

KOINE ENGLISH VERSION

Common Christianity

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Koine English Version

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First Edition

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MATTHEW CHAPTER ONE

1:1 A record of Jesus Messiah's genesis, David's son, Abraham's son:

1:2 Abraham generated Isaac, moreover Isaac generated Jacob, moreover Jacob generated Judah and his brothers.

1:3 Furthermore, Judah generated Pharez and Zara out from Tamar, moreover Pharez generated Esrom, moreover Esrom generated Aram.

1:4 Furthermore, Aram generated Abinadab, moreover Abinadab generated Naasson, moreover Naasson generated Salmon.

1:5 Furthermore, Salmon generated Boaz out from Rahab, moreover Boaz generated Obed out from Ruth, moreover Obed generated Jesse.

1:6 Furthermore, Jesse generated David the King, moreover David generated Solomon out from the *wife* of Uriah.

1:7 Furthermore, Solomon generated Rehoboam, moreover Rehoboam generated Abijah, moreover Abijah generated Asaph.

1:8 Furthermore, Asaph generated Josaphat, moreover Josaphat generated Joram, moreover Joram generated Uzziah.

1:9 Furthermore, Uzziah generated Jotham, moreover Jotham generated Ahaz, moreover Ahaz generated Hezekiah.

1:10 Furthermore, Josiah generated Manasseh, moreover Manasseh generated Amos, moreover Amos generated Josiah.

1:11 Furthermore, Josiah generated Jechoniah and his brothers upon the

deportation of Babylon.

1:12 Furthermore after the deportation of Babylon, Jechoniah generated Shealtiel, moreover Shealtiel generated Zerubabel.

1:13 Furthermore, Zerubabel generated Abiud, moreover Abiud generated Eliakim, moreover Eliakim generated Azor.

1:14 Furthermore, Azor generated Sadoc, moreover Sadoc generated Achim, moreover Achim generated Eliud.

1:15 Furthermore, Eliud generated Eleazor, moreover Eleazor generated Mathan, moreover Mathan generated Jacob.

1:16 Furthermore, Jacob generated Joseph Mary's husband, out from whom Jesus the One Who is being accounted Messiah was generated.

1:17 Therefore, all the generations away from Abraham until David are fourteen generations. Also, all the generations away from David until the deportation of Babylon are fourteen generations. Also, all the generations away from the deportation of Babylon until the Messiah are fourteen generations.

1:18 Furthermore, the generation of Jesus Messiah was in this manner: After Mary His mother was engaged to Joseph, which was before their purpose to be joined together, she was discovered having in womb out from Holy Spirit.

1:19 Yet Joseph her husband, being a just man, and not desiring to demonstrate her, was determined to loose her away privately.

1:20 Moreover after he considered these things, notice an announcer of the *Controller* appeared to him according to a dream saying, Joseph son of David, you

might not be frightened to receive Mary your wife alongside. For the Thing Which was generated in her is out from Holy Spirit.

1:21 Moreover, she will give generation to a son, and you will call His name Jesus, for He Himself will deliver His people away from their negative testimonies.

1:22 Moreover, this entire thing has come to be in order that the thing might be fulfilled which was expressed by the *Controller* through the prophet saying:

1:23 *Notice the virgin will have in womb and she will give generation to a son and they will call His name Immanuel, which is being interpreted, the God with us.*

1:24 Furthermore after he was raised up away from the hypnosis, Joseph did as the announcer of the *Controller* commissioned to him and he received his wife alongside.

1:25 And he did not know her until after she gave generation to a son and he called His name Jesus.

MATTHEW CHAPTER TWO

2:1 Moreover after Jesus was generated in Bethlehem of Judea in the days of Herod the King, notice astronomers away from eastern regions came alongside into Jerusalem

2:2 saying: Where is the One Who was born King of the Jews? For, we noticed His star in the east and we came to kneel to Him.

2:3 Moreover, when Herod the king heard this, he was disturbed and all of Jerusalem with him.

2:4 Then, when he gathered together all the chief priests, that is, scribes of the

people, he was inquiring from alongside them: Where is the Messiah being generated?

2:5 Moreover, the people said to him: In Bethlehem of Judea. For in the same manner,

2:6 *Indeed, You Yourself, Bethlehem, land of Judah, are by no means least among the leaders of Judah. For a leader will exit out from You Yourself Who will certainly shepherd My people Israel* has been scripted and remains scripted through the prophet.

2:7 Then after Herod privately called the astronomers, he ascertained from alongside them the time of the shining star.

2:8 Also after he sent them into Bethlehem, he said: When you transport yourselves, diligently search out concerning the little child. Moreover whenever you might discover him, announce away to me; consequently, I myself might also to kneel to Him.

2:9 Moreover, the ones who heard from the king transported themselves and, notice, the star which they noticed in the east was going before them. Until after it departed, it was hovered directly above where the little child was.

2:10 Furthermore when they noticed the star, they rejoiced a very great joy.

2:11 And when they came into the house, they noticed the little child with Mary His mother and after they fell, they kneeled to Him and when they opened their treasures, they offered gifts to Him: Gold and frankincense and myrrh.

2:12 And when they were divinely informed through a dream not to return toward

Herod, they returned into their country by another way.

2:13 Moreover when they withdrew, an announcer of the *Controller* manifested himself to Joseph according to a dream: When you are raised up, receive alongside the little child and His mother and flee into Egypt, and be there until perhaps I might speak to you; for Herod is about to be seeking the little child for the purpose to loose Him away.

2:14 Moreover, the one who was raised up received alongside the little child and His mother by night and returned into Egypt and

2:15 He was there until the death of Herod in order that the thing which was expressed by the *Controller* through the prophet who was speaking might be fulfilled: *I called My Son out from Egypt.*

2:16 After he noticed that he was tricked by the astronomers, indeed Herod was enraged. Indeed, when he sent away an announcer, he killed all the little male children, the ones in Bethlehem and all its regions from two years old and downward, according to the time which he ascertained from the astronomers.

2:17 Then the thing which was expressed by Jeremiah the prophet was fulfilled saying,

2:18 *A voice was crying in Ramah, weeping and much mourning: Rachel lamenting her children and she did not desire to be comforted, because they were not.*

2:19 Furthermore, after Herod died, notice, an announcer of the *Controller* manifested himself to Joseph in Egypt according to a dream,

2:20 Saying: When you are raised up, receive alongside the little child and His

mother, and transport yourself into Israel's land: For the ones who are seeking the soul of the little child have died.

2:21 Furthermore, the one who was raised up received the little child and His mother and entered into Israel's land.

2:22 But when he heard that Archelaus of the Judea reigned instead of his father Herod, he was afraid to depart there. But after he was divinely informed according to a dream, he returned into the regions of Galilee.

2:23 And when he came into the city being accounted Nazareth, he dwelled consequently the thing which was expressed through the prophets might be fulfilled that He will be called a Nazarene.

MATTHEW CHAPTER THREE

3:1 Moreover, in those days, John the merger is bringing himself alongside preaching in the desert of Judea

3:2 Saying: Be minding-after *the right-announcement*, for the kingship of the heavens has arrived *and remains!*

3:3 For this man is the one who was expressed through the prophet saying: *A voice crying in the desert, Accommodate the way of the Controller. Make His paths straight paths.*

3:4 Moreover, John himself was having his clothing away from camel's hair and a belt of skin around his waist. Moreover, his diet was locusts and wild honey.

3:5 Then Jerusalem and all Judea and all the region surrounding the Jordan were transporting themselves outwardly toward him.

3:6 And they were being merged by him in the Jordan River *while* outwardly agreeing for themselves their negative-testimonies.

3:7 Moreover when he noticed numerous ones from the Pharisees, that is, Sadducees arriving upon his merger, he said to them: Product of snakes! Who instructed you to be fleeing away from the rage which is about to be coming?

3:8 Therefore, produce fruit worthy of the mind-after *the right-announcement*.

3:9 And you might not suppose to be saying among yourselves: We are having father Abraham. For I am saying to you that the God is able to rise up out from these very stones children to Abraham.

3:10 Moreover, the axe is already lying toward the root of the trees. Therefore, every tree not producing excellent fruit is being cut out and cast into fire.

3:11 Indeed, I Myself am merging you with water into an after-mind, but the One Who is arriving after me is stronger than I, of Whom I am not a sufficient one to carry His sandals. He Himself will merge you with Holy Spirit and Fire into a mind-after *the right-announcement*.

3:12 Of Whom the fan is in His Hand, and He will thoroughly purge His threshing floor and He will gather together His wheat into the storehouse, but He will burn the chaff with unquenchable Fire.

3:13 At that time Jesus is approaching away from Galilee upon the Jordan toward John for the purpose to be merged by him.

3:14 But John was preventing Him saying: I myself am having a need to be merged by You and You Yourself are coming toward me?

3:15 Moreover when Jesus answered, He said toward him: Release now, for in this manner it is a suitable thing for us to fill every state of justice. Then he is releasing Him.

3:16 Moreover when Jesus was merged, He Himself came up immediately away from the water and, notice, the skies were opened and he noticed the Spirit of the God descending like a dove and coming upon Him.

3:17 Indeed, notice, a voice out from the heavens saying: This One is My Son, the beloved Son, in Whom I am rightly-opined.

MATTHEW CHAPTER FOUR

4:1 Then Jesus was brought up into the desert by the Spirit to be tried-out by the duplicator.

4:2 Also when He fasted forty days and forty nights, He was hungry afterward.

4:3 And when the one who is trying-out approached, he said to Him: Since You are the God's Son, then speak in order that these stones might become loaves.

4:4 Moreover, the One Who answered said: Man will not live upon bread only, conversely, upon every expression outwardly-proceeding through God's mouth has been scripted *and remains scripted*.

4:5 Then the duplicator is receiving Him alongside into the holy city, and stood Him upon the parapet of the temple.

4:6 And he is saying to Him: Since You are the God's Son, then cast Yourself downward. For that, He will commission His angels concerning You, and they will bear You upon hands lest at anytime You might strike Your foot toward a stone has

been scripted *and remains scripted*.

4:7 Jesus was affirming to him again: You will not try-out the Controller your God has been scripted *and remains scripted*.

4:8 The duplicator is receiving Him alongside again into an exceedingly high mountain and is displaying to Him all the kingships of the order and their opinion.

4:9 And He said to Him: If You might kneel to me after you descend, then I will give all these things to You.

4:10 Then Jesus is saying to him: Go under Adversary! for *You will kneel to the Controller your God and you will serve for Him only* has been scripted and remains scripted.

4:11 Then the duplicator is releasing Him and, notice, announcers approached and were serving to Him.

4:12 Moreover when He heard that John was arrested, He returned into Galilee.

4:13 And after He abandoned the Nazareth, when He arrived into Capernaum, the one beside the sea, He dwelt among the regions of Zebulon and Naphtali,

4:14 in order that the thing which was expressed through Isaiah the prophet might be fulfilled saying:

4:15 *Land of Zebulon and land of Naphtali, way of the sea beyond the Jordan, Galilee of the nations:*

4:16 *The people who are sitting in darkness noticed a great light and to the ones who are sitting in a country and in darkness of death light arose for them.*

4:17 Away from then Jesus began *for Himself* to be preaching and to be saying: Be

minding-after *this announcement*; for the kingship of the heavens has arrived *and remains*.

4:18 Moreover, *while* walking alongside the sea of Galilee, He noticed two brothers: Simon, the one being accounted Peter and Andrew his brother casting a fishing net into the sea; for they were fishermen.

4:19 And He is saying to them: Come behind Me and I will make you fishers of men.

4:20 Moreover, the ones who are releasing the nets immediately followed with Him.

4:21 And when He went on from that place, He noticed another two brothers, James, the one of Zebedee, and John his brother in the boat with Zebedee their father mending nets: He also called them.

4:22 Moreover, the ones who are releasing the boat and their father immediately followed with Him.

4:23 And He was walking about in the entire region of Galilee instructing them in their synagogues and preaching the right-announcement of the kingship, and curing every disease and infirmity among the people.

4:24 And the report of Him went away into all Syria and they carried toward Him all the ones who are holding evilly, ones being afflicted with diseases and torments and ones holding together with sub-deities and epileptic ones and paralytic ones and He healed them.

4:25 And numerous crowds from Galilee, that is Decapolis and Jerusalem and from beyond the Jordan followed with Him.

MATTHEW CHAPTER FIVE

5:1 Moreover, after He noticed the crowds, He went up into the mountain and when He sat down, His students approached Him.

5:2 And when He opened His mouth, He was instructing them saying:

5:3 The inferior ones in the spirit are prosperous because the kingship of the heavens is of them.

5:4 The ones who are mourning are prosperous, because they themselves will be called alongside Me.

5:5 The refrained ones are prosperous because they themselves will inherit the land.

5:6 The ones hungering, that is, thirsting the state of justice are prosperous ones, because they themselves will be satiated.

5:7 The ones helping are prosperous ones, because they themselves will be compassionated.

5:8 The innocent ones in the heart are prosperous ones, because they themselves will notice God.

5:9 The peace-doers are prosperous ones, because they themselves will be called sons of God.

5:10 The ones who, having been pursued, *remain pursued* on account of a state of justice are prosperous ones, because the kingship of the heavens is of them.

5:11 You are prosperous ones whenever lying men might slander and pursue you and speak everything wicked against you on account of Me.

5:12 Be rejoicing and encouraging yourselves, because your reward is much in the

heavens; for in the same manner lying men pursued the prophets before you.

5:13 You yourselves are the salt of the land. But if the salt might be dulled, then by what will it be salted? As yet, it is not being fit for even one thing, except when cast outwardly to be trampled down by men.

5:14 You yourselves are the light of the world. A city residing on top of a high mountain is not able to be concealed.

5:15 Neither are they lighting a lamp and placing it under the basket; conversely, they are placing it upon the lamp-stand: Indeed, it is shining for everyone in the house.

5:16 In this manner let your light shine in the presence of the men intentionally, consequently they might notice your excellent works and opine your Father: the Father in the heavens.

5:17 You might not think that I came to loose away the law or the prophets. I did not come to loose away, conversely to fulfill.

5:18 For truly I am saying to you: Until when the land and the sky might pass away, one iota or one point away from the law might absolutely not be passed away until all things might become.

5:19 Therefore, whoever might loose one of the lesser of these commissions and might teach the of men in the same manner; then he will be called lesser in the kingship of the heavens. But whoever might do and might teach one of the least of these commissions; then this kind of man will be called great in the kingship of the heavens.

5:20 For I am saying to you that unless your state of justice might excel more than the state of justice of the Scribes, that is, Pharisees, then you might absolutely not enter into the kingship of the heavens.

5:21 You all heard that it was expressed by the ancients: *You will not murder.* Moreover, whoever might murder; then he will result to be liable at the judgment.

5:22 Yet, I myself am saying to you that everyone who is being enraged by their brother will be liable at the judgment. Moreover, whoever might say to his brother vain-brain; then he will be liable at the Sanhedrin. Moreover, whoever might say: Moron, then he will result to be liable into the Gehenna of fire.

5:23 Therefore, if you might be offering your gift upon the altar and there might be reminded that your brother is holding something against you:

5:24 First release your gift there on the altar. Second, be departing and third, be exchanged according to your brother and then when you arrive, be offering your gift.

5:25 Be rightly- thinking immediately with your opponent *while* you are on the way with him, unless at a certain time the enemy might transfer you to the judge and the judge transfer you to the bailiff and you will be thrown into prison.

5:26 Truly I am saying to you until you might completely pay the last cent, then you might not by any means exit out from that place.

5:27 You heard that it was expressed: *You will not commit adultery.*

5:28 Yet, I Myself am saying to you that every man who is staring at a wife with the intention to thoroughly desire her commits adultery with her already in his heart.

5:29 Moreover, since your right eye is offending you, then extract it out and throw it

away from you: For it is advantageous for you in order that one of your members might loose itself away and your whole body might not depart into Gehenna.

5:30 And since your right hand is offending you, then cut it off and throw it away from you: For it is advantageous for you in order that one of your members might loose itself away and your whole body might not depart into Gehenna.

5:31 Moreover, it was expressed: *If any man might loose away his wife, then let him give to her a stand- away.*

5:32 Yet, I myself am saying to you that every man who is loosing away his wife with the exception of an account of prostitution is causing her to be adulterated and if one might marry her: The *wife* who, having been loosed away, *remains loosed away*, then he is adulterating himself.

5:33 Again you heard that it was expressed by the ancients: *You will not vainly swear, but you will discharge your oaths to the Controller.*

5:34 Yet, I Myself am saying to you not to swear at all, neither by heaven because heaven is God's throne.

5:35 Neither by the land, because it is a footstool of His feet:

5:36 Nor might you swear by your head, because you are not able to make one hair white or black.

5::37 Yet, let your word be: Absolutely! Absolutely Not! Moreover, the excess of these statements is out from the wicked one.

5:38 You heard that it was expressed: *An eye in place of an eye and a tooth in place of a tooth.*

5:39 Yet, I Myself am saying to you not to stand against the wicked one, conversely whoever is striking you into your right cheek, turn the other one to him also.

5:40 And to the one who is desiring to be litigated by you and to take your coat, then release also to him the shirt.

5:41 And whoever will coerce you one mile, be going away with him two miles.

5:42 Give to the one who is requesting you. Also, you might not turn away the one who is desiring to borrow something for himself from you.

5:43 You all heard that it was expressed: *You will love your neighbor and you will hate your enemy.*

5:44 Yet, I Myself am saying to you: Be loving your enemies and be praying for yourselves on behalf of the ones who are pursuing you.

5:45 Consequently, you might become sons of the Father, of the One in heavens, because He is allowing His sun to rise upon the wicked men and good men. Also, He is allowing rain upon just men and unjust men.

5:46 For if you might love the ones who are loving you, then what reward are you having? Surely, are not the tax collectors also doing the same thing?

5:47 Also, if you might only greet your brothers, then what excessive thing are you doing? Surely, are not the nations also doing the same thing?

5:48 Therefore this is how you yourselves will be complete ones like your Father, the One dwelling in heaven is complete.

MATTHEW CHAPTER SIX

6:1 Moreover, be having a care not to be doing your state of justice in the presence

of the men toward the purpose to be observed by them. But indeed since you are, then you are not having a reward by your Father, by the One in the heavens.

6:2 Therefore whenever you might be making a contribution, you might not trumpet in your presence similarly as the pretenders are doing in the synagogues and in the streets intentionally that they might be opined by the men. Truly, I am saying to you: They are completely having their reward.

6:3 But when you are making a contribution, let not your left hand know what your right hand is doing;

6:4 Intentionally that your contribution might be in the secret place and your Father Who is seeing in the secret place will give away to you.

6:5 And whenever you might be praying, you will not be like the pretenders. Because after having stood and remaining stood, they are cherishing to be praying in the synagogues and on the corners of the streets intentionally that they might be obvious to the men. Truly, I am saying to you: They are completely having their reward.

6:6 But whenever you yourselves may be praying, enter into your private room and close your door to pray to your Father, to the One in the secret place, and your Father, the One Who is seeing in the secret place, will give away to you.

6:7 Moreover *while* praying you might not babble like the nations. For they are supposing that they will be heard by their numerous words.

6:8 Therefore, do not be compared to them. For the God your Father notices of which things you are having need before you result to request Him.

6:9 Therefore, you yourselves will pray in this manner: Our Father, the One in the heavens: Let Your name be holy.

6:10 Let Your kingship come to be. Let Your desire come to be like in heaven, also upon earth.

6:11 Give to us today our daily bread.

6:12 Also, release for us our debts, even as we ourselves release our debts.

6:13 And lead us not into trials; conversely, rescue us away from the wicked one.

6:14 For if you might release for the men their failures, indeed your Father, the heavenly One will release your failures for you.

6:15 But, if you might not release failures for the men, neither will Your Father release your failures.

6:16 Moreover whenever you might fast, do not become drawn-faced like the pretenders. For, they are disfiguring their faces intentionally that they might be disclosed to the men as fasting. Truly, I am saying to you: They are completely having their reward.

6:17 But you, *while* fasting, anoint your head for yourself and wash your face for yourself;

6:18 Intentionally, that you might not be disclosed to the men as fasting, conversely to your Father, to the One in the secret place. Indeed, your Father, the One seeing in the secret place, will give away to you.

6:19 Do not be treasuring treasures upon the earth for yourselves where moth and rust are ruining and where thieves are breaking in and stealing.

6:20 But, be treasuring treasures in heaven, where neither moth, nor rust is ruining and where thieves are not breaking in, neither are they stealing.

6:21 For where your treasure is your heart will also be there.

6:22 The lamp of the body is the eye. Therefore, if your eye might be healthy, then the entire body will be enlightened.

6:23 But if your eye might be malignant, then the entire body will be darkened. Therefore since your light is darkness, then much more is the darkness.

6:24 Not even one man is able to be servicing two controllers. For either he will be hating the one and loving the other one; or he will hold firm to one and despise the other one: You are not able to be serving for God and for money.

6:25 I am saying to you, do not be concerning for your soul because of this: What might we eat? Or: What might we drink? Neither be concerning for your body: With what might we clothe ourselves? Isn't the soul certainly more than the food, and the body more than the clothes?

6:26 Look upon the birds of the sky that they are not sowing neither are they reaping nor are they gathering together into a barn, and your Father, the heavenly One, is feeding them. Are you yourselves not carrying through more rather than they are?

6:27 Moreover, which one of you by concerning yourself results to be able to add upon His stature one cubit?

6:28 Indeed concerning clothes, why are you concerning? Contemplate the flowers of the field how they are growing. They are not toiling neither are they spinning.

6:29 I am saying to you that not even Solomon in all of his opinion was clothed as

one of these.

6:30 But, since in this manner God is dressing the grass of the field being today and tomorrow is being cast into a furnace, then is the God not much more rather concerning you slight-faith men?

6:31 Therefore, you might not concern yourselves saying: What might we eat? Or: What might we drink? Or: By what might we be clothed?

6:32 For the nations are zealously questing these things. For your Father, the heavenly One, entirely notices that you are needing all of these things.

6:33 But, foremost, you be questing the kingship of the God and His state of justice and all of these things will be added for you.

6:34 Therefore, you might not be considering until the morrow, for the morrow is considering itself. Sufficient in the day is its evil.

MATTHEW CHAPTER SEVEN

7:1 Do not be judging, in order that you might not be judged.

7:2 For by what judgment you are judging you will be judged and by what meter you are metering it will be metered to you.

7:3 Moreover: Why are you seeing the splinter in your brother's eye but you are not minding according to the board in your eye?

7:4 Or, how will you state to your brother, Release me in order that I might cast out the splinter out from your eye? Indeed, notice the log in your eye!

7:5 Pretender! First, cast out the log out from your eye and then you will see clearly to cast out the splinter out from your brother's eye.

7:6 You might not give the holy thing to the dogs, neither might you cast your pearls in the presence of the swine lest at any time they will trample them down with their feet and when they turn, they might attack you.

7:7 Be requesting and it will be given to you, be questing and you will discover, be knocking and it will be opened to you.

7:8 For every one who is requesting is receiving and the one who is questing is discovering and it will be opened for the one who is knocking.

7:9 Or what kind of man is out from you whom his son will request bread; he will not certainly give to him a stone, will he?

7:10 Or also he will ask for a fish, he will not certainly give to him a snake, will he?

7:11 Therefore, since you yourselves, being evil, notice to be giving good gifts to your children, by how much more will your Father, the One in the heavens, give good things to the ones who are requesting him?

7:12 Therefore, whatever things you may be desiring, in order that the men might be doing to you, then you yourselves also be doing to them in the same manner. For this is the law and the prophets.

7:13 Enter through the specific entrance, because the entrance is wide and the way which is leading away into the destruction broad and the ones who are entering through it are numerous.

7:14 How specific is the Entrance and the Way which is leading away into the Life, the Way, Which, having been pressured, *remained pressured*; indeed, the ones who are discovering it are few.

7:15 Be having care away from the pseudo-prophets. All who are coming to you in sheep's clothing, but within they are savage wolves.

7:16 You will completely know them away from their fruits; unless they are gathering together grapes from thorns or figs from thistles.

7:17 In this manner every good tree is making excellent fruit, but the bad tree is making evil fruit.

7:18 A good tree is not able to be making evil fruit and a bad tree is not able to be making excellent fruits.

7:19 Every tree not making excellent fruit is being cut out and is being cast into a fire.

7:20 Consequently, then, you will completely know them away from their fruits.

7:21 Not everyone saying to me, *Controller, Controller*, will enter into the kingship of the heavens, conversely the one who is doing the desire of My Father, of the One in the heavens.

7:22 Numerous ones will say to Me in that day: *Controller, Controller*, did we not prophesy in Your name, and did we not cast out sub-deities in Your name, and did we not do numerous powers in Your name?

7:23 And then I will likewise say to them that I never at any time knew you. Be departing away from Me, the ones who are working the law-negation.

7:24 Therefore everyone, whoever is hearing these words of Mine and is doing them will be compared to a wise man, which certain man built his house upon the rock.

7:25 And the rain cast down and the streams came and the winds blew and they fell

toward that house and it did not fall. For it had been established, *and remained* upon the rock.

7:26 And every one who is hearing these words of Mine and is not doing them will be compared to a moron which certain man built his house upon the sand.

7:27 And the rain cast down and the streams came and the winds blew and dashed toward that house and it fell. Indeed the fall of it was great.

7:28 And it came to be when Jesus finished these words, the crowds were being astonished upon His instruction.

7:29 For He was instructing them as one having authority and not as their scribes.

MATTHEW CHAPTER EIGHT

8:1 Moreover after His descent from the mountain, numerous crowds followed with Him.

8:2 And notice when a leprous man came toward Him, he was kneeling *while* saying to Him: *Controller*, if You may be desiring, then to cleanse me is possible.

8:3 And when He extended the hand, He grasped Himself to him saying: I am desiring: Be cleansed. And immediately his leprosy was cleansed.

8:4 And Jesus is saying to him: Be contemplating! Be departing, display yourself to the priest, and present the gift, that gift which Moses commissioned into a witness to them.

8:5 Moreover when He entered into Capernaum, a centurion came toward Him calling Him alongside,

8:6 and saying: *Controller*, my paralytic child has been cast *and remains cast* in the

house, being terribly disturbed.

8:7 Indeed, He is saying to Him: When I arrive, then I Myself will heal him.

8:8 And when the centurion answered, he was affirming: *Controller*, I am not a sufficient one, in order that you might enter under my roof, conversely only speak with a word and my child will be healed.

8:9 For I myself am also a kind of man under authority, having soldiers under myself, and I am saying to this one: Transport yourself, and he is transporting himself, and to another one: Be going, and he is going, and to my bond-slave, Do this, and he is doing it.

8:10 Moreover, when He heard, Jesus marveled and said to the ones who are following: Truly, I am saying to you: I do not discover so much faith alongside even one man in the Israel!

8:11 Further, I am saying to you that numerous ones from east and west will be present and will be reclined with Abraham and Isaac and Jacob in the kingship of the heavens.

8:12 But, the sons of the kingship will be outcast into the outer darkness. The weeping and gnashing of the teeth will be there.

8:13 And Jesus said to the centurion: Be departing, let as you believe come to be for you. Indeed, his child was healed in that very hour.

8:14 And when He came into the house of Peter, Jesus noticed his mother-in-law who, having been cast, *remained cast*, being sick by a fever.

8:15 And He grasped Himself to her hand and the fever released her and she was

raised up and was serving for them.

8:16 Moreover when evening came to be, they brought to Him numerous ones being sub-deified and He cast out the spirits by a word and healed all the ones holding evilly.

8:17 Intentionally that the thing which was expressed through Isaiah, the prophet, might be fulfilled saying: *He Himself received our weaknesses and bore away the sicknesses.*

8:18 Moreover when He noticed the crowd around Him, Jesus said outwardly to depart into extremity.

8:19 And when one scribe approached Him, he said: Instructor, I will follow with You wherever You might be departing.

8:20 And Jesus is saying to him: The foxes are having burrows and the birds of the sky are having nests. But, the Son of man is having nowhere that He may be reclining the head.

8:21 Moreover, a different one from His students said to Him: *Controller*, first *release* for me to depart and to bury my father.

8:22 But Jesus is saying to him: Be following with Me and release the corpses to bury their corpses.

8:23 Further when He embarked into the boat, His students followed with Him.

8:24 And notice a great storm came to be on the sea, consequently the boat resulted to be covered by the waves, but He Himself was sleeping.

8:25 Indeed when they approached, they aroused Him, saying: *Controller*, Deliver us! We are being loosed away!

8:26 And He is saying to them: Why are you cowards, slight-faith men? Then, after He was raised, He subordinated the winds and the sea and a great calm came to be.

8:27 Moreover, the men wondered saying: What sort of man is This One that the winds and the sea are under-hearing for Him?

8:28 And after His arrival into the extremity into the region of the Gadarenes, two extremely ferocious men being sub-deified met Him arriving out from the monuments, consequently no one resulted to be strong enough to travel through that way.

8:29 Indeed notice, they screamed outwardly saying: What do we have to do with You, Son of the God? Did you arrive here to torment us before accorded time?

8:30 Moreover, a herd of many swine being fed was far away from them.

8:31 And the sub-deities were calling Him alongside saying: Since You are casting us out, then send us away into the herd of the swine.

8:32 And He said to them: Be departing! And the sub-deities who exited departed into the swine and; notice all the herd rushed down the precipice into the sea and they died in the waters.

8:33 And the ones feeding them fled and after they departed into the city, they announced away all things and the things of the men being sub-deified.

8:34 And, notice, all the city came out into a meeting with Jesus and when they noticed Him, they called Him alongside intentionally that He might leave from their areas.

MATTHEW CHAPTER NINE

9:1 And after He embarked into a boat, He crossed over and came into His own city.

9:2 And notice they were carrying a paralyzed man who, having been cast, *remained cast* upon a bed toward Him. And when Jesus noticed their faith, He said to the paralyzed man: Child, be being courageous, your negative testimonies are being released.

9:3 And notice certain of the scribes said among themselves: This man is blaspheming!

9:4 And when Jesus noticed their inward thoughts, He said: For what purpose are you contemplating evil things in your hearts?

9:5 For what thing is a right-labor, to say: Your negative testimonies are being released, or to say: Be rising and be walking-around?

9:6 But, in order that you might notice that the Son of man is having authority upon the earth to be releasing negative testimonies. Then He is saying to the paralyzed one: After you are raised up, take your bed and be departing into your house.

9:7 And when he was raised up, he departed into his house.

9:8 And when they noticed, the crowds feared and opined the God, the One who gave authority of this kind for the men.

9:9 And *while* walking alongside from that place Jesus noticed a man sitting upon

the tax collectors' office being accounted Matthew and He is saying to him: Be following with Me. Indeed, when he arose, he followed with Him.

9:10 And when His dining came to be in the house, notice after numerous tax collectors and devotees-to-negative-testimonies men came, they also were dining with Jesus and His students.

9:11 And after they noticed, the Pharisees were saying to His students: Why is your instructor eating with the tax collectors and devotees-to-negative-testimonies?

9:12 But when the One heard, He said: The people who are strong are having no need of a physician, conversely the ones who are holding evilly.

9:13 Moreover after you transport yourselves learn: *What am I desiring? Help and not sacrifice*; for I came not to call just men; conversely, *I came to call devotees-to-negative-testimonies*.

9:14 Then John's students are approaching Him saying: On behalf of what reason are we ourselves and the Pharisees fasting so much; but, Your students are not fasting at all?

9:15 And Jesus said to them: The sons of the bride-chamber are not able to be mourning as long as the bride-groom is with them. But, days will arrive when the bride-groom might be taken away from them and then they will fast.

9:16 Moreover, not even one man is placing a new patch of cloth upon an old garment. For the filling of it is tearing away from the garment and a worse schism is coming to be.

9:17 Neither are they casting new wine into cured skins, since upon the skins are

being torn and the wine is being spilled and the skins are being loosed away.

Conversely, they are casting new wine into new skins and both are being preserved.

9:18 Notice *while* saying these things to them one ruler who came was kneeling to Him saying that my daughter terminated just now! Conversely, when You come, place Your hand upon her and she will live for herself.

9:19 And when he arose Jesus and His students followed with him.

9:20 And, notice, a woman internally bleeding twelve years, when she approached from behind, fastened to the hem of His garment.

9:21 For she was speaking within herself: If I might only cling to his garment, then I will be delivered.

9:22 But when He was turned and noticed her, Jesus said: Daughter, be being courageous, your faith has delivered you. And the woman was delivered away from that hour.

9:23 And when Jesus came into the ruler's house and noticed the musicians and the crowd being wildly wailed.

9:24 He was saying: Be withdrawing, for the girl did not die, conversely she is sleeping. And they were ridiculing Him.

9:25 And after the crowd was cast out, when He entered, He grasped her hand and the girl was raised up.

9:26 And this fame departed into that entire land.

9:27 And *while* walking alongside from that place, two blind men followed with Jesus calling out and saying, Son of David, compassionate us!

9:28 Further when He came into the house, the blind men approached Him and Jesus is saying to them: Are you trusting that I am able to do these things? They are saying to Him: Absolutely, *Controller!*

9:29 Then He touched their eyes saying: Let it come to be for you according to your faith.

9:30 And their eyes were opened. And Jesus strictly stated to them saying, Be contemplating this: Let not even one man be knowing.

9:31 But the ones who departed famed it throughout among that entire land.

9:32 Moreover *while* they were departing, notice, they carried toward Him a deaf man being sub-deified.

9:33 And when the sub-deity was cast out, the deaf man spoke and the crowds wondered saying: Never at any former time has it appeared in this manner in Israel.

9:34 But the Pharisees were saying: He is casting out the sub-deities by the ruler of the sub-deities.

9:35 Indeed Jesus was walking-around all the cities and the villages instructing them in their synagogues and preaching the right-announcement of the kingship and healing every disease and every infirmity.

9:36 Moreover when He noticed the crowds, He was caused to feel pity concerning them, because they were people who, having been torn and scattered, *remained torn and scattered* similar to sheep having no shepherd.

9:37 Then He is saying to His students: On the one hand the harvest is numerous; but on the other hand the workers are few.

9:38 Therefore, request from the *Controller* of the harvest intentionally that He might cast workers out into His harvest.

MATTHEW CHAPTER TEN

10:1 And when He called His twelve students toward Himself, He gave to them authority of unclean spirits consequently to be casting them out, that is, to be curing every disease and every infirmity.

10:2 Moreover, the names of the twelve men sent away are these: First, Simon, the one who is being accounted Peter and Andrew his brother and Jacob, the Jacob of Zebedee and John his brother,

10:3 Philip and Bartholomew, Thomas and Matthew the tax collector, Jacob the Jacob of Alpheus and Thadeus,

10:4 Simon the Zealot and Judas the Iscariot, also the one who gave Him alongside.

10:5 Jesus sent these twelve away when He announced alongside to them saying: Do not depart into a way of nations and do not enter into a city of Samaritans.

10:6 Conversely, be transporting yourselves toward the sheep, the sheep who, having loosed away, remain loosed away from Israel's house.

10:7 Moreover *while* transporting yourselves be preaching, saying that the kingship of the heavens has arrived *and remains!*

10:8 Be healing sick people, be raising up corpses, be cleansing lepers; be casting out sub-deities. You received freely, give freely.

10:9 You might not acquire gold; neither silver nor brass into your money belts:

10:10 Nor a wallet into a way, neither two shirts, neither sandals, neither staff; for the worker is worthy of his food.

10:11 Moreover, into whatever city or village you might enter, search out: Who in it is worthy? Indeed, remain there until you might depart.

10:12 Moreover *while* entering into the house, salute it.

10:13 Also on one hand if the house might be worthy, then let your peace come upon it, on the other hand if it might not be worthy, then let your peace be returned toward you.

10:14 And whoever might not receive you neither listen to your words; then *while* departing from that house or that city, shake the dust from your feet.

10:15 Truly I am saying to you it will be more tolerable for Sodom and Gomorrah's land on judgment day than for that city.

10:16 Notice, I Myself am sending you away as sheep in midst of wolves. Therefore, be coming to be wise men like the serpents and innocent men like the doves.

