3:9 NU reads "you" instead of "us"
[g]3:10 NU omits "in the night"
[h]3:10 NU reads "disclosed" instead of "burned up"

that are hard to understand, which the ignorant and unsettled twist, as they also do to the other Scriptures, to their own destruction. [17]You therefore, beloved, knowing these things beforehand, beware, lest being carried away with the error of the wicked, you fall from your own steadfastness. [18]But grow in the grace and knowledge of our Lord and Savior Yeshua the Messiah. To him be the glory both now and forever. Amen.

1John

1 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we saw, and our hands touched, concerning the Word of life [2](and the life was revealed, and we have seen, and testify, and declare to you the life, the eternal life, which was with the Father, and was revealed to us); [3]that which we have seen and heard we declare to you,[a] that you also may have fellowship with us. Yes, and our fellowship is with the Father, and with his Son, Yeshua the Messiah. [4]And we write these things to you,[b] that our joy may be fulfilled.

[5]This is the message which we have heard from him and announce to you, that God is light, and in him is no darkness at all. [6]If we say that we have fellowship with him and walk in the darkness, we lie, and do not tell the truth. [7]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 Messiah,[c] his Son, cleanses us from all sin. [8]If we say that we have no sin, we deceive ourselves, and the truth is not in us. [9]If we confess our sins, he is faithful and righteous to forgive us the sins, and to cleanse us from all unrighteousness. [10]If we say that we have not sinned, we make him a liar, and his word is not in us.

2 My little children, I write these things to you so that you may not sin. If anyone sins, we have an Advocate[d] with the Father, Yeshua the Messiah, the righteous. [2]And he is the atoning sacrifice for our sins, and not for ours only, but also for the whole world. [3]This is how we know that we know him: if we keep his commandments. [4]One who says, "I know him," and does not keep his commandments, is a liar, and the truth is not in him. [5]But whoever keeps his word, God's love has truly been perfected in him. This is how we know that we are in him: [6]he who says he remains in him ought himself also to walk just like he walked.

[7]Brothers,[e] I write no new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you heard from the beginning.[f] [8]Again, I write a new commandment to you, which is true in him and in you; because the darkness is passing away, and the true light already shines. [9]He who says he is in the light and hates his brother, is in the darkness

[a]1:3 NU adds "also"
[b]1:4 NU omits "to you"
[c]1:7 NU omits "Messiah"
[d]2:1 Greek Parakleton: Counselor, Helper, Intercessor, Advocate, and Comfortor
[e]2:7 NU reads "Beloved" instead of "Brothers"
[f]2:7 NU omits "from the beginning"

even until now. [10]He who loves his brother remains in the light, and there is no occasion for stumbling in him. [11]But he who hates his brother is in the darkness, and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

[12]I write to you, little children, because your sins are forgiven you for his name's sake.

[13]I write[a] to you, fathers, because you know him who is from the beginning.

I write to you, young men, because you have overcome the evil one.

I write to you, little children, because you know the Father.

[14]I have written to you, fathers, because you know him who is from the beginning.

I have written to you, young men, because you are strong, and the word of God remains in you, and you have overcome the evil one.

[15]Do not love the world, neither the things that are in the world. If anyone loves the world, the Father's love is not in him. [16]For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not the Father's, but is the world's. [17]The world is passing away with its lusts, but he who does God's will remains forever.

[18]Little children, these are the end times, and as you heard that the Anti-Messiah is coming, even now many anti-Messiahs have arisen. By this we know that it is the final hour. [19]They went out from us, but they did not belong to us; for if they had belonged to us, they would have continued with us. But they left, that they might be revealed that none of them belong to us. [20]You have an anointing from the Holy One, and you all have knowledge.[b] [21]I have not written to you because you do not know the truth, but because you know it, and because no lie is of the truth. [22]Who is the liar but he who denies that Yeshua is the Messiah? This is the Anti-Messiah[a], he who denies the Father and the Son. [23]Whoever denies the Son, the same does not have the Father.[c]

[24]Therefore[d] as for you, let that remain in you which you heard from the beginning. If that which you heard from the beginning remains in you, you also will remain in the Son, and in the Father. [25]This is the promise which he promised us, the eternal life. [26]These things I have written to you concerning those who would lead you astray. [27]As for you, the anointing which you received from him remains in you, and you do not need for anyone to teach you. But as the same[e] anointing teaches you concerning all things, and is true, and is no lie, and even as it taught you, you will[f] remain in him. [28]Now, little children, remain in him, that when he appears, we may have boldness, and not

[a]2:13 NU reads "I am writing" instead of "I write"

[b]2:20 Or, "know what is true," "know all things"
[c]2:23 NU adds "He who confesses the Son has the Father also"
[d]2:24 NU omits "Therefore"
[e]2:27 NU reads "his" instead of "the same"
[f]2:27 NU omits "will"

be ashamed before him at his coming.
[29]If you know that he is righteous, you
know that everyone[a] who practices
righteousness is born of him.

3 Behold, how great a love the
Father has bestowed on us, that
we should be called children of
God.[b] For this cause the world does not
know you,[c] because it did not know
him. [2]Beloved, now we are children of
God, and it is not yet revealed what we
will be. But[d] we know that, when he is
revealed, we will be like him; for we
will see him just as he is. [3]Everyone
who has this hope set on him purifies
himself, even as he is pure. [4]Everyone
who sins also commits lawlessness. Sin
is lawlessness. [5]You know that he was
revealed to take away our[e] sins, and in
him is no sin. [6]Whoever remains in him
does not sin. Whoever sins hasn't seen
him, neither knows him.

[7]Little children, let no one lead
you astray. He who does righteousness
is righteous, even as he is righteous.
[8]He who sins is of the devil, for the
devil has been sinning from the
beginning. To this end the Son of God
was revealed, to destroy the works of
the devil. [9]Whoever is born of God
does not commit sin, because his seed
remains in him; and he cannot sin,
because he is born of God. [10]In this the
children of God are revealed, and the
children of the devil. Whoever does not
do righteousness is not of God, neither
is he who does not love his brother.
[11]For this is the message which you
heard from the beginning, that we
should love one another; [12]unlike Cain,
who was of the evil one, and killed his
brother. Why did he kill him? Because
his works were evil, and his brother's
righteous. [13]Do not be surprised, my[f]
brothers, if the world hates you. [14]We
know that we have passed out of death
into life, because we love the brothers.
He who does not love his brother[g]
remains in death. [15]Whoever hates his
brother is a murderer, and you know
that no murderer has eternal life
remaining in himself.[h]

[16]By this we know love, because
he laid down his life for us. And we
ought to lay down our lives for the
brothers. [17]But whoever has the world's
goods, and sees his brother in need, and
closes his heart of compassion against
him, how does the love of God remain
in him? [18]My[i] little children, let us not
love in word only, neither with the
tongue only, but in deed and truth.
[19]And by this we[j] know that we are of
the truth, and persuade our hearts[k]
before him, [20]because if our heart
condemns us, God is greater than our
heart, and knows all things. [21]Beloved,
if our hearts do not condemn us, we
have boldness toward God; [22]and
whatever we ask, we receive from him,
because we keep his commandments
and do the things that are pleasing in
his sight. [23]This is his commandment,
that we should believe in the name of
his Son, Yeshua the Messiah, and love
one another, even as he commanded.[l]
[24]He who keeps his commandments
remains in him, and he in him. By this

[a]2:29 NU adds "also"
[b]3:1 NU adds "and such we are"
[c]3:1 NU reads "us" instead of "you"
[d]3:2 NU omits "But"
[e]3:5 NU omits "our"
[f]3:13 NU omits "my"
[g]3:14 NU omits "his brother"
[h]3:15 NU reads "him" instead of "himself"
[i]3:18 NU omits "My"
[j]3:19 NU adds "will"
[k]3:19 NU reads "heart" instead of "hearts"
[l]3:23 NU adds "us"

we know that he remains in us, by the Spirit which he gave us.

4 Beloved, do not believe every spirit, but test the spirits, whether they are of God, because many false prophets have gone out into the world. [2]By this you know the Spirit of God: every spirit who confesses that Yeshua the Messiah has come in the flesh is of God, [3]and every spirit who does not confess that Yeshua the Messiah has come in the flesh[a] is not of God, and this is the spirit of the Anti-Messiah, of whom you have heard that it comes. Now it is in the world already. [4]You are of God, little children, and have overcome them; because greater is he who is in you than he who is in the world. [5]They are of the world. Therefore they speak of the world, and the world hears them. [6]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, let us love one another, for love is of God; and everyone who loves is born of God, and knows God. [8]He who does not love does not know God, for God is love. [9]By this God's love was revealed in us, that God has sent his one and only Son into the world that we might live through him. [10]In this is love, not that we loved God, but that he loved us, and sent his Son as the atoning sacrifice for our sins. [11]Beloved, if God loved us in this way, we also ought to love one another. [12]No one has seen God at any time. If we love one another, God remains in us, and his love has been perfected in us.

[13]By this we know that we remain in him and he in us, because he has given us of his Spirit. [14]We have seen and testify that the Father has sent the Son as the Savior of the world. [15]Whoever confesses that Yeshua is the Son of God, God remains in him, and he in God. [16]We know and have believed the love which God has for us. God is love, and he who remains in love remains in God, and God remains in him. [17]In this love has been made perfect among us, that we may have boldness in the day of judgment, because as he is, even so are we in this world. [18]There is no fear in love; but perfect love casts out fear, because fear has punishment. He who fears is not made perfect in love. [19]We love him,[b] because he first loved us. [20]If a man says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. [21]This commandment we have from him, that he who loves God should also love his brother.

5 Whoever believes that Yeshua is the Messiah is born of God. Whoever loves the Father also loves the child who is born of him. [2]By this we know that we love the children of God, when we love God and do his commandments. [3]For this is the love of God, that we keep his commandments. His commandments are not grievous. [4]For whatever is born of God overcomes the world. This is the victory that has overcome the world: your[c] faith. [5]Who is he who overcomes the world, but he who believes that Yeshua is the Son of God? [6]This is he who came by water and blood, Yeshua the Messiah; not with the water only,

[a]4:3. NU omits "Messiah has come in the flesh"

[b]4:19 NU omits "him"

[c]5:4 NU reads "our" instead of "your"

but with the water and the blood. It is
the Spirit who testifies, because the
Spirit is the truth. [7]For there are three
who testify: [8]the Spirit, the water, and
the blood; and the three agree as one.
[9]If we receive the witness of men, the
witness of God is greater; for this is
God's testimony that he has testified
concerning his Son. [10]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 in the testimony that God has
given concerning his Son. [11]The
testimony is this, that God gave to us
eternal life, and this life is in his Son.
[12]He who has the Son has the life. He
who does not have God's Son does not
have the life. [13]These things I have
written to you who believe in the name
of the Son of God, that you may know
that you have eternal life and that you
may continue to believe in the name of
the Son of God .[a]

[14]This is the boldness which we
have toward him, that, if we ask
anything according to his will, he
listens to us. [15]And if we know that he
listens to us, whatever we ask, we know
that we have the petitions which we
have asked of him.

[16]If anyone sees his brother
sinning a sin not leading to death, he
shall ask, and God will give him life for
those who sin not leading to death.
There is a sin leading to death. I do not
say that he should make a request
concerning this. [17]All unrighteousness
is sin, and there is a sin not leading to
death. [18]We know that whoever is born
of God does not sin, but he who was
born of God protects him, and the evil
one does not touch him. [19]We know
that we are of God, and the whole
world lies in the power of the evil one.
[20]We know that the Son of God has
come, and has given us an
understanding, that we know him who
is true, and we are in him who is true,
in his Son Yeshua the Messiah. This is
the true God, and eternal life.

[21]Little children, keep yourselves
from idols. Amen.[b]

2John

1 The elder, to the chosen lady and
her children, whom I love in truth;
and not I only, but also all those
who know the truth; [2]for the truth's
sake, which remains in us, and it will be
with us forever: [3]Grace, mercy, and
peace will be with us, from God the
Father, and from the Lord[c] Yeshua the
Messiah, the Son of the Father, in truth
and love.

[4]I rejoice greatly that I have
found some of your children walking in
truth, even as we have been
commanded by the Father. [5]Now I beg
you, dear lady, not as though I wrote to
you a new commandment, but that
which we had from the beginning, that
we love one another. [6]This is love, that
we should walk according to his
commandments. This is the
commandment, even as you heard from
the beginning, that you should walk in
it. [7]For many deceivers have gone out
into the world, those who do not
confess that Yeshua the Messiah came

[a]5:13 NU omits "and that you may continue to believe in the name of the Son of God"

[b]5:21 NU omits "Amen"

[c]1:3 NU omits "the Lord"

in the flesh. This is the deceiver and the
Anti-Messiah. [8]Watch yourselves, that
we[a] do not lose the things which we
have accomplished, but that you[b]
receive a full reward. [9]Whoever
transgresses[c] and does not remain in the
teaching of Messiah, does not have
God. He who remains in the teaching,
the same has both the Father and the
Son. [10]If anyone comes to you, and
does not bring this teaching, do not
receive him into your house, and do not
welcome him, [11]for he who welcomes
him participates in his evil works.

[12]Having many things to write to
you, I do not want to do so with paper
and ink, but I hope to come to you, and
to speak face to face, that our joy may
be made full. [13]The children of your
chosen sister greet you. Amen[d]

3John

1 The elder to Gaius the beloved,
whom I love in truth.

[2]Beloved, I pray that you
may prosper in all things and be
healthy, even as your soul prospers.
[3]For I rejoiced greatly, when brothers
came and testified about your truth,
even as you walk in truth. [4]I have no
greater joy than this, to hear about my
children walking in truth.

[5]Beloved, you do a faithful work
in whatever you accomplish for those
who are brothers and strangers. [6]They
have testified about your love before
the congregation. You will do well to
send them forward on their journey in a
manner worthy of God, [7]because for the
sake of the Name they went out, taking
nothing from the Gentiles.[e] [8]We
therefore ought to receive such, that we
may be fellow workers for the truth.

[9]I wrote something to the
congregation, but Diotrephes, who
loves to be first among them, does not
accept what we say. [10]Therefore, if I
come, I will call attention to his deeds
which he does, unjustly accusing us
with wicked words. Not content with
this, neither does he himself receive the
brothers, and those who would, he
forbids and throws out of the
congregation. [11]Beloved, do not imitate
that which is evil, but that which is
good. He who does good is of God. He
who does evil hasn't seen God.
[12]Demetrius has the testimony of all,
and of the truth itself; yes, we also
testify, and you know that our
testimony is true.

[13]I had many things to write,[f] but
I am unwilling to write to you with ink
and pen; [14]but I hope to see you soon,
and we will speak face to face. Peace be
to you. The friends greet you. Greet the
friends by name.

[a]1:8 NU read "you" instead of "we"
[b]1:8 Ibid
[c]1:9 NU reads "goes on" instead of "transgresses"
[d]1:13 NU omits "Amen"

[e]1:7 NU reads "pagans" instead of "Gentiles"
[f]1:13 NU adds "to you"

Jude

1 Jude,[a] a servant of Yeshua the Messiah, and brother of James, to those who are called, sanctified[b] by God the Father, and kept for Yeshua the Messiah: [2]Mercy to you and peace and love be multiplied.

[3]Beloved, while I was very eager to write to you about the[c] common salvation, I was constrained to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. [4]For there are certain men who crept in secretly, even those who were long ago written about for this condemnation: ungodly men, turning the grace of our God into lasciviousness, and denying our only Master God[d] and Lord, Yeshua the Messiah.

[5]Now I desire to remind you, though you already know this, that the Lord, having saved a people out of the land of Egypt, afterward destroyed those who did not believe. [6]Angels who did not keep their first domain, but deserted their own dwelling place, he has kept in everlasting bonds under darkness for the judgment of the great day. [7]Even as Sodom and Gomorrah, and the cities around them, having, in the same way as these, given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire. [8]Yet in like manner these also in their dreaming defile the flesh, despise authority, and slander celestial beings. [9]But Michael, the archangel, when contending with the devil and arguing about the body of Moses, dared not bring against him an abusive condemnation, but said, "May the Lord rebuke you!" [10]But these speak evil of whatever things they do not know. What they understand naturally, like the creatures without reason, they are destroyed in these things. [11]Woe to them! For they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in Korah's rebellion. [12]These are hidden rocky reefs in your love feasts when they feast with you, shepherds who without fear feed themselves; clouds without water, carried along by winds; autumn leaves without fruit, twice dead, plucked up by the roots; [13]wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness has been reserved forever. [14]About these also Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord came with ten thousands of his holy ones, [15]to execute judgment on all, and to convict all the ungodly of all their works of ungodliness which they have done in an ungodly way, and of all the hard things which ungodly sinners have spoken against him." [16]These are murmurers and complainers, walking after their lusts (and their mouth speaks proud things), showing respect of persons to gain advantage.

[17]But you, beloved, remember the words which have been spoken before by the apostles of our Lord Yeshua the Messiah. [18]They said to you that "In the last time there will be mockers, walking after their own ungodly lusts." [19]These are they who cause divisions, and are sensual, not having the Spirit. [20]But you, beloved, keep building up yourselves on your most holy faith,

[a]1:1 Or, "Judah"
[b]1:1 NU reads "loved" instead of "sanctified"
[c]1:3 NU reads "our" instead of "the"
[d]1:4 NU omits "God"

praying in the Holy Spirit. [21]Keep yourselves in the love of God, looking for the mercy of our Lord Yeshua the Messiah to eternal life. [22]On some have compassion, making a distinction,[a] [23]and some save with fear,[b] snatching them out of the fire;[c] hating even the clothing stained by the flesh.

[24]Now to him who is able to keep them[d] from stumbling, and to present you faultless before the presence of his glory in great joy, [25]to the only wise[e] God our Savior,[f] be glory and majesty, dominion and power, both now and forever. Amen.

Revelation

1 This is the Revelation of Yeshua the Messiah, which God gave him to show to his servants the things which must happen soon, which he sent and made known by his angel[g] to his servant, John, [2]who testified to God's word, and of the testimony of Yeshua the Messiah, about everything that he saw.

[3]Blessed is he who reads and those who hear the words of the prophecy, and keep the things that are written in it, for the time is near.

[4]John, to the seven congregations that are in Asia: Grace to you and peace, from God[h] who is and who was and who is to come; and from the seven Spirits who are before his throne; [5]and from Yeshua the Messiah, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us, and washed us from our sins by his blood; [6]and he made us to be a Kingdom, cohanim[i] to his God and Father; to him be the glory and the dominion forever and ever. Amen.

[7]Behold, he is coming with the clouds, and every eye will see him, including those who pierced him. All the tribes of the earth will mourn over him. Even so, Amen.