10:17 Moreover, be holding care away from the men; for they will transfer you into councils and they will whip you in their synagogues.

10:18 Moreover, you will also be led upon governors and kings on account of Me into a testimony for them and for the nations.

10:19 Moreover whenever they might arrest you, do not consider: How or what might you say? For it will be given to you in that hour: What might you say?

10:20 For you yourselves are not the ones who are speaking, conversely, the Spirit of your Father is the One speaking in you.

10:21 Moreover a brother will give a brother alongside into death and a father will give a child alongside, and children will stand themselves upon parents and they will kill them.

10:22 Also you will be hated men by all men because of My Name. But the one who remains under My Name into terminus, this man will be delivered.

10:23 Moreover whenever they may be pursuing you in this city, then be fleeing into the other city. For truly I am saying to you: You by no means might finish fleeing the cities of the Israel until the Son of man might come.

10:24 A student is not above the instructor, neither is a bond-slave above his *Controller*.

10:25 It is sufficient for the student in order that he might become as his instructor and the servant as his *Controller*. Since they rationalized outwardly upon the House-Master, Beelzebub, then by how much more the ones of his household.

10:26 Therefore, do not fear them. For not even one thing is having been concealed which will not be disclosed and a secret thing which will not be known.

10:27 That which I am speaking to you in the darkness, speak in the light and that which you are hearing into the ear preach upon the housetops.

10:28 Also, do not fear away from the one who is killing the body, but is not able to kill the soul; but more rather, fear the one who is able to loose away both soul and body in Gehenna.

10:29 Are not certainly two sparrows being sold for a penny? And not one out from them will fall upon the earth without your Father's knowledge.

10:30 Moreover indeed, the hairs of your head are all ones which, having been numbered *remain numbered*.

10:31 Therefore, do not fear: You yourselves are surpassing of numerous sparrows.

10:32 Therefore everyone, whoever will likewise speak for Me before the men, indeed, I Myself will likewise speak for him before My Father, the One in the heavens.

10:32 But whoever might negatively-state Me before men, then also I Myself will negatively-state him before My Father, the One in the heavens.

10:34 You might not suppose that I came to cast peace upon the earth. I came not to cast peace, conversely a sword.

10:35 For, I came accordingly: *To cut a man apart from his father and a daughter from her mother and a wife from her mother-in-law*.

10:36 *Indeed a man's enemies will be members of his household*.

10:37 The one befriending father or mother beyond Me is unworthy of Me and the one who is befriending a son or a daughter beyond Me is unworthy of Me.

10:38 And whoever is not taking his cross and following behind Me is unworthy of Me.

10:39 The one who discovers his soul will lose it and the one who loses his soul on account of Me will discover it.

10:40 The one receiving you is receiving Me and the one receiving Me is receiving

the One who sent Me away.

10:41 The one receiving a prophet into a prophet's name will receive a prophet's reward and the one receiving a just man into a just man's name will receive a just man's reward.

10:42 And whoever might give a drink to one of these little ones only a cold cup into a student's name, I am truly saying to you, he by no means might lose his reward.

MATTHEW CHAPTER ELEVEN

11:1 And it came to be when Jesus finished arranging *lessons* for His twelve students, He transferred from that place to be instructing and preaching in their cities.

11:2 Moreover when John heard in the prison the works of the Messiah, he sent word through his students.

11:3 They said to Him: Are You Yourself the One who is coming or might we be anticipating a different one?

11:4 And when Jesus answered He said to them: When you transport yourselves, announce away to John that which you are hearing and seeing:

11:5 Blind people are seeing again and lame people are walking-around, lepers are being cleansed and deaf people are hearing and dead people are being raised and poor people are being rightly-announced,

11:6 and prosperous is whoever might not be offended by Me.

11:7 Moreover *while* transporting themselves Jesus began to be speaking to the crowds concerning John: What did you depart into the wilderness to realize: A reed

being shaken by a breeze?

11:8 Conversely, what did you depart to notice, a man who, having been clothed *remained clothed* in soft clothes? Notice the ones wearing the soft clothes are in the kings' houses.

11:9 Conversely, what did you depart to notice, a prophet? Assuredly I am saying to you: indeed more abundant than a prophet.

11:10 This man is he concerning whom, *Notice I Myself am sending away My messenger before Your face who will make ready Your way in presence of You* has been scripted *and remains scripted*.

11:11 Truly, I am saying to you a greater man than John the merger has not been raised *nor is being raised* among men generated from women; but the Lesser Man in the kingship of the heavens is a Greater Man than he.

11:12 Moreover, ever since the days of John the merger, until now, the kingship of the heavens is being encroached and encroachers are seizing it:

11:13 For, all the prophets and the law prophesied until John.

11:14 And, since you are desiring to receive, then he himself is Elijah, the one who is about to be coming.

11:15 The one having ears, let him be hearing.

11:16 Moreover, with what will I compare this generation? It is comparable to little children sitting in the market places calling to the other ones.

11:17 They are saying: We piped to you and you did not dance; we wept and you did not cry.

11:18 For John came neither eating nor drinking and they are saying: He is having a sub-deity.

11:19 The Son of Man came eating and drinking and they are saying, Notice a man, a glutton and a drunkard: Friend of tax-collectors and devotees-to-negative-testimonies. Indeed, the wisdom is justified from its works.

11:20 Then He began to be denouncing the cities in which the most powers came to be, because they did not mind-after *these powers*.

11:21 How horrible for you Chorazin; how horrible for you Bethsaida, because if the powers which came to be among you had come to be in Tyre and Sidon, then they would have minded-after *those powers* long ago in sackcloth and in ashes.

11:22 Nevertheless, I am saying to you it will be more tolerable for Tyre and Sidon on judgment day than for you.

11:23 Also you yourself, Capernaum, you will not be exalted into heaven. You shall descend into Hades, because if the powers which came to be among you had come to be in Sodom, then it would remain as far as today.

11:24 Nevertheless, I am saying to you that it will be more tolerable for Sodom's land on judgment day than for you.

11:25 In that accorded time when Jesus answered, He said: I am likewise speaking outwardly to You, Father, *Controller* of the heaven and the earth, because You conceal these things away from wise men and intelligent men and You reveal the same things to infants.

11:26 Assuredly Father, because in this manner it became a right-opinion in your

presence.

11:27 All things were given alongside to Me by My Father and not even one man is completely knowing the Son except the Father, neither is anyone completely knowing the Father except the Son and to whom the Son might be determining to disclose.

11:28 All the ones who are laboring and ones having been burdened come toward Me and I Myself will completely relieve you.

11:29 Take up My yoke upon you and learn from Me, because I am a gentle One and a humble One in the heart and you will discover complete cessation for your souls.

11:30 For My yoke is beneficial and My burden is an easy one.

MATTHEW CHAPTER TWELVE

12:1 At that time Jesus proceeded on the Sabbath day through the sown fields. Moreover, His students hungered and they began to be plucking ears and to be eating.

12:2 Moreover when the Pharisees noticed them, they said to Him: Notice your students are doing that which is unlawful to be doing on the Sabbath day.

12:3 But, He said to them: You did not read what David did when he hungered and the ones with him,

12:4 how he entered into God's house and they ate bread of the setting away, that which to eat was unlawful for him, neither for the ones with him except for the priests only.

12:5 Nor did you read in the law that on the Sabbath day the priests in the temple are desecrating the Sabbath day and they are innocent ones.

12:6 Moreover, I am saying to you that a greater one than the temple is here.

12:7 Moreover, if you had known: What am I desiring? *Help and not sacrifice*, but you didn't, then you would not condemn the innocent ones, but you did.

12:8 For the Son of Man is *Controller* of the Sabbath day.

12:9 And when He departed from that place, He came into their synagogue,

12:10 and; notice, a man having a withered hand. And they interrogated Him, in order that they might categorize Him saying: If to heal on the Sabbath day is lawful or unlawful?

12:11 But He said to them: Who out from you will be a kind of man who will be having one sheep and if this sheep might fall into the ditch on the Sabbath day, then will he not seize it and raise it up?

12:12 Therefore, by how much more is a man surpassing than a sheep? Consequently, to be doing excellence is lawful on the Sabbath day.

12:13 Then, He is saying to the man: Extend your hand. And he extended his hand and his hand was restored to its former state as healthy as the other hand.

12:14 Moreover when the Pharisees departed they determined against Him to this end: That they might loose Him away.

12:15 Moreover when Jesus knew, He withdrew from there and numerous crowds followed with Him and He healed them all,

12:16 and He honored-over them, in order that they might not make Him an obvious

One,

12:17 in order that the thing which was spoken through the prophet Isaiah might be fulfilled, saying:

12:18 *Notice My servant whom I chose, My beloved servant in whom My soul is accurately opined: I will place my Spirit upon Him and He is announcing away judgment to the nations.*

12:19 *He shall not wrangle, neither will He cry out loud, neither will anyone listen His voice in the street.*

12:20 *He will not break a reed having been broken in pieces and will not extinguish a smoking wick until He should cast out the judgment into victory.*

12:21 *Indeed, nations will certainly expect in His name.*

12:22 Then a sub-deified, blind and dumb man was brought to Him and He healed him. Consequently, the dumb man resulted to be speaking and seeing.

12:23 And all the crowds were being amazed for themselves and were saying: Perhaps this man is the Son of David?

12:24 But when the Pharisees heard, they said: This man is not casting out the sub-deities except by the Beelzebub, ruler of the sub-deities.

12:25 But when He noticed their inward thoughts, He said to them, Every kingship when divided against itself is being desolated and every city or house when divided against itself will not be established.

12:26 And since an adversary is casting out an adversary, then he is divided upon himself. Therefore, how will his kingship be established?

12:27 And since I Myself am casting out the sub-deities by Beelzebub, then by whom are your sons casting them out? Because of this thing they themselves shall be judges of you.

12:28 But since I Myself am casting out the sub-deities by God's Spirit, then consequently the kingship of the God achieves upon you.

12:29 Or how is a certain man able to be entering into the strong man's house and to seize his vessels, unless he might bind the strong man and then he shall plunder his house?

12:30 The one who is not being with Me is against Me, and the one not gathering together with Me is scattering.

12:31 I am saying to you because of this, every negative-testimony and slander shall be released for the men, but the slander of the Spirit shall not be released.

12:32 And whoever might say a word against the Son of Man, then he shall be released for it, but whoever might speak against the Holy Spirit, then he will not be released for it neither in this duration nor in the duration which is coming.

12:33 Either you make the tree excellent and its fruit excellent, or you make the tree rotten and its fruit rotten. For the tree is being known out from the fruit.

12:34 Product of snakes, how are you able to be saying good things *while* being evil? For the mouth is speaking out from the abundance of the heart.

12:35 The good man is casting out good things out from the good thesaurus, and the evil man is casting out evil things out from the evil thesaurus.

12:36 Moreover, I am saying to you that every workless expression which they

speak the men shall give away an account concerning it on judgment day.

12:37 For, you will be justified out from your words and you will be condemned out from your words.

12:38 Then certain ones out from the scribes, that is, Pharisees answered to Him saying: Instructor, we are desiring to see a sign from You.

12:39 But the One Who answered said to them: An evil and adulterous generation is diligently seeking a sign and no sign will be given to it except the sign of Jonah the prophet.

12:40 For even as *Jonah was in the belly of the whale three days and three nights*, in the same manner the Son of Man shall be in the heart of the earth three days and three nights:

12:41 Men of Nineveh will stand up in the judgment with this generation and they will condemn it, for they minded-after *the warning*, because of the preach of Jonah, and notice a Greater One than Jonah is here.

12:42 A queen from the south will rise in judgment with this generation and she will condemn it, because she came out from the extremities of the earth to listen the wisdom of Solomon, and notice a Greater One than even Solomon is here.

12:43 Moreover whenever the unclean spirit might come out away from the man, the spirit is going through waterless places seeking pause-again, and finding not.

12:44 Then the spirit is saying: I will return into my house from which I came and when it comes, the spirit is finding the house being empty, which, after having been swept *remains swept* and which, after having been prepared *remains prepared*.

12:45 Then the spirit is proceeding and is receiving alongside with himself seven different spirits more evil than himself and after the spirit enters, it is settling down there and the last things of that man are becoming worse things than the first. In this manner it will also be for this evil generation.

12:46 While He was still talking to the crowds, notice His mother and brothers had stood outside seeking to speak with Him.

12:47 Furthermore, a certain one said to Him: Notice, Your mother and Your brothers have stood *and remain standing* outside seeking to speak with You.

12:48 Moreover, the One Who answered said to the one speaking to Him: Who is My mother and who are My brothers?

12:49 Indeed after He extended His hands over His students, He said: Notice My mother and My brothers.

12:50 For whoever might do the desire of My Father, of the One among heavens, this one is My brother and sister and mother.

MATTHEW CHAPTER THIRTEEN

13:1 On that day when Jesus departed from the house, He was sitting down alongside the sea.

13:2 And numerous crowds came together toward Him, consequently when He embarked into a boat to sit down, indeed when all the crowd had sat upon the sea shore,

13:3 He spoke numerous things to them in parables saying: Notice the purpose of the One Who is Sowing to be sowing.

13:4 Indeed, in the process of Him to be sowing, certain seeds on the one hand fell alongside the way and when the birds came, they devoured them.

13:5 But, on the other hand, certain seeds fell upon stony areas where they were not having much soil and they sprouted immediately because of the condition to not be having depth of soil.

13:6 Moreover after the sun rose, they were scorched and because of the result to not be having root they became withered.

13:7 Conversely, on another hand certain seeds fell upon the thorns and when they came up, indeed thorns choked them.

13:8 Conversely, on another hand certain seeds fell upon the excellent soil and they were giving fruit: On the one hand, certain seeds gave a hundred; on the other hand, certain seeds gave sixty, on the other hand certain seeds gave thirty.

13:9 The one having ears: Let him be hearing.

13:10 And after the students approached, they said to Him: Because of what *reason* are you speaking to them in parables?

13:11 And the One Who answered said to them: Because to know the secrets of the kingship of the heavens has been given *and continues to be given* to you, but it has not been given, nor will it be given, to those men.

13:12 For whoever is having ears to listen, then it will be given to him and he will be super-abundantly supplied. But whoever is not having ears to listen, then even that which he is having will be taken away from him.

13:13 I am speaking to them in parables because of this: Because *while* seeing, they are not seeing and *while* hearing, they are not hearing, neither are they understanding.

13:14 Indeed, the prophecy of Isaiah is being fulfilled by them, the one which is saying: *While hearing you will listen and should absolutely not understand and while seeing you will see and should absolutely not notice!*

13:15 *For the heart of this people is calloused and with the ears they listen with difficulty and they close their eyes, lest at any time they should notice with the eyes and should listen with the ears and should understand with the heart and should return and indeed, I should heal them.*

13:16 But your eyes are prosperous eyes, because they are seeing and your ears are prosperous ears because they are hearing.

13:17 For I am truly saying to you that numerous prophets and just men earnestly desired to notice things which you are seeing and they did not notice them. Also, they earnestly desired to listen to the things which you are hearing and they did not listen them.

13:18 Therefore, you yourselves listen to the parable of the one sowing.

13:19 While each one is hearing to the word of the kingship and is not understanding the wicked one is coming and is snatching away the seed, the seed which, having been sown, remains sown in his heart. This seed is the seed which was sown beside the way.

13:20 Moreover, the seed which was sown upon the stony areas, this seed is the one who is hearing to the word and is receiving it immediately with joy;

13:21 but, he is not having a root in himself, conversely, he is a temporary. Moreover, when pressure or persecution comes to be because of the word, then he is immediately being offended.

13:22 Moreover, the seed which was sown into the thorns, this seed is the one who is hearing to the word and the concern of the duration and the friendship of riches is choking the word and he is becoming a fruitless one.

13:23 Moreover, the seed which was sown upon the excellent soil, this seed is the one who is hearing and understanding and he is one who is bearing fruit and is making a hundred on the one hand, sixty on the other hand, and thirty on another hand.

13:24 He placed alongside to them another parable saying: The kingship of the heavens is comparable to a man sowing excellent seed in his field.

13:25 Moreover, in the interim of the men to be sleeping his enemy came and sowed darnel upon the center of the wheat and departed.

13:26 Moreover when the vegetation sprouted and made fruit, then the darnel also appeared.

13:27 Further when the housemaster's bond-slaves approached, they said to him: Sir, did you certainly sow excellent seed in your field? Therefore, from where is it having darnel?

13:28 Moreover, he affirmed to them, An enemy, a man did this. So, the bond-

slaves are saying to him, Therefore, are you desiring when we depart that we might gather them?

13:29 But, he is affirming, No, lest at any time by gathering up the darnel, you might root out the wheat together with them.

13:30 Release both intentionally to be growing together until the harvest: Indeed, at harvest time I will say to the reapers, First, gather the darnel and bind them into bands intentionally to consume them, but gather together wheat into my storehouse.

13:31 He gave alongside another parable to them saying: The kingship of the heavens is comparable to a seed of mustard which when a man took it, he sowed it in his field,

13:32 which seed on the one hand is lesser than all of the seeds; but on the other hand whenever it is induced to grow, it is greater than the vegetation. Indeed, it is becoming a tree. Consequently, the birds of the sky result to arrive and to be nesting on its branches.

13:33 He spoke another parable to them: The kingship of the heavens is comparable to leaven which after a woman took it, she mixed it into three measures of flour until which time the entire thing was leavened.

13:34 Jesus spoke all these things to the crowds in parables. He was not saying even one thing to them without parables,

13:35 speaking intentionally that the expression might be fulfilled through the prophet saying: *I will open my mouth in parables, I will declare things having been concealed ever since a downcast of an order.*

13:36 Then, when He released the crowd, He went into the house and His students came to Him saying: Explain to us the parable of the darnel of the field.

13:37 Moreover, the One Who answered said: The one who is sowing the excellent seed is the Son of man.

13:38 Moreover, the field is the order, but the excellent seeds, these seeds are the sons of the kingship. Moreover, the darnel are the sons of the wicked one.

13:39 Moreover, the enemy, the one who sowed them is the duplicator. Furthermore, the harvest is the consummation of the duration and the reapers are announcers.

13:40 Therefore, just as the darnel is being gathered and consumed by fire, in the same manner it will be in the consummation of the duration.

13:41 The Son of man will send away His announcers and they will gather out from His kingship all the offenders and the ones who are doing the law-negation.

13:42 And they are throwing them into the furnace of fire. Weeping and gnashing of the teeth will be there.

13:43 Then the just ones will shine away like the sun in the kingship of their Father. The one who is having ears, then let him be hearing.

13:44 The kingship of the heavens is comparable to a treasure which, having previously been concealed, remained concealed in the field which when a man discovered it, he concealed it and is leaving on account of his joy and is selling all things whatever he is having and is buying that field.

13:45 Again the kingship of the heavens is comparable to a business man seeking

excellent pearls,

13:46 and when he discovers one extremely honorable pearl, he departs and when all things whatever he is having has been sold, then he buys it.

13:47 Again the kingship of the heavens is comparable to a dragnet which when cast into the sea: It also collects out from all species,

13:48 which when filled, they draw it up upon the beach and sit down, and collect together the excellent things into containers, but they throw the worthless things out.

13:49 In the same manner it will be in the consummation of the duration, the announcers will go out and holy the evil ones out from the center of the just ones.

13:50 And they will throw them into the furnace of fire. The weeping and the gnashing of the teeth will be there.

13:51 Do you understand all these things? They are saying to Him: Yes.

13:52 Moreover, the One said to them, Because of this: every grammarian, after he is initiated into the kingship of the heavens, is comparable to a man, a housemaster, which certain one is casting out from his thesaurus new things and old things.

13:53 Then it came to be when Jesus ended these parables He left that place.

13:54 And when He came into His fatherland, He was instructing them in their synagogues, consequently they resulted to be astonished and to be saying: From what place is this wisdom and the powers of it?

13:55 Is not this one the son of the carpenter? Is not His mother being accounted, Mary and His brothers James and Joseph and Simon and Judas?

13:56 Certainly are not also His sisters all toward us? Therefore, from where are all

these things by this one?

13:57 And they were being offended by Him. Moreover, Jesus said to them: A prophet is not dishonored except in the fatherland and in his house.

13:58 And He did not many powers there because of their distrust.

MATTHEW CHAPTER FOURTEEN

14:1 The Tetrarch Herod heard the rumor of Jesus in that season,

14:2 and he said to his attendants: This is John the merger, he himself was raised away from the corpses and because of this the powers are energizing in him.

14:3 For when Herod seized John, he bound him and put him away from himself in prison because of Herodias, the wife of his brother Philip.

14:4 For John was saying to him, For you to be having her is not lawful.

14:5 Indeed, *while* desiring to kill him he feared the crowd because they were holding him as a prophet.

14:6 But when Herod's birthday came to be, Herodias' daughter danced in the midst and she pleased for Herod,

14:7 because of which, he agreed with an oath to give to her whatever she might request.

14:8 Moreover, the one who was incited by her mother is revealing, Give here to me the head of John the merger upon a platter.

14:9 And after he was grieved, the king ordered it to be given because of the oaths and the ones who were reclining together.

14:10 And when he sent, he beheaded John in the prison.

14:11 And his head was carried upon a platter and he gave it to the girl and she carried it to her mother.

14:12 And after they approached, his students took up the corpse and buried it and when they came, they announced away to Jesus.

14:13 Moreover when Jesus heard, He withdrew from that place in a boat into a desert place privately. And when the crowds heard, they followed Him by land away from the cities.

14:14 And when He came out, He noticed a vast crowd and upon them He was caused to feel pity; so, He healed their sick ones.

14:15 Moreover when evening came to be, His students approached to Him saying: The place is desolate and the hour has already passed. Release the crowds in order that when they depart into the villages, they might buy food for themselves.

14:16 But Jesus said to them: They are not having need to be departing, you yourselves give to them to eat.

14:17 Moreover, they are saying to Him: We are not having anything here except five loaves and two fish.

14:18 Moreover, He said, Be carrying them here to Me.

14:19 And He commissioned the crowds to be reclined upon the grass. When He received the five loaves and the two fish, after He looked up into the heaven, He rightly- spoke and when He broke them, He gave the loaves to the students. Moreover, the students gave the loaves to the crowds.

14:20 Indeed all ate and were filled, and they took up the leftovers which is

exceeding the fragments twelve complete baskets.

14:21 Moreover, the ones who are eating were about five thousand men apart from women and little children.

14:22 And He immediately constrained the students to embark into the boat and to be going before Him into the other side until that time which He may be releasing the crowds.

14:23 And when He released the crowds, He went up into the mountain privately to be praying. Moreover, when evening came to be, He was there alone.

14:24 Moreover, the boat was now staying away from the land many furlongs, being distressed by the waves. For the wind was against it.

14:25 Further, on fourth watch of the night He came to them walking about upon the water.

14:26 But when they noticed Him walking about upon the water, the students were troubled saying that He is a phantom, and they cried out from the fright.

14:27 Moreover, Jesus immediately spoke to them saying to them: Be being courageous: I Myself am, do not be fearing.

14:28 Moreover when he answered to Him, Peter said, *Controller*, since You Yourself are, then commission me to come toward You upon the waters.

14:29 Further, He said: Come. And when he stepped down away from the boat, Peter walked about upon the waters and came toward Jesus.

14:30 But, *while* seeing the strong wind, he feared and when he began to be sinking, he cried out saying: *Controller*, deliver me.

14:31 Indeed, immediately after He stretched out the hand, Jesus took hold of him for Himself and is saying to him: Slight-faith one, into what thing did you waver?

14:32 And when they went up in the boat, the wind ceased.

14:33 Moreover, the ones in the boat kneeled to Him saying: Truly, You are God's Son.

14:34 And when they passed through, they came upon the land into Gennesaret.

14:35 And when they completely knew Him, the men of that place sent away into that entire region and they brought to Him all the ones who are holding evilly.

14:36 And they were calling Him alongside in order that they might only touch for themselves of the hem of His garment. Indeed, whoever touched *for themselves* were healed.

MATTHEW CHAPTER FIFTEEN

15:1 Then Pharisees and Scribes came to Jesus away from Jerusalem saying,

15:2 Because of what *reason* are Your students going alongside the tradition of the elders: For they are not washing their hands whenever they might be eating bread?

15:3 Moreover, The One Who answered said: Because of what thing indeed are you yourselves going alongside the commission of God for the sake of your tradition?

15:4 For God said: *Be honoring the father and the mother and let the one who is speaking evilly of the father and the mother die by death.*

15:5 But you yourselves are saying whoever might say to the father or the mother: That whichever you might be profited out from me is a gift.

15:6 He shall by no means honor his father. Indeed you all disregard the word of

God for the sake of your tradition.

15:7 Pretenders, Isaiah prophesied excellently concerning you saying:

15:8 *This people is honoring Me with the lips, but their heart is completely holding far away from Me.*

15:9 *Moreover, they are vainly reverencing Me, instructing doctrines: precepts of men.*

15:10 And when He called the crowd toward Himself, He said to them: Be hearing and understanding.

15:11 The thing which is entering into the mouth is not defiling the man, conversely the thing which is proceeding out from the mouth. This thing is defiling the man.

15:12 Then when they approached, the students are saying to Him: Do You know that when they heard the word, the Pharisees were offended?

15:13 Moreover, the One who answered said, Every plant which My Father planted not shall be rooted out.

15:14 Release them, they are blind ones, guides of blind ones. Moreover, if a blind one might be guiding a blind one, then both shall fall into a pit.

15:15 Moreover when Peter answered, he said to Him: Declare to us this parable.

15:16 Moreover, He said: Are you also yourselves even now misunderstanding ones?

15:17 Are you not knowing that everything that is transporting into the mouth is passing into the belly and is being cast out into a toilet?

15:18 But the things which are transporting out from the mouth are coming out from

the heart and these things are defiling the man.

15:19 For evil arguments, murders, adulteries, prostitutions, thefts; false testimonies, slanders are coming out from the heart.

15:20 These things are the things which are defiling the man, but the consequence to eat with unwashed hands is not defiling the man.

15:21 And when He departed from that place, Jesus withdrew into the parts of Tyre and of Sidon.

15:22 And notice when she came out, a Canaanite woman, from those regions was crying out saying: Help me, *Controller*, Son of David, my daughter is being sub-deified evilly.

15:23 But, He answered not a word to her. And when they approached, His students were questioning Him saying: Send her away, because she is crying out after us.

15:24 Moreover, the One Who answered said: I am not sent away except into the sheep who are having been loosed away and remaining loosed away from Israel's house.

15:25 But, she who came was praying *while* kneeling to Him saying: *Controller*, be helping me.

15:26 Moreover, the One Who answered said: To take the bread from the children and to cast it to the puppies is not a good thing.

15:27 Moreover, she said: Certainly *Controller*, for even the puppies are eating away from the crumbs which are falling away from the table of their controllers.

15:28 Then when He answered, Jesus said to her: Oh woman, your faith is great, let as you are desiring come to be for you. Then, her daughter was healed away from that hour.

15:29 And when He transferred from that place, Jesus came alongside the Sea of Galilee and when he went up into the mountain, He was sitting there.

15:30 And numerous crowds came to Him having with themselves lame ones, blind ones, maimed ones, dumb ones and many others and they positioned them alongside His feet and He healed them.

15:31 Consequently, the crowd resulted to marvel *while* seeing dumb ones speaking, healthy maimed ones and lame ones walking about and blind ones seeing. Indeed they opined the God of Israel.

15:32 Moreover when he called His students toward Himself, Jesus said: I am being moved with pity upon the crowd because they are remaining steadfast with Me now three days and they are not having anything to eat and I am not desiring to send them away fasting lest at any time they might be exhausted on the way.

15:33 And the students are saying to Him: From where is among us in a desert so many loaves so as to fill so great a crowd?

15:34 And Jesus is saying to them: How many loaves are you having? Moreover, they said: Seven and a few small fish.

15:35 And when He announced alongside to the crowd to recline upon the ground,

15:36 He took the seven loaves and the fish and after He accurately favored, He broke it and was giving it to the students. Moreover, the students were giving it to

the crowds.

15:37 And they all ate and were filled. And they took up the leftovers which are exceeding seven complete baskets of the fragments.

15:38 Moreover, the ones who are eating were four thousand men apart from women and little children.

15:39 And after He loosed the crowds away, He embarked into the boat and came into the region of Magadan.

MATTHEW CHAPTER SIXTEEN

16:1 And when the Pharisees, that is, Sadducees approached, they interrogated Him to show plainly to them a sign out from the heaven, trying Him.

16:2 Moreover, the One Who answered said to them: When evening comes to be, you are saying, Fair weather, for the heaven is being red.

16:3 And in the same manner you are saying, Stormy weather today, for the heaven is being red, *while* being gloomy. On one hand, you are knowing to be discerning the face of the sky, but on the other hand are you not able to be discerning the signs of the seasons?

16:4 An evil and adulterous generation is diligently questioning a sign and no sign will be given to it except the sign of Jonah. And after He left them behind, He departed.

16:5 And when they went to the other side, the students forgot to take loaves.

16:6 Moreover, Jesus said to them: Be noticing and heeding away from the leaven of the Pharisees, that is, Sadducees.

16:7 Moreover, they were deliberating among themselves saying that we took no loaves.

16:8 Moreover when He knew, Jesus said: What thing are you deliberating among yourselves, slight-faith ones, that you are not having loaves?

16:9 You are not yet grasping, neither remembering the five loaves of the five thousand and how many baskets you took!

16:10 Neither are you grasping and remembering the seven loaves of the four thousand and how many baskets you took!

16:11 How are you not grasping that I did not speak to you concerning loaves, but be giving heed away from the leaven of the Pharisees, that is, Sadducees?

16:12 Then they understood that He did not say to be giving heed away from the leaven of the loaves, conversely to be giving heed away from the doctrine of the Pharisees, that is, Sadducees.

16:13 Moreover when He came into the parts of Ceasarea Philippi, Jesus was questioning His students saying: Who are the men saying the Son of Man to be?

16:14 Moreover, they said: On one hand they say, John the merger, on the other hand others say, Elijah, on another hand different ones say, Jeremiah, or one of the prophets.

16:15 Moreover, He is saying to them, But, who are you yourselves rationalizing Me to be?

16:16 Moreover when Simon Peter answered, He said, You Yourself are the Messiah, the Son of the God Who is Living.

16:17 Moreover when Jesus answered, He said to him, You are prosperous, Simon Johnson, because flesh and blood did not reveal it to you, conversely My Father, the One in the heavens revealed it to you.

16:18 Moreover, also I Myself am saying to you that you yourself are a stone. Indeed I will erect My congregation upon this rock and Hades' gates will not overpower it.

16:19 I will give to you the keys of the kingship of the heavens and whichever thing you might bind upon the earth will be a thing which, having been bound, *remains bound in the heavens* and whichever thing you might loose upon the earth will be a thing which having been loosed, *remains loosed in the heavens*.

16:20 Then He specifically spoke to the students, in order that they might not tell even one man that He Himself is the Messiah.

16:21 Away from then Jesus began to be explaining to His students that to go away into Jerusalem and to suffer many things away from the Elders, that is, Chief Priests and scribes and to be killed and raised up on the third day is necessary for Him.

16:22 And when he took Him to himself, Peter began to be insubordinate to Him saying: Be it far from You, *Controller*, this thing will absolutely not be for You.

16:23 Moreover, the One Who was turned said to Peter, Be getting behind Me Adversary! You are My stumbling block, because you are not considering the things of God; conversely, you are considering the things of men.

16:24 Then Jesus said to His students: Since anyone is desiring to come behind Me, then let him negatively-state away from himself and take up his cross and be

following with Me.

16:25 For whoever might be desiring to preserve his soul shall loose it away, but whoever might loose away his soul on account of Me will discover it.

16:26 For what thing will a man be profited if he might gain the whole order, but might lose his soul, or what thing will a man give as a ransom for his soul?

16:27 For the Son of Man is about to be coming in the opinion of His Father with His announcers and then He will give away to each one according to His practice.

16:28 Truly I am saying to you that certain ones are of the ones who, having stood, *continue to stand* here, which certain ones absolutely might not taste for themselves of death until they might notice the Son of Man coming in His kingship.

MATTHEW CHAPTER SEVENTEEN

17:1 And after six days, Jesus is receiving alongside Peter, that is, James and John his brother and is carrying them up into a high mountain solitarily.

17:2 And He was transformed before them and His face shone like the sun, moreover His garments became brilliant ones like the light.

17:3 And notice Moses and Elijah were noticed by them speaking together with Him.

17:4 Moreover when Peter answered, he said to Jesus: *Controller*, the purpose of us to be here is a good thing. Since You are desiring, then I will make three tents here, one for You and one for Moses and one for Elijah.

17:5 While He was still talking a bright cloud overshadowed them and, notice, a voice out from the cloud saying: This One is My uniquely beloved Son in Whom I am rightly- opined; be hearing from Him.

17:6 And when the students heard, they fell upon their faces and feared exceedingly.

17:7 And Jesus approached and when He touched them for Himself, He said: Be raised and do not be fearing.

17:8 Moreover when they lifted up their eyes, they did not notice even one man except Jesus Himself only.

17:9 And *while* descending out from the mountain, Jesus commissioned to them saying: You might not speak the scene to even one man until the Son of Man might be raised out from corpses.

17:10 And the students interrogated Him saying: Why then are the scribes saying that for Elijah to come first is necessary?

17:11 Moreover, the One Who answered said: On one hand Elijah is coming and he will restore all things.

17:12 On the other hand I am saying to you that Elijah came already, and they did not completely know him; conversely, they did in him as many things as they desired. In the same manner also the Son of Man is remaining to be suffering by them.

17:13 Then the students deliberated together that He spoke to them about John the merger.

17:14 And when He approached the crowd, a man came to Him kneeling before Him,

17:15 and saying: *Controller*, compassionate my son, because he is being epileptic

and is holding evilly; for he is falling frequently into the fire and frequently into the water.

17:16 Indeed I brought him to Your students and they were not able to heal him.

17:17 Moreover when Jesus answered, He said: Oh unfaithful generation, indeed one which, having been corrupted, remains corrupted, how long shall I be with you? How long shall I endure you? Be bringing him here to Me.

17:18 And Jesus subordinated it, and the sub-deity exited away from him and the boy was healed away from that very hour.

17:19 Then when the students approached, they said privately to Jesus: Because of what reason were we ourselves not able to cast it out?

17:20 Moreover, He is saying to them, Because of your micro-faith. For I am truly saying to you, if you might be having faith like a grain of mustard, then you will speak to this very mountain, Be removed from here to there and it will remove and not even one thing will be impossible for you.

17:21 Moreover, this species is not transporting itself outwardly except in prayer and in fasting.

17:22 Moreover *while* they are gathering themselves together in Galilee, Jesus said to them: The Son of Man is being about to be betrayed into the hands of men.

17:23 And they will kill Him and He will be raised up on the third day. And they were exceedingly grieved.

17:24 Moreover when they came into Capernaum, the ones who are receiving the double-drachmas approached and said to Peter, Is your instructor not paying the

double-drachmas?

17:25 He is saying: Absolutely. And when they came into the house, Jesus anticipated him saying: What thing is seeming good for you, Simon? Away from whom are the kings of the earth taking taxes or tribute? Away from their sons or away from the strange ones?

17:26 Moreover after he said: Away from the strange ones, Jesus was replying to him: So then, the sons are free ones.

17:27 Yet, in order that we might not offend them, when you transport yourself, cast a fishhook into a sea and take up the first fish which comes up and when you open its mouth, you will discover a coin. When you take this coin, give it for Me and you.

MATTHEW CHAPTER EIGHTEEN

18:1 In that hour the students came to Jesus saying: Who then is a greater one in the kingship of the heavens?

18:2 And when He called a little child to Himself, he set it in the center of them.

18:3 And He said: I am truly saying to you unless you might turn and become as the little children, then you absolutely might not enter into the kingship of the heavens.

18:4 Therefore, whoever will humiliate himself like this little child, this one is the greater one in the kingship of the heavens.

18:5 And whoever might receive one such little child upon My Name is receiving Me.