[8]"I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

[9]I John, your brother and partner with you in persecution, Kingdom, and patient endurance in Yeshua the Messiah,[j] was on the island that is called Patmos because of the word of God and the testimony of Yeshua the Messiah.[k] [10]I was in the Spirit on the Lord's day, and I heard behind me a loud voice, like a trumpet[l] [11]saying, "What you see, write on a scroll and send to the seven congregations: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and to Laodicea."

[12]I turned to see the voice that spoke with me. Having turned, I saw

[a]1:22 NU reads "who are doubting" instead of "making a distinction"
[b]1:23 NU omits "with fear"
[c]1:23 NU adds "and on some have mercy with fear"
[d]1:24 NU reads "you" instead of "them"
[e]1:25 NU omits "wise"
[f]1:25 NU adds "through Yeshua the Messiah our Lord"
[g]1:1 Or, "messenger" (here and wherever angel is mentioned)

[h]1:4 NU reads "him" instead of "God"
[i]1:6 Exodus 19:6; Isaiah 61:6
[j]1:9 NU omits "Messiah"
[k]1:9 NU omits "Messiah"
[l]1:9 Or, "shofar" (here and wherever trumpet is mentioned)

seven golden lampstands[a]. [13]And among the seven[b] lampstands was one like a son of man,[c] clothed with a robe reaching down to his feet, and with a golden sash around his chest. [14]His head and his hair were white as white wool, like snow. His eyes were like a flame of fire. [15]His feet were like burnished brass, as if it had been refined in a furnace. His voice was like the voice of many waters. [16]He had seven stars in his right hand. Out of his mouth proceeded a sharp two-edged sword. His face was like the sun shining at its brightest. [17]When I saw him, I fell at his feet like a dead man.

He laid his right hand on me, saying, "Do not be afraid. I am the first and the last, [18]and the Living one. I was dead, and behold, I am alive forevermore. Amen[d] I have the keys of Death and of hell[e]. [19]Write therefore the things which you have seen, and the things which are, and the things which will happen hereafter; [20]the mystery of the seven stars which you saw in my right hand, and the seven golden lampstands. The seven stars are the angels[f] of the seven congregations. The seven lampstands are seven congregations.

2 "To the angel of the congregation in Ephesus write:

"He who holds the seven stars in his right hand, he who walks among the seven golden lampstands says these things:

[2]"I know your works, and your toil and perseverance, and that you cannot tolerate evil men, and have tested those who call themselves apostles, and they are not, and found them false. [3]You have perseverance and have endured for my name's sake, and have not grown weary. [4]But I have this against you, that you left your first love. [5]Remember therefore from where you have fallen, and repent and do the first works; or else I am coming to you quickly,[g] and will move your lampstand out of its place, unless you repent. [6]But this you have, that you hate the works of the Nicolaitans, which I also hate. [7]He who has an ear, let him hear what the Spirit says to the congregations. To him who overcomes I will give to eat of the tree of life, which is in the midst of the[h] Paradise of my[i] God.

[8]"To the angel of the congregation in Smyrna write:

"The first and the last, who was dead, and has come to life says these things:

[9]"I know your works, and[j] afflictions and your poverty (but you are rich), and the blasphemy of those who say they are Jews, and they are not, but are a synagogue of Satan. [10]Do not be afraid of the things which you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested; and you will have oppression for ten days. Be

[a]1:12 Or, "Lampstand's" (here and wherever lampstands are mentioned)
[b]1:13 NU omits "seven"
[c]1:13 Daniel 7:13
[d]1:18 NU omits "Amen"
[e]1:18 Greek: Hades, Hebrew: Sheol
[f]1:20 Or, "messengers" (here and wherever angels are mentioned)

[g]2:5 NU omits "quickly"
[h]2:7 NU omits "midst of the"
[i]2:7 NU omits "my"
[j]2:9 NU omits "works, and "

faithful to death, and I will give you the
crown of life. [11]He who has an ear, let
him hear what the Spirit says to the
congregations. He who overcomes
won't be harmed by the second death.

[12]"To the angel of the
congregation in Pergamum write:

"He who has the sharp two-edged
sword says these things:

[13]"I know your works and[a] where
you dwell, where Satan's throne is. You
hold firmly to my name, and did not
deny my faith even[b] in the days of
Antipas my witness, my faithful one,
who was killed among you, where
Satan dwells. [14]But I have a few things
against you, because you have there
some who hold the teaching of Balaam,
who taught Balak to throw a stumbling
block before the children of Israel, to
eat things sacrificed to idols, and to
commit sexual immorality. [15]So you
also have some who hold to the
teaching of the Nicolaitans likewise.
[16]Repent therefore, or else I am coming
to you quickly, and I will make war
against them with the sword of my
mouth. [17]He who has an ear, let him
hear what the Spirit says to the
congregations. To him who overcomes,
to him I will give to eat[c] of the hidden
manna, and I will give him a white
stone, and on the stone a new name
written, which no one knows but he
who receives it.

[18]"To the angel of the
congregation in Thyatira write:

"The Son of God, who has his
eyes like a flame of fire, and his feet are
like burnished brass, says these things:

[19]"I know your works, your love,
faith, service, patient endurance, and
that your last works are more than the
first. [20]But I have this against you, that
you tolerate your[d] woman, Jezebel, who
calls herself a prophetess. She teaches
and seduces my servants to commit
sexual immorality, and to eat things
sacrificed to idols. [21]I gave her time to
repent, but she refuses to repent of her
sexual immorality. [22]Behold, I will
throw her into a sickbed, and those who
commit adultery with her into great
oppression, unless they repent of her
works. [23]I will kill her children with
Death, and all the congregations will
know that I am he who searches the
minds and hearts. I will give to each
one of you according to your deeds.
[24]But to you I say, to the rest who are in
Thyatira, as many as do not have this
teaching, who do not know what some
call 'the deep things of Satan,' to you I
say, I am not putting any other burden
on you. [25]Nevertheless, hold that which
you have firmly until I come. [26]He who
overcomes, and he who keeps my
works to the end, to him I will give
authority over the nations. [27]He will
rule them with a rod of iron, shattering
them like clay pots;[e] as I also have
received of my Father: [28]and I will give
him the morning star. [29]He who has an
ear, let him hear what the Spirit says to
the congregations.

3 "And to the angel of the
congregation in Sardis write:

"He who has the seven

[a]2:13 NU omits "your works and"
[b]2:13 M omits "even"
[c]2:17 NU omits "to eat"

[d]2:20 NU reads "the" instead of "your"
[e]2:27 Psalm 2:9

Spirits of God, and the seven stars says these things:

"I know your works, that you have a reputation of being alive, but you are dead. [2]Wake up, and keep the things that remain, which you were about to throw away,[a] for I have found no works of yours perfected before my God. [3]Remember therefore how you have received and heard. Keep it, and repent. If therefore you do not wake up, I will come as a thief, and you won't know what hour I will come to you. [4]Nevertheless you have a few names in Sardis that did not defile their garments. They will walk with me in white, for they are worthy. [5]He who overcomes will be arrayed in white garments, and I will in no way blot his name out of the book of life, and I will confess his name before my Father, and before his angels. [6]He who has an ear, let him hear what the Spirit says to the congregations.

[7]"To the angel of the congregation in Philadelphia write:

"These are the words of the Holy One, the True One, he who has the key of David, he who opens and no one can shut, and who shuts and no one opens:

[8]"I know your works (behold, I have set before you an open door, which no one can shut), that you have a little power, and kept my word, and did not deny my name. [9]Behold, I give of the synagogue of Satan, of those who say they are Jews, and they are not, but lie. Behold, I will make them to come and worship before your feet, and to know that I have loved you. [10]Because you kept my command to endure, I also will keep you from the hour of testing, which is to come on the whole world, to test those who dwell on the earth. [11]I am coming quickly! Hold firmly that which you have, so that no one takes your crown. [12]He who overcomes, I will make him a pillar in the temple of my God, and he will go out from there no more. I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my own new name. [13]He who has an ear, let him hear what the Spirit says to the congregations.

[14]"To the angel of the congregation in Laodicea write:

"The Amen, the Faithful and True Witness, the Head of God's creation, says these things:

[15]"I know your works, that you are neither cold nor hot. I wish you were cold or hot. [16]So, because you are lukewarm, and neither hot nor cold, I will vomit you out of my mouth. [17]Because you say, 'I am rich, and have gotten riches, and have need of nothing;' and do not know that you are the wretched one,[b] miserable, poor, blind, and naked; [18]I counsel you to buy from me gold refined by fire, that you may become rich; and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eye salve to put on your eyes, that you may see. [19]As many as I love, I rebuke and discipline. Be zealous therefore, and repent. [20]Behold, I stand at the door and knock. If anyone hears my voice and opens the door, then I will come in to him, and will

[a]3:2 NU reads "which were about to die" instead of "which you were about to throw away"

[b]3:17 NU reads "wretched" instead of "the wretched one"

dine with him, and he with me. [21]He who overcomes, I will give to him to sit down with me on my throne, as I also overcame, and sat down with my Father on his throne. [22]He who has an ear, let him hear what the Spirit says to the congregations."

4 After these things I looked and saw a door opened in heaven, and the first voice that I heard, like a trumpet speaking with me, was one saying, "Come up here, and I will show you the things which must happen after this."

[2]Immediately I was in the Spirit. Behold, there was a throne set in heaven, and one sitting on the throne [3]looked[a] like a jasper stone and a sardius. There was a rainbow around the throne, like an emerald to look at. [4]Around the throne were twenty-four thrones. On the thrones were twenty-four elders sitting, dressed in white garments, with crowns of gold on their heads. [5]Out of the throne proceed lightnings, sounds, and thunders. There were seven lamps of fire burning before his[b] throne, which are the seven Spirits of God. [6]Before the throne was something like a sea of glass, similar to crystal. In the midst of the throne, and around the throne were four living creatures full of eyes before and behind. [7]The first living creature was like a lion, and the second living creature like a calf, and the third living creature had a face like a man, and the fourth[c] was like a flying eagle. [8]The four living creatures, each one of them having six wings, are full of eyes around and within. They have no rest day and night, saying, "Holy, holy, holy is the Lord God, the Almighty, who was and who is and who is to come!"

[9]When the living creatures give glory, honor, and thanks to him who sits on the throne, to him who lives forever and ever, [10]the twenty-four elders fall down before him who sits on the throne, and worship him who lives forever and ever, and throw their crowns before the throne, saying, [11]"Worthy are you, our Lord and God, the Holy One,[d] to receive the glory, the honor, and the power, for you created all things, and because of your desire they existed, and were created!"

5 I saw, in the right hand of him who sat on the throne, a scroll written inside and outside,[e] sealed shut with seven seals. [2]I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll, and to break its seals?" [3]No one in heaven above[f], or on the earth, or under the earth, was able to open the scroll, or to look in it. [4]And I wept much, because no one was found worthy to open the scroll, or to look in it. [5]One of the elders said to me, "Do not weep. Behold, the Lion who is of the tribe of Judah, the Root of David, has overcome so that he can open the scroll and its seven seals." [6]I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent out into all the earth. [7]Then he came, and he took it out of the right hand of him who sat on the throne. [8]Now when

[a]4:3 NU starts verse 3 "And he who was sitting there"
[b]4:5 NU reads "the" instead of "his"
[c]4:7 NU adds "living creature"
[d]4:11 NU omits "the Holy One"
[e]5:1 NU reads "on the back" instead of "outside"
[f]5:3 NU omits "above"

he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each one having a harp, and golden bowls full of incense, which are the prayers of the saints. [9]They sang a new song, saying,
"You are worthy to take the scroll,
and to open its seals:
for you were killed,
and redeemed us for God with your blood,
out of every tribe, language, people, and nation,
[10]and made us kings[a] and cohanim to our God,
and they will reign on earth."

[11]I saw, and I heard as it were[b] the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousands of ten thousands, and thousands of thousands; [12]saying with a loud voice, "Worthy is the Lamb who has been killed to receive the power, wealth, wisdom, strength, honor, glory, and blessing!"

[13]I heard every created thing which is in heaven, on the earth, under the earth, on the sea, and everything in them, saying, "To him who sits on the throne, and to the Lamb be the blessing, the honor, the glory, and the dominion, forever and ever!"[c]

[14]The four living creatures were saying, "Amen!" The elders fell down and worshiped.

6 I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as with a voice of thunder, "Come!"[d] [2]And I looked,[e] and behold, a white horse, and he who sat on it had a bow. A crown was given to him, and he came forth conquering, and to conquer.

[3]When he opened the second seal, I heard the second living creature saying, "Come!" [4]Another came forth, a fiery red[f] horse. To him who sat on it was given power to take peace from the earth, and that they should kill one another. There was given to him a great sword.

[5]When he opened the third seal, I heard the third living creature saying, "Come and see!"[g] And I looked, and behold, a black horse, and he who sat on it had a balance in his hand. [6]I heard something like a voice in the midst of the four living creatures saying, "A choenix of wheat for a denarius, and three choenix of barley for a denarius! Do not damage the oil and the wine!"

[7]When he opened the fourth seal, I heard the fourth living creature saying, "Come and see!"[h] [8]And behold, a pale horse, and he who sat on it, his name was Death. Hell followed with him. Authority over one fourth of the earth, to kill with the sword, with famine, with death, and by the wild animals of the earth was given to him.

[9]When he opened the fifth seal, I saw underneath the altar the souls of those who had been killed for the Word of God, and for the testimony of the Lamb[i] which they had. [10]They called

[a]5:10 NU reads "made them to be a kingdom" instead of "made us kings"
[b]5:11 NU omits "as it were"
[c]5:13 M adds "Amen"

[d]6:1 M adds "and see"
[e]6:2 M omits "And I looked"
[f]6:4 M reads "firey" instead of "fiery red"
[g]6:5 NU omits "and see"
[h]6:7 NU omits "and see"
[i]6:9 NU omits "of the Lamb"

out with a loud voice, saying, "How long, Master, the holy and true, until you judge and avenge our blood on those who dwell on the earth?" [11]A long white robe was given to each of them. They were told that they should rest yet for a little longer, until their fellow servants and their brothers, who would also be killed even as they were, should complete their course.

[12]I saw when he opened the sixth seal, and there was a great earthquake. The sun became black as sackcloth made of hair, and the whole moon became as blood. [13]The stars of the sky fell to the earth, like a fig tree dropping its unripe figs when it is shaken by a great wind. [14]The sky was removed like a scroll when it is rolled up. Every mountain and island were moved out of their places. [15]The kings of the earth, the princes, the commanding officers, the rich, the strong, and every slave and free person, hid themselves in the caves and in the rocks of the mountains. [16]They told 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, [17]for the great day of his[a] wrath has come; and who is able to stand?"

7 After this, I saw four angels standing at the four corners of the earth, holding the four winds of the earth, so that no wind would blow on the earth, or on the sea, or on any tree. [2]I saw another angel ascend from the sunrise, having the seal of the living God. He called out with a loud voice to the four angels to whom it was given to harm the earth and the sea, [3]saying, "Do not harm the earth, neither the sea, nor the trees, until we have sealed the bondservants of our God on their foreheads!" [4]I heard the number of those who were sealed, one hundred forty-four thousand, sealed out of every tribe of the children of Israel:
[5]of the tribe of Judah were sealed
twelve thousand,
of the tribe of Reuben twelve thousand,
of the tribe of Gad twelve thousand,
[6]of the tribe of Asher twelve thousand,
of the tribe of Naphtali twelve
thousand,
of the tribe of Manasseh twelve
thousand,
[7]of the tribe of Simeon twelve
thousand,
of the tribe of Levi twelve thousand,
of the tribe of Issachar twelve thousand,
[8]of the tribe of Zebulun twelve
thousand,
of the tribe of Joseph twelve thousand,
of the tribe of Benjamin were sealed
twelve thousand.

[9]After these things I looked, and behold, a great multitude, which no man could number, out of every nation and of all tribes, peoples, and languages, standing before the throne and before the Lamb, dressed in white robes, with palm branches in their hands. [10]They shouted with a loud voice, saying, "Salvation be to our God, who sits on the throne, and to the Lamb!"

[11]All the angels were standing around the throne, the elders, and the four living creatures; and they fell on their faces before his[b] throne, and worshiped God, [12]saying, "Amen! Blessing, glory, wisdom, thanksgiving, honor, power, and might, be to our God forever and ever! Amen."

[13]One of the elders answered, saying to me, "These who are arrayed

[a]6:17 NU reads "their" instead of "his"

[b]7:11 NU read "the" instead of "his"

in white robes, who are they, and from where did they come?"

[14]So I said to him, "My lord, you know."

He said to me, "These are the ones who came out of the great tribulation. They washed their robes, and made them white in the Lamb's blood. [15]Therefore they are before the throne of God, they serve him day and night in his temple. He who sits on the throne will spread his tabernacle over them. [16]They will hunger no more, neither thirst any more; neither will the sun beat on them, nor any heat; [17]for the Lamb who is in the midst of the throne shepherds them, and leads them to springs of waters of life. And God will wipe away every tear from their eyes."

8 When he opened the seventh seal, there was silence in heaven for about half an hour. [2]I saw the seven angels who stand before God, and seven trumpets were given to them. [3]Another angel came and stood over the altar, having a golden censer. Much incense was given to him to offer up, with the prayers of all the saints, on the golden altar which was before the throne. [4]The smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand. [5]The angel took the censer, and he filled it with the fire of the altar, and threw it on the earth. There followed thunders, sounds, lightnings, and an earthquake.

[6]The seven angels who had the seven trumpets prepared themselves to sound. [7]The first sounded, and there followed hail and fire, mixed with blood, and they were thrown to the earth. One third of the earth was burnt up, and one third of the trees were burnt up, and all green grass was burnt up.

[8]The second angel sounded, and something like a great mountain burning with fire[a] was thrown into the sea. One third of the sea became blood, [9]and one third of the living creatures which were in the sea died. One third of the ships were destroyed.

[10]The third angel sounded, and a great star fell from the sky, burning like a torch, and it fell on one third of the rivers, and on the springs of the waters. [11]The name of the star is called "Wormwood." One third of the waters became wormwood. Many people died from the waters, because they were made bitter.

[12]The fourth angel sounded, and one third of the sun was struck, and one third of the moon, and one third of the stars; so that one third of them would be darkened, and the day would not shine for one third of it, and the night in the same way. [13]I saw, and I heard an eagle, flying in mid heaven, saying with a loud voice, "Woe! Woe! Woe for those who dwell on the earth, because of the other voices of the trumpets of the three angels, who are yet to sound!"