18:6 Moreover, whoever might offend one of these little ones who are believing into Me, it is being profitable for him, in order that a mill-stone of a donkey might be hanged around his neck and he be drowned in the depth of the sea.

18:7 Woe to the order away from the offenses! For the offenses to come is inevitable; nevertheless, woe to the one through whom the offense is coming!

18:8 Moreover, since your hand or your foot is offending you, then sever it and cast it away from you: To enter into the life a maimed one or a lame one is more excellent for you than being one having two hands or two feet to be thrown into the durative fire.

18:9 Also, since your eye is offending you, then extract it out and cast it away from you: To enter into the life a one-eyed man is more excellent for you than *while* being one having two eyes to be thrown into the Gehenna of fire.

18:10 Be seeing that you might not despise one of these little ones; for I am saying to you that their announcers are seeing everything in heaven through the face of My Father, of the One in heavens.

18:11 The Son of Man has come to deliver that which, having been loosed away *remains loosed away*.

18:12 What thing is seeming to you: If a certain man might come to be with a hundred sheep and one out from them might be led astray, then will he certainly not leave the ninety-nine upon the mountains and when he transports himself, he is seeking the one which is being led astray?

18:13 And if to be discovering it might come to be, then I am truly saying to you that he is rejoicing over it more than over the ninety-nine which, having not been led astray, *remained*.

18:14 In this manner it is not your Father's will, the One in heavens, in order that

one of these little ones results to loose away.

18:15 Moreover, if your brother might be negatively testifying into you, then be going away; honor-over him between you and him only. If he might hear from you, then you gain your brother.

18:16 But, if he might not listen, then take alongside yet one or two men with you, in order that *every expression might be established upon a mouth of two or three witnesses*.

18:17 Moreover, if he might listen from them reluctantly, then speak to the congregation. Moreover, if he also might listen from the congregation reluctantly, then let him be to you even as the pagan and the tax collector.

18:18 I am truly saying to you: If whatever things you might bind upon the earth, then they will be things which, having been bound, *remain bound* in heaven. Also, if whatever things you might loose upon the earth, then they will be things which, having been loosed, remain loosed in heaven.

18:19 Again, I am truly saying to you that if two out from you might agree together upon the earth concerning any matter of whichever thing they might request for themselves, then it will come to be for them from alongside My Father, from the One in heavens.

18:20 For where two or three have been gathered, *and remain gathered together* into My name, I am there in the midst of them.

18:21 Then when Peter approached, he said to Him: *Controller*, how often will my brother negatively testify into me and I will release for him: Until seven times?

18:22 Jesus is saying to him: I am not saying to you until seven times; conversely, until seventy times seven times.

18:23 Because of this: The kingship of the heavens is comparable to a man, a king who desired to take up together an account with his bond-slaves.

18:24 Indeed when he began to be taking up together, one debtor of countless talents was brought to him.

18:25 Moreover, as one not having to give away, the controller commissioned him and his wife and children and all things as much as he is having to be sold and to be given away.

18:26 Therefore after he fell, the bond-slave was kneeling to him saying: Be patient upon me and I will give away all things to you.

18:27 Moreover when he was moved with pity, the controller of that bond-slave loosed him away and released the loan for him.

18:28 Yet when he departed, that bond-slave discovered one of his fellow bond-slaves who was owing to him a hundred days' wage and when he seized him, he was strangling him saying: Since you are owing a certain thing, then give away.

18:29 Therefore when he fell, his fellow-bond-slave is calling him alongside saying: Be patient upon me and I will give away to you.

18:30 But, he was not desiring; conversely, when he went away, he cast him into a prison until he might give away the thing which is being owed.

18:31 Therefore when they noticed the things which came to be, his fellow bond-slaves were exceedingly grieved and when they came, they thoroughly explained to

their controller all the things which came to be.

18:32 Then when he called him to himself, his controller is saying to him: Evil bond-slave, I released to you that debt, since you called me alongside.

18:33 And to compassionate your fellow bond-slave was not being necessary for you, as also I myself compassionated you.

18:34 And after he was angered, his controller gave him up to the torturers until he might give away everything which is being owed.

18:35 If each one of you might not release for his brother away from your hearts, then My Father, the One in heaven will also do to you in the same manner.

MATTHEW CHAPTER NINETEEN

19:1 And after it came to be that Jesus ended these words, He traveled away from Galilee and came into the region of Judea beyond the Jordan.

19:2 And numerous crowds followed with Him and He healed them there.

19:3 And Pharisees approached Him trying-out and saying: Since to release his wife according to every cause is lawful for a man....

19:4 Moreover the One Who answered said: You did not read that the One Who creates *made them male and female* away from beginning.

19:5 He also said: *For this cause a man will leave the father and the mother behind and will be joined to his wife and the two will be into one flesh.*

19:6 Consequently they are no longer two; conversely, one flesh. Therefore, let not a man be dividing that which the God bonded together.

19:7 They are saying to Him: Therefore, why did Moses commission *to give a*

document of divorce and to loose her away?

19:8 He is saying to them, Because Moses *release* ted for you to loose your wives away toward your hard-heartedness, but it has not, nor does it continue to come to be, in this manner ever since beginning.

19:9 Moreover, I am saying to you that whoever might loose his wife away not upon prostitution and might marry another is adulterating himself.

19:10 His students are saying to Him: Since the cause of the husband with the wife is in this manner, then to marry is not profitable.

19:11 But He said to them: All men are not comprehending this word; conversely, ones to whom it has been given and continues to be given to comprehend.

19:12 For they are eunuchs which certain ones were born in this manner out from a mother's womb. Also they are eunuchs which certain ones were castrated by the men and they are eunuchs which certain ones castrated themselves because of the kingship of the heavens: Let the one who is able to be receiving be receiving.

19:13 Then little children were brought to Him, in order that He might place the hands upon them and pray, but the students subordinated them.

19:14 But Jesus said: Release the little children and do not be preventing them to come toward Me; For of the such ones is the kingship of the heavens.

19:15 And after He placed the hands on them, he transported Himself from that place.

19:16 And notice when one came toward Him he said: Instructor, what good thing will I do in order that I might have duration-negating life?

19:17 Moreover, He said to him: Why are you requesting Me concerning the good thing? One is the Good One. But, since you are desiring to enter into the Life, then keep the commissions.

19:18 He is saying to Him: Which ones? Moreover, Jesus said: The one: *You will not murder, you will not commit adultery, you will not steal, you will not falsely witness;*

19:19 *be honoring the father and the mother, and you will love your neighbor as yourself.*

19:20 The young man is saying to Him: I kept all these things! What thing am I yet lacking?

19:21 Jesus was affirming to him: Since you are desiring to be complete, then be departing, sell the things which are ruling over you, and give to the destitute ones and you will be having treasure in heaven, and come: Be following with Me!

19:22 Moreover when he heard the word, the young man departed being grieved; for he was having many possessions.

19:23 Moreover, Jesus said to His students: Truly I am saying to you that rich men will enter into the kingship of the heavens with reluctance.

19:24 But again I am saying to you: The possibility of a camel to go through a hole of a needle is easier than the possibility of a rich man to enter into the kingship of the God.

19:25 Moreover when they heard, the students were being exceedingly astonished saying: Who then is able to be delivered?

19:26 Moreover when He looked on, Jesus said to them: This thing is not a possible thing with men, but all things are possible with God.

19:27 Then when Peter answered, he said to Him: Notice, we ourselves left all things and follow with You: What thing, then, will be for us?

19:28 Moreover, Jesus said to them: Truly, I am saying to you that you yourselves who follow with Me in the regeneration, when the Son of Man might sit down upon His throne of opinion, you yourselves will be seated upon the twelve thrones judging the twelve tribes of Israel.

19:29 Also everyone, whoever leaves houses, or brothers, or sisters, or fathers, or mothers, or children or fields on account of My Name, shall receive a hundred times as much as these and shall inherit duration-negating life.

19:30 But many first ones will be last ones and last ones will be first ones.

MATTHEW CHAPTER TWENTY

20:1 For the kingship of the heavens is comparable to a man, a house-master, which certain one went out early in the morning to hire laborers into his vineyard.

20:2 Moreover when he agreed together with the laborers out from a day's wage, he sent them into his vineyard.

20:3 And when he came out concerning a third hour, he noticed other ones who, having stood *continued to stand* idle among the congregations.

20:4 Then he spoke to these: You yourselves also be departing into the vineyard and whichever thing might be a just thing I will give to you.

20:5 Further, they departed. Moreover, again when he came out concerning the sixth and ninth hour, he did likewise.

20:6 Moreover when he came out concerning the eleventh hour, he found other ones who, having stood, *continued to stand*, so he is saying to them: Why have you stood *and continue to stand* here the whole day like idle ones?

20:7 They are saying to him: Because not even one man hired us. He is saying to them: You yourselves also be departing into the vineyard.

20:8 Moreover when evening came to be the controller of the vineyard is speaking to his overseer: Call the laborers and give away to them the wages beginning away from the last ones until the first ones.

20:9 And when they came, the ones hired about the eleventh hour received a day's wage.

20:10 And when the first ones came, they supposed that they would receive more. And they themselves also received the day's wage.

20:11 Moreover when they received it, they were grumbling against the house-master

20:12 saying: These last ones did one hour, and you made them equal ones to us, to the ones who bore the majority of the day and the heat.

20:13 Moreover, the one who answered to one of them said: Comrade, I am not wronging you. Did you not certainly agree together with me of a day's wage?

20:14 Take up the thing which is yours and be departing. Moreover, I am desiring to give to these last ones as also to you.

20:15 Or is to do as I am desiring among my things not lawful for me? Or is your eye evil because I myself am a good one?

20:16 In this manner the last ones shall be first ones and the first ones shall be last ones.

20:17 And *while* going up into Jerusalem, Jesus received the twelve students alongside privately and said into them on the way:

20:18 Notice, we are going up into Jerusalem and the Son of Man will be given up to the chief priests, that is, scribes and they will judge against Him for death.

20:19 And they will give Him up to the nations into the result to mock, that is, to whip and to crucify Him: Indeed, He will be raised up on the third day.

20:20 Then the mother of the sons of Zebedee approached Him kneeling and requesting a certain thing away from Him.

20:21 Moreover, He said to her: What thing are you desiring? She is saying to Him: Speak in order that these, my two sons, might sit down, one out from Your right hand and one out from Your left hand in Your kingship.

20:22 Moreover when Jesus answered, He said: You do not notice what thing you are requesting. Are you able to drink the cup which I Myself am about to be drinking?

20:23 He is saying to them: On one hand you shall drink My cup, on the other hand the result to sit down out from My right hand and out from My left hand, this thing is not Mine to give, conversely this thing is for whom it has been and continues to be prepared by My Father.

20:24 And when the twelve heard, they agonized concerning the two brothers.

20:25 Moreover when Jesus called them toward Himself, He said: You notice that the rulers of the nations are controlling themselves accordingly.

20:26 It will not be in this manner among you, conversely whoever may be desiring to come to be a great one among you, then he will be your servant.

20:27 And whoever may be desiring to be first among you, then he will be your bond-slave.

20:28 Just as the Son of man came not to be served, conversely to serve and to give His soul a ransom in place of many ones.

20:29 And *while* transporting themselves out from Jericho, a vast crowd followed with Him.

20:30 And, notice, two blind men sitting alongside side the way. After they heard that Jesus is passing by, they cried out saying: Help us, *Controller*, Son of David!

20:31 Moreover, the crowd subordinated them in order that they might be silent, but they cried out greater saying: Help us, *Controller*, Son of David!

20:32 And when He stood, Jesus called them and said: What thing are you desiring I would do to you?

20:33 They are saying to Him: *Controller*, in order that our eyes might be opened.

20:34 Moreover, when He was caused to feel pity, Jesus touched their vision for Himself, and immediately they recovered sight and followed with Him.

MATTHEW CHAPTER TWENTY ONE

21:1 And when He came near into Jerusalem and went into Bethpage, into the Mountain of the Olives, Jesus sent away two students,

21:2 saying to them: Transport yourselves into the village positioned down from you and immediately you will find a donkey which, having been bound *remains bound* and a colt with her. After you loose her, then lead her to Me.

21:3 Also, if a certain one might say a certain thing to you, then you will say that the *Controller* is having need of them. And He immediately sent them away.

21:4 Moreover, this thing has come to be *and remains scripted*, in order that the expression through the prophet might be fulfilled saying:

21:5 *Speak to the daughter of Zion, notice your King indeed is coming to you a gentle One mounted and remaining mounted upon a donkey and upon a colt, a Son of a beast of burden.*

21:6 Moreover when they transported themselves and did just as Jesus jointly assigned for them, the students

21:7 led the donkey and the colt and placed the garments upon them. And He sat down upon top of them.

21:8 Moreover, the vast crowd spread their garments on the way, but others cut branches away from the trees and were spreading them on the way.

21:9 Moreover, the crowds who are going before Him and are following, cried out saying: *Hosanna to the Son of David! One having been and continuing to be rightly-stated: The One Who is coming in name of the Controller. Hosanna in the very highest place!*

21:10 And when He came into Jerusalem, all the city was shaken saying: Who is this man?

21:11 Moreover, the crowd was saying: This is the Prophet, Jesus, the One away from Nazareth of the Galilee.

21:12 And Jesus went into the temple and cast out all the ones who are selling and buying in the temple, and He turned down the tables of the money-changers and the seats of the ones who are selling the doves,

21:13 and He is saying to them: *My house shall be called a house of prayer* has been scripted and remains scripted, but you yourselves are making it a den of thieves.

21:14 And blind ones and lame ones came to Him in the temple and He healed them.

21:15 Moreover when they noticed the marvelous things which He did and the children who were crying out in the temple and saying: Hosanna to the Son of David, the chief priests and the scribes agonized

21:16 and said to Him: Are you hearing what these ones are saying? Moreover, Jesus is saying to them: Certainly! You never read at any time that *You scripted down praise out from a mouth of infants and ones sucking?*

21:17 And when He abandoned them, He departed outside the city into Bethany and lodged there.

21:18 Moreover when He returned early into the city, He was hungry.

21:19 And when he noticed one fig tree upon the way, He came upon it and did not

find even one thing on it except leaves only and He is speaking to it: Fruit may no longer come to be out from you into the duration. And the fig tree was withered instantly.

21:20 And when they noticed, the students marveled saying: How was the fig tree withered instantly?

21:21 Moreover when Jesus answered, He said to them: I am truly saying to you, if you may be having faith and might not doubt, then you will not only do the thing of the fig tree, conversely also if you might say to this very mountain: Be taken up and cast into the sea, then it will come to be.

21:22 And all things whatever things, as many ones as you might request in the prayer, *while* trusting, then you will receive.

21:23 And when He came into the temple, the chief priests and the elders of the people approached saying to Him who is instructing: By what sort of authority are You doing these things? And who gave to You this authority?

21:24 Moreover when Jesus answered, He said to them: Indeed I Myself will question you one word, which if you might speak to Me, then also I Myself will speak to you by what sort of authority I am doing these things.

21:25 From where was the merger of John? Out from heaven or out from men? Moreover, they were deliberating among themselves saying: If we might say, Out from heaven, then He will say to us: Therefore because of what reason did you not believe him?

21:26 But, if we might say: Out from men, then we are fearing the crowd; for all are

holding John as a prophet.

21:27 And when they answered to Jesus, they said: We are not noticing. So, He Himself was affirming to them: Neither am I Myself saying to you by what sort of authority I am doing these things.

21:28 Moreover, what thing are you supposing among you? A man was having two children and when he came to the first one, he said: Child, be departing today, be working in the vineyard.

21:29 Moreover when he answered, he said: I am not desiring; yet, afterward, when he regretted, he departed.

21:30 Moreover *while* coming to the different one, he spoke similarly as to the first. But, when he answered, he said: I myself am going, Sir, and He did not depart.

21:31 Which one out from the two sons did the desire of the father? They are saying: The first one. Jesus is saying to them: I am truly saying to you that the tax collectors and the prostitutes are going ahead of you into the kingship of God.

21:32 For John came toward you in a way of justice and you did not trust in him, but the tax collectors and the prostitutes trusted in him. Moreover, after you noticed, you yourselves neither regretted afterward for the purpose to believe in him.

21:33 Hear another parable. A man was a housemaster, which certain man planted a vineyard and placed a hedge around it and dug a wine press in it and erected a tower and gave it out for himself to husbandmen and journeyed away.

21:34 Moreover when the time of the fruits drew near, he sent away his bond-slaves toward the husbandmen to receive the fruits from it,

21:35 and when they took his bond-slaves, the husbandmen on one hand flogged this one, on another hand they killed that one, on another hand they stoned that one.

21:36 Again he sent away other bond-slaves greater than the first ones and they did similarly to them.

21:37 So afterward he sent away his son toward them saying, They will respect my son for themselves.

21:38 But when they noticed the son, the husbandmen spoke among themselves: This one is his heir! Come, let us kill him and then we will have his inheritance.

21:39 And when they took him, they cast him outside the vineyard and killed him.

21:40 Therefore whenever the controller of the vineyard might come: What will he do to these husbandmen?

21:41 They are saying to Him: He will evilly loose away those evil men and will give out the vineyard to other husbandmen which certain ones will give away to him the fruits in their seasons.

21:42 Jesus is saying to them: You never read at any time in the Scriptures, *A stone which the ones who are erecting disapproved, this one came to be into a head of a corner! It came to be from alongside Controller and is marvelous in our eyes.*

21:43 Because of this I am saying to you that the kingship of God will be taken up away from you and will be given to a nation producing the fruits of it.

21:44 Indeed, the one who falls upon This Stone will be shattered, but upon whomever it might fall, it will grind him.

21:45 And when they heard His parables, the chief priests and the Pharisees knew that He is speaking concerning them.

21:46 And *while* seeking to seize Him, they feared the crowds, since they were holding Him into a prophet.

MATTHEW CHAPTER TWENTY TWO

22:1 And when Jesus answered He again spoke to them in parables: saying,

22:2 The kingship of the heavens is comparable to a man, a king which certain one made a wedding reception for his son.

22:3 And he sent away his bond-slaves to invite the ones who, having been called, *remained called* into the wedding reception, and they were not desiring to come.

22:4 Again he sent away other bond-slaves saying: Speak to the ones who, having been called, *remain called*: Notice, I have prepared my dinner. My bulls and the fattened animals which have been slain also are all prepared. Come into the wedding reception.

22:5 Moreover, the indifferent ones departed, on one hand one departed into his own field, one on the other hand departed upon his trade.

22:6 Moreover the remainder, after they seized his bond-slaves, brutalized and killed them.

22:7 Moreover, the king was enraged and when he sent his armies, he loosed away those murderers and burned their city.

22:8 Then he is saying to his bond-slaves: On one hand the wedding reception is prepared, but on the other hand the ones who, having been called, *remained called*

were not worthy ones.

22:9 Therefore, transport yourselves upon the ends of the ways and as many ones as you might discover, then invite them into the wedding reception.

22:10 And when they departed into the way, those bond-slaves gathered together all whom they found, both prostituted ones and good ones: Indeed the wedding reception was filled of ones reclining.

22:11 Moreover when he entered to notice the ones who are reclining, the king noticed a man there who, not being previously clothed for himself *remained unclothed* with raiment of a wedding reception.

22:12 Indeed he is saying to him: Friend, how did you enter here *while* not having a garment of a wedding reception? But, he was silenced.

22:13 Then the king said to the servants: After you bind his feet and hands, cast him into the outer darkness. The weeping and the gnashing of the teeth will be there.

22:14 For many ones are called ones, but few ones are chosen ones.

22:15 Then when they transported themselves, the Pharisees determined together with the intent that they might ensnare Him by a word.

22:16 And they are sending their students away to Him with the Herodians saying: Instructor, we are noticing that You are a True One and that You are instructing the way of God in unconcealment and concerning even one man is not a care to You. For You are not looking into a face of men.

22:17 Therefore, speak to us what thing you are supposing: Is to give tribute to Caesar lawful or not?

22:18 Moreover when He knew their evil, Jesus said: Pretenders, why are you examining Me?

22:19 Openly display for Me the coin of the tribute. Moreover, they brought toward Him a day's wage.

22:20 And He is saying to them: This image and the inscription is of whom?

22:21 They are saying to Him: Of Caesar. Then He is saying to them: Therefore, give away the things of Caesar to Caesar and the things of God to God.

22:22 Indeed, when they heard, they realized and after they left Him, they departed.

22:23 Sadducees, who are saying a resurrection is not to be, approached Him on that day and interrogated Him,

22:24 saying: Instructor, Moses said: *If a certain man might die while not having children, then his brother will marry after his wife and will raise up seed for his brother.*

22:25 Moreover, seven brothers were alongside us. Next, after he married, indeed the first one died *while* not having seed. He left his wife to his brother.

22:26 Likewise also the second and the third until the seventh one.

22:27 Moreover, after all things, the wife died.

22:28 Therefore, she will be wife of which of the seven brothers in the resurrection?
For all brothers had her.

22:29 Moreover when Jesus answered, He said to them: You are being led astray when you do not notice the Scriptures or the power of God.

22:30 For they are neither marrying nor being married in the resurrection,

conversely they are like the announcers in the heavens.

22:31 Moreover, you did not read the expression to you concerning the resurrection of the corpses by God saying:

22:32 *I Myself Am the God of Abraham and the God of Isaac and the God of Jacob.*

He is not the God of corpses, conversely of living ones.

22:33 And when the crowds heard, they were being astonished upon His instructing.

22:34 Moreover when they heard that He silenced the Sadducees, the Pharisees were gathered together upon the same thing,

22:35 and one lawyer out from them interrogated Him examining,

22:36 Instructor, a commission of what sort is a great one in the law?

22:37 Moreover, He affirmed to him: *You shall be loving the Controller your God with your whole heart and with your whole soul and with your whole intelligence.*

22:38 This is the great, that is, foremost commission.

22:29 Moreover, a second commission is similar to it: *You will be loving your neighbor as yourself.*

22:40 The entire law and the prophets are being dependent on these two commissions.

22:41 Moreover when the Pharisees remained gathered together, Jesus interrogated them

22:42 saying to them: What are you supposing concerning the Messiah? He is a Son of whom? They are saying to Him, Of David.

22:43 He is saying to them: Therefore, how is David in spirit calling Him *Controller*

saying:

22:44 *The Controller spoke to my Controller, be sitting out from My right hand until I might place your enemies underneath your feet?*

22:45 Therefore, since David is calling Him *Controller*, then how is He a Son of his?

22:46 Indeed, not even one man was able to answer to Him a word, neither did a certain one dare to interrogate Him any longer away from that day.

MATTHEW CHAPTER TWENTY THREE

23:1 Then Jesus spoke to the crowds and to His students

23:2 saying: The Scribes and the Pharisees sit upon the seat of Moses.

23:3 Therefore, do and be observing all things as many ones as they might say to you, but do not according to their works; for they are saying and not doing.

23:4 Indeed, they are binding heavy and difficult burdens and are placing them totally upon the shoulders of men, but they themselves are not desiring to move them with their finger.

23:5 Indeed, they are doing all their works toward the result to be noticed by the men; for they are enlarging their phylacteries and are increasing the tassels.

23:6 Indeed, they are loving the chief reclining place at the dinners and the chief-seats in the synagogues

23:7 and the salutations among the congregations and to be called by the men, Rabbi.

23:8 But, you yourselves are not to be called Rabbi; for One is your Instructor. Moreover, you yourselves are all brothers.

23:9 And you may not call one your father upon the earth; for One is Your Heavenly Father.

23:10 Neither be called: Gurus, because One is your Guru, the Messiah.

23:11 Moreover, the greater one of you will be your servant.

23:12 Moreover, whoever will exalt himself will be humiliated and whoever will humiliate himself will be exalted.

23:13 Moreover, woe to you Scribes and Pharisees, Pretenders, because you are locking the kingship of the heavens in the presence of the men; for you yourselves are not entering, neither are you releasing the ones who are entering to enter.

23:14 Woe to you! Scribes and Pharisees, Pretenders, because you are devouring the houses of the widows, even *while* praying long things for a cloak. Because of this thing you will receive a more abundant judgment.

23:15 Woe to you! Scribes and Pharisees, Pretenders, because you are going about the sea and the land to make one proselyte and whenever one comes to be, you are making him two-fold more than yourselves a son of Gehenna.

23:16 Woe to you! Blind leaders who are saying: Whoever might swear by the temple, then it is not even one thing, but whoever might swear by the gold of the temple, then he is owing.

23:17 Foolish and blind ones, for which one is a greater one, the gold or the temple which sets the gold apart?

23:18 Also you are saying: Whoever might swear by the altar, then it is not even one thing, but whoever might swear by the gift on top of it, then he is owing.

23:19 Blind ones, for which is a greater thing, the gift or the altar which is setting the gift apart?

23:20 Therefore, the one who swears by the altar is swearing by it and by all the things on top of it,

23:21 and the one who swears by the temple is swearing by it and by the One Who inhabits it,

23:22 and the one who swears by heaven is swearing by the throne of God and by the One Who is sitting down on top of it.

23:23 Woe to you, Scribes and Pharisees, pretenders, because you are tithing away from the mint and the anise and the cumin and you have released and continue to release the heavier things of the Law: the judgment and the compassion and the faith. Moreover, to do these things and not to be leaving those things was being necessary.

23:24 Blind leaders: the ones who are filtering out the gnat, but who are drinking down a camel.

23:25 Woe to you! Scribes and Pharisees, Pretenders, because you are purifying the things outside of the cup and the thing outside of the side dish, but within they are brimming from plunder and indulgence.

23:26 Blind Pharisee: Purify the thing inside of the cup, in order that the thing outside of it also may come to be pure.

23:27 Woe to you! Scribes and Pharisees, Pretenders, because you are being very similar to graves which, having been whitewashed, *remain white*, which certain ones

on one hand, outside are shining for themselves as beautiful ones, on the other hand within they are brimming from bones of corpses and every uncleanness.

23:28 In this manner even you yourselves on the one hand are shining outwardly for yourselves as just ones to the men, but on the other hand within you are engorged ones from pretension and law-negation.

23:29 Woe to you, Scribes and Pharisees, Pretenders, because you are erecting the graves of the prophets and are arranging the monuments of the just ones

23:30 and you are saying: If we were in the days of our fathers, then we would not be participants of them in the blood of the prophets.

23:31 Consequently, you are testifying for yourselves that you are sons of the ones who murdered the prophets.

23:32 And you yourselves fill up the measure of your fathers.

23:33 Snakes, Product of Vipers, how might you flee away from the judgment of the Gehenna?

23:34 Because of this, Notice! I myself am sending prophets, wise ones, and scribes away toward you and out from them you will kill away and crucify. And indeed out from them you will whip in your synagogues and pursue away from city into city.

23:35 Consequently all the just blood being poured out upon the earth away from the blood of the just Abel until the blood of Zachariah, son of the Barachiah, whom you murdered between the temple and the altar might come upon you.

23:36 I am truly saying to you, all these things will be present upon this generation.

23:37 Jerusalem, Jerusalem, the one which is killing away the prophets, that is, who is stoning the ones who, having been sent away towards her, *remain sent away*: How often I desired to completely gather your children together the same way a hen is completely gathering together her brood under the wings and you do not desire.

23:38 Notice your house is left to you a desolate one.

23:39 For I am saying to you: You might absolutely not notice Me away from this moment until you might say: *One Who, having been rightly- stated, remained rightly- stated: The One Who is coming in Name of the Controller.*

MATTHEW CHAPTER TWENTY FOUR

24:1 And after Jesus departed, He was transporting Himself away from the temple and His students approached to openly display to Him the edifices of the temple.

24:2 Moreover, the One Who answered said to them: Are you not seeing all these things? I am saying to you: A stone absolutely might not be left upon a stone which will not be loosed down.

24:3 Moreover *while* sitting down upon the Mount of the Olives, the students approached to Him privately saying: Speak to us when will these things be and what is the sign of Your intervention, that is, the total terminus of the duration?

24:4 And when Jesus answered, He said to them: Be seeing that a certain one might not lead you astray.

24:5 For many ones will come upon My name saying: I myself am the Messiah, and will lead many ones astray.

24:6 Moreover, you will be about to be hearing wars and rumors of wars. Be

noticing! Do not be being frightened; for it to come to be is necessary, conversely the terminus is not yet.

24:7 For nation shall be raised up upon nation and a kingship raised up upon a kingship and famines and disturbances will be according to places.

24:8 Moreover, all these things are a beginning of labor-pain.

24:9 Then they will transfer you into pressure and will kill you away. Indeed, you will be ones being hated by all the nations because of My name.

24:10 Indeed then many ones will be offended and will give one another alongside and will hate one another,

24:11 and many lying prophets will be raised up and will lead many ones astray

24:12 and the love of the many ones will be blown cold because of the consequence of the law-negation to be multiplied.

24:13 Moreover, the one who remains under into terminus, this one will be delivered.

24:14 Also this right-announcement of the kingship will be heralded among the entire household into a testimony to all the nations and then the terminus will be at hand.

24:15 Therefore whenever you might notice the abomination of the desolation, the thing which was expressed through Daniel the prophet, one who, having previously stood *remained standing* in the set-apart place *let the one who is reading be understanding*

24:16 then let the ones in the Judea be fleeing into the mountains.

24:17 Do not let the one upon the house-top go down to take up the things out from his house.

24:18 Also, do not let the one in the field return after to take up his garment.

24:19 Moreover, woe to the women having in womb and the women who are nursing in those days.

24:20 Moreover, be praying in order that your flight might not come to be of winter nor on Sabbath.

24:21 For then will be great pressure such as has not, nor has ever come to be away from beginning of order until the present, neither might it come to be.

24:22 And since those days are not cut off, then not all flesh is delivered, but it is. So, those days will be cut off because of the chosen ones.

24:23 Then if a certain one might say to you: Notice the Messiah is here or there, then you might not trust him.

24:24 For, if possible, then, pseudo-messiahs and pseudo-prophets will be raised up and they will give great signs and miracles consequently to also lead astray the worded-out ones.

24:25 Notice I have spoken this previously toward you and continue to speak it presently.

24:26 Therefore, if they might say to you, Notice He is in the desert then you might not depart. Notice He is in the secret chamber, then you might not trust them.

24:27 For even as the lightning is going out away from eastern places and is shining until western places, in the same manner will be the intervention of the Son of man.

24:28 Wherever the corpse might be, then the vultures will be gathered together in that place.

24:29 Moreover immediately after the pressure of those days, the sun shall be darkened and the moon will not give its radiance and the stars will fall away from the sky and the powers of the heavens will be shaken.

24:30 Indeed then the sign of the Son of man will be shone in heaven and then all the tribes of the earth will strike themselves and shall notice *The Son of man coming upon the clouds of the heaven* with power and much opinion.

24:31 And He will send His announcers away with a great trumpet and they will completely gather together His chosen ones out from the four winds away from extremities of heavens until the extremities of them.

24:32 Moreover, learn the parable away from the fig tree. Now whenever its branch comes to be tender and the leaves may be shooting out, then you are knowing that the summer is near.

24:33 In the same manner also, whenever you might notice all these things, then you yourselves are knowing that the intervention is near upon doors.

24:34 I am truly saying to you that this generation might absolutely not pass alongside until all these things might come to be.

24:35 The heaven and the earth will pass alongside, but My words might absolutely not pass alongside.

24:36 Moreover not even one man has *previously* noticed, concerning that day, that is, hour: Not even the announcers of the heavens; nor even the Son, except the

Father only.

24:37 For even as the days of the Noah were, in the same manner will be the intervention of the Son of man.

24:38 For as they were ones eating and drinking, marrying and giving in marriage in those days, in the ones before the cataclysm until which day Noah entered into the boat;

24:39 indeed, they did not know until the cataclysm came and it completely took up all ones. In the same manner will the intervention of the Son of man also be.

24:40 Then two will be in the field, one is being received alongside and one is being released.

24:41 Two women will be in the mill-house to grind, one is being received alongside and one is being released.

24:42 Therefore, be being vigilant, because you do not notice on what sort of day your *Controller* is coming.

24:43 Moreover, you are knowing this: that if the house-master had noticed on what sort of watch the thief is coming, but he didn't, then he would have been vigilant, but he wasn't and would not have allowed the consequence of his house to be broken through, but he did.

24:44 Because of this thing, indeed, you yourselves be coming to be prepared ones, because the Son of man is coming in which hour you are not supposing.

24:45 Who is the faithful bond-slave, that is, intelligent one whom the *Controller* placed over His household for the purpose to give to them the food in season?

24:46 Prosperous is that bond-slave whom, when He comes, his *Controller* will find doing in this manner.

24:47 I am truly saying to you that He will place him over all the things which are being under his rule.

24:48 But if that evil bond-slave might say in his heart, My *Controller* is tarrying,

24:49 and on the one hand will begin to be striking his fellow bond-slaves and on the other hand might eat and drink with the ones who are being drunk,

24:50 then the *Controller* of that bond-slave will be present on a day in which he is not expecting and in an hour in which he is not knowing.

24:51 And He will dichotomize him and will place his portion with the pretenders.

The weeping and the gnashing of the teeth will be there.

MATTHEW CHAPTER TWENTY FIVE

25:1 Also the kingship of the heavens will be compared to ten virgins, which certain ones, after they took their lamps, they departed into a greeting of the bridegroom.

25:2 Moreover, five out of them were foolish ones and five intelligent ones.

25:3 For when they took their lamps, the foolish ones did not take oil in with themselves.

25:4 But the intelligent ones took oil in the vessels with their lamps.

25:5 Moreover *while* the bridegroom was tarrying, all dozed and were sleeping.

25:6 Moreover, a preach has come to be and continues to come to be in the middle of the night, Notice the bridegroom! Be coming out into his welcome!

25:7 Then, all those virgins were raised and they arranged their lamps.

25:8 Moreover, the foolish ones said to the intelligent ones: Give to us out from your oil, because our lamps are being depleted.

25:9 Moreover when the intelligent ones answered, they are saying: Perhaps by any means it is not enough for us and for you, rather transport yourselves toward the ones who are selling and buy for yourselves.

25:10 Moreover *while* they were transporting themselves away to buy, the bridegroom came and the prepared ones entered in with him into the wedding and the door was locked.

25:11 Moreover afterward the remaining virgins are arriving saying: *Controller, Controller*, open for us.

25:12 Moreover, the one who answered said, I am truly saying to you: I do not notice you.

25:13 Therefore, be being vigilant, because you do not notice the hour nor even the day!

25:14 For even as when a man journeyed away, he called his very own bond-slaves and relinquished to them the things which are being under his rule.

25:15 To whom also on one hand he gave five talents, whom; on another hand, two talents; whom on another hand, he gave one talent. He gave to each one according to his own power and He journeyed away.

25:16 After he transported himself, the one who received the five talents worked with them and acquired five other ones.

25:17 Likewise, the one who received the two talents acquired two other ones.

25:18 But when he went away, the one who received the one talent dug earth and concealed his controller 's money.

25:19 Moreover, after much time the controller of those bond-slaves is coming and taking up an account together with them.

25:20 And when he approached, the one who received the five talents presented five other talents saying, *Controller*, you relinquished to me five talents. Notice, I acquired five other talents.

25:21 His controller was declaring to him: Right, good and faithful bond- slave, you were a faithful one upon a few things. I will position you over many things. Enter into the joy of your controller.

25:22 Moreover also when he approached, the one who received the two talents said: *Controller*, you relinquished to me two talents. Notice, I acquired two other talents.

25:23 His controller was declaring to him: Right, good and faithful bond-slave, you were a faithful one over a few things, I will position you over many things. Enter into the joy of your controller.

25:24 Moreover also when he approached, the one who had received and continued to possess the one talent said: *Controller*, I know that you are a hard one, one reaping where you sowed not and one gathering together where you did not scatter throughout.

25:25 Also when I feared, after I departed, I concealed your talent in the earth. Notice, you are having the thing which is yours.

25:26 Moreover when his controller answered, he said to him: Evil and slothful bond- slave, you had noticed that I am reaping where I do not sow and I am gathering together where I do not scatter throughout.

25:27 Therefore, to cast my money to the bankers was being necessary for you and when I came, I myself would obtain for myself whichever thing is mine together with interest.