9 The fifth angel sounded, and I saw a star from the sky which had fallen to the earth. The key to the pit of the abyss was given to him. [2]He opened the shaft of the bottomless pit, and smoke went up out of the shaft, like the smoke from a burning[b] furnace. The sun and the air were darkened because

[a]8:8 M reads "a great burning mountain" instead of "a great mountain burning with fire"
[b]9:2 NU reads "a great furnace" instead of "a burning furnace"

of the smoke from the pit. [3]Then out of
the smoke came forth locusts on the
earth, and power was given to them, as
the scorpions of the earth have power.
[4]They were told that they should not
hurt the grass of the earth, neither any
green thing, neither any tree, but only
those people who do not have God's
seal on their foreheads. [5]They were
given power not to kill them, but to
torment them for five months. Their
torment was like the torment of a
scorpion, when it strikes a person. [6]In
those days people will seek death, and
will in no way find it. They will desire
to die, and death will flee from them.
[7]The shapes of the locusts were like
horses prepared for war. On their heads
were something like golden crowns,
and their faces were like people's faces.
[8]They had hair like women's hair, and
their teeth were like those of lions.
[9]They had breastplates, like breastplates
of iron. The sound of their wings was
like the sound of chariots, or of many
horses rushing to war. [10]They have tails
like those of scorpions, and stings. In
their tails they have[a] power to harm
men for five months. [11]They have over
them as king the angel of the abyss. His
name in Hebrew is "Abaddon,"[b] and in
Greek, he has the name "Apollyon."[c]
[12]The first woe is past. Behold, there
are still two woes coming after this.

[13]The sixth angel sounded. I
heard a voice from the four[d] horns of
the golden altar which is before God,
[14]saying to the sixth angel who had one
trumpet, "Free the four angels who are
bound at the great river Euphrates!"

[15]The four angels were freed who
had been prepared for this hour and day
and month and year, so that they might
kill one third of mankind. [16]The number
of the armies on horseback[e] was two[f]
hundred million. I heard the number of
them. [17]Thus I saw the horses in the
vision, and those who sat on them,
having breastplates of fiery red,
hyacinth blue, and sulfur yellow; and
the heads of lions. Out of their mouths
proceed fire, smoke, and sulfur. [18]By
these three plagues were one third of
mankind killed: from the fire, the
smoke, and the sulfur, which proceeded
out of their mouths. [19]For the power of
the horses is in their mouths, and in
their tails. For their tails are like
serpents, and have heads, and with
them they harm. [20]The rest of mankind,
who were not killed with these plagues,
did not repent of the works of their
hands, that they would not worship
demons, and the idols of gold, and of
silver, and of brass, and of stone, and of
wood; which can neither see, nor hear,
nor walk. [21]They did not repent of their
murders, nor of their sorceries, nor of
their sexual immorality, nor of their
thefts.

10 I saw another[g] mighty angel
coming down out of the sky,
clothed with a cloud. A
rainbow was on his head. His face was
like the sun, and his feet like pillars of
fire. [2]He had in his hand a[h] open scroll.

[a]9:10 NU reads "is their" instead of "they have"
[b]9:11 "Abaddon" is a Hebrew word that means ruin, destruction, or the place of destruction
[c]9:11 "Apollyon" means "Destroyer"
[d]9:13 NU omits "four"
[e]9:16 NU TR read "horseman" instead of "horse"
[f]9:16 M lacks "two" (ten thousand ten thousand)
[g]10:1 M reads "a" instead of "another"
[h]10:2 NU reads "little book" instead of "a book""

He set his right foot on the sea, and his
left on the land. [3]He shouted with a
loud voice, as a lion roars. When he
shouted, the seven thunders uttered
their voices. [4]When the seven thunders
sounded, I was about to write; but I
heard a voice from the sky saying,
"Seal up the things which the seven
thunders said, and do not write them."

[5]The angel whom I saw standing
on the sea and on the land lifted up his
right hand to the sky, [6]and swore by
him who lives forever and ever, who
created heaven and the things that are in
it, the earth and the things that are in it,
and the sea and the things that are in it,
that there will no longer be delay, [7]but
in the days of the voice of the seventh
angel, when he is about to sound, then
the mystery of God is finished, as he
declared to his servants, the prophets.
[8]The voice which I heard from heaven,
again speaking with me, said, "Go, take
the little[a] scroll which is open in the
hand of the angel who stands on the sea
and on the land."

[9]I went to the angel, telling him to
give me the little scroll.

He said to me, "Take it, and eat it
up. It will make your stomach bitter,
but in your mouth it will be as sweet as
honey."

[10]I took the[b] scroll out of the
angel's hand, and ate it up. It was as
sweet as honey in my mouth. When I
had eaten it, my stomach was made
bitter. [11]They told me, "You must
prophesy again about many peoples,
nations, languages, and kings."

11 A reed like a rod was given to
me. Someone said, "Rise and
measure God's temple, and the
altar, and those who worship in it.
[2]Leave out the court which is outside of
the temple, and do not measure it, for it
has been given to the nations. They will
tread the holy city under foot for forty-
two months. [3]I will give power to my
two witnesses, and they will prophesy
one thousand two hundred sixty days,
clothed in sackcloth." [4]These are the
two olive trees and the two lampstands,
standing before the Lord of the earth.
[5]If anyone desires to harm them, fire
proceeds out of their mouth and
devours their enemies. If anyone
desires to harm them, he must be killed
in this way. [6]These have the power to
shut up the sky, that it may not rain
during the days of their prophecy. They
have power over the waters, to turn
them into blood, and to strike the earth
with every plague, as often as they
desire. [7]When they have finished their
testimony, the beast that comes up out
of the abyss will make war with them,
and overcome them, and kill them.
[8]Their dead bodies will be in the street
of the great city, which spiritually is
called Sodom and Egypt, where also
their Lord was crucified. [9]From among
the peoples, tribes, languages, and
nations people will look at their dead
bodies for three and a half days, and
will not allow their dead bodies to be
placed in a tomb. [10]Those who dwell on
the earth rejoice over them, and they
will be glad. They will give gifts to one
another, because these two prophets
tormented those who dwell on the
earth. [11]After the three and a half days,
the breath of life from God entered into
them, and they stood on their feet.
Great fear fell on those who saw them.
[12]I heard a loud voice from heaven
saying to them, "Come up here!" They

[a]10:8 NU omits "little"
[b]10:10 NU adds "little"

went up into heaven in the cloud, and
their enemies saw them. [13]In that day[a]
there was a great earthquake, and a
tenth of the city fell. Seven thousand
people were killed in the earthquake,
and the rest were terrified, and gave
glory to the God of heaven. [14]The
second woe is past. Behold, the third
woe comes quickly.

[15]The seventh angel sounded, and
great voices in heaven followed,
saying, "The kingdom of the world now
belongs to our Lord and to his Messiah,
and he will reign forever and ever!"

[16]The twenty-four elders, who sit
on their thrones before God's throne,
fell on their faces and worshiped God,
[17]saying: "We give you thanks, Lord
God, the Almighty, the one who is and
who was; because you have taken your
great power, and reigned. [18]The nations
were angry, and your wrath came, as
did the time for the dead to be judged,
and to give your bondservants the
prophets, their reward, as well as to the
saints, and those who fear your name,
to the small and the great; and to
destroy those who destroy the earth."

[19]God's temple that is in heaven
was opened, and the ark of the Lord's[b]
covenant was seen in his temple.
Lightnings, sounds, thunders, an
earthquake, and great hail followed.

12 A great sign was seen in
heaven: a woman clothed with
the sun, and the moon under
her feet, and on her head a crown of
twelve stars. [2]She was with child. She
screamed out in pain, laboring to give
birth. [3]Another sign was seen in
heaven. Behold, a great fiery red
dragon, having seven heads and ten
horns, and on his heads seven crowns.
[4]His tail drew one third of the stars of
the sky, and threw them to the earth.
The dragon stood before the woman
who was about to give birth, so that
when she gave birth he might devour
her child. [5]She gave birth to a son, a
male child, who is to rule all the nations
with a rod of iron. Her child was caught
up to God, and to his throne. [6]The
woman fled into the wilderness, where
she has a place prepared by God, that
there they may nourish her one
thousand two hundred sixty days.

[7]There was war in the sky.
Michael and his angels made war on
the dragon. The dragon and his angels
made war. [8]They did not prevail,
neither was a place found for him[c] any
more in heaven. [9]The great dragon was
thrown down, the ancient serpent, he
who is called the devil and Satan, the
deceiver of the whole world. He was
thrown down to the earth, and his
angels were thrown down with him. [10]I
heard a loud voice in heaven, saying,
"Now is come the salvation, the power,
and the Kingdom of our God, and the
authority of his Messiah; for the
accuser of our brothers has been thrown
down, who accuses them before our
God day and night. [11]They overcame
him by the blood of the Lamb, and by
the word of their testimony. They did
not love their life, even to death.
[12]Therefore rejoice, heavens, and you
who dwell in them. Woe to the land and
the sea, because the devil has gone
down to you, having great wrath,
knowing that he has but a short time."

[13]When the dragon saw that he
was thrown down to the earth, he

[a]11:13 NU reads "hour" instead of "day"
[b]11:19 NU reads "his" instead of "the Lord's"

[c]12:8 NU reads "them" instead of "him"

persecuted the woman who gave birth
to the male child. [14]Two wings of the
great eagle were given to the woman,
that she might fly into the wilderness to
her place, so that she might be
nourished for a time, and times, and
half a time, from the face of the serpent.
[15]The serpent spewed water out of his
mouth after the woman like a river, that
he might cause her to be carried away
by the stream. [16]The earth helped the
woman, and the earth opened its mouth
and swallowed up the river which the
dragon spewed out of his mouth. [17]The
dragon grew angry with the woman,
and went away to make war with the
rest of her seed, who keep God's
commandments and hold to the
testimony of Yeshua.