25:28 Therefore, remove from him the talent and give it to the one who has the ten talents.

25:29 For it will be given to every one who is having and he shall be made to abound, but from the one who is having not, indeed that which he is having will be taken up away from him.

25:30 And they cast out the useless bond-slave into the very outer darkness. The weeping and the gnashing of the teeth will be there.

25:31 Moreover whenever the Son of man might come in His opinion and all the announcers with Him, then He will sit upon a throne of His opinion.

25:32 Also all the nations will be gathered together before Him and He shall holy them away from one another, even as the shepherd is separating the sheep away from the goats.

25:33 And on the one hand He will stand the sheep out from His right hand, but on the other hand He will stand the goats out from His left hand.

25:34 Then the King will say to the ones out from His right hand, The ones who are being rightly- spoken of My Father: Come! Inherit the kingship which has been

prepared and is remaining prepared for you ever since a downcast of order.

25:35 For I hungered and you gave to Me to eat. I thirsted and you furnished Me drink. I was a stranger and you gathered Me together.

25:36 I was naked and you clothed Me. I was weak and you looked after Me. I was in a watch and you came toward Me.

25:37 Then the just ones will answer to Him saying, *Controller*, when did we notice You hungering and we fed You?

25:38 Moreover when did we notice You a stranger and we gathered together, or naked and we clothed You?

25:39 Moreover when did we notice You being weak, or in a watch and we came toward You?

25:40 And when the King answers, He will say to them, I am truly saying to you: Upon as much as you did it to one of these least ones of My brethren, you did it to Me.

25:41 Then He will also say to the ones out from the left hand: Be transporting yourselves away from Me, the ones who, having been cursed, *remain cursed* into the durative fire which has been prepared and is remaining prepared for the duplicator and his announcers.

25:42 For I hungered and you did not give to Me to eat. I thirsted and you did not furnish Me drink.

25:43 I was a stranger and you did not gather Me together. I was naked and you did not clothe Me. I was weak and in a watch and you did not look after Me.

25:44 Then they themselves also will answer saying: *Controller*, when did we notice You hungering or thirsting or a stranger or naked or weakened or in a watch and we did not serve You?

25:45 Then He will answer to them saying: I am truly saying to you: Upon as much as you did not do it to one of these least ones, neither did you do it to Me.

25:46 And these will go away into duration-negating punishment, but the just ones into durative life.

MATTHEW CHAPTER TWENTY SIX

26:1 And when it came to be that Jesus ended all these words, He said to His students:

26:2 You notice that after two days the Passover is coming to be, also the Son of man is being betrayed purposely to be crucified.

26:3 Then the chief priests and the elders of the people were gathered together into the courtyard of the Chief Priest who is being called Caiaphas.

26:4 And they determined together for themselves in order that they might seize Jesus by decoy and might kill Him.

26:5 But they were saying: Not in the feast in order that a commotion might not become among the people.

26:6 Moreover when Jesus came to be in Bethany, in Simon, the leper's house,

26:7 a woman approached to Him having an alabaster box of costly ointment. Also, she poured it down upon His head *while* He was reclining.

26:8 Moreover when the students noticed, they agonized, saying: Unto what thing is

this waste?

26:9 For she was being able to sell this thing for much and to contribute it to poor ones.

26:10 Moreover when Jesus knew, He said to them: Why are you holding troubles alongside for the woman? For she works an excellent work into Me.

26:11 For you are always having the poor ones with you, but you are not always having Me.

26:12 For when she cast this ointment upon My body, this woman did it toward the purpose to entomb Me.

26:13 I am truly saying to you: Wherever this right-announcement might be heralded among the entire order; that which she herself did will be spoken into a memorial of her.

26:14 Then when he transported Himself, one of the twelve, the one who is being called Judas Iscariot, spoke toward the chief priests:

26:15 What thing are you desiring for me to do and I myself will give Him alongside to you? Moreover, they appropriated thirty silver coins for him.

26:16 And away from then he was seeking a right-season, in order that he might give Him alongside.

26:17 Moreover, on the first day of the unleavened bread feast, the students approached Jesus saying: Where are you desiring that we might prepare for You to eat the Passover?

26:18 Moreover, He said: Be departing into the city toward the certain one and say

to him, the Instructor is saying, My accorded time is near, I am making the Passover toward you with My students.

26:19 And the students did as Jesus ordered to them and they prepared the Passover.

26:10 Moreover when evening came to be, He was reclining with the twelve.

26:21 And *while* they were eating, He said: I am truly saying to you that one out from you will give Me alongside.

26:22 And *while* being exceedingly grieved, they began to be speaking individually to Him: Whether it is I myself, *Controller?*

26:23 Moreover when He answered, He said: The one who dips in the hand with Me in the dish, this man will give Me alongside.

26:24 On the one hand the Son of man is departing just as it has been scripted *and remains scripted* concerning Him; but on the other hand, woe to that man by whom the Son of man is being given-alongside. It was a good thing for him if that man was not generated.

26:25 Moreover when Judas, the one who betrayed Him answered, He said: Whether it is I myself, my Great One? He is saying to him: You yourself said.

26:26 Moreover *while* eating, Jesus took bread and after He rightly- stated, He broke it, and after He gave it to the students, He said: Take, eat, this bread is My body.

26:27 Also after He took a cup and rightly- favored it, He gave it to them saying: All of you drink out from it.

26:28 For this drink is my blood of the covenant, the blood which is being poured out concerning many ones into the release from negative testimonies.

26:29 Moreover, I am saying to you: I absolutely might not drink away from now out from this product of the vine until that day whenever I am drinking it new with you in the kingship of My Father.

26:30 And when they sang, they went out into the Mount of Olives.

26:31 Then Jesus is saying to them: You yourselves shall all be offended by Me on this night; for *I will strike the Shepherd and the sheep of the flock shall be scattered throughout* has been scripted and remains scripted.

26:32 Moreover after the result of Me to be raised up, I will go before you into Galilee.

26:33 Moreover when Peter answered, he said to Him: Though all men shall be offended by You, I myself will never at any time be offended.

26:34 Jesus was affirming to him: I am truly saying to you that on this very night before a rooster results to crow aloud, you will negatively-state away from Me.

26:35 Peter is saying to Him: If also to die together with You is necessary for me, then I will absolutely not negatively-state away from You. And all the students spoke similarly.

26:36 Then Jesus is going into an area which is being called Gethsemane with them and He is speaking to the students: Sit at this place until which time after I go away in order that I might pray there.

26:37 Also after He took alongside Peter and the two sons of Zebedee, He began to

be grieving and to be depressing.

26:38 And He is saying to them: My soul is sorrow-encompassed until death. Be remaining here and be being vigilant with Me.

26:39 And after He went before a little space, He fell upon His face praying and saying: My Father, since it is possible, then let this cup go alongside away from Me. Nevertheless, not as I Myself am desiring, conversely as You Yourself are desiring.

26:40 And He is coming toward the students and is discovering them sleeping and is saying to Peter: Indeed, you exerted not to be being vigilant with Me one hour?

26:41 Be being vigilant and praying in order that you might not enter into a trial. On the one hand the spirit is inclined, but on the other hand the flesh is weak.

26:42 Again after He went away out from a second time, He prayed saying, My Father, since this cup is not able to go alongside except I drink it then let Your desire come to be.

26:43 And when He came again, He found them sleeping. For their eyes were ones who, having been weighted down, *remained weighted down*.

26:44 And when He left them again, after He went away, He prayed the same word out from a third time when He spoke again.

26:45 Then He is coming toward the students and is speaking to them: Sleep for the remainder of this session and be being refreshed. Notice, the hour has arrived and *remains*. Indeed the Son of man is being betrayed into hands of devotees-to-negative-testimonies.

26:46 Be raising up! Let us be going! Notice the one who is betraying Me has

arrived and is remaining.

26:47 And *while* He was still talking, notice Judas, one of the twelve, came and a large crowd of the people with swords and cudgels came with him away from the chief priests, that is, elders of the people.

26:48 Moreover, the one who is betraying Him gave to them a sign saying: Whoever I shall kiss is He Himself. Seize Him.

26:49 And immediately when he approached Jesus, he said: Be rejoicing My Great One and he affectionately kissed Him.

26:50 Moreover, Jesus said to him: Friend, upon what thing are you alongside? Then when they approached, they completely cast the hands upon Jesus and seized Him.

26:51 And notice one of the ones with Jesus when he stretched out the hand drew away his sword and when he struck the bond-slave of the chief priest, severed his ear.

26:52 Then Jesus is saying to him: Turn away your sword into its place. For all the ones who are taking a sword are being loosed away by a sword.

26:53 Or is it seeming that I am not able to call alongside My Father and He will stand alongside to Me now more than twelve legions of announcers?

26:54 Therefore, how might the Scriptures be fulfilled that are necessary to come to be in this manner?

26:55 In that hour Jesus spoke to the crowds, You come with swords and cudgels as upon a robber to take Me together? I was sitting daily in the temple instructing

and you did not seize Me.

26:56 Moreover this whole thing has come to be in order that the Scriptures of the prophets might be fulfilled. Then after all the students left Him, they were fleeing.

26:57 Moreover, the ones who seized Jesus led Him away toward Caiaphas, the chief priest, where the scribes and the elders were gathered together.

26:58 Moreover, Peter was following with Him away from a distance until the courtyard of the chief priest and when he entered within, he was sitting with the subordinates to note the end.

26:59 Moreover, the chief priests and the whole Sanhedrin were seeking false witnesses against Jesus consequently they might kill Him.

26:60 And when many ones approached, they did not find false witnesses. But afterward when they approached, two men

26:61 said: This man was declaring, *I am able to loose down the holy place of the God and to erect it through three days.*

26:62 And when he stood, the Chief Priest said to Him: Are You not answering even one thing? What thing are these men testifying against You?

26:63 But, Jesus was being silent. The Chief Priest also said to Him: I am adjuring You by the God Who is Living, in order that you might say to us if You Yourself are the Messiah, the Son of the God.

26:64 Jesus is saying to him: You yourself said. Furthermore, I am saying to you away from now you will see *The Son of the man sitting out from the right hand of the power and coming upon the clouds of the heaven.*

26:65 Then the Chief Priest rent his garments saying: He slanders! What need are we still having? Notice! Now you listen the slander!

26:66 What thing is seeming to you? Moreover, the ones who answered said, He is guilty of death.

26:67 Then they spit into His face and punched Him. Moreover, they slapped Him

26:68 *while* saying: Prophecy to us, Messiah, who is the one who slapped You?

26:69 Moreover, Peter sat without in the courtyard and one maidservant approached him saying: Indeed you yourself were with Jesus of Galilee.

26:70 But he *negatively-expressed* in presence of all, saying: I do not notice what thing you are saying.

26:71 Moreover, another one noticed him when he went out into the porch and is saying to the ones there: This man was with Jesus of Nazareth.

26:72 And again he *negatively-expressed* with an oath that, I do not notice the Man.

26:73 Moreover after a little time, after they approached, the ones who, having stood *remained standing* spoke to Peter: Truly you yourself are also out from them, for even your pronunciation is making you evident.

26:74 Then he began to be cursing accordingly and to be swearing that, I do not notice the Man! And immediately a rooster crowed aloud.

26:75 And Peter remembered the expression of Jesus which, having been spoken, remained spoken: That before a rooster results to crow aloud, you will negatively-state away from Me three times. And after he exited, he wept out bitterly.

MATTHEW CHAPTER TWENTY SEVEN

27:1 Moreover when morning came to be, all the chief priests and the elders of the people determined together against Jesus so as to kill Him.

27:2 And when they bound Him, they led Him away and transferred Him to the governor, Pilate.

27:3 And Judas, the one who betrayed Him, when he noticed that He was condemned, returned the thirty silver coins to the chief priests, that is, elders after he changed care

27:4 saying: When I betrayed innocent blood, I negatively testified. Moreover, they said: What is it toward us? You yourself will see to it.

27:5 And when he discarded the silver coins into the temple, he withdrew, and when he went away, he hanged himself.

27:6 Moreover when they took the silver coins, the chief priests said: To cast these coins into the treasury is unlawful, since it is a price of blood.

27:7 Moreover when they determined together, they bought out from it the field of the potter into a burial for the stranger.

27:8 Wherefore, that field is called a field of blood until today.

27:9 Then the expression through Jeremiah, the Prophet was fulfilled, saying: *And they took the thirty silver coins, the price of the one who had been honored and remained honored, whom they honored away from Israel's sons.*

27:10 *And they gave it into the field of the potter just as Controller ordered together to me.*

27:11 Moreover, Jesus was stood before the governor. And the governor

interrogated Him, saying, Are You Yourself the King of the Jews? Moreover, Jesus was declaring: You yourself are saying.

27:12 And in the purpose for Him to be categorized by the chief priests, that is, elders He did not answer even one thing.

27:13 Then Pilate is saying to Him: Are You not hearing how many things they are testifying against You?

27:14 And He answered him not toward even one thing by an expression. Consequently, the governor resulted to be realizing exceedingly.

27:15 Moreover, according to a feast, the governor had been accustomed to loosing away one prisoner to the crowd whom they were desiring.

27:16 Moreover then they were having a notorious prisoner being called Jesus Barabbas.

27:17 Therefore when they had been assembled together, Pilate said to them: Whom are you desiring I might loose away to you, Jesus the Barabbas, or Jesus the One Who is being called Messiah?

27:18 For he had noticed that they betrayed Him on account of envy.

27:19 Moreover *while* sitting upon the judgment-seat, his wife sent away toward him saying, Not even one thing be with you and that Just Man; for I suffered many things today because of a dream according to Him.

27:20 But the chief priests and the elders persuaded the crowds, in order that they might request Barabbas, indeed in order that they might loose Jesus away.

27:21 Moreover when the governor answered, he said to them: Whom are you

desiring away from the two men that I might loose away to you? Moreover they said: The Barabbas.

27:22 Pilate is saying to them: Therefore, what shall I do with Jesus the One Who is being called Messiah? All are saying: Be crucified.

27:23 Moreover, he was declaring: For what evil thing did He do? But, they cried superabundantly saying: Be crucified.

27:24 Moreover when he noticed that he is profiting not even one thing; conversely, an uproar was coming to be, after he took water, Pilate washed away the hands away from in presence of the crowd saying: I am innocent away from this blood, you yourselves will see to it.

27:25 And when the people answered, they said: His blood be upon us and upon our children.

27:26 Then he loosed away to them Barabbas. But, he transferred Jesus in order that He might be crucified, after he scourged Him.

27:27 Then when they received Jesus alongside into the palace, the soldiers of the governor gathered together upon Him the entire military cohort.

27:28 Also after they stripped Him, they placed around Him a scarlet cloak

27:29 and after they braided a crown out from thorns, they placed it upon His head and a reed in His right hand and after they fell on their knees before Him, they mocked Him saying: Be rejoicing, King of the Jews.

27:30 And after they spit upon Him, they took the reed and beat into His head.

27:31 And after they mocked Him, they stripped Him of the cloak, and put His

garment on Him, and brought Him away into the purpose to crucify.

27:32 Moreover when they went out, they found a Cyrenian man, Simon by name.

They compelled this man, in order that he might take up His cross.

27:33 And when they came into a place being accounted Golgotha, which thing is a place being accounted a skull,

27:34 they gave wine, which having been mixed with gall, remained mixed for Him to drink. And after He tasted it, he did not desire to drink.

27:35 Moreover when they crucified Him, they divided throughout His garments casting a lot.

27:36 And *while* sitting, they were observing Him there.

27:37 And they placed upon top of His head His cause having been scripted, This Man is Jesus, The King of the Jews.

27:38 Then two robbers were crucified together with Him, one out from His right and one out from His left.

27:39 Moreover, the ones who are proceeding by were slandering Him wagging their heads

27:40 and saying: The One Who is loosing down the temple and erecting in three days, deliver Yourself, since You are God's Son, then also come down away from the cross.

27:41 Likewise also *while* mocking, the chief priests with the scribes, that is, elders said:

27:42 He delivered others; He is not able to deliver Himself. If He is Israel's King

then let Him come down now away from the cross and we will believe upon Him.

27:43 He has persuaded and continues to persuade upon the God. Since He is desiring Him, then let Him deliver Him now; for He said that I am God's Son.

27:44 Moreover, also the robbers who were crucified together with Him were upbraiding him the same thing.

27:45 Moreover, from the sixth hour darkness came to be upon all the earth until the ninth hour.

27:46 Moreover, around the ninth hour, Jesus shouted up in a great voice saying: Eli, Eli, lama sabachthanai, this thing is, My God, My God, for what *purpose* do you forsake Me?

27:47 Moreover, certain ones of the ones who, having stood *remained standing* there, when they heard, were saying that This Man is calling Elijah.

27:48 And immediately when one out from them ran, he took a sponge, and after he filled of sour wine and after he placed it around a reed, he gave Him to drink.

27:49 Moreover, the remaining ones were saying: Leave it, let us notice whether Elijah is coming and delivering Him.

27:50 Moreover when He again cried in a great voice, Jesus sent away the Spirit.

27:51 And notice the veil of the temple was divided from top to bottom into two halves and the earth was shaken and all the rocks were divided

27:52 and the graves were opened and many bodies of the holy ones who, having been slept, *remained asleep* were raised up.

27:53 And after they exited out from the graves, after His resurrection, they went

into the holy city and were manifested to many ones.

27:54 Moreover when the centurion and the ones who are observing Jesus with him noticed the commotion and the things which came to be, they feared exceedingly saying: Truly, This Man was God's Son.

27:55 Moreover, many women were there watching away from a distance, which certain ones followed with Jesus away from Galilee serving for Him,

27:56 among whom was Mary Magdelene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

27:57 Moreover when evening came to be, a rich man away from Arimathaea, by the name of Joseph came, who himself was also initiated by Jesus,

27:58 when he came to Pilate, this man asked for the body of Jesus. Then Pilate commissioned it to be given away.

27:59 And when he received the body, Joseph wrapped it in pure fine linen

27:60 and placed it in his new grave which he hewed in the rock and after he rolled a great stone toward the door of the grave, he went away.

27:61 Moreover, Mary Magdelene and the other Mary were there to sit down away from the presence of the tomb.

27:62 Moreover, on the morrow, which certain one is after the preparation, the chief priests and the Pharisees were gathered together toward Pilate

27:63 saying: *Controller*, we are reminded that that deceiver said *while* still living, *I am being raised up after three days*.

27:64 Therefore, commission the tomb to be secured until the third day lest ever

when they come, His students might steal Him and say to the people, *He was raised up away from the corpses*, and the last deception shall be worse than the first one.

27:65 Pilate was declaring to them: You are having a guard. Be departing. Secure it as you all notice.

27:66 Moreover, the ones who proceeded secured the tomb themselves when they sealed the stone with the guard.

MATTHEW CHAPTER TWENTY EIGHT

28:1 Moreover after the Sabbath day, on the one which is completely dawning into the first day of the week, Mary Magdalene and the other Mary came to notice the tomb.

28:2 And notice, a great commotion came to be. For an announcer of the *Controller* came down out from heaven and when he approached, he rolled away the stone and sat on top of it.

28:3 Moreover, his appearance was as lightning and his clothing was white as snow.

28:4 Moreover, the ones who are observing were shaken away from their fear and came to be as corpses.

28:5 Moreover when he answered, the announcer said to the women: You yourselves do not be fearing. For I noticed that you are seeking Jesus, the One Who was crucified.

28:6 He is not here, for He was raised up just as He said. Come notice the tomb where He was laying.

28:7 Also after you transport yourselves quickly, say to His students that He was

raised up away from the corpses and notice He is going before you into Galilee. You will see Him there. Notice what I say to you.

28:8 And when they went away quickly away from the grave they ran with fear and with great joy to announce away to His students.

28:9 And notice, Jesus met with them saying: Be rejoicing. Moreover, the ones who approached seized His feet and kneeled to Him.

28:10 Then Jesus is saying to them: Do not be fearing. Be departing, announce away to my brethren in order that they might go away into Galilee and they shall see Me there.

28:11 Moreover *while* they were transporting themselves, notice certain ones of the guard, when they went into the city, announced away completely to the chief priests all the things which came to be.

28:12 And when they were gathered together with the elders and when they determined together, they gave sufficient silver to the soldiers

28:13 saying: Say that His students, when they came of night, stole Him *while* we ourselves were causing to sleep.

28:14 And if this thing might be heard upon the governor, then we ourselves will persuade him and will make you ones without care.

28:15 Moreover when they took the silver coins, they did as they were instructed. And this word was declared throughout alongside Judea until this very day.

28:16 Moreover, the eleven students transported themselves into Galilee, into the Mountain of which Jesus appointed to them for Himself,

28:17 and when they noticed Him, they kneeled, but ones wavered.

28:18 And after He approached, Jesus spoke to them saying: Every authority in heaven and upon the earth is given to Me.

28:19 Therefore when you transport yourselves, initiate all the nations, *by* merging them into the name of the Father and of the Son and of the Holy Spirit,

28:20 *by* instructing them to be observing all things, as many things as I commission to you. Indeed notice: I Myself am with you all the days until the consummation of the duration.

MARK CHAPTER ONE

1:1 Origin of the right-announcement of Jesus Christ, the Son of God:

1:2 According as Notice, I am sending away My *particular* announcer, who will prepare Your *particular way* accordingly: Before Your face has been scripted *and remains scripted* by Isaiah the prophet.

1:3. A voice of one shouting in the wilderness: Prepare the way of a Controller: Be making His paths rightly--positioned *paths!*

1:4. John, the one who was merging, came to be in the wilderness *while* preaching a merger of an mind-after *the right-announcement* into a release from negative-testimonies.

1:5. Indeed, all the Judea and all the Jerusalemites were proceeding outwardly toward him and were being merged by him in the Jordan River, *while* outwardly-agreeing the negative-testimonies from them.

1:6. Moreover, John was one who, having put on *for* himself hairs from a camel

and a leather belt around his waist, *continued to wear them*, indeed, *he was one* eating locusts and organic honey.

1:7. Also, he proclaimed, saying: The Stronger One than I is coming behind me, of Whom I am not a sufficient one to loose the strap of His sandals *when I* stoop down.

1:8 I myself merged you all in water, but He Himself will merge you all in Holy Spirit.

1:9 And it came to be in those *particular days that* Jesus came away from Nazareth of Galilee and was merged into the Jordan by John.

1:10. And immediately *while* coming up away from the water, He noticed the heavens being rent and the Spirit descending as though a dove *descended* into Him.

1:11. Indeed, a voice came to be out from the heavens: You Yourself are the Son from Me, the beloved One in Whom I rightly- opine.

1:12 And immediately the Spirit is casting Him outwardly into the wilderness.

1:13 Indeed, He was there in the wilderness forty days, being tried-out by the Adversary. Also, He was with the beasts, and the announcers were serving for Him.

1:14 Moreover, *after the consequence of* John to be given alongside, Jesus came into Galilee, *while* preaching the right-announcement from the God,

1:15. also saying that: The season has been fulfilled *and remains fulfilled*, and the Kingship from the God has drawn near *and remains near*. Be minding-after

the right-announcement and be believing in the right-announcement!

1:16. Moreover, *while* walking-around alongside the Sea of Galilee, He noticed Simon, and Andrew the brother of him, casting a net in the sea; for they were fishers.

1:17. And Jesus said to them: Come behind Me! Indeed, I will make you all to come to be fishers of men.

1:18 And immediately *after they* released the nets, they followed with Him.

1:19 Also, *after He* stepped forward a little *from* that place, indeed, He noticed James the *son* of Zebedee, and John his brother, *while* they were mending the nets in a *particular* boat.

1:20. And immediately, He called them, and, *after they* released their father, Zebedee, in the boat with the hired *ones*, they went away behind Him.

1:21. And, they are proceeding into Capernaum and immediately *when He* entered into the synagogue, He was instructing on the Sabbaths.

1:22. And they were being outwardly-shocked upon His *particular* instruction; for He was One instructing them as one holding authority and not as the scribes.

1:23. And, immediately a man with an unclean spirit was in their synagogue and cried upwardly,

1:24. saying: Ha! What *is it* to us and to You, Jesus, Nazarene? Did You come to destroy us? I notice You: Who are you, the Holy One from the God?

1:25 Indeed, Jesus honored-over *it*, saying: Be muzzled and come out from him!

1:26 Indeed, *after* it convulsed and cried with a great voice, the *particular* unclean

spirit came out from him.

1:27. And they all were amazed consequently they *resulted* to be seeking together, saying: What is this new kind of instruction that *is* according to authority? Indeed, He is assigning-over the *particular* unclean spirits, and they are under-hearing to Him!

1:28 Moreover, the rightly- positioned report from Him went out everywhere into the whole region concerning Galilee.

1:29 Indeed, immediately *after they* went out from the synagogue, they came with James and John into the house of Simon and Andrew.

1:30. Moreover, the mother-in-law of Simon was lying down, being feverishly hot. And immediately, they are speaking to Him concerning her.

1:31. And, *when He* approached, *after He* grasped the hand of her, He raised her, and the fever immediately released her, and she was serving for them.

1:32. Moreover, *after* evening came to be, when the sun set, they were bearing toward Him all the ones who were holding evilly and the ones who were being sub-deified.

1:33. Indeed, the whole city was one which, having been assembled, *remained assembled* toward the door,

1:34. and He healed many ones who were having an illness by various diseases, and He cast away many sub-deities and was not releasing the sub-deities to be speaking because they noticed Him.

1:35. And exceedingly early, by night, *after He* stood up, He went out and went

away into a wilderness place and was praying there.

1:36. Also, Simon, and the *ones* with him, pursued after Him,

1:37 and *when they* found Him and are saying to him that: All are seeking You.

1:38 Also Jesus is saying to them: Let us be going elsewhere, into the neighboring towns, in order that I might preach there also, for into this *purpose* I came out.

1:39. Indeed, He went into the whole *of* Galilee *while* preaching into their synagogues and *while* casting away sub-deities.

1:40. And a leper is coming toward Him, *while* encouraging Him and *while* kneeling, saying to Him that: If You may be desiring, *then* You are able to cleanse me.

1:41. Moreover, *after He* was caused to feel pity, *after He* stretched out His hand, He touched *him for* Himself and is saying to him: I am desiring. Be cleansed!

1:42 And immediately, the leprosy went-away, away from him, and he was cleansed.

1:43 Also, *after* Jesus sternly charged to him, He immediately cast him outwardly

1:44. and is saying to him: Be realizing *this!* You might not speak even one *thing* to even one *person*; conversely, be departing, display yourself to the priest and bring away into a witness for them concerning your *particular* cleansing, which *things* Moses prescribed.

1:45. But, the one who went out began to be preaching many things and to be reporting the word abroad consequently He *resulted* no longer to be able to enter

openly into a city, conversely, He was outside upon wilderness places, and they were coming toward Him from all sides.

MARK CHAPTER TWO

2:1. Also *after He* entered again into Capernaum, between days, it was heard that He is in a household,

2:2. and many ones were gathered together consequently *they resulted* no longer to be advancing even toward the door, and He was speaking the word to them.

2:3. Also *four* are coming *while* carrying toward Him a paralytic who is being taken up by *the* four.

2:4. And *while* not being able to carry *him* away to Him because of the crowd, they uncovered the roof where He was, and, *after* they dug it out, they are lowering the mattress upon which the paralytic was lying down.

2:5. Indeed, *after* He noticed their faith, Jesus is saying to the paralytic: Child, your negative-testimonies are being released.

2:6 Moreover, certain of the scribes were there, *while* sitting and thoroughly rationalizing in their hearts:

2:7 Why is this one speaking thusly? He is slandering. Who is able to be releasing negative-testimonies except One, that is, the God?

2:8. And immediately, *after He* completely knew by His spirit that they are thoroughly rationalizing thusly among themselves, Jesus is saying to them: Why are you all thoroughly rationalizing these things in your hearts?

2:9. What is easier to say to the paralytic, Your negative-testimonies are being released, or to say, Arise and take up your mattress and be walking-around?

2:10. But, in order that you all might notice that the Son of man is having authority upon the earth to be releasing negative-testimonies, He is saying to the paralytic,

2:11 I am saying to you, Arise! Take up your mattress and be departing into your household!

2:12 Indeed, he was raised and immediately, *after he* took up the mattress, went out in advance of all, consequently all resulted to be being struck-outwardly and to be opining the God, *by* saying that: We never at any time noticed thusly!

2:13. And He went out again beside the sea, and all the crowd was coming toward Him, and He was instructing them.

2:14. Also, *while* going alongside, He noticed Levi, the *son* of Alphaeus, *while* sitting over the tax-office, and He is saying to him: Be following with Me! And, *after he* stood up, he followed with Him.

2:15. And it is coming to be that He resulted to be lying down in his house, and many tax collectors and devotees-to-negative-testimonies were reclining together with Jesus and His students, for there were many ones, and they followed with Him.

2:16. Also, *after* they noticed that He is eating with the devotees-to-negative-testimonies, that is tax-collectors, the scribes of the Pharisees were saying to His students that He is eating with the tax-collectors, that is, devotees-to-negative-

testimonies.

2:17. Also *after* He heard, Jesus is saying to them: The ones who are being strong are not having need of a physician, conversely, the ones who are having an illness are having need of a physician. I did not come to call just ones, conversely, I came to call devotees-to-negative-testimonies.

2:18. And the students of John and the Pharisees were ones fasting and they are coming and are saying to Him: Because of what *reason* are the students of John and the students of the Pharisees fasting, but Your students are not fasting?

2:19. And Jesus said to them: Are not the sons of the bride-chamber able to be fasting *while* the bride- groom is with them? They are not able to be fasting so long a session as they are having the bride-groom with them.

2:20. Moreover, days will come whenever the bride-groom might be taken-up off away from them, and then they will be fasting in that *particular* day.

2:21. Not even one person is sewing a patch of untreated cloth over upon an old garment, lest indeed the new is taking-up the fullness of the old from it, and a tear is coming to be worse.

2:22. Also, not even one person is casting new wine into old wineskins, lest indeed the wine will rupture the wineskins, and the wine, as well as the wineskins, is being ruined; conversely, new wine is cast into fresh wineskins.

2:23. And it came to be that He resulted to be proceeding alongside through the cornfields on the Sabbaths, and His students began to be making a way, *while* plucking the ears.

2:24. Also the Pharisees were saying to Him: Notice, why are they doing that which is not lawful on the Sabbaths?

2:25. Also He is saying to them: You all never at any time read what David did when he had a need and he himself hungered, as well as the ones with him,

2:26. how he entered into the household of the God, upon a chief priest, Abiathar, and ate the loaves of the showbread, which to eat is not lawful, except the priests, and he also gave them to the ones being together with him.

2:27. Also He was saying to them: The Sabbath came to be on behalf of man and not man on behalf of the Sabbath;

2:28. and consequently the Son of man is Controller also of the Sabbath.

MARK CHAPTER THREE

3:1. And he entered again into a synagogue, and a man was there who was having the hand which, having been withered, remained withered.

3:2. Indeed, they were observing Him, since He would heal him on the Sabbaths, in order that they might categorize Him.

3:3 Also He is saying to the man, the one who is having the withered hand: Be rising into the midst,

3:4 and He is saying to them: Is to do good on the Sabbaths lawful, or to do evil; to deliver a soul, or to kill *one*? But, they were being silent.

3:5. Also, *after* He looked about them with wrath, *while* being altogether grieved upon the dullness of their hearts, He is saying to the man: Extend the hand! And he extended it, and his hand was restored.

3:6. Indeed, *after* they went out, the Pharisees with the Herodians, were immediately giving counsel against Him, how that they might destroy Him.

3:7. And Jesus, with His students, withdrew toward the sea, and a numerous crowd from Galilee and from Judea followed,

3:8. and away from Jerusalem and from Idumaea and across the Jordan and around Tyre and Sidon, a large multitude, which is hearing as many things as He is doing, came toward Him,

3:9. and He spoke to His students, in order that a small boat may be constantly ready for Him because of the crowd, lest they may be compressing Him,

3:10. for He healed many ones. Consequently they resulted to be falling upon Him, in order that as many ones as were having plagues might touch of Him for themselves.

3:11. Also, the particular unclean spirits, whenever they were viewing Him, were falling toward Him and were crying, saying that: You Yourself are the Son of the God!

3:12. Also He was honoring-over them many things, in order that they might not make Him a manifest One.

3:13. Also He is going up into the mountain and is calling away whom He Himself desired, and they went away toward Him.

3:14. And He made twelve, in order that they might be with Him and, in order that He might send them away to be preaching,

3:15 and to be having authority to be casting out the sub-deities.

3:16 Indeed, He made the twelve, and He attached a name to Simon: Peter.

3:17 Also James the son of Zebedee and John the brother of James, indeed, He added on a name to them: Boanerges, which is: Sons of Thunder.

3:18. Also, He called away Andrew and Philip and Bartholomew and Matthew and Thomas and James the son of Alphaeus and Thaddaeus and Simon the Canaean

3:19 and Judas Iscariot, who also gave Him alongside.

3:20 And He is coming into a household, and the crowd is coming together again consequently they resulted not to be able even to eat bread.

3:21. Indeed, *after* they heard, the ones alongside Him went out to take hold of Him, for they were saying that: He is out of His place.

3:22. And the ones who came down from Jerusalem, the scribes, were saying that: He is having Beelzebub and that, He is casting out the sub-deities by the one who is ruling over the sub-deities.

3:23. Also, *after* He called toward them in parables, He is saying to them: How is the Adversary able to be casting out the Adversary?

3:24. Indeed, if a kingship might be divided upon itself, then that *particular* kingship is not able to be caused to stand.

3:25. Also, if a house might be divided upon itself, then that *particular* house will not be able to stand.

3:26. Also, since, the Adversary stands-up upon himself and is divided, then he is not able to stand, conversely, is having an end.

3:27. Conversely, not even one is able, *after* he enters into the house of the strong one, to plunder his vessels unless he might first bind the strong one and then he will plunder his house.

3:28. Truly I am saying to you all that all the negatively-testified deeds will be released to the sons of men, as well as the slanders, as many ones as they might slander,

3:29. but whoever might slander into the Holy Spirit is not having a release into the duration, conversely, is one liable of a durative negative-testimony.

3:30 He said this because they were saying: He is having an unclean spirit.

3:31 And His mother and His brothers are coming and, having stood *and continued to stand* outside, they sent away toward Him, calling Him.

3:32. Indeed, a crowd was sitting around Him, and they are saying to Him:

Notice, Your mother and Your brothers and Your sisters are seeking You outside.

3:33 Also, *after* He answered, He is saying: Who is My mother and the brothers?

3:34 And, *after* He looked about the ones who were sitting in a circle around Him, He is saying: Notice: My mother and My brothers!

3:35. Whoever might do the desire of the God, this one is a brother of Me and a sister and a mother.

MARK CHAPTER FOUR

4:1. And He began again to be instructing alongside the sea, and a very large crowd is being gathered together toward Him consequently, *after* He embarked into a boat, He resulted to be sitting in the sea, and all the crowd was upon the

land, facing the sea.

4:2. Also he was instructing them many things in parables and was speaking to them in His instruction,

4:3 Be hearing! Notice, the one who is sowing went out to sow,

4:4 and it came to be in the purpose to be sowing, on one hand that *seed* which fell alongside the path, indeed the birds came and devoured it.

4:5. Also, other fell upon the rocky places upon which *place* it was not having much earth, and immediately it sprang up because of the *condition* not to be having depth of earth,

4:6. and when the sun rose, it was scorched, and because of the *condition* not to be having a root, it was withered.

4:7. Also, other *seed* fell into the thorns, and the thorns ascended and suffocated it, and it did not give fruit.

4:8. And, other *seed* fell into the *particularly* excellent earth and was giving fruit, *fruit* ascending and growing, and it was bearing into thirty and in sixty and in a hundred.

4:9. Indeed, He was saying: Who is having ears to be hearing, let him be hearing!

4:10. And when He came to be alone, the *ones* around Him, together with the twelve, were asking Him *about* the parables.

4:11. And He was saying to them: The secret of the kingship from the God has been given *and remains given* to you all, but to those *particular* ones outside, the

all *things* are coming to be in parables,

4:12. in order that, *while* seeing, they may be seeing and might not notice, and *while* hearing, they may be hearing and not be putting-it-together; lest at any time they might completely turn and the negative-testimonies might be released for them.