13 And I stood on the sand of the
sea. I saw a beast coming up
out of the sea, having ten horns
and seven heads. On his horns were ten
crowns, and on his heads, blasphemous
names. [2]The beast which I saw was like
a leopard, and his feet were like those
of a bear, and his mouth like the mouth
of a lion. The dragon gave him his
power, his throne, and great authority.
[3]One of his heads looked like it had
been wounded fatally. His fatal wound
was healed, and the whole earth was
amazed and followed the beast. [4]They
worshiped the dragon, because he gave
his authority to the beast, and they
worshiped the beast, saying, "Who is
like the beast? Who is able to make war
with him?" [5]A mouth was given to him
speaking proud words and blasphemies.
There was given to him authority to
make war[a] for forty-two months. [6]He
opened his mouth for blasphemies
against God, to blaspheme his name,
and his dwelling, those who dwell in
heaven. [7]It was given to him to make
war with the saints, and to overcome
them. Authority over every tribe,
people, language, and nation was given
to him. [8]All who dwell on the earth will
worship him, everyone whose name has
not been written from the foundation of
the world in the book of life of the
Lamb who has been killed. [9]If anyone
has an ear, let him hear. [10]If anyone has
captivity, he will go into captivity. If
anyone is with the sword, he must be
killed.[b] Here is the endurance and the
faith of the saints.

[11]I saw another beast coming up
out of the earth. He had two horns like
a lamb, and he spoke like a dragon.
[12]He exercises all the authority of the
first beast in his presence. He makes the
earth and those who dwell in it to
worship the first beast, whose fatal
wound was healed. [13]He performs great
signs, even making fire come down out
of heaven to the earth in the sight of
people. [14]He deceives my own people[c]
who dwell on the earth because of the
signs he was granted to do in front of
the beast; saying to those who dwell on
the earth, that they should make an
image to the beast who had been
wounded by the sword and yet lived.
[15]It was given to him to give breath to
it, to the image of the beast, that the
image of the beast could both speak and
cause those who would not worship the
image of the beast to be killed. [16]He
causes all, the small and the great, the
rich and the poor, and the free and the
slave, to be given a marks[d] on their

[a]13:5 NU reads "act" instead of "make war"

[b]13:10 NU reads "If anyone shall kill with the sword, with the sword he will be killed" instead of "If anyone is with the sword, he must be killed"

[c]13:14 NU reads "those" instead of "my own people"

[d]13:16 NU reads "a mark" instead of "marks"

right hands, or on their foreheads;[a]
17and that no one could be able to buy
or to sell, unless he has that mark, the
name of the beast or the number of his
name. 18Here is wisdom. He who has
understanding, let him calculate the
number of the beast, for it is the
number of a man. His number is six
hundred sixty-six.

14 I saw, and behold, the Lamb
standing on Mount Zion, and
with him a number,[b] one
hundred forty-four thousand, having his
name, and the name of his Father,
written on their foreheads. 2I heard a
sound from heaven, like the sound of
many waters, and like the sound of a
great thunder. The sound which I heard
was like that of harpists playing on
their harps. 3They sing a new song
before the throne, and before the four
living creatures and the elders. No one
could learn the song except the one
hundred forty-four thousand, those who
had been redeemed out of the earth.
4These are those who were not defiled
with women, for they are virgins. These
are those who follow the Lamb
wherever he goes. These were
redeemed by Yeshua[c] from among men,
the first fruits to God and to the Lamb.
5In their mouth was found no lie, for
they are blameless.

6I saw an[d] angel flying in mid
heaven, having an eternal Good News
to proclaim to those who dwell on the
earth, and to every nation, tribe,
language, and people. 7He said with a
loud voice, "Fear the Lord,[e] and give
him glory; for the hour of his judgment
has come. Worship him who made the
heaven, the earth, the sea, and the
springs of waters!"

8Another, a second angel,
followed, saying, "Babylon the great
has fallen, which has made all the
nations to drink of the wine of the
wrath of her sexual immorality."

9Another angel, a third, followed
them, saying with a great voice, "If
anyone worships the beast and his
image, and receives a mark on his
forehead, or on his hand, 10he also will
drink of the wine of the wrath of God,
which is prepared unmixed in the cup
of his anger. He will be tormented with
fire and sulfur in the presence of the
holy angels, and in the presence of the
Lamb. 11The smoke of their torment
goes up forever and ever. They have no
rest day and night, those who worship
the beast and his image, and whoever
receives the mark of his name. 12Here is
the patience of the saints, those who
keep the commandments of God, and
the faith of Yeshua."

13I heard the voice from heaven
saying, "Write, 'Blessed are the dead
who die in the Lord from now on.'"

"Yes," says the Spirit, "that they
may rest from their labors; for their
works follow with them."

14I looked, and behold, a white
cloud; and on the cloud one sitting like
a son of man,[f] having on his head a
golden crown, and in his hand a sharp
sickle. 15Another angel came out from

[a]13:16 NU reads "forehead" instead of "foreheads"
[b]14:1 NU omits "a number"
[c]14:4 NU omits "by Yeshua"
[d]14:6 NU reads "another angel" instead of "an angel"
[e]14:7 NU reads "God" instead of "Lord"
[f]14:14 Daniel 7:13

the temple, crying with a loud voice to him who sat on the cloud, "Send forth your sickle, and reap; for the hour to reap has come; for the harvest of the earth is ripe!" [16]He who sat on the cloud thrust his sickle on the earth, and the earth was reaped.

[17]Another angel came out from the temple which is in heaven. He also had a sharp sickle. [18]Another angel came out from the altar, he who has power over fire, and he called with a loud voice to him who had the sharp sickle, saying, "Send forth your sharp sickle, and gather the clusters of the vine of the earth, for it's grapes are fully ripe!" [19]The angel thrust his sickle into the earth, and gathered the vintage of the earth, and threw it into the great winepress of the wrath of God. [20]The winepress was trodden outside of the city, and blood came out from the winepress, even to the bridles of the horses, as far as one thousand six hundred stadia.[a]

15 I saw another great and marvelous sign in the sky: seven angels having the seven last plagues, for in them God's wrath is finished. [2]I saw something like a sea of glass mixed with fire, and those who overcame the beast, his image, and the number of his name, standing on the sea of glass, having harps of God. [3]They sang the song of Moses, the servant of God, and the song of the Lamb, saying,

"Great and marvelous are your works,
Lord God, the Almighty!
Righteous and true are your ways,
you King of the nations.
[4]Who would not fear you, Lord,
and glorify your name?
For you only are holy.
For all the nations will come and
worship before you.
For your righteous acts have been
revealed."

[5]After these things I looked, and the temple of the tabernacle of the testimony in heaven was opened. [6]The seven angels came out of the temple who had the seven plagues, clothed with pure, bright linen, and wearing golden sashes around their chests.

[7]One of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever. [8]The temple was filled with smoke from the glory of God, and from his power. No one was able to enter into the temple, until the seven plagues of the seven angels would be finished.

16 I heard a loud voice out of the temple, saying to the seven angels, "Go and pour out the seven bowls of the wrath of God on the earth!"

[2]The first went, and poured out his bowl into the earth, and it became a harmful and evil sore on the people who had the mark of the beast, and who worshiped his image.

[3]The second one poured out his bowl into the sea, and it became blood as of a dead man. And every living thing in the sea died.

[4]The third poured out his bowl into the rivers and springs of water, and they became blood. [5]I heard the angel of the waters saying, "You are righteous, who is and who was, the Holy One, because you have judged these things. [6]For they poured out the

[a]14:20 1600 stadia = 296 kilometers or 184 miles

blood of the saints and the prophets,
and you have given them blood to
drink. They deserve this." 7I heard the
altar saying, "Yes, Lord God, the
Almighty, true and righteous are your
judgments."

8The fourth poured out his bowl
on the sun, and it was given to him to
scorch men with fire. 9People were
scorched with great heat, and people[a]
blasphemed the name of God who has
the power over these plagues. They did
not repent and give him glory.

10The fifth poured out his bowl on
the throne of the beast, and his kingdom
was darkened. They gnawed their
tongues because of the pain, 11and they
blasphemed the God of heaven because
of their pains and their sores. They did
not repent of their works.

12The sixth poured out his bowl
on the great river, the Euphrates. Its
water was dried up, that the way might
be made ready for the kings that come
from the sunrise. 13I saw coming out of
the mouth of the dragon, and out of the
mouth of the beast, and out of the
mouth of the false prophet, three
unclean spirits, something like frogs;
14for they are spirits of demons,
performing signs; which go forth to the
kings of the whole inhabited earth, to
gather them together for the war of the
great day of God, the Almighty.

15"Behold, I come like a thief.
Blessed is he who watches, and keeps
his clothes, so that he does not walk
naked, and they see his shame." 16He
gathered them together into the place
which is called in Hebrew,
Armageddon.[b]

17The seventh poured out his
bowl into the air. A loud voice came
forth out of the temple of heaven,[c] from
the throne, saying, "It is done!" 18There
were lightnings, voices, and peals of
thunder; and there was a great
earthquake, such as was not since there
were men on the earth, so great an
earthquake, so mighty. 19The great city
was divided into three parts, and the
cities of the nations fell. Babylon the
great was remembered in the sight of
God, to give to her the cup of the wine
of the fierceness of his wrath. 20Every
island fled away, and the mountains
were not found. 21Great hailstones,
about the weight of a talent,[d] came
down out of the sky on people. People
blasphemed God because of the plague
of the hail, for this plague is
exceedingly severe.