4:13. Also, He is saying to them: You all do not notice this *particular* parable.

Indeed, how will you all know all the parables?

4:14 The one who is sowing is sowing the word.

4:15 Moreover, the *words* alongside the path are these *words that* upon whichever location the word is being sown, and whenever they may be hearing *it*, immediately the Adversary is coming and is taking up the word which has been sown *and remains sown* into them.

4:16. Also, similarly, the *words* which are being sown upon the rocky *places* are these *people*: Who, whenever they may be hearing the word, immediately they are receiving it with joy,

4:17. and they are not having a root in themselves, conversely, they are temporary *ones*. Furthermore, *when* pressure or persecution because of the word comes to be, they are being caused to stumble.

4:18. Also, the other *words* are the *ones* which are being sown into the thorns.

These are the ones who listen the word,

4:19. and the anxieties of the duration and the deceitfulness of the wealth and the complete-cravings concerning the remaining *things* which are proceeding-into

are suffocating the word, and it is coming to be unfruitful.

4:20. Also, the *words* which are sown upon the *particularly* excellent earth are those which certain *ones* are hearing the word and are receiving *it* alongside and are bearing fruit in thirty and in sixty and in a hundred.

4:21. Also, He was speaking to them that: Is, perchance, the lamp coming in order that it might be placed under the basket or under the mattress?

4:22. Conversely, not anything is a hidden *thing* except in order that it might be manifested. Neither does a concealed *thing* come to be conversely, in order that it might come into a manifest *thing*.

4:23 Since anyone is having ears to be hearing, then let him be hearing!

4:24 Also He was speaking to them: Be seeing! What are you all hearing? In what measure you all are measuring, it will be measured to you all and will be added to you all;

4:25. for *whoever* is having, it will be given to him, and *whoever* is not having, even that which he is having will be taken up away from him.

4:26. Also, He was saying: Thusly is the kingship from the God: As though a man might cast the sown-*seed* upon the earth,

4:27. and might sleep and be raised night and day, and the sown-*seed* may be sprouting and may be lengthening itself as he himself does not notice.

4:28 Automatically, the earth is bearing fruit: First grass, then an ear, then complete grain in the ear.

4:29 Moreover, whenever the fruit might deliver, immediately he is sending away

the sickle because the harvest has stood *and continues to stand* alongside.

4:30. Also He was saying: How could we liken the kingship from the God, or in what parable could we position it?

4:31. *It is* as a kernel of mustard, which, whenever it might be sown upon the earth, *is* being smaller than all of the *particular* seeds upon the earth.

4:32. Indeed, whenever it might be sown, it is ascending and is coming to be greater than all of the herbs and is making great branches consequently the birds of the heaven *result* to be able to be nesting under its shadow.

4:33. And with many such parables He was speaking the word to them, according as they were able to be hearing.

4:34. Moreover, apart from a parable, He was not speaking to them, but to His own students He privately discharged all *things*.

4:35. And He is saying to them on that *particular* day, *when* evening came to be: Let us go through into the other side.

4:36. Also, *after He* left the crowd, they are taking Him alongside as He was in the boat, and other boats were with Him.

4:37. Indeed, a great squall of wind is coming to be, and the waves were casting up into the boat so the boat already *resulted* to be steadily filled.

4:38. And He Himself was in the stern, upon the pillow, *while* sleeping. Indeed, they are raising Him and are saying to Him: Instructor, is it not a care to You that we are being destroyed?

4:39. Also, *after He* was thoroughly raised, He honored-over the wind and said to

the sea: Be keeping silent! Be a sea which, having been muzzled, *remains muzzled!* Indeed, the wind ceased, and a great calm came to be.

4:40. Also, He said to them: Why are you all timid ones thusly? How are you all not having faith?

4:41. Indeed, they feared a great fear and were saying toward one another: Well Who is this One that both the wind and the sea are obeying to Him?

MARK CHAPTER FIVE

5:1 And they came into the other side of the sea into the province of the Gerasenes,

5:2 and *when* He went out from within the boat, immediately a man with an unclean spirit, out from the tombs, met with Him,

5:3. who was having the dwelling in the graves, and neither was even one able to bind him any longer with a chain,

5:4. because of the *result* for him to have been bound *and remain bound* frequently with shackles and with chains, and the chains *resulted* to have been ripped *and remain ripped* by him, and the shackles *resulted* to have been fractured *and remain fractured by him*. Indeed, not even one was strong *enough* to tame him.

5:5. Also, throughout night and day he was in the graves and in the mountains, *while* crying and *while* gashing himself with stones.

5:6 And *after he* noticed Jesus from afar, he ran and kneeled to Him,

5:7 and, *after he* cried with a great voice, he is saying: What *is* to me and to You,

Jesus, Son of the *particular* most high God? I am imploring You, the God, may
You not torment me;

5:8 for He was saying to it: Let the *particular* unclean spirit come out from the
man!

5:9 Also, He was questioning it: What *is* a name for You? Indeed, it is saying to
Him: A name for me *is* Legion, because we are many ones.

5:10. Also it was encouraging Him much, in order that He might not send them
away outside the province.

5:11 Moreover, a great herd of hogs was there toward the mountain, being fed,

5:12 and *the Legion* called-alongside Him saying: Send us into the hogs, in order
that we might enter into them.

5:13. Indeed, He allowed *it* for them, and, *after they* came out, the *particular*
unclean spirits entered into the hogs, and the herd, about two thousand, rushed
down the precipice into the sea and were choking in the sea.

5:14. And the ones who were feeding them fled and announced away into the
city and into the fields, and they came to see what is that which, having come to
be, continued to be.

5:15. And they are coming toward Jesus and are realizing the one who was
being sub-deified, the one who, having the legion, *continued to have it as one*
sitting who, having been clothed, *remained clothed*, and being sensible, and they
were afraid.

5:16. Also the ones who noticed, recounted to them how it came to be for the one

who was being sub-deified and concerning the hogs.

5:17 And they began to be encouraging Him to go-away, away from their borders.

5:18 Indeed, *when* He embarked into the boat, the one who was sub-deity possessed was encouraging Him in order that he might be with Him,

5:19. and He did not release him, conversely, is saying to him: Be departing into your household toward your *particular* ones and announce away to them as many things as the Controller has done *and continues to do* for you and compassionated you.

5:20. Also, he went away and began to be preaching in Decapolis as many things as Jesus did for him, and all were marveling.

5:21. Indeed, *when* Jesus crossed over again in the boat into the other side, a large crowd was gathered together upon Him, and He was alongside the sea.

5:22. And one of the synagogue chiefs, by a name of Jairus is coming and, *after* he noticed Him, is falling toward His feet

5:23. and is encouraging Him many things, saying that: My daughter is at a last point. *I am encouraging You*, in order that You might place the hands upon her, in order that she might be delivered and might live.

5:24. And, He went away with him, and a large crowd was following with Him, and were compressing together with Him.

5:25. Also a woman, being in an issue of blood twelve years,

5:26. and who suffered many things by many physicians, and who squandered

the all *things* alongside her, and who was profited not even one *thing*, but more rather, who came into the worse *condition*;

5:27. *after she* heard the *things* concerning Jesus, *when she* came from behind in the crowd, touched of His garment *for* herself;

5:28. for she was accounting that: If I might touch *for* myself even of His garments, *then* I will be delivered.

5:29. Indeed, immediately the fountain of her blood is dried, and she knows in the body that she is healed from the plague.

5:30. Also, Jesus immediately completely knew in Himself the power which went out from within Him. *After He* was turned on the crowd, He was saying: Who touched *for* himself of My garments?

5:31. And His students were saying to Him: You are seeing the crowd compressing together with You and You are saying: Who touched *for* himself of Me?

5:32 Indeed, He was looking around to see the one who did this.

5:33 Moreover, the woman, afraid and trembling, *while she* notices that which has come to be *and continues to be* for her, came and fell away to Him and said to Him all the unconcealment.

5:34. Moreover, *Jesus* said to her: Daughter, your faith has delivered you *and the deliverance continues*. Be departing into peace and be a healthy *one* away from your plague.

5:35. *While* He is still speaking, they are coming from *the house of* the

synagogue chief, saying that: Your daughter died. Why are you still troubling the Instructor?

5:36. Moreover, Jesus, *after He* overheard the word which is being spoken, is saying to the synagogue chief: Be not afraid, only be believing!

5:37. And He did not release even one to accompany with Him except Peter and James and John, the brother of James.

5:38. Also, they are coming into the household of the synagogue chief, and He is viewing an uproar and *ones* weeping and *ones* clanging many things.

5:39. And *after He* entered He is saying to them: Why are you all making an uproar and weeping? The little-child did not die, conversely, she is sleeping.

5:40. Also, they were ridiculing of Him, but *after He* cast all *others* away, He Himself is taking alongside the father of the little-child and the mother and the apostles with Him, and is proceeding to which *place* the little-child was.

5:41. And, *after* He took hold of the hand of the little-child, He is saying to her, Talytha qumi, which is a statement being interpreted: *Particular Maiden*, I am saying to you, be rising!

5:42. Indeed, immediately the maid stood up and was walking-around; for she was of twelve years of duration, and they were immediately astonished with a great astonishment.

5:43. Also, He ordered many things to them, in order that not even one might know this, and He said for her to be given something to eat.

MARK CHAPTER SIX

6:1. And He went out from there and is coming into His native country, and His students are following with Him.

6:2. Also, when Sabbath came to be, He began to be instructing in the synagogue, and the many ones who were hearing were being outwardly-shocked, saying: From where *are these things* in this One, indeed: What *is* the particular wisdom which is given to this One and such powers as these which are coming to be through His hands?

6:3. Is not this One the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? Indeed, are not His sisters here toward us? So they were being caused to stumble in Him.

6:4. Moreover, Jesus was saying to them: Because a prophet is not a dishonored one except in His particular father-land: Indeed, among His kin and in His house.

6:5. Also, He was not able to do even one power there, except *when He* placed the hands upon a few sick ones, He healed *them*.

6:6. Indeed, He marveled because of their faith-negation. Also, He was going around the villages in a circle, instructing.

6:7. And He is calling toward the twelve and began to be sending them away two *by two* and was giving to them authority of the particular unclean spirits.

6:8. Also, He announced-alongside them, in order that they might be taking up not even one thing into a way, except a rod only, not bread, not a case, not brass into the belt,

6:9. conversely, *after* sandals have been bound under the feet *and remain bound under*, go. Also, He said: You all might not put on for yourselves two shirts.

6:10. Also, He was saying to them: Upon whichever *place* you all might enter into a house, be remaining there until ever you all might go out from there,

6:11. and whichever place might not receive you all nor even the people might listen from you all, *while* proceeding out from there, shake off the *particular* dust underneath your feet into a witness to them.

6:12 Also, *after* they went out, they proclaimed in order that men might be minding-after,

6:13 and they cast out many sub-deities and anointed with oil many sick *ones* and healed them.

6:14 And the king, Herod, heard; for His name came to be manifest, and he was saying that: John the Merger has been raised *and remains raised* out from dead *ones* and, because of this, the powerful deeds are operating by him.

6:15. Moreover, other ones were saying that: He is Elijah, but other ones were saying that: *He is* a prophet as one of the prophets.

6:16. Nevertheless, *after he* heard, Herod was saying: John, whom I myself beheaded, this *one* is raised;

6:17. for Herod himself, *after he* sent away, took hold of John and bound him in prison because of Herodias, the wife of his brother Philip, because he married her,

6:18. for John was saying to Herod that: For you to be having the wife of your

brother is not lawful.

6:19. Moreover, Herodias was holding a grudge at him and was desiring to kill him and was not able;

6:20. for Herod was fearing John, *after* he noticed him as a just and holy man, and was keeping him together. Indeed, *after* he heard many things of him, he was doubting and gladly heard of him.

6:21. And when a rightly--timed day came to be when Herod made a supper on his birthday for his nobles and the commanders and the first ones of Galilee.

6:22. Indeed, *after* the daughter of Herodias herself entered and danced, she pleased for Herod and for the ones who were reclining together with him.

Moreover, the king said to the maiden: Request me whatever you may be desiring and I will give it to you.

6:23. Indeed, he swore to her that: Whatever you might request, I will give it to you up to half of my kingship.

6:24. Also, *after* she went out, she said to her mother: What might I request for myself? Moreover, her mother said: Request the head of John the Merger.

6:25. Indeed, immediately *after* she entered with diligence toward the king, she requested, saying: I am desiring in order that instantly you might give to me the head of John the Merger upon a platter.

6:26. And though he came to be thoroughly grieved, the king, because of the oaths and the ones who were reclining, did not desire to nullify her.

6:27. Also immediately, *after* he sent away an executioner, the king directed to

bring his head, and *after he went away, the executioner* beheaded him in the prison

6:28. and brought his head upon a platter and gave it to the maiden, and the maiden gave it to her mother.

6:29 And *after they* heard, his students went and took up his corpse and placed it in a tomb.

6:30 And the apostles are gathering together toward Jesus and announced-away all things as many ones as they did and as many ones as they instructed,

6:31. and He is saying to them: Come, you all yourselves, privately into a wilderness place and be refreshed a little *while*, for the ones who were coming and the ones who were departing were many ones, and they were not even having a right time to eat.

6:32 Also they went away privately in the boat into a wilderness place.

6:33 Indeed, many ones noticed them departing and completely knew their destination and ran together there on foot from all the cities and went before them.

6:34. And *after* He went out, He noticed a large crowd and was caused to feel pity upon them, because they were as sheep not having a shepherd and He began to be instructing them many things.

6:35. Indeed, already, when a late hour came to be, *after* they approached to Him, His students were saying that: The place is a wilderness and already it is a late hour.

6:36. Dismiss them in order that *after* they go away into the fields around, that is, villages, they might buy for themselves what they might eat.

6:37. Moreover, *after* He answered, Jesus said to them: Give, you all yourselves, to them to eat, and they are saying to Him: *After* we go away, might we buy loaves from two hundred denarii and might we give to them to eat?

6:38. But Jesus is saying to them: How many loaves are you all having? Be departing! See! And *after* they knew, they are saying: Five and two fishes.

6:39. Also He directed to them for all to result to be reclined rows by rows upon the green grass,

6:40 and they reclined, line by lines, according to a hundred and according to fifty.

6:41 And *after* He took the five loaves and the two fishes, *after* He looked up into the heaven, He rightly-spoke them and broke the loaves in pieces and was giving them to the students, in order that they may be placing the pieces alongside to them, also, He divided the two fishes to all.

6:42 Indeed, all ate and were satisfied!

6:43 Also, they took up fragments, twelve fullness's of baskets, as well as from the fishes.

6:44 Indeed, the ones who ate the loaves were five thousand males.

6:45 And, immediately, He compelled His students to embark into the boat and to be going before into the other side toward Bethsaida until He Himself is loosing the crowd.

6:46 Also, *after* He bid farewell to them for Himself, He went away into the mountain to pray.

6:47 Also when evening came to be, the boat was in the midst of the sea, and He Himself was alone upon the earth

6:48. and, *after* He noticed them being tormented at the intent to be rowing, for the wind was contrary to them, about the fourth watch of the night, He is coming toward them *while* walking-around upon the sea and was desiring to go alongside them,

6:49. but the ones who noticed Him walking-around upon the sea supposed He was a phantom, and they shouted;

6:50. for all noticed Him and were agitated, but Jesus immediately spoke with them and is saying to them: Be being courageous! I Myself Am. Do not be fearing!

6:51. And He went up toward them into the boat, and the wind ceased, and they were marveling and were astounded beyond measure among themselves;

6:52. for they did not put-it-together upon the loaves, conversely, their heart was as one which, having been made callous, remained callous.

6:53 And *after they* crossed over, they came upon the land into Gennesaret and anchored.

6:54 Indeed, *after* they went out from the boat, immediately, *after they* completely knew Him,

6:55 they ran around that whole particular province and began to be bearing

around upon the mattresses the ones who were having an illness upon wherever they were hearing that He is.

6:56. Also, upon whichever *place* He was proceeding into city-villages or into fields, they placed the ones who were being weak in the markets and were encouraging Him, in order that even if they might touch *for* themselves of the hem of His garment, and as many ones as touched *for* themselves of the hem of His garment were being delivered.

MARK CHAPTER SEVEN

7:1. And the Pharisees were gathering themselves together toward Him, as well as, certain ones of the scribes who came from Jerusalem.

7:2. And, *after they* noticed certain of his students that with common hands, this is, with unwashed *hands*, they are eating the loaves;

7:3. for the Pharisees and all the Jews, unless they might wash the hands *for* themselves with a fist, are not eating, *while* taking hold of the tradition of the elders.

7:4. Also, *food* away from markets, unless they might merge *it for* themselves, they are not eating, and, rather, which *things* they received alongside to be taking hold of are many ones, *such as*, mergers of cups, and of pots and of copper vessels, and *dining-couches*.

7:5. Afterwards, Pharisees and the scribes are questioning Him: Because of what *reason* are Your students not walking-around according to the tradition of the elders, conversely, why are they eating the bread with common hands?

7:6. Moreover, *Jesus* said to them: Isaiah prophesied excellently concerning you all, the pretenders, as it has been scripted *and remains scripted* that: This particular people is honoring Me with the lips, but their heart is holding-away far away from Me.

7:7. Moreover, they are fruitlessly kneeling *to Me*, *while* instructing as doctrines, precepts of the men.

7:8. *After you all* leave the commandment of the God, you all are taking hold of the tradition of the men.

7:9. Also He was saying to them: You all are excellently negating-*the-position of* the commandment from the God, in order that you all might keep your tradition;

7:10. for Moses said: Be honoring your father and your mother; and, Let the one who is speaking evil of father or mother be terminating by death!

7:11. But you all yourselves are saying: If a man might say to the father or to the mother *Korban*, which is a gift, whatever you might be profited from me.

7:12 You all release him no longer to do even one *thing* for the father or the mother,

7:13 *while* invalidating the word of the God by your tradition which you all gave alongside, and you all are doing many such nearly equal *things*.

7:14. Also, *after He* called again toward the crowd, He was saying to them: Hear of Me, all, and grasp!

7:15. Not even one *thing* is outside of the man, *while* proceeding into him, which is able to defile him, conversely, the *things* which are proceeding away out from

the man are the *things* which are defiling the man.

7:16 Since anyone is having ears to be hearing, then let him be hearing!

7:17 And when He entered into a household away from the crowd, His students questioned Him *about* the parable,

7:18. also He is saying to them: Thusly are you all yourselves also *ones* misunderstanding? You all are unintelligent ones, because everything outside which is proceeding into the man is not able to defile him,

7:19. because it is not proceeding into his heart, conversely, is proceeding away into the stomach and into the discharge, cleansing all the foods.

7:20. Moreover, He was saying that: The *thing* which is proceeding away out from the man, that *thing* is defiling the man;

7:21. for within, out from the heart of the men, the *particularly* evil dialogues are proceeding outwardly, *such as, prostitutions, thefts, murders,*

7:22. adulteries, covetousnesses, wickednesses, deceit, negation-of-morality, an evil-eye, slander, arrogance, senselessness,

7:23 all these *particular* evil things are proceeding-away within and are defiling the man.

7:24 Moreover, *after He* stood up, He went away from there into the borders of Tyre. And *after He* entered into a house, He was desiring not even one *person* to know *it*, and He was not able to be secret,

7:25. conversely; immediately, *after she* heard concerning Him, a woman, of whom her daughter was having an unclean spirit, *after she* came, fell away

toward His feet.

7:26. Moreover, the woman was Greek, to the race: a Syro-Phoenician. Indeed, she was asking Him, in order that He might cast away the sub-deity out from her daughter.

7:27. And He was saying to her: First release the children to be satisfied; for, to take the bread from the children and to cast it to the dogs is not an excellent thing.

7:28. Moreover, she answered and is saying to Him: Yes, Controller, and the dogs underneath the table are eating from the crumbs of the little children.

7:29. Also He said to her: Because of this *particular* word, be departing! The sub-deity has gone out *and remains gone out* from your daughter.

7:30. Indeed, *after she* went away into her household, she found the little child having been cast *and remaining cast* upon the mattress and the sub-deity which, having gone out, *remained gone out*.

7:31. And, again, *after He* went out from within the borders of Tyre, He went through Sidon into the Sea of Galilee up in the midst of the borders of Decapolis,

7:32. and they are bringing to Him *one* deaf and having a speech impediment and are encouraging Him, in order that He might place the hand upon him.

7:33. Also, *after* He took him away *for Himself* away from the crowd, privately, He thrust His fingers into his ears, and, *after* He spit, He touched of his language *for Himself*,

7:34. and, *after* He looked up into the heaven, He sighed and is saying to him:

Ephatha, which is: Be thoroughly opened!

7:35. Indeed, his hearings were opened, and immediately the bond on his language was loosed, and he was speaking straightly.

7:36. Also, He ordered to them in order that they might be speaking to not even one *person*, but, as much as He ordered to them, they themselves proclaimed more exceedingly.

7:37. Indeed, they were being outwardly-shocked beyond measure, saying: He has done *and continues to do* all things well. He is making both the deaf *ones* to be hearing and the speechless *ones* to be speaking.

MARK CHAPTER EIGHT

8:1. In those *particular* days, a large crowd again being present and not having anything they might eat, *after* He called toward the students, He is saying to them,

8:2. I am moving with pity upon the crowd, because already they are remaining away with Me three days and are not having anything they might eat,

8:3. and if I might loose them away, fasting into their household, then they will be caused to faint in the way. Indeed, certain of them are from afar.

8:4. And His students answered to Him that: From where will anyone be able, here, upon a wilderness, to satisfy these *people* from loaves?

8:5. Also He asked them: How many loaves are you all having? Moreover, the students said: Seven.

8:6. Also He is charging to the crowd to repose again upon the ground, and, *after*

He took the seven loaves, *after* He gave thanks, He broke *the loaves* and was giving *them* to His students, in order that they may be placing *them* alongside. So, they placed them alongside for the crowd.

8:7. Also, they were having a few fishes and, *after* He rightly-spoke them, He said these also might result to be placed alongside.

8:8 Indeed, they ate and were satisfied, and they took up excesses of fragments, seven containers.

8:9 Moreover, they were about four thousand, and He loosed them away.

8:10. And immediately, *after* He embarked with His students into the boat, He came into the parts of Dalmanutha.

8:11. Also, the Pharisees came out and began to be discussing with Him, seeking alongside from Him a sign from the heaven, trying Him,

8:12. and, *after* He sighed again in His spirit, He is saying: Why is this *particular* generation seeking a sign? Since a sign will be given to this *particular* generation, then truly I am speaking to you all.

8:13 Also, *after* He left them, *after* He embarked again, He went away into the other side.

8:14 And they forgot to take loaves, and, except one loaf, they were not having any loaves with themselves in the boat.

8:15. Also, He was ordering to them, saying: Take heed! Be looking away from the leaven of the Pharisees and the leaven of Herod!

8:16. And they were thoroughly rationalizing toward one another that He said this

because they are not having loaves,

8:17. and *after* He knew that, He is saying to them: Why are you all thoroughly rationalizing because you all are not having loaves? You all are not yet comprehending nor even grasping. You all are having your heart, which having been calloused *remains callous*.

8:18. Having eyes, you all are not looking, and having ears, you all are not hearing and are not remembering.

8:19. When I broke the five loaves into the five thousand, how many complete baskets of fragments did you all take up? They are saying to Him: Twelve.

8:20. When I broke the seven into the four thousand, of how many full containers of fragments did you all take up? And they are saying: Seven.

8:21 Indeed, He was saying to them: You all are not yet grasping.

8:22 And they are coming into Bethsaida, and they are bringing a blind one to Him and are encouraging Him in order that He might touch of him for Himself.

8:23. Also, *after* He took hold for Himself of the hand of the blind one, He brought him away outside of the village, and, *after* He spit into His eyes, *after* He laid the hands upon him, He questioned him: Whether are you seeing anything?

8:24. And *after* he looked up he was saying: I am seeing the men that as trees I am viewing them walking-around.

8:25. Furthermore, again He laid up the hands upon his eyes, and he noticed thoroughly and was looking clearly at things all together.

8:26 Also, He sent him away into his household, saying: You might not even

enter into the village.

8:27 And Jesus went out, and His students, into the villages of Caesarea Philippi, and in the way He questioned His students, saying to them: Whom are the men saying Me to be?

8:28. Moreover, the students spoke to Him, saying that: They say that You are John the Merger, and others say, Elijah, moreover, others say that You are one of the prophets.

8:29. Also He Himself questioned them: But Whom are you all yourselves saying Me to be? When he answered, Peter is saying to Him: You Yourself are the Christ.

8:30. And He honored-over them, in order that they may not be speaking to even one person concerning Him.

8:31. Also, He began to be instructing them that for the Son of man to suffer many things and to be disapproved by the elders and the chief priests and the scribes and to be killed and after three days to stand up is necessary.

8:32. Indeed, He was speaking the word with confidence. And *after* he took Him away, Peter began to be honoring-over Him.

8:33. Moreover, *after* He turned and noticed His students, *Jesus* honored-over Peter and is saying: Be departing behind Me, Adversary, because you are not thinking the *things* of the God; conversely, the *things* of the men.

8:34. Also, *after* He called toward the crowd together with His students, He said to them: Since anyone is desiring to come behind Me, then let him negatively-

state himself away and take up his cross and be following with Me;

8:35. for whoever may be desiring to deliver his soul will destroy it, but whoever will destroy his soul on account of Me and of the right-announcement will deliver it;

8:36. for what is a man profiting to purpose to win the whole world and his soul result to be damaged?

8:37. Conversely, what might a man give as an exchange of his soul?

8:38. For instance, whoever might be ashamed of Me and My *particular* words in this very *particular* adulterous generation, that is, a devoted *generation* to-negative-testimonies, also the Son of man will be ashamed of him whenever He might come in the opinion of His father, with the *particular* holy announcers.

MARK CHAPTER NINE

9:1. And, He was saying to them: Truly I am saying to you all that certain ones of the ones who, having stood, *continue to stand here*, are certain ones which might by no means taste of death until when they might see the kingship from the God having come *and remaining come* in power.

9:2. Also, after six days Jesus is taking alongside Peter and James, as well as, John and is privately carrying them only up into a high mountain and was transfigured in the presence of them.

9:3. Indeed, His garments came to be exceedingly gleaming white, the kind as a fuller upon the earth is not able thusly to whiten them.

9:4. Also, Elijah, together with Moses, was seen by them. Indeed, they were ones

speaking together with Jesus.

9:5. And when he answered, Peter is saying to Jesus: Rabbi, for us to result to be here is an excellent thing. Indeed, we might make three tabernacles, one for You and one for Moses and one for Elijah.

9:6. Actually, he did not notice what he answered, for they came to be terrified ones.

9:7. Indeed, an overshadowing cloud came to be on them, and a voice came to be out from the cloud: This is My beloved Son, be hearing from Him!

9:8. Also, suddenly, *after* they looked around, they no longer noticed even one person, except Jesus only, with themselves.

9:9. And *while* they were descending out from the mountain, He ordered to them in order that they might recount to not even one person which things they noticed, except whenever the Son of man might stand up out from dead ones.

9:10. Indeed, they took hold of the word, *while* discussing toward themselves: What is the purpose to stand up out from dead ones?

9:11. And they questioned Him saying that: The scribes are saying that for Elijah to come first is necessary.

9:12. Moreover, Jesus declared to them: Indeed, when he first comes, Elijah will restore all things, and how it has been scripted and remains scripted on the Son of man, in order that He might suffer many things and might be rationalized as nothing.

9:13. Conversely, I am saying to you all that Elijah has come and, and they did to

him as many things as they were desiring according as it has been scripted *and remains scripted* on him.

9:14. Also *after* they came toward the students, they noticed a large crowd around them and scribes who were discussing toward them,

9:15. and immediately, all the crowd *after* they noticed Him, were terrified and, *while* running toward Him, were greeting Him.

9:16. Indeed, He questioned them: Why are you all discussing toward them?

9:17. Also, one out from the crowd answered to Him: Instructor, I brought my son, who is having a speechless spirit.

9:18. Indeed, upon whichever *place* it might take him down, it is distorting him, and he is foaming and is grinding the teeth and is being withered. Also, I spoke to Your students, in order that they might cast it out, and they were not strong enough.

9:19. Moreover, when He answered, Jesus is saying to them: Oh! Faith-negating generation, until when will I be toward you all? Until when will I endure from you all? Be bringing him toward Me!

9:20. Indeed, they brought him toward Him, and *after* it noticed Him, the spirit immediately convulsed together with him, and, *after* he fell upon the earth, he was wallowing, *while* foaming.

9:21. Indeed, He questioned his father: How much of a session is it since this has come to be *and continues* for him? Moreover, the father said: Out from childhood.

9:22. Indeed, frequently it casts him both into the fire and into waters in order that it might destroy him. Conversely, since You are able to do anything, then, *after* You cause Yourself to feel pity upon us, pity us!

9:23. Moreover, Jesus said to him: Consider the statement, Since You are able. All things are possible things to the one who is believing.

9:24. Immediately, *after* he cried, the father of the little child was saying: I am believing. Indeed, be helping my faith-negation!

9:25. Moreover, *after* He noticed that a crowd is running together upon them, Jesus honored-over the *particular* unclean spirit, saying to it: The speechless as well as deaf spirit, I Myself am directing to you, Come out from him and you might no longer enter into him.

9:26. Also, *after* it cried and convulsed many times, it came out, and he came to be as though a dead one, consequently the many ones resulted to be saying that: He died.

9:27. Moreover, *after* He took hold of his hand, Jesus stood him up, and he stood again.

9:28. Also *after* He entered into a household, His students, privately, were questioning Him that: Which reason were we ourselves not made able to cast it out?

9:29. Indeed, He said to them: This *particular* kind is able to go out by not even one thing except by prayer.

9:30. And from there, *after* they went out, they were proceeding alongside

through Galilee, and He was not desiring in order that anyone might know;

9:31. for, He was instructing His students and was saying to them that: The Son of man is being given alongside into hands of men, and they will kill Him, and, *after* He is killed, He will be caused to stand up after three days.

9:32. But they were ignoring from the expression and were afraid to question Him.

9:33. And they came into Capernaum, and, *after* He came to be in the house, He questioned them: What were you all thoroughly rationalizing in the way?

9:34. Moreover, the students were keeping silent toward one another, for in the way they dialogued concerning who is greater.

9:35. And, *after* He sat down, He sounded to the twelve and is saying to them: Since anyone is desiring to be first, then he will be last of all and a servant of all.

9:36. Also, *after* He took a little child, He stood it in the midst of them and, *after* He embraced it, said to them,

9:37. Whoever might receive one of such *particularly* little children upon My name is receiving Me, and whoever may be receiving Me is not receiving Me, conversely, is receiving the One Who sent Me away.

9:38. John was declaring to Him: Instructor, we noticed a certain one, who is not following with us, casting out sub-deities in Your name, and we were hindering him because he was not following with us.

9:39. Moreover, Jesus said: Be not hindering him! Certainly, there is not even one who will do a powerful deed upon My name and will be able to quickly speak

evil of Me;

9:40. for who is not against us is on our behalf.

9:41. Certainly, whoever might furnish you all a cup of water to drink in a name because you all are of Christ, truly I am saying to you all that by no means might he destroy his reward,

9:42. and whoever might cause one of these *particular* small ones who are believing to stumble, it is an excellent thing for him rather, if a millstone were being compassed around his neck *and one will be*, and he has been cast into the sea *to remain in the sea*.

9:43. Also, if your hand might cause you to stumble, then cut it off! For you to result to enter into the life as a disabled one than having the two hands to go away into the Gehenna, that is, the *particular* unquenchable fire is an excellent thing.

9:44. Where their worm is not terminating, and the fire is not being quenched.

9:45. And, if your foot might cause you to stumble, then cut it off! For you to result to enter into the life as a lame one than having the two feet to be thrown into the Gehenna is an excellent thing.

9:46. Where their worm is not terminating, and the fire is not being quenched.

9:47. And, if your eye might cause you to stumble, then cast it out! For you to result to enter one-eyed into the kingship from the God than having two eyes to be thrown into the Gehenna is an excellent thing.

9:48. The Gehenna is upon which *place* their worm is not terminating, and the

fire is not being quenched.

9:49. Certainly, all will be salted with fire, and every sacrifice will be salted with salt.

9:50. The salt is an excellent thing, but if the salt might come to be negated-salt, then with what will you all flavor it? Be having salt among yourselves and be having peace among one another!

MARK CHAPTER TEN

10:1. And from there, *after* He stood up, He is going into the borders of Judea and the other side of the Jordan, and again crowds are proceeding together toward Him, and, as He was accustomed, He was again instructing them.

10:2. Also, *after* they approached, Pharisees were questioning Him, trying Him, saying: Since for a man to loose away a wife is lawful.

10:3. Moreover, when He answered, Jesus said to them,

10:4. What did Moses command to you all? Moreover, the Pharisees said: Moses allowed to script a document of divorce and to loose *her* away.

10:5. Moreover, Jesus said to them: He scripted this *particular* commandment for you all toward the hardness of your heart,

10:6. but from beginning of creation He made them, male and female.

10:7. On account of this, a man will leave his father and mother behind,

10:8. and the two will be into one flesh, consequently they are no longer two, but rather, one flesh.

10:9. Therefore, that which the God unites, let not a man be separating!

10:10. And, into the house again, the students questioned Him about this,

10:11. and He is saying to them: Whoever might loose away his wife and might marry another, is being caused to be an adulterer upon her,

10:12. and if she herself who loosed away her husband might marry another, then she is being caused to be an adulteress.

10:13. Also, they were bringing away little children to Him, in order that He might touch of them *for* Himself, but the students honored-over them.

10:14. Moreover, *after* He noticed, Jesus was indignant and said to them: Release the little children to be coming toward Me! Be not hindering them, for the kingship from the God is of the such ones!

10:15. Truly I am saying to you all: Whoever might not receive the kingship from the God as a little child, might by no means enter into it!

10:16. Also, *after* He embraced them, He is pronouncing blessings, *while* placing the hand upon them.

10:17. And *while* He was proceeding-away into a way, *after* he ran toward Him and kneeled, one questioned Him: Good Instructor, what might I do, in order that I might inherit durative life?

10:18. Moreover, Jesus said to him: Why are you calling Me good? Not even one *is* good, except One: the God.

10:19. You notice the commandments: You may not murder. You may not commit adultery. You may not steal. You may not testify falsely. You may not rob. Be honoring your father and mother!

10:20. Moreover, the *one* was declaring to Him: Instructor, I guarded all these *commandments* out from a youth of me.

10:21. Moreover, *after He* looked in at him, Jesus loved him and said to him: One *thing* is causing you to lack. Be departing! Trade as many things as you are having and give to the poor *ones*, and you will be having treasure in heaven, and, here, be following with Me!

10:22. Indeed, *after he* was gloomy upon the word, the *one* went away, being grieved, for he was *one* having many possessions.

10:23. And *after He* looked around, Jesus is saying to His students: How impracticably will the ones who are holding the assets enter into the kingship from the God!

10:24. Moreover, the students were being amazed upon His words, but, *when He* answered again, Jesus is saying to them: Children, how an impracticable thing is it *for* the ones who, having dependence upon the assets, *remain dependent upon them* to enter into the kingship from the God?

10:25. *For* a camel to go thoroughly through the hole of the needle is easier than *for* a wealthy *one* to enter into the kingship from the God.

10:26. Moreover, the *students* were being measurably shocked-outwardly, saying toward themselves: Indeed, who is able to be delivered?

10:27. *After He* looked in at them, Jesus is saying: Alongside men it is impossible, conversely, it is not impossible alongside God, for all things are possible things alongside the God.

10:28. Peter began to be saying to Him: Notice, we ourselves left all things and have followed and continue to follow with You.

10:29. Jesus was declaring: Truly I am saying to you all: Not even one is, who left a house or brothers or sisters or mother or father or children or fields on account of Me and on account of the right-announcement,

10:30. except he might receive an hundred fold, And, in this particular time, houses and brothers and sisters and mothers and children and fields, with persecutions, and, in the duration which is coming, durative life.

10:31. Moreover, many first ones will be last ones, and the last ones will be first ones.

10:32. And they were *ones* ascending in the way into Jerusalem, and Jesus was *One* going before them, and they were being amazed. Moreover, the ones who were following were afraid, and, *after Jesus* took the twelve alongside again, He began to be telling the things which are about to be happening to Him,

10:33. that: Notice, we are ascending into Jerusalem, and the Son of man will be given-alongside to the chief priests and to the scribes, and they will judge Him according to death and will give Him alongside to the nations,

10:34. and they will mock at Him and will spit upon at Him and will scourge Him and will kill Him, and after three days He will be caused to stand up.

10:35. And James and John, the two sons of Zebedee, are proceeding away to Him, saying to Him: Instructor, we are desiring, in order that whatever we might request of You, You might do for us.

10:36. Moreover, *Jesus* said to them: What are you all desiring of Me that I might do for you all?

10:37. So the *brothers* said to Him: Give to us in order that we might sit down at Your Opinion, one out from a right of You and one out from a left.

10:38. Moreover, *Jesus* said to them: You all do not notice what you all are requesting for yourselves. Are you all able to drink the cup which I Myself am drinking or to be merged in the merger in which I Myself am being merged?

10:39. Moreover, the brothers said to Him: We are able. So *Jesus* said to them: You all will drink the cup which I myself am drinking, and you all will be merged in the merger in which I Myself am being merged,

10:40. but the result to sit down out from a right of Me or out from a left is not mine to give, conversely, it is for whom it has been and remains prepared.

10:41. Also, *after* they heard, the ten began to be indignant concerning James and John.

10:42. And, *after* He called toward them, *Jesus* is saying to them: You all notice that the ones who are seeming to be first of the nations are controlling over them, and their great ones are having authority over them,

10:43. but it is not thusly among you all, conversely, whoever may be desiring to come to be a great one among you all, will be a servant of you all,

10:44. and whoever may be desiring to be a first one among you all, will be a bond-slave of all.

10:45. Certainly, even the Son of man did not come to be served, conversely, to

serve and to give His soul as a ransom in place of many ones.

10:46. And they are coming into Jericho, and as He and His students and a sufficient crowd were proceeding-away, away from Jericho, Bartimaeus, a blind beggar, the son of Timaeus, was sitting alongside the way,

10:47. and *after* he heard that Jesus the Nazarene is present, he began to be crying and to be saying: Jesus, Son of David, pity me!

10:48. And many ones were honoring-over him, in order that he might be silent, but Bartimaeus was crying by much more: Son of David, compassionate me!

10:49. Also, *after* He stood, Jesus said: Sound to him! Indeed, they are sounding to the blind one, saying to him: Be being courageous! Rise! He is sounding to you.

10:50. Moreover, *after* he cast away his garment, *after* he leapt up, he went toward Jesus.

10:51. And when He answered to him, Jesus said: What are you desiring I might do for you? Moreover, the blind one said to Him: Rabbi, in order that I may be seeing again.

10:52. Also Jesus said to him: Be departing! Your faith has delivered and continues to deliver you. Indeed, immediately he saw again and was following with Him in the way.

MARK CHAPTER ELEVEN

11:1. And when they are drawing near into Jerusalem, into Bethphage and Bethany, toward the Mount of Olives, He is sending away two of His students

11:2. and is saying to them: Be departing into the *particular* village opposite of you all and, immediately, *while* proceeding into it, you all will find a foal which, having been bound *remained bound*, upon which not even one of men yet sat down. Loose it and be bringing it!

11:3. Also, if anyone might say to you all: Why are you all doing this? Then say: The Controller is having a need of it; and immediately he is sending it away again here.

11:4. And they went away and found a foal which, having been bound, remained bound toward a door outside upon the street and are loosing it.

11:5. Also certain ones of the ones who, having stood *continued to stand* there were saying to them: What are you all doing loosing the foal?

11:6. Moreover, the *students* said to them according as Jesus said, and they released them.

11:7. And, they are bringing the foal toward Jesus and are casting upon it their garments, and He sat down upon it.

11:8. Also, many ones furnished their garments into the way, and others *after they* cut limbs out from the fields *furnished them into the way*.

11:9. Indeed, the ones who were going before and the ones who were following were crying: Hosanna! One Who, having been rightly-spoken, *remains rightly-spoken* is the One Who is coming in a name of Controller!

11:10. Who having been rightly-spoken *remain rightly-spoken* is the coming kingship of our father David! Hosanna in the highest *places*!

11:11. So He entered into Jerusalem, into the temple, and, *after He* looked about all *things*, *while* the hour *was* being already late, He went out into Bethany with the twelve.

11:12. And on the morrow, *after* they went out from Bethany, He hungered,

11:13. and, *after He* noticed a fig tree from afar, which was having leaves, He went *toward it*, since then He might find something on it, and, *after He* came, He found not even one *fig* upon it, for the time of figs was not *yet*.

11:14. Indeed, *after Jesus* replied, He said to it: Not even one could any longer eat fruit out from you into the duration! Also, His students were hearing.

11:15. And they are going into Jerusalem, and, *after Jesus* entered into the temple, He began to be casting out the ones who were trading and the ones who were buying in the temple, and He turned down the tables of the money-changers and the chairs of the ones who were trading doves.

11:16. Also, He was not releasing, in order that anyone might convey a vessel through the temple,

11:17. and He was instructing and was saying to them: Has it not been scripted *and remains scripted* that: My house will be called a house of prayer for all the nations? But you all yourselves have made *and continue to make* it a den of robbers!

11:18. Also, the chief priests and the scribes heard and were seeking how they might destroy Him; for they were fearing Him. For all the crowd was being outwardly-shocked upon His instruction.

11:19. And whenever it came to be late, they were proceeding away outside the city.

11:20. Also, *while* proceeding alongside early, they noticed the fig tree which, having been withered *remained withered* out from *its* roots.

11:21. And, *after he* was caused to recall, Peter is saying to Him: Rabbi, notice the fig tree which You cursed *for Yourself* has been withered *and remains withered*.

11:22. And *after He* replied, Jesus is saying to them: You all are having faith of God.

11:23. Truly I am saying to you all, that whoever might say to this *particular* mountain: Be taken up and be cast into the sea; and might not be caused to doubt in his heart, conversely, may be believing that what he is saying is coming to be; then it will be for him.

11:24. Because of this I am saying to you all, All *things* as many things as you all are praying and requesting *for yourselves*, be believing that you all receive *them* and it will be for you all.

11:25. Also, whenever you all are standing firm *while* praying, be releasing since you all are having anything against anyone, in order that your *particular* Father in the heavens might release your trespasses for you all.

11:26. Moreover, since you all are not releasing, then neither will your *particular* Father in the heavens release your trespasses.

11:27. And they are coming again into Jerusalem, and *while* He is walking-

around in the temple, the chief priests and the scribes and the elders are coming toward Him

11:28. and were saying to Him: On what sort of authority are You doing these *things*? Or, who gave this *particular* authority to You, in order that you might be doing these *things*?

11:29. Moreover, Jesus said to them: I will question you all one word. Indeed, answer to Me, and I will tell to you all on what sort of authority I am doing these *things*.

11:30. Was the merger of John out from heaven or out from men? Answer to Me!

11:31. And they were rationalizing toward themselves saying: If we might say: Out from heaven, *then* He will say: Therefore, because of what *reason* did you all not believe in Him?

11:32. Conversely, *if* we might say: Out from men, *but they did not, because* they were fearing the crowd; for they all together were holding John that he was really a prophet.

11:33. Also, *after they* answered, they are saying to Jesus: We do not notice, and Jesus is saying to them: Neither am I Myself saying to you all on what sort of authority I am doing the *things*.

MARK CHAPTER TWELVE

12:1. And He began to be speaking to them in parables: A man planted a vineyard and placed a fence around *it* and dug a vat-pit and built a tower and gave it out himself to husbandmen and went abroad.

12:2. Further, at the time, he sent away a bond-slave toward the husbandmen, in order that he might receive from the fruits of the vineyard alongside of the husbandmen.

12:3. Indeed, *after* the husbandmen took him, they beat him and sent him away empty.

12:4. Also again he sent away another bond-slave toward them, and they wounded that *one* in the head and dishonored *him*.

12:5. Also, he sent away another *bond-slave*, and they killed that one. Indeed, he sent away many other *bond-slaves*, whom, on one hand, they were beating, whom, on the other hand, they were killing.

12:6. Yet, he was having one beloved son. He lastly sent him away toward them, saying that, They will reverence my Son.

12:7. Moreover, those *particular* husbandmen said toward themselves that, This is the heir. Come! Let us kill him, and the inheritance will be of us.

12:8. Also, *after* they took him, they killed him and threw him away outside of the vineyard.

12:9. What will the controller of the vineyard do? He will come and will destroy the husbandmen and will give the vineyard to others.

12:10. Moreover, you all did not read this *particular* Scripture: A Stone Which the ones who are building disapproved: this Stone came to be into a head of a corner.

12:11. This Head came to be alongside from the Controller and it is marvelous in

our eyes.

12:12. Indeed, they were seeking to take hold of Him and feared the crowd, for they knew that He spoke the parable toward them. Also, *after* they left Him, they went away.

12:13. And they are sending away toward Him certain ones from the Pharisees and the Herodians in order that they might entrap Him in a word.

12:14. Also, *after* they came, they are saying to Him: Instructor, we notice that You are an Unconcealed One, and concerning even one is not a care for You; for You are not seeing into a face of men, conversely, You are instructing the way of the God upon unconcealment. Is to give a tax to Caesar lawful or not? Should we give or might we not give?

12:15. Moreover, *as He* noticed their pretention, *Jesus* said to them: Why are you all trying Me out? Be bringing a denarius to Me in order that I might see it.

12:16. Moreover, *they* brought *it*, and He is saying to them: Of whom *is* this particular image and the superscription? Moreover, the *ones* say to Him: Of Caesar.

12:17. Moreover, Jesus said to them: Give away the *things* of Caesar to Caesar and *give away* the *things* of the God to the God. Indeed, they were greatly marveling upon Him.

12:18. Also, Sadducees, which certain *ones* are saying a resurrection *is* not to be, are coming toward Him and were questioning Him saying:

12:19. Instructor, Moses scripted to us that if a brother of a certain one might die

and might leave a wife behind and might not leave a child, then *he scripted* in order that his brother might take the wife and might produce seed to his brother.

12:20. There were seven brothers, and the first took a wife and, dying, did not leave a seed.

12:21. Also the second took her and died *after he* did not leave behind a seed, and the third *did* in like manner.

12:22. Indeed, the seven *brothers* did not leave a seed...last of all, the wife also died.

12:23. In the resurrection, whenever they might stand up, then of which of them will she be a wife, for the seven had her as a wife?

12:24. Jesus was declaring to them: Because of this: *since you all* notice not the Scripture, nor the power from the God, are not you all being led astray?.

12:25. Certainly, whenever they might stand up out from dead *ones*, then they are neither marrying nor are being married, conversely, are as announcers in the heavens.

12:26. Moreover, concerning the dead *ones*, that they are being raised, you all did not read in the scroll of Moses upon the bush how the God spoke to him, saying: I am the God of Abraham, that is, God of Isaac and God of Jacob.

12:27. He is not a God of dead *ones*, conversely, of living *ones*. You all are being led very astray.

12:28. Also, *after he* approached, one of the scribes, *when he* heard of their discussing, since he noticed that He answered excellently to them, questioned

Him: What sort of commandment is the first commandment of all commandments?

12:29. Jesus answered that: The first commandment is: Be hearing, Oh Israel, our Controller God is one Controller,

12:30. and you will love your Controller God out from your whole heart and out from your whole soul and out from your whole understanding and out from your whole strength.

12:31. The second commandment is this: You will love your neighbor as yourself. Another commandment greater than these is not.

12:32. Indeed, the scribe said to Him: Instructor, You speak well upon unconcealment, because the Controller is One, and another is not, except Him,

12:33. and to be loving Him out from the whole heart, and out from the whole mental-collection, and out from the whole strength, and to be loving the neighbor as himself is more exceeding than all of the whole burnt offerings and sacrifices.

12:34. And Jesus, *after* He noticed him, that he answered prudently, said to him: You are not far from the kingship from the God. Indeed, not even one was daring to question Him any longer.

12:35. Also, *after* He answered, *while* instructing in the temple, Jesus was saying: How are the scribes saying that the Christ is a son of David?

12:36. David himself said by the Holy Spirit: The Controller said to my Controller, Be sitting out from a right of Me until when I might place Your enemies beneath Your feet.

12:37. David himself is calling Him, Controller. Indeed, from where is He a son of him? And the large crowd gladly heard from Him.

12:38. Also, in His instruction He was saying: Be looking away from the scribes who are desiring to be walking-around in long clothing and greetings in the markets,

12:39. and chief chairs in the synagogues and chief places at the suppers.

12:40. They are the ones who are devouring the houses of the widows, that is, who are praying long for an excuse. These will receive more exceeding judgment.

12:41. And *after* He sat down opposite of the treasury-box, He was viewing how the crowd is throwing brass into the treasury-box. Indeed, many wealthy ones are throwing much.

12:42. Also, *after* she came, one poor widow threw two mites, which is a quarter.

12:43. And *after* Jesus called toward His students, He said to them: Truly I am saying to you all that this very *particular* poor widow threw more than all of the ones who are throwing into the treasury-box;

12:44. for all threw out from that which is exceeding to them, but this widow threw out from her lack all things as many things as she was having, her whole living.

MARK CHAPTER THIRTEEN

13:1. And *while* He was proceeding-away out from the temple, one of His students is saying to Him: Instructor, Notice! What manner of stones and what manner of buildings!

13:2. Indeed, Jesus said to him: You are seeing these particular great buildings. By no means might a stone be left upon a stone which might absolutely not be destroyed!

13:3. And *while* He was sitting into the Mount of Olives, opposite of the temple, Peter and James and John and Andrew questioned Him privately,

13:4. Tell to us when these things will be, and what will be the sign whenever these things may be about to be being concluded.

13:5. Moreover, Jesus began to be saying to them: Be seeing! Let not anyone lead you all astray!

13:6. Many will come upon My name, saying that, I Myself am He, and will lead many ones astray.

13:7. Moreover, whenever you all might listen wars and reports of wars, then be not being troubled! For it to come to be is necessary, conversely, the end is not yet.

13:8. Certainly, nation will be raised upon nation, and kingship upon kingship. Earthquakes will be down alongside places, and famines will be. These are a beginning of travails.

13:9. Moreover, you all yourselves be seeing yourselves! They will give you all alongside into councils and into synagogues; you all will be beaten and will be stood up to governors and kings on account of Me, into a witness to them.

13:10 Indeed for the right-announcement to be proclaimed into all the nations is first necessary.

13:11. So, whenever they are giving *you all* alongside, *while* bringing you all, then be not anxious beforehand *concerning* what you all might say, conversely whatever might be given to you all in that *particular* hour, then be saying this, for you all yourselves are not the ones who are speaking; conversely, the *particular* Holy Spirit *is the One Who is speaking*.

13:12. Indeed, a brother will give a brother alongside into death, and a father will *give-alongside* a child, and children will stand up over upon parents and will put them to death.

13:13. Also, you all will be *ones* being hated by all because of My name, but the one who endures into an end, this *one* will be delivered.

13:14. Moreover, whenever you all might see the abomination of the desolation which, having been stood, *continued to stand* upon which *place* it is not necessary, let the one who is reading be comprehending, then let the ones in Judea flee into the mountains!

13:15. Let the one upon the roof not descend neither let him enter to take up anything out from his house!

13:16. Also, let the one into the field not return into the *things* behind to take up his garment!

13:17. Moreover, woe to the ones who are with child and to the ones who are nursing in those *particular* days!

13:18. Further, be praying in order that it might not come to be of a storm;

13:19. for those *particular* days will be pressure: a kind such as has not come to

be *nor continues to come* away from beginning of creation which the God created until the present and by no means might come to be!

13:20. Indeed, if a Controller does not shorten the days *but One will*, then all flesh is not delivered *but certain ones will be*, conversely, because of the chosen *ones*, whom He chose, He shortens the days.

13:21. Also, then if anyone might say to you all, Notice the Christ here! Notice, *the Christ* there! Be not believing *it*.

13:22. Moreover, false Christs and false prophets will be raised, and will do signs and wonders toward the *purpose* to be, since *it is* possible, causing the chosen *ones* to stray away,

13:23. but you all yourselves are seeing *that* I have stated *and continue to state* all *things* to you all before *they occur*.

13:24. Conversely, *after* that *particular* pressure in those *particular* days, the sun will be darkened, and the moon will not give its beam.

13:25. Also, the stars will be *ones* falling out from the heaven, and the powers of the heavens will be shaken.

13:26. Indeed, then they will see the Son of man coming among clouds, with much power and opinion,

13:27. and, then He will send away the announcers and will assemble His chosen *ones* out from the four winds, from an extremity of earth up to an extremity of heaven.

13:28. Moreover, learn the parable from the fig tree: Whenever its branch might

already come to be tender, and the leaves may be springing away, then you all are knowing that the summer *is* near.

13:29. Thusly also, whenever you all yourselves might see all these *things* coming to be, then be knowing that it is near: upon doors.

13:30. Truly I am saying to all that this *particular* generation might by no means pass alongside until when all these *things* might come to be.

13:31. The heaven and the earth will pass alongside, but My words will not pass alongside.

13:32. Moreover, concerning that *particular* day or the hour, not even one man notices; neither the announcers in heaven nor the Son, except the Father.

13:33. Be seeing! Be being attentive! Certainly, you all do not notice when the time is.

13:34. As a man abroad who left his house and who gave the authority to his bond- slaves, to each his work, and commanded to the doorkeeper, in order that he might be watching,

13:35. therefore be watching, for you all do not notice when the Controller of the house is coming, either late or mid-night or of a rooster crowing or early.

13:36. *When He* comes of a sudden; He might not find you all sleeping.

13:37. Moreover, that which I am saying to you all, I am saying to all: Be watching!

MARK CHAPTER FOURTEEN

14:1. Moreover the Passover and the unleavened *bread*s were after two days,

and the chief priests and the scribes were seeking how, *after they* take hold of Him by deceit, they may be killing *Him*,

14:2. for they were saying: Not at the feast, lest at any time an uproar of the people would be.

14:3. And *while* He was being in Bethany, in the house of Simon the leper, *while* He was lying down, a woman came, having an alabaster box of ointment; precious, unadulterated nard. *After this woman* fractured the alabaster box, she was pouring it over His head.

14:4. Moreover, certain ones were ones being indignant toward themselves, saying: Unto what has this particular destruction of the ointment come to be *and continues to be?*

14:5. Certainly, the ointment was able to be sold up over three-hundred denarii and to be given to the poor ones. Indeed, they sternly charged to her.

14:6. But Jesus said: Release her! Why are you all holding alongside toils for her? She worked an excellent work on Me,

14:7. for you all are always having the poor ones with yourselves, and whenever you all may be desiring, you all are able to do rightly- for them, but you all are not always having Me.

14:8. That which she had, she did. She took before to anoint My body into the burial.

14:9. Moreover, truly I am saying to you all: Wherever the right-announcement might be proclaimed into all the order, then that which this *woman* did will be

spoken into a memorial of her.

14:10. So Judas Iscariot, the one of the twelve, went away toward the chief priests in order that he might give Him alongside to them.

14:11. Moreover, the ones who heard rejoiced and completely-announced to give silver to him. So he was seeking how he might opportunely give Him alongside.

14:12. And on the first day of the unleavened *bread*s, when they were slaying the Passover, His students were saying to Him: Where are You desiring, *after* we go away, that we might prepare in order that You might eat the Passover?

14:13. Also He is sending away two of His students and is saying to them: Be departing into the city and a man bearing a jug of water will meet with you all. Be following with him,

14:14. and wherever he might enter, say to the house-master that the Instructor is saying: Where is My dining-room where I might eat the Passover with My students?

14:15. Indeed, he himself will show to you all a great, prepared upper room which, having been furnished *remains furnished*, and there prepare for us.

14:16. So the students went out and came into the city and found according as He said to them, and they prepared the Passover.

14:17. And when evening came to be, He is coming with the twelve,

14:18. and *while* they were dining and eating, Jesus said: Truly I am saying to you all that one out from you all, the one who is eating with Me, will give Me alongside.

14:19. They began to be being grieved and to be saying one by one to Him: Am I myself perchance the one?

14:20. Moreover, Jesus said to them: It is one of the twelve, the one who is dipping in with Me into the dish,

14:21. because, on one hand, the Son of man is departing according as it has been scripted *and remains scripted* concerning Him. On the other hand, woe to that *particular* man through whom the Son of man is being given alongside! Since that *particular* man was not generated but he was, then it was an excellent thing for him but it was not.

14:22. And *while* they were eating, *after* Jesus took bread, *after* he rightly-spoke it, He broke it and gave it to them and said: Receive it! This is My body.

14:23. Also, *after* He took a cup, *after* He gave thanks, He gave it to them, and all drank out from it,

14:24. and He said: This is My blood of the new covenant, the blood which is being poured out concerning the many ones.

14:25. Truly I am saying to you all that I will by no means any longer drink out from the product of the vine until that *particular* day whenever I may be drinking it as new in the kingship from the God.

14:26. Also, *after* they sang a hymn, they went out into the Mount of the Olives.

14:27. Jesus is also saying to them that: You all will all be caused to stumble, because it has been scripted and remains scripted: I will smite the Shepherd, and the sheep will be dispersed.

14:28. Conversely, *after* the *consequence* of Me to be raised, I will go before you all into Galilee.

14:29. Moreover, Peter was declaring to Him: Since indeed all will be caused to stumble, then conversely I myself will not be caused to stumble.

14:30. So Jesus is saying to him: Truly I am saying to you that you yourself, today, on this *particular* night, will negatively-state Me away three times previous that a rooster results to crow twice.

14:31. Moreover, Peter was saying more exceedingly: If for me to die together with You might be necessary, then I will absolutely not negatively-state You away. Moreover, all were also speaking in like manner.

14:32. And they are coming into an area of which the name is Gethsemane, and He is saying to His students: Sit down here *while* I might pray.

14:33. Also He is taking alongside Peter and James and John with Him, and He began to be in terror and to be in constant distress,

14:34. and He is saying to them: My soul is thoroughly grieved, up to death. Remain here and be watching!

14:35. Also, *after* He went forward a little, He was falling upon the ground and He prayed, in order that since it is possible, that the hour might go alongside away from Him.

14:36. Also, He was saying: Abba, Father! All things are possible with You: Carry away this *particular* cup away from Me, conversely, not what I Myself am desiring, conversely, what You Yourself are desiring.

14:37. Also He is coming and is finding them sleeping and is saying to Simon Peter: You are sleeping. Are you not strong to watch even one hour?

14:38. Be watching and be praying, in order that you all might not come into a trial. On one hand, the spirit is eager, on the other hand, the flesh is weak.

14:39. Also again, *after* He spoke, *after* He went away, He prayed the same word,

14:40. and again, *after* He came, He found them sleeping, for their eyes were ones being weighted down, and they did not notice what they might answer to Him.

14:41. So He is coming the third time and is saying to them: Henceforth, be sleeping the time away and be refreshing yourselves! It is holding away. The hour comes. Notice, the Son of man is being given alongside into the hands of the devotees-to-negative-testimonies.

14:42. Be raising yourselves! Let us be going! The one who is giving Me alongside has drawn near, *and remains near*.

14:43. And immediately, *while* He was still speaking, Judas, one of the twelve, is coming to be alongside, and a crowd is with him with swords and clubs from alongside the chief priests and the scribes and the elders.

14:44. Moreover, the one who was giving Him alongside had given a signal to them saying: Whomever I might kiss, He Himself is the One. Take hold of Him and be leading Him away securely!

14:45. Also, immediately, when Judas came, *after* He approached to Him, he is

saying: Rabbi. And he affectionately kissed Him.

14:46. Moreover, the crowds laid up the hands on Him and took hold of Him,

14:47. but a certain one of the ones who, having stood alongside, *continued to stand alongside* Him, *after* he drew the sword, struck the bond-slave of the high priest and cut off his ear.

14:48. And when He answered, Jesus said to them: You all come out with swords and clubs, as upon a bandit, to arrest Me?

14:49. I was toward you all daily in the temple instructing, and you all did not take hold of Me, conversely, this is in order that the Scriptures might be fulfilled.

14:50. Indeed, *after* they left Him, they all fled.

14:51. Also, a certain young man was following together with Him who, having been attired, *remained attired* in linen upon a naked body, and they are taking hold of him,

14:52. but the young man, *after* he left behind the linen, fled as a naked one.

14:53. So they led Jesus away toward the high priest, and all the chief priests and the elders and the scribes are coming together.

14:54. Also, Peter was following with Him from afar, until he was within into the court of the high priest, and he was one sitting together with the assistants and was warming himself toward the light.

14:55. Moreover, the chief priests and the whole council were seeking a testimony against Jesus into the result to put Him to death, and they were not finding one;

14:56. for many ones were testifying falsely against Him, and the testimonies were not equal.

14:57. Also, *after* they stood up certain ones were testifying falsely against Him, saying

14:58. that: We ourselves heard Him saying that, I Myself will destroy this very particular hand- made holy place, and through three days I will build another, not hand-made.

14:59. Also, thusly, their testimony was not even equal.

14:60. Also, *after* he stood up into the midst, the high priest questioned Jesus saying: You are not answering even one thing. What are these *men* testifying against You?

14:61. But Jesus was keeping silent and was not answering even one thing. Again, the high priest was questioning Him and is saying to Him: Are You Yourself the Christ, the Son of the rightly-spoken One?

14:62. Moreover, Jesus said: I Myself am, and you all will see the Son of man sitting out from the right of the power and coming with the clouds of the heaven.

14:63. Moreover, *after* he ripped his shirts, the high priest is saying: Why are we still having a need of witnesses?

14:64. You all heard of the slander. What is being manifested to you all?

Moreover, they all judged Him accordingly: to *deserve* to be liable of death.

14:65. Also, certain ones began to be spitting on Him and to be blindfolding His face and to be punching Him and to be saying to Him: Prophecy! Also, the

assistants received Him with slaps.

14:66. And *while* Peter was being below in the court, one of the maidservants of the high priest is coming,

14:67. and, *after* she noticed Peter warming himself, *when* she looked on him, is saying: Also you yourself were with Jesus the Nazarene.

14:68. But Peter *negatively-expressed*, saying: Neither do I notice nor am I completely-minding what you are saying. And he went away outside into the front-court,

14:69. and the maidservant, *after* she noticed him, began again to be saying to the ones who, having stood alongside, *continued to stand alongside*, that: This one is out from them.

14:70. But again Peter was *negatively-stating*. And *after* a little *moment*, the ones who, having stood alongside, *continued to stand alongside* were saying to Peter: Truthfully you are out from them, for you are a Galilean.

14:71. But Peter began to be cursing and to swear that: I do not notice this *particular man about* whom you all are speaking,

14:72. and immediately a rooster crowed a second time, and Peter recalled the expression as Jesus said to him, that: Prior to a rooster *resulting* to crow twice you will negatively-state Me away three times. And, *after* he laid up these thoughts, he was weeping.

MARK CHAPTER FIFTEEN

15:1. And immediately, early, *after* they prepared counsel, the chief priests with

the elders, that is, scribes and the whole council, *after* they bound Jesus, carried Him away and gave Him alongside to Pilate,

15:2. and Pilate questioned Him: Are You Yourself the King of the Jews?

Moreover, when He answered, Jesus is saying to him: Are you yourself saying so?

15:3. Also, the chief priests were categorizing many things of Him.

15:4. Moreover, Pilate again questioned Him, saying: You are not answering even one thing. Notice how many things they are categorizing of You!

15:5. But Jesus still did not answer even one thing; consequently, Pilate resulted to be marveling.

15:6. And pertaining to a feast, he loosed away one captive to them, whom they were requesting alongside for themselves.

15:7. Moreover, the one being called Barabbas was one who, having been bound *remained bound* with the insurrectionists, which certain insurrectionists had done murder in the Insurrection.

15:8. Also, *after* they ascended, the crowd began to be requesting for themselves according as he was doing for them.

15:9. Moreover, Pilate answered to them saying: Are you all desiring I might loose away to you all the King of the Jews?

15:10. Conversely, he was knowing that the chief priests had given Him alongside, *and continued to give Him alongside* because of envy.

15:11. Moreover, the chief priests shook up the crowd in order that rather he

might loose Barabbas away for them.

15:12. Moreover, when he answered again, Pilate was saying to them: Therefore what might I do *with Him* Whom you all are calling the King of the Jews?

15:13. So the crowds again cried: Crucify Him!

15:14. But Pilate was saying to them: Why? Conversely, did He do an evil thing? Moreover, the crowds cried extraordinarily: Crucify Him!

15:15. Further, Pilate, *while* determining with *the purpose* to do a sufficient thing for the crowd, loosed Barabbas away to them, and, *after* he scourged Him, he gave Jesus alongside, in order that He might be crucified.

15:16. Moreover, the soldiers led Him away within the court, which court is the Praetorian, and are calling together the whole detachment,

15:17. and are clothing Him in purple and, *after* they braided a thorny crown, they are placing it around on Him

15:18. and began to be saluting Him: Be rejoicing, King of the Jews!

15:19. Also, they were striking His head with a reed and were spitting on Him and, *after* they placed the knees, were kneeling to Him,

15:20. and when they mocked at Him, they stripped the purple from Him and put His garments on Him and are leading Him out, in order that they might crucify Him.

15:21. And they are forcing a certain Simon, a Cyrenian, the father of Alexander and Rufus, who was going alongside *while* coming away from a field, in order that he might take up His cross,

15:22. and they are bringing Him upon Golgotha, a place which is one being interpreted: A place of a skull.

15:23. Also, they were giving to Him, but He did not receive it, wine which, having been flavored with myrrh *remained so flavored*.

15:24. So they are crucifying Him and are dividing His garments for themselves by casting a lot upon them, what a certain one might take up.

15:25. Moreover it was a third hour, and they crucified Him,

15:26. and the superscription of His reason was one having been scripted over *and remained scripted over*. The Kings of the Jews.

15:27. Also they are crucifying two robbers together with Him, one out from a right and one out from a left of Him.

15:28. Indeed, the Scripture was fulfilled, the *Scripture* saying: Indeed, He was rationalized with lawless men.

15:29. Indeed, the ones who were proceeding alongside were slandering, *while* wagging their heads and saying: Ha! So, You are the One Who is destroying the holy place, that is, building it in three days.

15:30. *After* You descend from the cross, deliver Yourself!

15:31. Similarly also the chief priests, *while* mocking toward one another with the scribes were saying: He delivered others, He is not able to save Himself.

15:32. Let the Christ, the King of Israel, descend now from the cross, in order that we might see and might believe. Also the ones who, having been co-crucified, *remained co-crucified* together with Him were reproaching Him.

15:33. And *after* the sixth hour came to be, darkness came to be upon the whole land until the ninth hour,

15:34. and at the ninth hour, Jesus shouted in a loud voice: Eloi, Eloi, lama sabachthani? Which statement is one being interpreted: My God, My God, into what reason did You abandon Me?

15:35. And certain ones of the ones who, having stood alongside, *remained standing alongside*, *after* they heard, were saying: Notice! He is sounding Elijah.

15:36. Moreover, a certain one, *after* he ran, *after* he filled a sponge of vinegar, *after* he placed it around on a reed, was furnishing Him drink, saying: Permit it, let us notice since Elijah is coming to take Him down!

15:37. But Jesus, *after* He released a loud voice, expired,

15:38. and the curtain of the temple was rent into two pieces from the top until the bottom.

15:39. Moreover, *after* he noticed that He expired thusly, the sentry who, having stood alongside *continued to stand alongside* out from an opposite of Him said: Truthfully this *particular* man was Son of God.

15:40. And, women were also ones viewing from afar, among whom were both Mary the Magdalene and Mary the mother of James, the small and of Joses, as well as, Salome,

15:41. who, when He was in Galilee, were following with Him and were serving to Him. Also, the many other women who ascended together with Him into Jerusalem were there.

15:42. And when evening already came to be, since upon it was preparation, which is before a Sabbath,

15:43. *after* he came, Joseph from Arimathaea, a respectable councilor, who also himself was one accepting the Kingship from the God, *after* he dared, entered toward Pilate and requested the body of Jesus for himself.

15:44. Moreover, Pilate marveled since He was already dead. Indeed, *after* he called toward the sentry, he questioned him since He died prior *to being pierced*.

15:45. and, *after* he knew from the sentry, gave the corpse to Joseph.

15:46. Also, *after* Joseph bought linen, *after* he took Him down, he wrapped Him in the linen and placed Him down in a grave which was one having been completely hewed out from rock and rolled away a stone upon the door of the tomb.

15:47. Moreover, Mary the Magdalene and Mary the mother of Joses were viewing where He has been placed *and remained placed*.

MARK CHAPTER SIXTEEN

16:1. And when the Sabbath came to be through, Mary the Magdalene and Mary the mother of James, as well as Salome, bought perfumes in order that, *after* they came, they might anoint Him.

16:2. Also, exceedingly early on the one day of the week, they are coming upon the grave, *after* the sun rose,

16:3. and were saying toward themselves: Who will roll away for us the stone out from the door of the tomb?

16:4. And *after* they looked up, they are viewing that the stone has been rolled back *and remained rolled back*, for it was very great.

16:5. Also, *after* they entered into the tomb, they noticed a young man sitting on the right, who, having been attired *remained attired* in white clothing, and they were terrified,

16:6. but the young man is saying to them: Stop being terrified! You all are seeking Jesus the Nazarene Who, having been crucified, *remained crucified*. He was raised. He is not here. Notice the place upon which *place* they placed Him.

16:7. Conversely, be departing and say to His students and to Peter that He is going before you all into Galilee. You all will see Him there, according as He said to you all.

16:8. Also, *after* they went out, they fled away from the tomb, for trembling, as well as astonishment, was holding them, and not even one said even one thing, for they were afraid.

16:9. Moreover, *after* Jesus stood up early on the first day of the week, He was manifested first to Mary the Magdalene, alongside from whom He had cast out seven sub-deities.

16:10. *After* she proceeded, that one announced away to the ones who came to be with Him, who were mourning and weeping.

16:11. Also, *after* they heard that He is living and was noticed by her, those men disbelieved.

16:12. Moreover, *after* these things, He was manifested in a different form to two

out from them who were walking-around *while* proceeding into a field.

16:13. Indeed, *after they* went away, those *two* announced away to the remaining ones: They did not even believe in those *two*.

16:14. Moreover, later, He was manifested to the eleven *while* they were dining, and He reproached their faith-negation and hardness of heart because they did not believe in the ones who noticed Him as One Who, having been raised, *remained raised*.

16:15. Also He said to them: *After you all* proceed into the world all together, preach the right-announcement among all the creation.

16:16. The one who believes *the right-announcement*, that is, is merged *by it*, will be delivered *by it*, but the one who disbelieves *the right-announcement* will be judged according to *it*.

16:17. Moreover, these signs will follow alongside with the ones who believe: They will cast out sub-deities in My name. They will speak in new languages.

16:18. They will take up snakes. Even if they might drink something deadly, then it might by no means harm them. They will place on hands upon sick ones, and they will be having wellness.

16:19. Therefore, indeed, *after a definite purpose* to speak to them, the Controller Jesus was received up into the heaven and sat down out from a right of the God.

16:20. Moreover, *after they* went out, those *men* proclaimed everywhere, *while* the Controller was working together with *them*, that is, was confirming the word through the signs which were completely following.

LUKE CHAPTER ONE

1:1. Forasmuch as indeed many ones attempted to compose a narrative concerning the facts which have been completely borne and remain completely borne among us,

1:2. according as the eyewitnesses, that is, ones who came to be assistants of the Word delivered to us from *the* beginning,

1:3. to script to you, noblest Theophilus, seems in order also for me, having first carefully followed alongside with all *things* from *the* top,

1:4. in order that you might completely know the reliability of words, concerning which words you were instructed.