17 One of the seven angels who
had the seven bowls came and
spoke with me, saying, "Come
here. I will show you the judgment of
the great prostitute who sits on many
waters, 2with whom the kings of the
earth committed sexual immorality, and
those who dwell in the earth were made
drunken with the wine of her sexual
immorality." 3He carried me away in
the Spirit into a wilderness. I saw a
woman sitting on a scarlet-colored
animal, full of blasphemous names,
having seven heads and ten horns. 4The
woman was dressed in purple and
scarlet, and decked with gold and
precious stones and pearls, having in

[a]16:9 NU reads "they" instead of "people"

[b]16:16 Greek: Har magedon. Hebrew: Har-Megiddo
[c]16:17 NU omits "of heaven"
[d]16:21 1 talent is about 34 kilograms or 75 pounds

her hand a golden cup full of
abominations and the impurities of her
sexual immorality. [5]And on her
forehead a name was written,
"MYSTERY, BABYLON THE
GREAT, THE MOTHER OF THE
PROSTITUTES AND OF THE
ABOMINATIONS OF THE EARTH."
[6]I saw the woman drunken with the
blood of the saints, and with the blood
of the martyrs of Yeshua. When I saw
her, I wondered with great amazement.
[7]The angel said to me, "Why do you
wonder? I will tell you the mystery of
the woman, and of the beast that carries
her, which has the seven heads and the
ten horns. [8]The beast that you saw was,
and is not; and is about to come up out
of the abyss and to go into destruction.
Those who dwell on the earth and
whose names have not been written in
the book of life from the foundation of
the world will marvel when they see
that the beast was, and is not, but is to
come. [9]Here is the mind that has
wisdom. The seven heads are seven
mountains, on which the woman sits.
[10]They are seven kings. Five have
fallen, the one is, the other has not yet
come. When he comes, he must
continue a little while. [11]The beast that
was, and is not, is himself also an
eighth, and is of the seven; and he goes
to destruction. [12]The ten horns that you
saw are ten kings who have received no
kingdom as yet, but they receive
authority as kings, with the beast, for
one hour. [13]These have one mind, and
they give their power and authority to
the beast. [14]These will war against the
Lamb, and the Lamb will overcome
them, for he is Lord of lords, and King
of kings. They also will overcome who
are with him, called and chosen and
faithful." [15]He said to me, "The waters
which you saw, where the prostitute
sits, are peoples, multitudes, nations,
and languages. [16]The ten horns which
you saw, and the beast, these will hate
the prostitute, and will make her
desolate and[a] naked, and will eat her
flesh, and will burn her utterly with
fire. [17]For God has put in their hearts to
do what he has in mind, and to be of
one mind, and to give their kingdom to
the beast, until the words of God should
be accomplished. [18]The woman whom
you saw is the great city, which reigns
over the kings of the earth."

18 After these things, I saw
another angel coming down
out of the sky, having great
authority. The earth was illuminated
with his glory. [2]He shouted with a
mighty voice, saying, "Fallen, fallen is
Babylon the great, and she has become
a habitation of demons, a cage of every
unclean spirit, and a cage of every
unclean and hateful bird! [3]For all the
nations have drunk of the wine of the
wrath of her sexual immorality, the
kings of the earth committed sexual
immorality with her, and the merchants
of the earth grew rich from the
abundance of her luxury."

[4]I heard another voice from
heaven, saying, "Come out of her, my
people, that you have no participation
in her sins, and that you do not receive
of her plagues, [5]for her sins have
reached to the sky, and God has
remembered her iniquities. [6]Return to
her just as she returned, and repay her
double as she did, and according to her
works. In the cup which she mixed, mix
to her double. [7]However much she
glorified herself, and grew wanton, so
much give her of torment and
mourning. For she says in her heart, 'I
sit a queen, and am no widow, and will
in no way see mourning.' [8]Therefore in
one day her plagues will come: death,
mourning, and famine; and she will be

[a]17:16 M adds "will make her"

utterly burned with fire; for the Lord
God who has judged her is strong. [9]The
kings of the earth, who committed
sexual immorality and lived wantonly
with her, will weep and wail over her,
when they look at the smoke of her
burning, [10]standing far away for the fear
of her torment, saying, 'Woe, woe, the
great city, Babylon, the strong city! For
your judgment has come in one hour.'
[11]The merchants of the earth weep and
mourn over her, for no one buys their
merchandise any more; [12]merchandise
of gold, silver, precious stones, pearls,
fine linen, purple, silk, scarlet, all
expensive wood, every vessel of ivory,
every vessel made of most precious
wood, and of brass, and iron, and
marble; [13]and cinnamon, spice, incense,
perfume, frankincense, wine, olive oil,
fine flour, wheat, cattle, sheep, horses,
chariots, slaves and human lives. [14]The
fruits which your soul lusted after have
been lost to you, and all things that
were dainty and sumptuous have
perished from you, and you will find
them no more at all. [15]The merchants of
these things, who were made rich by
her, will stand far away for the fear of
her torment, weeping and mourning;
[16]saying, 'Woe, woe, the great city, she
who was dressed in fine linen, purple,
and scarlet, and decked with gold and
precious stones and pearls! [17]For in an
hour such great riches are made
desolate.' Every shipmaster, and
everyone who sails anywhere, and
mariners, and as many as gain their
living by sea, stood far away, [18]and
exlaimed as they looked at the smoke
of her burning, saying, 'What is like the
great city?' [19]They cast dust on their
heads, and shouting, weeping and
mourning, saying, 'Woe, woe, the great
city, in which all who had their ships in
the sea were made rich by reason of her
great wealth!' For in one hour is she
made desolate.

[20]"Rejoice over her, O heaven,
you saints, apostles, and prophets; for
God has judged your judgment on her."
[21]A mighty angel took up a stone like a
great millstone and cast it into the sea,
saying, "Thus with violence will
Babylon, the great city, be thrown
down, and will be found no more at all.
[22]The voice of harpists, minstrels, flute
players, and trumpeters will be heard
no more at all in you. No craftsman, of
whatever craft, will be found any more
at all in you. The sound of a mill will
be heard no more at all in you. [23]The
light of a lamp will shine no more at all
in you. The voice of the bridegroom
and of the bride will be heard no more
at all in you; for your merchants were
the princes of the earth; for with your
sorcery all the nations were deceived.
[24]In her was found the blood of
prophets and of saints, and of all who
have been slain on the earth."

19 After these things I heard
something like a loud voice of
a great multitude in heaven,
saying, "Hallelujah! Salvation, glory,
and power belong to our God: [2]for true
and righteous are his judgments. For he
has judged the great prostitute, who
corrupted the earth with her sexual
immorality, and he has avenged the
blood of his servants at her hand."

[3]A second said, "Hallelujah! Her
smoke goes up forever and ever." [4]The
twenty-four elders and the four living
creatures fell down and worshiped God
who sits on the throne, saying, "Amen!
Hallelujah!"

[5]A voice came forth from the
throne, saying, "Give praise to our God,
all you his servants, you who fear him,
the small and the great!"

[6]I heard something like the voice of a great multitude, and like the voice of many waters, and like the voice of mighty thunders, saying, "Hallelujah! For the Lord our God, the Almighty, reigns! [7]Let us rejoice and be exceedingly glad, and let us give the glory to him. For the marriage of the Lamb has come, and his wife has made herself ready." [8]It was given to her that she would array herself in bright, pure, fine linen: for the fine linen is the righteous acts of the saints.

[9]He said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" He said to me, "These are true words of God."

[10]I fell down before his feet to worship him. He said to me, "Look! Do not do it! I am a fellow bondservant with you and with your brothers who hold the testimony of Yeshua. Worship God, for the testimony of Yeshua is the Spirit of Prophecy."

[11]I saw the heaven opened, and behold, a white horse, and he who sat on it is called Faithful and True. In righteousness he judges and makes war. [12]His eyes are a flame of fire, and on his head are many crowns. He has names written and[a] a name written which no one knows but he himself. [13]He is clothed in a garment dipped[b] in blood. His name is called "The Word of God." [14]The armies which are in heaven followed him on white horses, clothed in white, pure, fine linen. [15]Out of his mouth proceeds a sharp double-edged[c] sword, that with it he should strike the nations. He will rule them with an iron rod.[d] He treads the winepress of the fierceness of the wrath of God, the Almighty. [16]He has on his garment and on his thigh a name written, "KING OF KINGS, AND Lord OF LORDS."

[17]I saw an angel standing in the sun. He shouted with a loud voice, saying to all the birds that fly in the sky, "Come! Be gathered together to the great supper of God, [18]that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of all men, both free and slave, and small and great." [19]I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him who sat on the horse, and against his army. [20]The beast was taken, and with him the false prophet who worked the signs in his sight, with which he deceived those who had received the mark of the beast and those who worshiped his image. These two were thrown alive into the lake of fire that burns with sulfur. [21]The rest were killed with the sword of him who sat on the horse, the sword which came forth out of his mouth. All the birds were filled with their flesh.

20 I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. [2]He seized the dragon, the ancient serpent, which is the devil and Satan, who deceives the inhabited earth[e] and bound him for a thousand years, [3]and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years were finished.

[a]19:12 NU omits "names written and" *
[b]19:13 Other mss read "sprinkled"
[c]19:15 NU omits "double edged"
[d]19:15 Psalm 2:9
[e]20:2 NU omits "who deceives the inhabited earth". M reads "who deceives the whole inhabited earth"

After this, he must be freed for a short time. [4]I saw thrones, and they sat on them, and judgment was given to them. I saw the souls of those who had been beheaded for the testimony of Yeshua, and for the word of God, and such as did not worship the beast nor his image, and did not receive the mark on their forehead and on their hand. They lived, and reigned with Messiah for a thousand years. [5]The rest of the dead did not live until the thousand years were finished. This is the first resurrection. [6]Blessed and holy is he who has part in the first resurrection. Over these, the second death has no power, but they will be cohanim of God and of Messiah, and will reign with him one thousand years.