1:5. In the days of Herod, King of Judea, a certain priest, Zacharias by name, came to be out from a course of Abia. Also, a wife was for him out from the daughters of Aaron, and her name was Elizabeth.

1:6. Moreover, they were both just *ones* across from the God, *while* proceeding as faultless *ones* in all the commandments, that is, ordinances of the *Controller*.

1:7. Also, a child was not for them according that Elizabeth was a barren *one*, and they were both *ones* having gone on in their days.

1:8. Moreover, it came to be, at the result for him to be discharging the priest's duties in the order of his course across from the God,

1:9. according to the custom of the priesthood he drew the assignment of the *result* to bum incense *after he* entered into the holy place of the *Controller*,

1:10. and all the multitude of the people was one praying outside at the hour of

the incense.

1:11. Moreover, an announcer of *the Controller* who, having stood *continued to stand* out from *the* right of the altar of the incense: He was realized by him,

1:12. and, *after he* noticed, Zacharias was agitated, and fear fell upon him.

1:13. Moreover, the announcer said toward him: Be not fearing, Zacharias, because that your petition was complied with, and your wife Elizabeth will beget a son for you, and you will call his name, John,

1:14. and joy and gladness will be for you, and many ones will be caused to rejoice upon his origin,

1:15. for he will be great in presence of *the Controller* and may absolutely not be drinking wine and strong drink and will be filled from a spirit of separation yet out from *the* womb of *the* mother of him

1:16. and will return many ones of the sons of Israel upon *the Controller* their God,

1:17. and he himself will go before in presence of Him in spirit and power of Elijah to return hearts of fathers upon children and disobedient *ones* in thought of just *things*, to prepare a people having been made ready and remaining ready for *the Controller*.

1:18. So Zacharias said toward the announcer: According to what will I know this, for I myself am an old *one*, and my wife is one having gone on in her days.

1:19. So *after he* answered, the announcer said to him: I myself am Gabriel, the one who, having stood alongside *continues to stand alongside* in presence of the

God and am sent away to speak toward you and to rightly-announce these *things* to you,

1:20. and notice you will be one keeping silent and not being able to speak as far as which day these *things* might come to be, in place of which words you did not believe in my words, which certain words will be fulfilled into their time.

1:21. Also the people was one looking toward Zacharias, and they were marveling at the *result of* him to be delaying in the holy place.

1:22. Moreover, *after he* came out, he was not able to speak to them, and they completely knew that he has seen a vision in the holy place, and he himself was one thoroughly nodding to them and was thoroughly remaining a dumb one.

1:23. Now it came to be, as the days of his office were fulfilled, he went away into his household.

1:24. Moreover, after these *particular* days, Elizabeth, his wife, conceived and completely hid herself five months, saying

1:25. that: Thusly *the Controller* has done to me in days which He looked upon me to cut off disgrace from me among men.

1:26. Moreover, in the *particular* sixth month, the announcer, Gabriel, was sent away from the God into a city of Galilee to which Nazareth was a name,

1:27. toward a virgin who, having been engaged *remained engaged* to a man out from a household of David, to whom a name was Joseph, and the name of the virgin was Mary.

1:28. Now *after he* entered, he said toward her: Be rejoicing, one who, having

been graced *remains graced!* The *Controller* is with you.

1:29. Moreover, Mary was thoroughly agitated upon the word and was reasoning what manner this *particular* greeting could be.

1:30. So the announcer said to her: Be not fearing, Mary, for you found grace alongside the God,

1:31. and, notice, you will conceive in a womb and will give generation to a Son and will call His name Jesus.

1:32. This *One* will be a great *One* and will be called Son of *the* most high *One*, and the *Controller* God will give the throne of His father David to Him,

1:33. and He will reign upon the household of Jacob into the durations, and an end will not be of His *kingship*.

1:34. Moreover, Mary said toward the announcer: How will this be, upon since I am not knowing a man?

1:35. Also, *after he* answered, the announcer said to her: Holy Spirit will come over upon you, and power of *the* most high *One* will overshadow on you.

Wherefore also, the holy child which is being generated will be called: Son of God.

1:36. Also notice, Elizabeth, your kin, herself also conceived a son in an old duration of her, and this is a sixth month for her, the one who was being called barren,

1:37. because every expression alongside from the God will not be impossible.

1:38. Moreover, Mary said: Notice the bondmaid of *the Controller!* Could that it

come to be to me according to your expression. So the announcer went away from her.

1:39. Moreover, after she stood up, Mary proceeded with diligence in these *particular* days into the hill-country into a city of Judea,

1:40. and entered into the household of Zacharias and greeted Elizabeth.

1:41. Also it came to be, as Elizabeth heard the greeting of Mary, the baby leaped in her stomach, and Elizabeth was filled from Holy Spirit,

1:42. and exclaimed with a great clamor and said: You yourself *are* one, who having been rightly-spoken *remain rightly-spoken* among women, and the Fruit of your womb *is* one which, having been rightly-spoken remains rightly-spoken.

1:43. Indeed, from where *is* this for me in order that the mother of my *Controller* might come toward me?

1:44. Conversely, notice, as the voice of your greeting came to be into my ears, the baby leaped in gladness in my womb,

1:45. and the one who believes *is* prosperous because completion will be for the things which have been spoken and remain spoken to her alongside from *the Controller*.

1:46. So Mary said: My soul is magnifying the *Controller*,

1:47. and my spirit exults upon the God, my Savior,

1:48. because He took notice upon the humility of His bondmaid, for, notice, from the present, all the generations will pronounce me prosperous,

1:49. because the powerful *One* did great *things* for me. Indeed, His name *is*

holy,

1:50. and His particular compassion *is* into generations and generations, to the ones who are fearing Him.

1:51. He does a mighty deed with an arm of Him. He disperses arrogant *ones* by an understanding of a heart of them.

1:52. He demolishes potentates away from thrones and exalts humble *ones*.

1:53. He fills in hungering *ones* from good *things* and sends out away empty *ones* being wealthy.

1:54. He receives in turn *for* Himself Israel, from a child-servant of Him, to be caused to remember of compassion,

1:55. according as He spoke toward our fathers, to Abraham and to his seed, into the duration.

1:56. Moreover, Mary was remaining together with her about three months and returned into her household.

1:57. Moreover, the session was filled for Elizabeth of the result for her to give generation, and she generated a son.

1:58. Also the *ones* dwelling around and her kin heard that *the Controller* magnified His particular compassion in-association-with her and rejoiced together with her.

1:59. So, it came to be on the *particular* eighth day they came to circumcise the little child and were calling him upon the name of his father Zacharias,

1:60. and when she answered, his mother said: No, conversely, he will be called

John.

1:61. So they said toward her that: Not even one is out from your kindred who is being called by this *particular* name.

1:62. Moreover, they were signifying to his father whatever he could be desiring *for* the result for him to be being called,

1:63. and, *after he* requested a small tablet, he scripted saying, John is a name of him, and all marveled.

1:64. Moreover, his mouth was instantly opened, as well as his language, and he was speaking *while* blessing the God.

1:65. Also, fear came to be upon all the ones who were dwelling around them, and in the whole hill-country of Judea all these expressions were being thoroughly spoken,

1:66. and all the ones who heard placed them for themselves in their heart, saying: What then will this *particular* little child be, for indeed, a hand of *the Controller* was with him.

1:67. Also, Zacharias, his father, was filled from Holy Spirit and prophesied, saying,

1:68. The *Controller* God of Israel *is* a rightly-spoken *One*, because He oversees and makes redemption for His people

1:69. and raises a Horn of deliverance, a Child-servant of Him, for us in *the* house of David,

1:70. according as He spoke through a mouth of His holy prophets from a

duration,

1:71. deliverance out from enemies of us and out from a hand of all the ones who are hating us,

1:72. to do compassion with our fathers and to be caused to remember of a holy covenant of Him,

1:73. which oath He affirmed toward Abraham our father, of the result to give to us,

1:74. *after we* are rescued out from a hand of enemies to be worshipping to Him without fear,

1:75. in sacredness and justice in presence of Him for all our days.

1:76. Moreover, indeed, you yourself, little child, will be called a prophet of *the* most high *One*, for you will proceed before in presence of *the Controller* to prepare ways of Him,

1:77. of the *purpose* to give knowledge of deliverance to His people in release of negative-testimonies of them,

1:78. because of tender-mercies of compassion from *the* God of us, in which tender compassions an Eastern-rising out from a height will look after us,

1:79. to be apparent to the ones who are sitting in darkness and a shadow of death, of the *purpose* to straighten under our feet into a way of peace.

1:80. Moreover, the little child was growing and was made mighty in spirit and was in the wilderness until days of a public showing of him toward Israel.

LUKE CHAPTER TWO

2:1. Moreover, a decree came to be in those *particular* days, it went out alongside from Caesar Augustus *for the purpose of* all the inhabited earth to be registering themselves.

2:2. This first registration came to be *when* Cyrenius was *one* governing over Syria.

2:3. So, all were proceeding to be registering themselves, each into the city of himself.

2:4. Moreover, Joseph also ascended from Galilee, out from a city, Nazareth, into Judea into a city of David, which certain city is being called Bethlehem, because of the *result of* him to be out from *the* household and lineage of David,

2:5. to register himself, together with Mary who, having been engaged *remained engaged* to him, *she* being pregnant.

2:6. Moreover, it came to be, at the *result of* them to be there, the days of the result for her to give generation were filled,

2:7. and she gave generation *to* her firstborn Son and wrapped Him and reclined Him in a trough, because that a place was not for them in the inn.

2:8. Also, shepherds were in the same *particular* province, camping and guarding a watch of the night upon their flocks.

2:9. Now an announcer from *the Controller* stood over them, and opinion from *the Controller* shined around them, and they feared a great fear.

2:10. So the announcer said: Stop fearing, for notice, I am rightly-announcing to

you all a great joy, which certain joy will be to all the people,

2:11. because today a Savior, Who is *Controller*-Christ, was given generation for you all in a city of David,

2:12. and this *is* a sign for you all: You all will find a baby having been wrapped *and remaining wrapped* and lying in a trough.

2:13. Also, of a sudden, a multitude of a heavenly army came to be together with the announcer, praising the God and saying,

2:14. *Opinion is* to God among highest places, peace *is* upon earth among men of right pleasure.

2:15. So it came to be, as the announcers went away from them into the heaven, the shepherds were speaking toward one another: Let us go through then until Bethlehem, and let us notice this *particular* expression which has come to be *and continues to be* which the *Controller* acknowledged to us.

2:16. So, hurrying, they went and discovered both Mary and Joseph, as well as the baby who was lying in the trough.

2:17. Moreover, *when they* noticed, they acknowledged concerning the expression which was spoken to them concerning this Little child,

2:18. and all the ones who heard marveled concerning the things which were spoken by the shepherds toward them.

2:19. Moreover, Mary was keeping all these *particular* expressions together, *while* considering *them* in her heart.

2:20. So the shepherds returned, *while* opining and praising the God upon all

which they heard and noticed, according as it was spoken toward them.

2:21. Now when eight days were filled of the *result* to circumcise Him, indeed, His name was called Jesus, the *name* which was called by the announcer before the *result of* Him to be conceived in the womb.

2:22. Also, when the days of their cleansing according to the law of Moses were filled, they brought Him up into Jerusalem to stand Him alongside to the *Controller*,

2:23. according as it has been scripted *and remains scripted* in the law from *the Controller* that every male who is thoroughly opening a womb will be called holy to the *Controller*,

2:24. and of the *purpose* to give a sacrifice according to that which has been stated and remains stated in the law from *the Controller*. a pair of turtledoves or two fledglings of doves.

2:25. Also, notice, a man was in Jerusalem, to whom a name was Simeon, and this *particular* man was just and cautious, *while* accepting a call-alongside from Israel, and Holy Spirit was upon him.

2:26. Also, he was one who, having been warned *remain warned* by the Holy Spirit that for him not to see death previous to *whenever* he might see the Christ from Controller.

2:27. So he came in the spirit into the temple and at the *result of* the parents to bring in the Little Child, Jesus, of the intent for them to do according to that which has been made a custom and remains a custom from the law concerning Him.

2:28. Indeed, he himself received Him into the arms and rightly-spoke the God and said,

2:29. Now You are loosing Your bond-slave away, Master, according to Your expression in peace,

2:30. because my eyes see Your Deliverance,

2:31. which *Deliverance* You prepared according to a face of all the peoples,

2:32. a Light into revelation of nations, and *Opinion* of a people of You, Israel.

2:33. Also His father, as well as, the mother were *ones* marveling upon the things which were being spoken concerning Him.

2:34. So Simeon rightly-spoke them and said toward Mary His mother: Notice, this *One* is lying into a fall and rising again of many ones in Israel and into a sign being contradicted.

2:35. Moreover, a weapon will also go through your soul itself, how that questions out from many hearts might ever be revealed.

2:36. Also, Anna, a prophetess, a daughter of Phanuel, out from *the* tribe of Asher, was *there*. This *one was one* having gone on in many days, who lived with a husband seven years from her virginity,

2:37. and she herself *was* a widow until eighty-four years, who did not stand off from the temple, *while* worshiping night and day in fastings and petitions.

2:38. So, *when she* stood over at that *particular* hour, she was mutually agreeing to the God and was speaking concerning Him to all the ones who were accepting redemption in Jerusalem.

2:39. Now as they ended all the *things* according to the law from *the Controller*, they returned into Galilee into a city of themselves, Nazareth.

2:40. Moreover, the Little child grew and was made mighty, being fulfilled by wisdom, and grace from God was upon Him.

2:41. Now His parents were proceeding according to a year into Jerusalem to the feast of the Passover,

2:42. and when He came to be twelve of years, *when* they were ascending according to the custom of the feast, He went with them.

2:43. Now *after they* completed the days at the *result of* them to be returning, the Child servant, Jesus, remained behind in Jerusalem, and His parents did not know *it*.

2:44. Moreover, *while* regarding Him to be in the caravan, they went a way of a day and were diligently seeking Him among the kin and known *ones*,

2:45. and, *after they* did not find *Him*, returned into Jerusalem, diligently seeking Him.

2:46. Now it came to be, after three days, they found Him in the temple, sitting in *the* midst of the teachers and hearing of them and questioning them.

2:47. Moreover, all the ones who were hearing of Him were being astonished upon His mental-collection and answers,

2:48. and *after they* noticed Him, they were alarmed, and His mother said toward Him: Child, why did You do thusly to us? Notice, your father and I myself, *while* being made to sorrow, are seeking You.

2:49. So He said toward them: *Why is it* that you all were seeking Me? You all did not notice that for Me to be among the *things* of My Father is necessary.

2:50. Also, they themselves did not understand the expression which He spoke to them.

2:51. Now He descended with them and went into Nazareth and was *One* subjecting Himself to them, and His mother was thoroughly keeping all the expressions in her heart.

2:52. Indeed, Jesus was progressing in the wisdom and stature and grace alongside God and men.

LUKE CHAPTER THREE

3:1. Moreover, in a fifteenth year of the government of Tiberius Caesar, *while* Pontius Pilate was governing from Judea, and *while* Herod was being a tetrarch from Galilee, moreover, *while* his brother Philip was being a tetrarch from Iturea and a province of Trachonitis, and *while* Lysanias was being a tetrarch from Abilene,

3:2. upon Annas and Caiaphas *as* high-priest, an expression of God came to be upon John, the son of Zacharias, in the wilderness,

3:3. and he came into all the region of the Jordan River, *while* preaching a merger of a mind-after *the right-announcement* into release of negative-testimonies,

3:4. as it has been scripted *and remains scripted* in a scroll of words from Isaiah the prophet: It is a voice of *one* shouting in the wilderness: Prepare the way of

the Controller! Be making His level paths!

3:5. Every ravine will be fulfilled, and every mountain and mound will be made low, and the crooked *ways* will be into level *ways*, and the rough *ways* into smooth ways.

3:6. Indeed, all flesh will see the Deliverance of the God.

3:7. Therefore, he was saying to the crowds which were proceeding out to be merged by him: Offspring of vipers, who advised for you all to flee the wrath which is about to be?

3:8. Therefore, make worthy fruit of the *an after-mind* and do not begin to be saying among yourselves: We are having Abraham as father; for I am saying to you all that the God is able to raise children for Abraham out from these *particular* stones.

3:9. Moreover, indeed, the axe is already lying toward the root of the trees.

Therefore, every tree which is not making excellent fruit is being cut off and is being thrown into a fire.

3:10. So the crowds were questioning him, saying: Therefore, what might we do?

3:11. Moreover, *after he* answered, he was saying to them: Let the one who is having two shirts share with the one who is not having, and let the one who is having foods be doing similarly.

3:12. Moreover, tax collectors also came to be merged and said toward him: Instructor, what might we do?

3:13. Moreover, *John* said toward them: Be practicing not even one *thing* more

alongside that which, having been ordered, *remains ordered*.

3:14. Moreover, *ones* being soldiers were also questioning him, saying: What might also we ourselves do? So he said to them: You all might intimidate not even one nor even might extort, and be being satisfied with your salaries.

3:15. Moreover, *while* the people were looking toward *John* and *while* all were reasoning in their hearts concerning John, lest perhaps he himself could be the Christ,

3:16. John answered, saying to all: I myself, on one hand, am merging you all in water. On the other hand, the *One* stronger than me is coming, of Whom I am not *one* sufficient to loose the strap of His sandals. He Himself will merge you all in Holy Spirit and fire,

3:17. of Whom the winnowing-shovel *is* in His hand to thoroughly cleanse His threshing-floor and to gather together the grain into His storehouse, but He will burn down the chaff with unquenchable fire.

3:18. Therefore, indeed, *while* also encouraging many different *things*, he was rightly-announcing *to* the people.

3:19. Moreover, Herod the tetrarch, *while* being honored-over him concerning Herodias, the wife of his brother and concerning all evil *things* which Herod did,

3:20. added also this upon all: He confined John in prison.

3:21. Moreover, it came to be, at the *purpose of* the people altogether to be merged, also Jesus, *after He* was merged and *while* praying, the heaven *resulted* to be opened,

3:22. and the Holy Spirit *resulted* to be caused to descend upon Him in bodily sight as a dove, and a voice *resulted* to be caused to come to be: You Yourself are My beloved Son. I rightly- opine in You.

3:23. Now Jesus Himself was *One* beginning as though thirty years, being a son, as was being assumed, of Joseph, the *son* of Eli,

3:24. the *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of Jannai, the *son* of Joseph,

3:25. the *son* of Mattathias, the *son* of Amos, the *son* of Naoum, the *son* of Hesli, the *son* of Naggai,

3:26. the *son* of Maath, the *son* of Mattathias, the *son* of Semein, the *son* of Josech, the *son* of Joda,

3:27. the *son* of Joanan, the *son* of Rhesa, the *son* of ZorobabeJ, the *son* of Salathiel, the *son* of Neri,

3:28. the *son* of Melchi, the *son* of Addi, the *son* of Kosam, the *son* of Elmadam, the *son* of Er,

3:29. the *son* of Jesus, the *son* of Eliezer, the *son* of Jorim, the *son* of Mathat, the *son* of Levi,

3:30. the *son* of Simeon, the *son* of Juda, the *son* of Joseph, the *son* of Jonam, the *son* of Eliakim,

3:31. the *son* of Me lea, the *son* of Menna, the *son* of Mattatha, the *son* of Natham, the *son* of David,

3:32. the *son* of Jesse, the *son* of Jobed, the *son* of Boaz, the *son* of Sala, the

son of Naasson,

3:33. the *son* of Aminadab, the *son* of Admin, the *son* of Ami, the *son* of Hesrom, the *son* of Phares, the *son* of Juda,

3:34. the *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of Thara, the *son* of Nachor,

3:35. the *son* of Seruch, the *son* of Rhagau, the *son* of Phalek, the *son* of Eber, the *son* of Sala,

3:36. the *son* of Cainan, the *son* of Arphaksad, the *son* of Sem, the *son* of Noe, the *son* of Lamech,

3:37. the *son* of Mathus ala, the *son* of Henoch, the *son* of Jaret, the *son* of Maleleel, the *son* of Cainain,

3:38. the *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

LUKE CHAPTER FOUR

4:1. Moreover, Jesus, full of Holy Spirit, returned from the Jordan and was being led in the Spirit in the wilderness,

4:2. *while* being tempted by the duplicator forty days, and He did not eat even one *thing* in those *particular* days, and *when* they were concluded He hungered.

4:3. Moreover, the duplicator said to Him: Since You are Son of the God, *then* say to this *particular* stone, in order that it might come to be bread.

4:4. So, Jesus answered toward it: It has been scripted *and remains scripted* that the man will not live *for* himself upon bread only.

4:5. So, *after it* led Him up, it showed to Him all the kingdoms of the inhabited

earth in a moment of a session,

4:6. and the duplicator said to Him: I will give to You this *particular* authority all together and their opinion , because it has been delivered *and remains delivered* to me, and to whomever I am desiring, I am giving it.

4:7 Therefore, if You Yourself might kneel in presence of me, *then* it will be all of You.

4:8 So, *after He* answered, Jesus said to it: It has been scripted *and remains scripted*: You will kneel to the *Controller* your God and to Him only will you minister.

4:9. Moreover, it led Him into Jerusalem and stood *Him* upon the pinnacle of the temple and said to Him: Since You are a Son of the God, *then* throw Yourself lower from here,

4:10. for it has been scripted *and remains scripted* that: He will command to His announcers concerning You of the *result* to thoroughly guard You,

4:11. and that: They will take You up upon hands lest at any time You might strike away Your foot toward a stone.

4:12. So, *after He* answered, Jesus said to it that: It has been stated *and remains stated*: You will not try-out *the Controller* your God.

4:13 So, *since it* concluded every temptation, the duplicator stood off from Him up to a time.

4:14 So Jesus returned in the power of the Spirit into Galilee, and report concerning Him went out according to the whole region,

4:15 and He Himself was instructing in their synagogues, *while* being opined by all.

4:16 So He went into Nazareth, where He was *One* Who, having been reared *remained reared*, and entered according to that which was accustomed by Him on the day of the Sabbaths into the synagogue and stood up to read,

4:17. and a scroll of the prophet Isaiah was given up to Him, and *after He* opened the scroll, He found the place where was a passage which, having been scripted *remained scripted*:

4:18. Spirit of *the Controller* is upon me, on account of which He anointed me to rightly-announce to poor *ones*. He has sent me away to treat the ones whose particular heart, *was one* which, having been worn-together, remained worn-together; to preach release to subjugated *ones* and restoration of sight to blind *ones*, to send away *ones* who, having been shattered *remained shattered* in release,

4:19 to preach an acceptable year of *the Controller*.

4:20 Now *after He* rolled up the scroll, *after He* gave *it* away to the assistant, He sat down, and the eyes of all in the synagogue were *ones* looking fervently at Him.

4:21. Moreover, He began be saying toward them that: Today, this *particular Scripture* has been fulfilled *and remains fulfilled* in your ears.

4:22. Now all were testifying for Him and were marveling upon the words of grace which were proceeding away out from His mouth and were saying: Is not this

One a son of Joseph?

4:23. So He said toward them: You all will entirely state this *particular* parable to Me: Physician, heal yourself! As many things as we heard which came to be into Capernaum, do also here in Your native country.

4:24. Moreover, He said: Truly I am saying to you all that not even one prophet is an acceptable *one* in his native country.

4:25. Moreover, I am saying to you all upon unconcealment: Many widows were in Israel in the days of Elijah when the heaven was closed upon three years and six months, as a great famine came to be upon all the land,

4:26. and Elijah was sent toward not even one of them except into Sarepta of Sidon toward a woman, a widow.

4:27. Also, many lepers were in Israel upon the time of Elisha the prophet, and not even one of them was cleansed except Naaman the Syrian.

4:28. Indeed, all in the synagogue, *while* hearing these *things*, were filled from wrath,

4:29. and, *after they* stood up, they cast Him away outside of the city and led Him up to a brow of the mountain upon which their city had been built *and remained built* so as to throw Him down headlong,

4:30. but, *after He* thoroughly went through *the* midst of them, He Himself proceeded,

4:31. and went down into Capernaum, a city of Galilee, and was *One* instructing them on the Sabbaths.

4:32. Indeed, they were being alarmed upon His instruction, because His word was in authority.

4:33. Now a man who was having a spirit of an unclean sub-deity was in the synagogue, and shouted with a great voice,

4:34. Ah! What *is* with us and with You, Jesus *the* Nazarene? Did You come to destroy us? I notice You, Who You are: the holy *One* from the God.

4:35. So Jesus honored over him, saying: Be muzzled and come out away from him, and, *after it* discarded him into the midst, the sub-deity came out away from him, *after it* harmed him not even one *thing*.

4:36. Also, amazement came to be upon all, and they were speaking together toward one another, saying: What *is* this *particular* word that He is directing in authority and power to the unclean spirits, and they are coming out?

4:37. Also, noise concerning Him was proceeding away into every place of the region.

4:38. Moreover, *after He* stood up away from the synagogue, He entered into the house of Simon. Moreover, *the* mother-in-law of Simon was *one* being held together with a great fever, and they asked Him concerning her.

4:39. So, *after He* completely stood up over her, He honored over the fever, and it left her. Moreover, instantly, after she stood up, she was serving to them.

4:40. Moreover, as the sun was setting, altogether, as many ones as were having *ones* being weak with various diseases led them toward Him. Moreover, *after He* placed the hands on each one of them, *Jesus* healed them.

4:41. Moreover, also, sub-deities came out from many ones, *while* crying and saying that: You Yourself are the Son of the God, and, *while* honoring over, He was not letting them to be speaking, because they noticed Him to result to be the Christ.

4:42. Moreover, *when* day came to be, *after He* went out, He proceeded into a wilderness place, and the crowds were seeking over Him and came up to Him and were holding Him down of the *result* not to be proceeding away from Him.

4:43. Moreover, *Jesus* said toward them that: Also for Me to rightly-announce the Kingdom of the God to the different cities is necessary, because I was sent away upon this.

4:44. So, He was *One* preaching into the synagogues of Judea.

LUKE CHAPTER FIVE

5:1. Moreover, it came to be, at the *result of* the crowd to be lying upon Him and to be hearing the word of the God, indeed, He Himself was *One* Who, having stood, *continued to stand* alongside the lake Gennesaret,

5:2. and He noticed two small boats having stood *and continuing to stand* alongside the lake. Moreover, the fishermen who went off from them were washing the nets.

5:3. Moreover, *after He* embarked into one of the boats, which boat was of Simon, He asked him to put out a little away from the land. Moreover, *after He* sat down out from the boat He was instructing the crowds.

5:4. Moreover, when He stopped *for* Himself as *One* speaking, He said toward

Simon: Put out into the depth and lower your nets into a catch.

5:5. Now *after he* answered, Simon said: Commander, *when we* labored through a whole night, we took not even one *thing*, but, upon Your expression, I will lower the nets.

5:6. Indeed, *when they* did this, they shut together a numerous amount of fish; consequently, their nets were being ripped,

5:7. and they beckoned to the partners in the different boat, *when they* came, of the *result* to give assistance to them. So they came and filled both *of the* boats consequently they *resulted* to be sinking.

5:8. Moreover, *after he* noticed, Simon Peter fell toward the knees of Jesus, saying: Go out away from me, *Controller*, because I am a devotee-to-negative-testimony,

5:9. for amazement encircled him and all the *ones* together with him upon the catch of the fish which they took together.

5:10. Moreover, *amazement* similarly *encircled* both James and John, sons of Zebedee, who were companions with Simon. So, Jesus said toward Simon: Stop fearing, from the present you will be *one* catching men alive.

5:11. Indeed, *after they* brought the boats down upon the land, *after they* left all, they followed with Him.

5:12. Now it came to be, at the *result of* Him to be in one of the cities, also, notice, a man complete of leprosy was there. Moreover, *after he* noticed Jesus, *after he* fell upon his face, he petitioned of Him, saying: *Controller*, if You may be

desiring, *then* You are able to cleanse me.

5:13. So, *after He* stretched out the hand, He touched of him *for Himself*, saying: I am desiring. Be cleansed! Indeed, the leprosy immediately went away away from him.

5:14. Also, He Himself announced-alongside him to speak to not even one man; conversely: *After you* go away, show yourself to the priest and carry away, into a witness for them concerning your cleansing, according as Moses prescribed.

5:15. Moreover, rather, the word concerning Him was going thoroughly, and many crowds were coming together to be hearing and to be being healed away from their weaknesses;

5:16. but He Himself was *One* withdrawing and praying in the wildernesses.

5:17. So it came to be on one of the days, also, He Himself was *One* instructing, and Pharisees and law-teachers, who were *ones* having come and remaining out from every village of Galilee, as well as, Judea and Jerusalem, were *ones* sitting, and power of *the Controller* was present into the *purpose for* Him to be curing.

5:18. Indeed, notice men carrying upon a mattress a person who was *one* having been incapacitated *and remaining incapacitated*, and were seeking to convey him and to lay him in presence of Him.

5:19. Indeed, *while* not finding of what sort of *way* they might convey him, because of the crowd, *after they* ascended upon the roof, they let him down together with the mattress through the tiles into the midst in advance of Jesus.

5:20. So *after He* noticed their faith, He said: Man, your negative-testimonies are

released to you.

5:21. Indeed, the scribes and the Pharisees began to be reasoning, saying: Who is this who is speaking slanders? Who is able to release negative-testimonies except God only?

5:22. Moreover, *after He* completely knew their questions, *after He* answered, Jesus said toward them: What are you all reasoning in your hearts?

5:23. What is easier to say, Your negative-testimonies are released to you, or to say, Be arising and be walking about?

5:24. But, in order that you all might notice that the Son of man is having authority upon the earth to be releasing negative-testimonies, He says to the one who has been incapacitated *and remained incapacitated*: I am saying to you, Be rising and take up your mattress! Be proceeding into your household!

5:25. So, instantly, *after he* stood up in presence of them, *after he* took up upon which he was lying down, he went away into his household, opining the God.

5:26. Also, astonishment took them all together, and they were opining the God and were filled of fear, saying, that: We noticed incredible *things* today,

5:27. and after these things He went out and noticed a tax collector, Levi by name, *while* he was sitting over the tax-office, and said to him: Be following with Me!

5:28. So, *after he* left behind all, *after he* stood up, he was following with Him.

5:29. Also, Levi made a great reception for Him at his house, and a large crowd of tax collectors and others who were *ones* lying down with them was *there*.

5:30. Now the Pharisees and their scribes were grumbling toward His students, saying: Because of what *reason* are you all eating and drinking with the tax collectors, that is, devotees-to-negative-testimonies?

5:31. So, *after He* answered, Jesus said toward them: The ones who are healthy are not having need of a physician, conversely, the ones who are having an illness *are having a need of a physician*.

5:32. I have not come to call just *ones*, conversely, to call devotees-to-negative-testimonies into *a mind-after the right-announcement*.

5:33. Moreover the *Pharisees* spoke toward Him: The students of John are fasting frequently and making petitions *for* themselves, similarly also the *students* of the Pharisees, but the *students* with You are eating and drinking.

5:34. Moreover Jesus said toward them: Are you all not able to make the sons of the bride-chamber to fast *while* the bride-groom is with them?

5:35. But, days will come, and whenever the bride-groom might be taken up off away from them then they will be fasting in those *particular* days.

5:36. Moreover He was also speaking an parable toward them that: Not even one, *after he* rends a patch from a new garment, is casting *it* over upon an old garment: Since indeed upon both the new *garment* will rend, and the *particular* patch from the new *garment* will not be in accord with the old *garment*.

5:37. Also, not even one man is casting fresh wine into old wineskins. Since indeed upon the *particular* fresh wine will rupture the wineskins and it itself will be poured out, and the wineskins will be ruined.

5:38. Conversely, fresh, stored wine is cast into new wineskins.

5:39. Also, not even one, *after he* drinks old *wine* is desiring fresh *wine*, for, he is saying: The old *wine* is more beneficial *wine than new*.

LUKE CHAPTER SIX

6:1. Moreover, it came to be on a Sabbath, He *resulted* to be thoroughly proceeding through cornfields, and His students were plucking and were eating the ears, *while* rubbing *them* with the hands.

6:2. Moreover, certain ones of the Pharisees said: Why are you all doing that which is not lawful on the Sabbaths?

6:3. So, *after He* answered, Jesus said toward them: You all did not even read this: that which David did whenever he himself hungered, as well as the ones who were being with him,

6:4. as he entered into the house of the God and, *after he* took the loaves of the showbread, he ate *them* and gave *them* to the *ones* with him, which to eat is not lawful, except only the priests.

6:5. Also He was saying to them: The Son of man is *Controller* of the Sabbath.

6:6. Moreover, when a different Sabbath came to be, He *resulted* to enter into the synagogue and to be instructing. Also a person was there and his *particular* right hand was *one* withered.

6:7. Moreover, the scribes and the Pharisees were observing Him *for* themselves since He is healing on the Sabbath, in order that they might find *something* to be *categorizing* of Him,

6:8. but He Himself noticed their questions. Moreover, He said to the *particular* man who was having the withered hand: Be rising and stand into the midst, and *after he* stood up, he stood into the midst.

6:9. Moreover, Jesus said toward them: I am questioning you all, since, on the Sabbath, to do good or to do evil, to deliver a soul or to destroy *it* is lawful?

6:10. Indeed, *after He* looked about them all, He said to him: Stretch out your hand! Moreover, the *man* did, and his hand was restored.

6:11. Moreover, they themselves were filled of mindlessness and were thoroughly speaking toward one another, whatever could they do to Jesus?

6:12. Moreover, it came to be in these *particular* days, He *resulted* to go out into the mountain to pray, and He was *One* passing the night in the prayer of the God.

6:13. So, when day came to be, He called toward His students and, *after He* chose twelve from them, whom then He also named apostles:

6:14. Simon, whom He also named Peter; and Andrew, his brother; and James and John and Philip and Bartholomew

6:15. and Matthew and Thomas and James, of Alphaeus; and Simon, the one who was being called a zealot; and Judas, of James;

6:16. and Judas Iscariot, who came to be a traitor.

6:17. Also *after He* descended with them, He, as well as a large crowd of students of Him and a numerous crowd of the people from all Judea, that is, Jerusalem and from Tyre and Sidon by the sea, stood upon a level place,

6:18. which *groups* came to listen of Him and to be healed from their diseases, and the ones who were being annoyed from unclean spirits were being healed.

6:19. Also, all the crowd was seeking to be touching of Him *for* themselves, because power alongside from Him was going out and was curing all.

6:20. Also He Himself, *after He* lifted up His eyes into His students, was saying: The poor *ones are* prosperous because the *kingship* of the God is your *kingdom*.

6:21. The ones who are hungering now *are* prosperous *ones* because you all will be satisfied. The ones who are weeping now *are* prosperous *ones* because you all will laugh.

6:22. You all are prosperous *ones* whenever the men might hate you all and whenever they might sever you all and might criticize and might cast out your name as an evil *name* on account of the Son of man.

6:23. Rejoice in that *particular* day and leap, for, notice, your reward *is* much in the heaven, for their fathers were doing according to the same *things* to the prophets.

6:24. Nevertheless, woe to you all, to the wealthy *ones* because you all are having away your call-alongside.

6:25. Woe to you all, the ones who, having been inwardly-filled, remain inwardly-filled now, because you all will hunger! Woe *to* the ones who are laughing now because you all will mourn and will weep.

6:26. Woe whenever all the men might speak excellently *of* you all, for their fathers were doing according to the same *things* to the false prophets.

6:27. Conversely, I am saying to you all, to the ones who are hearing: Be loving your enemies! Be doing excellently to the ones who are hating you all!

6:28. Be blessing the ones who are cursing you all! Be praying concerning the ones who are despising you all!

6:29. To the one who is striking you upon the cheek, be holding alongside also the other *one*, and from the one who is taking up your *outer* garment, you might not hinder also the shirt.

6:30. To everyone who is requesting you, be giving, and from the one who is taking up your *particular things*, do not be requesting *in return!*

6:31. Also, according as you all are desiring, in order that the men may be doing to you all, be doing to them similarly!