[7]And after the thousand years, Satan will be released from his prison, [8]and he will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war; the number of whom is as the sand of the sea. [9]They went up over the breadth of the earth, and surrounded the camp of the saints, and the beloved city. Fire came down out of heaven from God[a] and devoured them. [10]The devil who deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet are also. They will be tormented day and night forever and ever.

[11]I saw a great white throne, and him who sat on it, from whose face the earth and the heaven fled away. There was found no place for them. [12]I saw the dead, the great and the small, standing before the throne, and they opened books. Another book was opened, which is the book of life. The dead were judged out of the things which were written in the books, according to their works. [13]The sea gave up the dead who were in it. Death and hell gave up the dead who were in them. They were judged, each one according to his works. [14]Death and hell were thrown into the lake of fire. This is the second death, the lake of fire. [15]If anyone was not found written in the book of life, he was cast into the lake of fire.

21 I saw a new heaven and a new earth: for the first heaven and the first earth have passed away, and the sea is no more. [2]I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready like a bride adorned for her husband. [3]I heard a loud voice out of heaven[b] saying, "Behold, God's dwelling is with people, and he will dwell with them, and they will be his people, and God himself will be with them. [4]He will wipe away from them every tear from their eyes. Death will be no more; neither will there be mourning, nor crying, nor pain, any more. The first things have passed away."

[5]He who sits on the throne said, "Behold, I am making all things new." He said to me,[c] "Write, for these words are faithful and true." [6]He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give freely to him who is thirsty from the spring of the water of life. [7]He who overcomes, I will give him these things. I will be his God, and he will be my son. [8]But for the cowardly,

[a]20:9 NU omits "from God"

[b]21:3 NU reads "from the throne" instead of "out of heaven"

[c]21:5 NU omits "to me"

unbelieving,[a] abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars, their part is in the lake that burns with fire and sulfur, which is the second death."

[9]One of the seven angels who had the seven bowls, full of the seven last plagues came, and he spoke with me, saying, "Come here. I will show you the bride, the wife of the Lamb." [10]He carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God, [11]having the glory of God. Her light was like a most precious stone, as if it was a jasper stone, clear as crystal; [12]having a great and high wall; having twelve gates, and at the gates twelve angels; and names written on them, which are the names of the twelve tribes of the children of Israel. [13]On the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. [14]The wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. [15]He who spoke with me had for a measure, a golden reed, to measure the city, its gates, and its wall. [16]The city lies foursquare, and its length is as great as its breadth. He measured the city with the reed, twelve thousand[b] stadia. Its length, breadth, and height are equal. [17]Its wall is one hundred forty-four cubits,[c] by the measure of a man, that is, of an angel. [18]The construction of its wall was jasper. The city was pure gold, like pure glass. [19]The foundations of the city's wall were adorned with all kinds of precious stones. The first foundation was jasper; the second, sapphire[d]; the third, chalcedony; the fourth, emerald; [20]the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; and the twelfth, amethyst. [21]The twelve gates were twelve pearls. Each one of the gates was made of one pearl. The street of the city was pure gold, like transparent glass. [22]I saw no temple in it, for the Lord God, the Almighty, and the Lamb, are its temple. [23]The city has no need for the sun, neither of the moon, to shine, for the very glory of God illuminated it, and its lamp is the Lamb. [24]The nations will walk in its light. The kings of the earth bring their glory and honor[e] into it. [25]Its gates will in no way be shut by day (for there will be no night there), [26]and they shall bring the glory and the honor of the nations into it so that they may enter. [27]There will in no way enter into it anything profane, or one who causes an abomination or a lie, but only those who are written in the Lamb's book of life.

22 He showed me a[f] river of water of life, clear as crystal, proceeding out of the throne of God[g] and of the Lamb,[h] [2]in the middle of its street. On this side of the river and on that was the tree of life, bearing twelve kinds of fruits, yielding its fruit every month.[i] The leaves of the tree were for the healing of the nations. [3]There will be no curse any more. The throne of God and of the Lamb will be

[a]21:8 M adds "sinners"
[b]21:16 M adds "twelve." Twelve thousand stadia are about 1400 miles
[c]21:17 144 cubits is about 65.8 meters or 216 feet
[d]21:19 Or, "lapis lazuli"
[e]21:24 NU omits "and honor". M adds "of the nations"
[f]22:1 M adds "pure"
[g]22:1 Ezekiel 47:1; Zechariah 14:8
[h]22:1 Daniel 7:13,14; Matthew 26:64; John 1:36; Revelation 5:12,13 etc.
[i]22:2 Ezekiel 47:12

in it, and his servants serve him. [4]They will see his face, and his name will be on their foreheads. [5]There will no longer be any night, and they need no lamp light; for the Lord God will illuminate them. They will reign forever and ever.[a]

[6]He said to me, "These words are faithful and true. The Lord God of the spirits of the prophets sent his angel to show to his bondservants the things which must happen soon."

[7]"Behold, I come quickly. Blessed is he who keeps the words of the prophecy of this book."

[8]Now I, John, am the one who heard and saw these things. When I heard and saw, I fell down to worship before the feet of the angel who had shown me these things. [9]He said to me, "See you do not do it! I am a fellow bondservant with you and with your brothers, the prophets, and with those who keep the words of this book. Worship God." [10]He said to me, "Do not seal up the words of the prophecy of this book, for the time is near. [11]He who acts unjustly, let him act unjustly still. He who is filthy, let him be filthy still. He who is righteous, let him do righteousness still. He who is holy, let him be holy still."

[12]"Behold, I come quickly. My reward is with me, to repay to each man according to his work.[b] [13]I am the Alpha and the Omega, the First and the Last, the Beginning and the End.[c] [14]Blessed are they who do his commandments,[d] that they may have the right to the tree of life, and may enter in by the gates into the city. [15]Outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood. [16]I, Yeshua, have sent my angel to testify these things to you for the congregations. I am the root and the offspring of David; the Bright and Morning Star."

[17]The Spirit and the bride say, "Come!" He who hears, let

[a]22:5 Daniel 7:27
[b]22:12 Isaiah 40:10, 62:11; Romans 2:6, 14:12
[c]22:13 Isaiah 41:4

[d]22:14 NU reads "who wash their robes" instead of "who do his commandments"

him say, "Come!" He who is thirsty, let him come. He who desires, let him take the water of life freely. [18]I testify to everyone who hears the words of the prophecy of this book, if anyone adds to them, God will add to him the plagues which are written in this book. [19]If anyone takes away from the words of the book of this prophecy, may God[a] take away his part from the tree of life, and out of the holy city, which are written in this book. [20]He who testifies these things says, "Yes, I come quickly."

Amen! Come, Lord Yeshua!

[21]The grace of the Lord Yeshua the Messiah[b] be with all the saints.[c] Amen.[d]

[a]22:19 NU reads "God will take away" instead of "may God take away"
[b]22:21 NU omits "Messiah"
[c]22:21 NU omits "the saints"
[d]22:21 NU omits "Amen"

SALVATION

God created us and wants to have a personal relationship with us. Our sins separate us and we stand condemned. Because he loves us he has provided a way to bring reconciliation with him. The way he has provided is through faith in his atonement, in the finished work of his Son, the promised Messiah. He gave up his life willingly, taking the punishment for our sins, past, present, & future, so that we can have fellowship with a Holy God for eternity.

Here is how to invite Messiah Yeshua into your heart and life as an act of faith to receive His blood of atonement. Pray this and mean it to the best of your ability:

"Dear Heavenly Father, I realize that I am a sinner in need of a Savior. I believe that Messiah Yeshua died on the cross to pay the penalty for my sins. I ask you, Yeshua, to cleanse me of sin with your blood of atonement and come into my heart and life. Thank you, Yeshua!"

Grow in the knowledge of the Lord, and in your walk with him. Be transformed from a self-centered life to a God-centered life. As you surrender your own plans and will for your life, the Holy Spirit will guide you in every aspect of your life to fulfill the specific plan that God has for you. Put the word and your faith into action. The Messiah is our supreme example. Read the bible daily, and locate a congregation that believes that the bible in its entirety is the inspired word of God. Encourage one another, even more as you see the day approaching.

Assurance of Salvation

Truly, truly, I tell you, he who hears my word and believes him who sent me has eternal life and does not come into judgment, but has passed out of death into life. John 5:24

Now it is God who makes both us and you stand firm in Messiah. He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come. 2 Corinthians 1:21-22

yet now has reconciled in the body of his flesh through death, to present you holy and without blemish and blameless before him, Colossians 1:22

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 1 John 1:9

My sheep hear my voice, and I know them, and they follow me. I give eternal life to them. They will never perish, and no one will snatch them out of my hand. John 10:27

Sins Forgotten

As far as the east is from the west, so far has he removed our transgressions from us. Psalm 103:12

Behold, for peace I had great anguish, but you have in love for my soul delivered it from the pit of corruption; for you have cast all my sins behind your back. Isaiah 38:17

'I will remember their sins and their iniquities no more.' Now where remission of these is, there is no more offering for sin. Hebrews 10:17-18 {Jeremiah 31:34}

A Spiritual Journey

Forgetting the things which are behind, and reaching forward to the things which are ahead, Philippians 3:13