6:32. Also, since you all are loving the ones who are loving you all, *then* what sort of grace is for you all, for also the devotees-to-negative-testimonies are loving the ones who are loving them.

6:33. Conversely, also, if you all may be doing good *to* the ones who are doing good *to* you all, *then* what sort of grace is for you all? Indeed, the devotees-to-negative-testimonies are doing the same *thing*.

6:34. Also, if you all might lend alongside from whom you all are certainly expecting to receive, *then* what sort of grace is for you all? Devotees-to-negative-testimonies are also lending to devotees-to-negative-testimonies, in order that they might receive the equal *things*.

6:35. Nevertheless, be loving your enemies and be doing good and be lending,

while certainly expecting not even one *thing in return*, and your reward will be much, and you all will be sons of *the* most high *One*, because He Himself is a benevolent *One* upon the ungrateful *ones*, that is, evil *ones*.

6:36. Be coming to be compassionate *ones* according as your Father is a compassionate *One*.

6:37. Also, be not judging and you all might absolutely not be judged, and be not damning and you all might absolutely not be damned. Be loosing away and you all will be loosed away.

6:38. Be giving and it will be given to you all. They will give into your bosom an excellent measure which, having been pressed together *remained pressed together*, having been shaken, *remains shaken*, being caused to overflow, for with which measure you all are measuring, it will be measured in return to you all.

6:39. Moreover He also spoke an parable to them: Is a blind *one* not even able to be guiding a blind *one*?

6:40. A student is not beyond the instructor, but, *after he* has been and remains prepared, everyone will be as his instructor.

6:41. Moreover, why are you seeing the splinter, the *one* in the eye of your brother, but are not minding according to the beam: The *one* in your own *particular eye*?

6:42. How are you able to be speaking to your brother: Brother, *release that* I might cast out the *particular* splinter in your eye, *while you, the same one, are not one* seeing the beam in your eye? Pretender, cast out first the beam out from

your eye and then you will thoroughly see to cast out the splinter, the *one* in the eye of your brother.

6:43. Certainly, an excellent tree is not *one* making rotten fruit, nor again *is* a rotten tree *one* making excellent fruit.

6:44. Conversely, each tree, is being known out from its own *particular* fruit, for they are not collecting figs out from thorns nor are they harvesting a grape out from a bush.

6:45. The good man out from the good treasure of the heart is bearing away the good *thing* and the evil *man* out from the evil treasure of the heart is bearing away the evil *thing*, for his mouth is speaking out from excess of heart.

6:46. Moreover, why are you all calling me, *Controller, Controller*, and are not doing which *things* I am saying?

6:47. Everyone who is coming toward me, that is, who is hearing of my words and who is doing them, I will advise to you all to whom he is a like *one*:

6:48. He is a like *one* to a man who is building a house, one who digs and deep-digs, and lays a foundation upon the rock. Moreover, *when* a flood comes to be, the river ruptures toward on that *particular* house and is not strong to shake it because of the *result of* it to be built well.

6:49. But the one who hears, that is, who does not do is a like *one* to a man who builds a house upon the ground without a foundation, on which *house* the river ruptures toward and immediately it falls together, and the ruination of that *particular* house comes to be a great *one*.

LUKE CHAPTER SEVEN

7:1. Forasmuch as He fulfilled all His expressions into the hearing of the people, He entered into Capernaum.

7:2. Moreover, a certain bond-slave of a centurion, who was invaluable to him, *while* having an illness, was about to be ending *life*,

7:3. but, *after he* heard concerning Jesus, he sent away elders of the Jews toward Him, since the centurion was asking Him how that, *after He* came, He might thoroughly deliver his bond- slave.

7:4. Moreover, the ones who were coming to be alongside toward Jesus were diligently encouraging Him, saying that: He is a worthy *one* for whom You might hold this alongside,

7:5. for he is loving our nation, and he himself built the synagogue for us.

7:6. Moreover Jesus was proceeding together with them, but, *when* He Himself was already holding away not far from the house, the centurion sent friends, saying to Him: *Controller*, be not troubling Yourself, for I am not *one* sufficient, in order that You might enter under my roof.

7:7. Wherefore, I did not even count myself worthy to come toward You, conversely, speak in a word, and let my child-servant be healed!

7:8. Certainly I myself am also a man who is being appointed under authority, having soldiers under myself, and I am saying to this soldier: Proceed; and he is proceeding, and to another : Be coming; and he is coming, and to my bond-slave: Do this; and he is doing.

7:9. Moreover, *after He* heard these *things*, Jesus marveled *at* him, and, *after He* was turned to the crowd which was following with Him, He said: I am saying to you all, I do not find so much faith in Israel.

7:10. So, *when they* returned into the household, the ones who were sent found the bond- slave being healthy.

7:11. Also it came to be on the next *day*, He proceeded into a city being called Nain, and His students, as well as a large crowd, were proceeding together with Him.

7:12. Moreover, as He drew near to the gate of the city, also, notice, an only generated son to his mother, *which son* was dead, was being transported out. Also this *mother* was a widow, and a sufficient crowd of the city was together with her.

7:13. So, *after He* noticed her, the *Controller* was caused to feel pity upon her and said to her: Stop weeping!

7:14. Also, *after He* approached, He touched of the bier *for* Himself. Moreover, the ones who were bearing *it* stood, and He said: Young man, I am saying to you: Be raised!

7:15. Indeed, the dead *one* sat up and began to be speaking, and He gave him to his mother.

7:16. Moreover, fear took all, and they were opining the God, saying, that: A great prophet is raised among us, and that: The God oversees His people.

7:17. Indeed, this *particular* word concerning Him went out in the whole *of* Judea

and all the region.

7:18. Also, his students announced away to John concerning all of these *words*.

7:19. So, *after he* called *for* himself toward a certain two of his students, John sent *them* toward the *Controller*, saying: Are You Yourself the One Who is coming, or might we expect another?

7:20. Moreover, *when they* came to be alongside toward Him, the men said: John the Merger sent us away toward You, saying: Are You Yourself the One Who is coming, or might we expect another one?

7:21. In that *particular* hour He healed many ones from diseases and plagues and evil spirits, and He graciously gave to many blind *ones* to be seeing.

7:22. Also, *after He* answered, He said to them: *After* you all proceed announce away to John which *things* you all see and listen, blind *ones* are seeing again, lame *ones* are walking-around, lepers are being cleansed and deaf *ones* are hearing, dead *ones* are being raised, poor *ones* are being rightly-announced,
7:23. and whoever might not be caused to stumble in Me is a prosperous *one*.

7:24. Moreover, *after* the announcers from John went away, He began to be speaking toward the crowds concerning John: What did you all go out into the wilderness to notice? A reed being shaken by wind?

7:25. Conversely, what did you all go out to notice? A man who, having been clothed *remained clothed* in soft garments? Notice, the ones who are being under-beginning in illustrious clothing and in luxury are in the royal palaces.

7:26. Conversely, what did you all go out to notice? A prophet? Yes, I am saying

to you all, and more exceedingly than a prophet.

7:27. This is concerning whom it has been scripted *and remains scripted*, Notice, I am sending away My announcer before a face of You, who will make ready Your way before You.

7:28. I am saying to you all, among *ones* generated of women, not even one is a greater *one* than John, but the later *One* in the *kingship* of the God is a greater *One* than he.

7:29. Also, all the people who heard, including the tax collectors, justified the God *when they* were merged into the merger of John,

7:30. but the Pharisees and the lawyers nullified the purpose of the God into themselves *after they* were not merged by him.

7:31. Therefore, to what will I liken the men of this *particular* generation, and to what are they like *ones*?

7:32. They are like *ones* to little children who are sitting in a market, that is, who are calling toward to one another, which *ones* are saying, We piped to you all, and you all did not dance. We lamented, and you all did not weep,

7:33. for John the Merger has come *while* not eating bread nor drinking wine, and you all are saying: He is having a sub-deity.

7:34. The Son of Man has come *while* eating and drinking, and you all are saying: Notice, a man, a glutton and a wine-drinker, a friend of tax collectors and devotees-to-negative-testimonies.

7:35. Indeed, the wisdom is justified from all of its children.

7:36. Moreover, a certain one of the Pharisees was asking Him in order that He might eat with him, and *after He* entered into the household of the Pharisee, He reclined down,

7:37. and notice a woman, which certain *one* was a devoted-one-to-negative-testimonies in the city, and after she completely knew that He was lying down in the house of the Pharisee, after she obtained an alabaster box of ointment,

7:38. and after she stood behind alongside His feet, *while weeping*, she began to be watering His feet with the tears and was wiping *them* off with the hairs of her head and was affectionately kissing His feet and was anointing *them* with the ointment.

7:39. Moreover, *after he* noticed, the *particular* Pharisee who called Him spoke in himself saying: This *One*, since He was the Prophet, but He is not, then He was knowing who and what manner *is* the woman, which certain woman is touching of Him *for* herself, because she is a devoted-one-to-negative-testimonies, but He is not knowing.

7:40. So, *after He* answered, Jesus said toward him: Simon, I am having something to say to you. Moreover Simon is declaring: Instructor, speak!

7:41. Two debtors were to a certain creditor. The one was owing five hundred denarius, but a different *debtor* was owing fifty *denarius*.

7:42. *Since* they were not having *with which* to give away, he graciously gave to both. Therefore, who of them will love him more?

7:43. When he answered, Simon said: I am regarding that to whom he graciously

gave the more. Moreover, *Jesus* said to him: You judge straightly.

7:44. So, *after He* was turned toward the woman, He declared to Simon: You are seeing this *particular* woman. I entered into your house, you did not give water to Me upon My feet, but this woman watered My feet with the tears and wiped *them* off with her hairs.

7:45. You did not give a kiss to Me, but this woman, from which time I entered, was not interrupting *while* affectionately kissing My feet.

7:46. You did not anoint My head with oil, but this woman anointed My feet with ointment.

7:47. On account of which I am saying to you her *particular* many negative-testimonies have been released *and remain released*, because she loves much, but to whom little is being released, he is loving little.

7:48. Moreover, He said to her: Your negative-testimonies have been released and remain released.

7:49. Also, the ones who were reclining together with *Him* began to be saying among themselves: Who is this Who also is releasing negative-testimonies?

7:50. Moreover, He said toward the woman: Your faith has delivered and continues to deliver you. Be proceeding into peace!

LUKE CHAPTER EIGHT

8:1. Also, it came to be, in the order, also He Himself was journeying through according to city and village *while* preaching and rightly-announcing the *kingship* of the God, and the twelve were together with Him.

8:2. Also, certain women, who were *ones* having been healed *and remaining healed* from evil spirits and weaknesses: Mary, the one who is being called Magdalene, from whom seven sub-deities have gone out *and remained out*,

8:3. and Joanna, wife of Chuza, a guardian of Herod; and Susanna and many different ones *were with Him*, which certain *ones* were serving to them out from their under-beginning things.

8:4. Moreover, *after* a large crowd was together toward Him, as well as the ones who were proceeding over according to a city, He spoke through an parable:

8:5. The one who is sowing went out of the *purpose* to sow his sowing. Now at the *result of him* to be sowing: Which seed, on one hand fell alongside the path and was trodden down, and the birds of the heaven devoured it.

8:6. Also, different seed fell down upon the rock and, *after it* shoots away, it is withered because of the *result* not to be having water.

8:7. Also, different *seed* fell in *the* midst of the thorns, and the thorns which shoot away together with *it* choked it.

8:8. Also, different *seed* fell into the *particular* good ground and, *after it* shoots away, it makes fruit an hundredfold, *while* saying these *things*, He was exclaiming : The one who is having ears to be hearing, let him be hearing!

8:9. Moreover, His students were questioning Him what this *particular* parable could be.

8:10. Moreover, *Jesus* said: To know the secrets of the *kingship* of the God has been given and remains given to you all, but it has been given to the remaining

ones in parables in order that by seeing they may not be seeing and *while* hearing they may not be understanding.

8:11. Moreover, the parable is this: The sowing is the word of the God.

8:12. Moreover, the *ones* alongside the path are the ones who listen, then the duplicator is coming and is taking up the word away from their heart, lest *after they* believe they might be saved.

8:13. Moreover, the *ones* upon the rock *are* who, whenever they might listen, are receiving the word with joy, and these are not having root, who are believing toward a time and, in a time of trial, are being caused to stand off.

8:14. Moreover, the seed which fell into the thorns, these are the ones who listen and, *while* proceeding, are being suffocated by the anxieties and wealth and pleasures of the living and are not bearing to maturity.

8:15. Moreover, the seed on the excellent ground, these are which certain *ones* who listen the word in an excellent and good heart. They are holding accordingly: Indeed they are bearing fruit in patience.

8:16. Moreover, not even one, *after he* kindles a lamp, is covering it with a vessel or is placing *it* underneath a mattress, conversely, is placing *it* upon a lamp-stand, in order that the ones who are proceeding in may be seeing the light.

8:17. Conversely, a light is not a hidden *thing* which will not come to be a manifest *thing*, nor a concealed *thing* which by no means might be known and might come into a manifest *thing*.

8:18. Therefore, be seeing how you all are hearing, for whatever he may be

having will be given to him, and whatever he may not be having and that which he is seeming to be having will be taken up away from him.

8:19. Moreover, His mother and brothers came to be alongside toward Him and were not able to meet together with Him because of the crowd.

8:20. Moreover it was announced away to Him: Your mother and Your brothers have stood *remain standing* outside, desiring to notice You.

8:21. Moreover, *after He* answered, *Jesus* said toward them: A mother of Me and brothers of Me are these: The ones who are hearing, that is, doing the word of the God.

8:22. Moreover it came to be on one of the days, also He Himself embarked into a boat, as well as His students, and He said toward them: Let us go through into the other side of the lake, and they launched.

8:23. Moreover, *while* they were sailing, He fell asleep, and a squall of wind descended into the lake, and they were being filled together and were being put in peril.

8:24. Moreover, *after they* approached, they thoroughly raised Him, saying: Commander, Commander, we are being destroyed. Moreover, *after He* was thoroughly raised, He honored-over the wind and to the surge of the water, and they stopped *for themselves*, and a calm came to be.

8:25. Moreover He said to them: Where *is* your faith? Moreover, *when they* feared, they marveled, saying toward one another: Who then is this *One* that He is even directing to the wind and to the water, and they are obeying to Him?

8:26. So, they sailed down into the province of the Gerasenes, which certain province is on the opposite side of Galilee.

8:27. Moreover, *as* He went out upon the land, a certain man having sub-deities met *Him* out from the city. Also for a sufficient session, this man did not put on a garment *for* himself and was not remaining in a house, conversely, was remaining among the graves.

8:28. Moreover, *after he* noticed Jesus, *after he* shouted, he fell toward Him and said with a great voice: What *is* to me and to You, Son of the most high God? I am petitioning of You, may You not torment me,

8:29. for He announced-alongside to the *particular* unclean spirit to come out away from the man; for at many times it had seized him away together with himself: Indeed, he was being bound together with chains and, being guarded with shackles and *while* ripping the bonds, he was being driven from the sub-deity into the wildernesses.

8:30. Moreover Jesus questioned it: What is a name for you? Moreover the *sub-deity* said: Legion, because many sub-deities entered into him.

8:31. Also, they were calling Him alongside, in order that He might not direct to them to go away into the Abyss.

8:32. Moreover, a herd of sufficient hogs was there, being fed on the mountain, and they called Him alongside, in order that He might allow for them to enter into those hogs, and He allowed for them.

8:33. Moreover, *after they* went out away from the man, the sub-deities entered

into the hogs, and the herd rushed down the precipice into the lake and were drowned.

8:34. Moreover, *when they* noticed that which has come to be *and continues to be*, the ones who were feeding the herd fled and announced away into the city and into the fields.

8:35. Moreover they went out to see that which has come to be *and continues to be* and came toward Jesus and found the man away from whom the sub-deities went out sitting alongside the feet of Jesus, who, having been clothed *remained clothed* and being sensible: Indeed, they were afraid.

8:36. Moreover the ones who realized announced-away to them how the one who was sub-deified was delivered,

8:37. and the multitude of the region of the Gerasenes all together asked Him to go off away from them because they were being constrained by great fear.

Moreover, *after He* embarked into a boat, He Himself returned.

8:38. Moreover, the male away from whom the sub-deities had gone out and remained out was petitioning of Him to be together with Him, but He loosed him away, saying,

8:39. Return into your household and recount as many things as the God did for you, and he went away according to the whole city, preaching as many things as Jesus did for him.

8:40. Moreover, at the *result of* Jesus to be returning, the crowd received Him away, for they were all *ones* looking toward Him.

8:41. Now, notice, a male came, to whom a name *was* Jairus, and this *man* was being under-beginning a ruler of the synagogue. Now *after he* fell alongside the feet of Jesus, he was encouraging Him to enter into his household,

8:42. because an only generated daughter, as of twelve years, was for him, and this daughter was dying. Moreover, at the result for Him to be departing, the crowds were suffocating Him,

8:43. and a woman, being in an issue of blood from twelve years, which certain woman was not strong to be healed from even one,

8:44. after she approached behind, touched *for* herself of the hem of His garment, and instantly the issue of her blood stood.

8:45. Now Jesus said: Who *is* the one who touched *for* himself of Me? Moreover, *while* all were *negatively-stating*, Peter said: Commander, the crowds are constraining You and are squeezing You,

8:46. but Jesus said: A Certain one touched *for* himself of Me, for I Myself know power which has gone out *and remains out* away from Me.

8:47. Moreover, when she noticed that she was not able to be discreet, *while* trembling, she came and, after she fell away to Him, announced away in presence of all of the people because of what *reason* she touched of Him *for* herself and how she was healed instantly.

8:48. Moreover, *Jesus* said to her: Daughter, your faith has delivered you *and the deliverance continues*. Be proceeding into peace!

8:49. *while* He is still speaking, a certain one from alongside the synagogue

chief is coming, saying that: Your daughter is dead and remains dead. Be no longer troubling the Instructor.

8:50. Moreover Jesus, *after He* heard, answered to him: Be not afraid! Only be believing and she will be delivered.

8:51. Moreover, *after He* came into the house, He did not *release* anyone to enter together with Him except Peter and John and James and the father and the mother of the girl.

8:52. Moreover all were weeping and were cutting themselves *for* her, but *Jesus* said: Stop weeping! She did not die, conversely, she is sleeping.

8:53. So, they were ridiculing of Him since they noticed that she died.

8:54. Moreover, *after He* took hold of her hand, He Himself exclaimed, saying: Particular girl, be rising!

8:55. So, her spirit returned, and instantly she stood up, and He ordered for her to be given something to eat,

8:56. and her parents were astonished, but *Jesus* announced-alongside to them to speak to not even one the thing which has come to be *and continues to be*.

LUKE CHAPTER NINE

9:1. Moreover, *after He* called together the twelve, He gave power and authority to them upon all the sub-deities, and to be healing diseases.

9:2. Also, He sent them away to be preaching the *kingship* of the God, and to be curing,

9:3. and He said toward them: Be taking up not even one *thing* into the way,

neither a rod nor a case nor bread nor silver nor to be each having two shirts,

9:4. and into whatever house you all might enter, be remaining there and be going out from there,

9:5. and as many ones soever as may not be receiving you all, *while* going out from that *particular* city, be shaking the dust away from your feet into a witness upon them.

9:6. Moreover, *while* going out, they were going through according to the villages, *while* rightly-announcing and healing everywhere.

9:7. Moreover, Herod the tetrarch heard all the things which were coming to be and was thoroughly at a loss because of the *result* by certain ones to be speaking *for* themselves that John was raised out from dead *ones*;

9:8. but by certain ones that Elijah was made evident, but from others that one of the archaic prophets stood up,

9:9. but Herod said: I myself beheaded John, but Who is This concerning Whom I am hearing such *things*? Indeed, he was seeking to notice Him.

9:10. Now *after they* returned, the apostles recounted to Him as many things as they did, and, *after He* took them alongside, He withdrew privately into a city which is being called Bethsaida.

9:11. Moreover, *when they* knew, the crowds followed with Him, and, *after He* accepted them, He was speaking to them concerning the *kingship* of the God, and He was curing the ones who were having a need of health-service.

9:12. Moreover, the day began to be declining. Further, *when they* approached,

the twelve said to Him: Loose the crowd away, in order that *after they* proceed into the villages around, that is, fields, they might lodge and might find provision, because we are here in a wilderness place.

9:13. Moreover, He said toward them: You yourselves give to them *something* to eat, but the twelve said: There are not with us more than five loaves and two fish, since, perchance, *after we* might buy foods into all this *particular* people;

9:14. for there were as though five thousand males. Moreover He said toward His students: Make them as groups as though fifty each to recline accordingly.

9:15. So they did thusly and made all together to recline accordingly.

9:16. Moreover, *after He* took the five loaves and the two fish, *after He* looked up into the heaven, He rightly-spoke them and broke *them* in pieces and was giving *them* to the students to place alongside to the crowd,

9:17. and they ate and were satisfied. Also, that which exceeded was taken up to them, which was twelve baskets of fragments.

9:18. Now it came to be, at the result of Him to be *One* praying alone, the students were together with Him, and He questioned them, saying: Whom are the crowds saying Me to be?

9:19. Moreover the ones who answered said: John the Merger, but others, Elijah, but others that one prophet of the archaic ones stood up.

9:20. Moreover He said to them: But Whom are you all yourselves speaking Me to be? Moreover, when *He* answered, Peter said: The Christ of the God.

9:21. Moreover, when *He* honored-over them, *Jesus* announced-alongside to be

speaking this *thing* to not even one *man*,

9:22. *after He* said that: For the Son of man to suffer many things and to be disapproved from the elders, that is, chief priests and scribes, and to be killed and to be raised on the third day is necessary.

9:23. Moreover, He was saying toward all: Since anyone is desiring to be coming behind Me, *then* let him negatively-state himself away and take up his cross daily and be following with Me,

9:24. for whoever might desire to deliver his soul, will destroy it, but whoever might destroy his soul on account of Me, this *one* will deliver it.

9:25. Conversely, what is a man being profited *after he* wins the whole world, but *afterward he* destroys himself or *after he* is damaged,

9:26. for whoever might be ashamed of Me and My *particular* words, *then* the Son of man will be ashamed of this *one* whenever He might come in His opinion and the opinion of the Father and of the holy announcers.

9:27. Moreover truthfully I am saying to you all, certain ones of the ones who, having stood, *continued to stand* are here who might by no means taste of death until ever they might see the *kingship* of the God.

9:28. Moreover, it came to be, as though eight days after these *particular* words, indeed, *after He* took alongside Peter and John and James, He ascended into the mountain to pray.

9:29. Also, at the *result of* Him to be praying, the sight of His face came to be a different *sight*, and His clothing *was* glistening white.

9:30. Also, notice two men were speaking together with Him, which certain *ones* were Moses and Elijah,

9:31. who, *when they* were seen in opinion , were speaking *of* His exodus, which He was about to be fulfilling in Jerusalem.

9:32. Moreover, Peter and the *two* together with him were *ones* who, having been weighted in sleep *remained asleep*. Moreover, *after they* were thoroughly awake, they noticed His opinion and the two *particular* men who having stood, *continued to stand* together with Him.

9:33. Now it came to be, at the *result of* them to be thoroughly separated from Him, Peter said toward Jesus: Commander, for us to be here is an excellent *thing*. Indeed, we might make three tabernacles, one for You and one for Moses and one for Elijah, yet he did not notice that which he is saying.

9:34. Moreover, *while* he was saying these things, a cloud came to be and was overshadowing them. Moreover, they were afraid at the *result of* them to enter into the cloud.

9:35. Also, a voice came to be out from the cloud, saying: This is My Son Who has been chosen *and remains chosen*. Be hearing Him!

9:36. Indeed, at the *result of* the voice to come to be, Jesus only was found, and they themselves kept silent and announced away to not even one in those *particular* days even one of which *things* they have seen *and continued to see*.

9:37. Moreover, it came to be, on the next day, *after* they came down from the mountain, a large crowd met together with Him,

9:38. and, notice, a male from the crowd shouted, saying: Instructor! I am petitioning of You. Look over *for Yourself* upon my son, because he is an only generated *one* to me,

9:39. and, notice, a spirit is taking him, and is of a sudden crying and is convulsing him with foam and is rarely separating off away from him, *while* fracturing him.

9:40. Also, I petitioned from Your students in order that they might cast it out, and they were not able.

9:41. Moreover, *after He* answered, Jesus said: Oh, faith-negating generation, one which, having been perverted *remains perverted!* Until when will I be toward you all and will I endure from you all? Bring away your son here!

9:42. Moreover, *while* he was yet approaching, the sub-deity distorted him and convulsed together with *him*. Moreover, Jesus honored over the *particular* unclean spirit and healed the boy and gave him away to his father.

9:43. Moreover, all were being alarmed upon the magnificence of the God. Moreover, *while* all were marveling upon all *things* which He was doing, He said toward His students,

9:44. Place, you all yourselves, these *particular* words into your ears: Certainly the Son of man is about to be being delivered into hands of men.

9:45. But the *students* did not know this *particular* expression, and it was *one* having been covered alongside and remaining covered alongside away from them in order that they might not be rationalizing it, and they were afraid to ask

Him concerning this *particular* expression.

9:46. Moreover, a question entered among them. The thing was: Whoever could be greater of them?

9:47. Moreover Jesus, *after He* noticed the question of their heart, *after He* took hold *of* a little child *for* Himself, stood it alongside Himself,

9:48. and said to them: Whoever might receive this *particular* little child upon My name, is receiving Me, and whoever might receive Me is receiving the One Who sent Me away, for the one who is being under-beginning a lesser *one* among all *of* you all, this *one* is a great *one*.

9:49. Moreover, *after he* answered, John said: Commander, we noticed a certain *one* casting out sub-deities in Your name and were hindering him because he is not following with us.

9:50. Moreover Jesus said toward him: Stop hindering, for who is not against you all is in your place.

9:51. Moreover it came to be, at the *result of* the days of His restoration to be being fulfilled together, indeed, He Himself stabilized the face of the *purpose* to proceed into Jerusalem

9:52. and sent away announcers before a face of Him. Now *when they* proceeded, they entered into a village of Samaritans consequently to prepare for Him,

9:53. and they did not receive Him because His face was *one* proceeding into Jerusalem.

9:54. Moreover, *when they* noticed, the students James and John said:

Controller, are You desiring we might speak fire to descend from the heaven and to consume them?

9:55. Moreover, *after He* was turned, He honored over them,

9:56. and they proceeded into a different village.

9:57. Now *while* they were proceeding on the way, a certain one said toward

Him: I will follow with You wherever You may be going-away,

9:58. and Jesus said to him: The foxes are having holes and the birds of the heaven are having nests, but the Son of man is not having a *place* where He may be declining the head.

9:59. Moreover, He said toward a different one: Be following with Me, but the *one* said: Allow first for me, *after I* go away, to bury my father.

9:60. Moreover, He said to him: Permit the dead *ones* to bury the dead *ones*, but, *after you* go away, be thoroughly announcing, you yourself, the *kingship* of the God.

9:61. Moreover, also, a different one said: I will follow with You, *Controller*, but first allow for me to bid farewell to the *ones* in my household.

9:62. Moreover, Jesus said toward him: Not even one, *after he* throws the hand over upon a plough, and *while* looking into the *things* behind, is a suitable *one* for the *kingship* of the God.

LUKE CHAPTER TEN

10:1. Moreover, after these things, the *Controller* elevated seventy different ones

and sent them away two by two before a face of Him into every city and place where He Himself was about to be going.

10:2. Moreover He was saying toward them: On one hand, the harvest *is* much. On the other hand, the workers *are* few. Therefore, petition of the *Controller* of the harvest how that He might cast away workers into His harvest.

10:3. Be departing! Notice, I am sending you all away as lambs in *the* midst of wolves.

10:4. Be not bearing a bag neither a case, nor sandals, and be greeting not even one according to the way.

10:5. Into whatsoever house you all might enter, be saying first: Peace to this *particular* house,

10:6. and if a son of peace might be there, *then* your peace will be caused to refresh over upon him, since upon, it will return upon you all.

10:7. Moreover, be remaining in the same house, *while* eating and drinking the *things* alongside them, for the worker *is* worthy of his reward. Be not removing out from a house into a house.

10:8. Also, into whatever city you all may be entering, and they may be receiving you all, be eating the things which are being placed alongside for you all.

10:9. Also, be healing the weak *ones* and be saying to them: The *kingship* of the God has drawn near, *and remains near* upon you all.

10:10. Into whatever city you all might enter and they may not be receiving you all, *after you all* go out into its streets, say:

10:11. Even the dust which is fastened to us out from your city into the feet we are wiping off *for* ourselves to you all. Nevertheless, be knowing this: that the kingship of the God has drawn near *and remains near*.

10:12. I am saying to you all that it will be more bearable for Sodom than for that *particular city* in that *particular day*.

10:13. Woe to you, Chorazin! Woe to you, Bethsaida; because since the *particular* powerful deeds which came to be among you all *had* come to be in Tyre and Sidon *but they did not*, then long duration they *would have* minded-after the *deeds*, *while* sitting in sackcloth and ashes, *but they did not*.

10:14. Nevertheless, it will be more bearable for Tyre and Sidon in the judgment than for you all.

10:15. Also, you yourself, Capernaum, will you not be lifted as far as heaven? No! You will be caused to descend as far as the Hades.

10:16. The one who is hearing of you all is hearing of Me, and the one who is nullifying you all is nullifying Me. Moreover, the one who is nullifying Me is nullifying the One Who sent Me away.

10:17. Moreover, the seventy returned, saying: *Controller*, even the sub-deities are being subjected to us in Your name.

10:18. Moreover, He said to them: I was viewing the Adversary, as lightning, falling out from the heaven.

10:19. Notice, I have given *and continue to give* to you all the authority of the *result* to be walking up over snakes and scorpions, and not even one will by any

means wrong you all.

10:20. Nevertheless, be not rejoicing in this: that the spirits are being subjected to you all, but be rejoicing that your names have been engraved and remain engraved in the heavens.

10:21. In the same hour, He exulted *for Himself* in the Holy Spirit and said, I am agreeing outwardly to You, Father, *Controller* of the heaven and of the earth, because You hid these *things* away from wise and intelligent *men* and revealed them to infants. Yes, Father, because thusly right-pleasure came to be in advance of You.

10:22. All *things* are delivered by My Father to Me, and not even one is knowing Who is the Son except the Father, and Who is the Father except the Son and to whom if the Son may be intending to reveal *Him*.

10:23. Also, *after He* was turned toward the students, He said privately: Spiritually prosperous *are* the eyes which are seeing which *things* you all are seeing,

10:24. for I am saying to you all that many prophets and kings desired to see which *things* you all yourselves are seeing and did not see *them*, and to listen which *things* you all are hearing and did not listen *them*.

10:25. Now, notice, a certain lawyer stood up, tempting Him out, saying: Instructor, *after I* do what will I inherit durative life?

10:26. Moreover *Jesus* said toward him: What has been scripted *and remains scripted* in the law? How are you reading *it*?

10:27. Moreover, *after he* answered, the lawyer said: You will love your *Controller* God out from your whole heart and in your whole soul and in your whole strength and in your whole understanding. Also, you will love your neighbor as yourself.

10:28. Moreover He said to him: You answered straightly. Be doing this and you might live.

10:29. Moreover, *while* desiring to justify himself, the lawyer said toward Jesus: And who is a neighbor of me?

10:30. *When He* replied, Jesus said: A certain man was descending from Jerusalem into Jericho, and encountered with robbers, who, indeed, *after they* stripped him and *after they* placed upon *him* afflictions, went away, as they left *him* half dead.

10:31. Moreover, by chance, a certain priest was descending on that *particular* way and, *after he* noticed him, he went alongside opposite to *him*.

10:32. Moreover also, *after he* came by the place and *after he* noticed *him*, a Levite similarly went alongside opposite to *him*.

10:33. Moreover, *while* journeying, a certain Samaritan came by him and, *after he* noticed *him*, was caused to feel pity and;

10:34. *after he* approached, he treated his wounds, pouring oil and wine over *them*. Moreover, *after he* placed him over upon his own *particular* beast of burden, he brought him into an inn and took care of him.

10:35. Also, upon the next day, *after he* took out two denarius, he gave *them* to

the inn-keeper and said, Take care of him, and whatever you might spend besides, I myself, at the result for me to be completely coming up, will give away to you.

10:36. Who of these *particular* three is seeming to you to have come to be *and continues to be* a neighbor of the one who fell in into the robbers?

10:37. Moreover the lawyer said: The one who compassionated him. Moreover Jesus said: Be proceeding and be doing, you yourself, similarly.

10:38. Moreover, in the *result of* them to be proceeding, He Himself entered into a certain village.

Moreover a certain woman, by name: Martha, harboured Him into the house.

10:39. Also, to this one here was a sister being called Mary, who also, after she was seated alongside toward the feet of the *Controller*, was hearing His word,

10:40. but Martha was being drawn around concerning much service. Moreover, after she stood up, she said: *Controller*, is it not a care to You that my sister was leaving me behind alone to be serving? Certainly, it is! Therefore speak to her in order that she might take a turn *for* herself together with me.

10:41. Moreover, *after He* answered, the *Controller* said to her: Martha, Martha, you are being anxious and making an uproar concerning many things,

10:42. but *there* is a need of few *things*, or just one, for Mary chose the good portion, which certain portion will not be taken up away from her.

LUKE CHAPTER ELEVEN

11:1. Now it came to be, at the *result of* Him to be in a certain place, *while*

praying, as He stopped *for* Himself, a certain *one* of His students said toward Him: *Controller*, teach us to be praying according as also John instructed his students.

11:2. Moreover He said to them: Whenever you all may be praying, be saying: Father, let Your name be set apart! Let Your kingship come!

11:3. Be giving to us daily our *particular* necessary bread!

11:4. Also, release to us our negative-testimonies, for also we, same *ones*, are releasing to everyone who is owing to us. Also, may You not convey us into temptation.

11:5. Also He said toward them: Who out from you all will be having a friend, and will proceed toward him from mid-night and might say to him: Friend, lend three loaves to me,

11:6. for as much as a friend of me came to be alongside out from a way toward me, and I am not having that which I might place alongside for him,

11:7. and that *one* within, *after he* answers, might say: Be not holding alongside toils for me. The door has already been closed *and remains closed* and my little children are into the bed with me. I am not able, *after I* stand up, to give to you.

11:8. I am saying to you all, since indeed he will not give to him, *after he* stands up, because of the *result* of him to be a friend, *then* certainly because of his impudence, *after he* rises, he will give to him as many ones as he is in need of.

11:9. Indeed I Myself am saying to you all: Be requesting and it will be given to you all. Be seeking and you all will find. Be knocking and it will be opened to you

all,

11:10. for everyone who is requesting is receiving, and the one who is seeking is finding, and to the one who is knocking it will be opened.

11:11. Moreover, from what *particular* father out from you all will the son request a fish? Will he not instead of a fish give up to him a snake?

11:12. Or also he will request an egg and he will give up to him a scorpion?

11:13. Therefore, since you all yourselves, *while* being under-beginning evil ones, notice to be giving good gifts to your children, *then* by how much more will the Father, the *One* out from heaven, give *the* Holy Spirit to the ones who are requesting Him?

11:14. Now He was *One* casting out a sub-deity, and it itself was a dumb *sub-deity*. Moreover it came to be, *when* the sub-deity went out, the dumb *man* spoke, and the crowds marveled,

11:15. but certain ones out from them said: He is casting out the sub-deities by Beelzebub the ruler of the sub-deities.

11:16. Moreover, different ones, *while* tempting *Him*, were seeking alongside from Him a sign out from heaven,

11:17. but He Himself, *after He* noticed their thoughts, said to them: Every *kingship* which is divided upon itself is being made desolate, and a household upon a household is falling.

11:18. Moreover, since indeed the Adversary is divided upon himself, *then* how will his *kingship* be caused to stand, because you all are claiming Me to be

casting out the sub-deities by Beelzebub?

11:19. Moreover, since I Myself am casting out the sub-deities by Beelzebub, *then* by whom are your sons casting *them* out? Because of this, they themselves will be judges of you all,

11:20. but since I Myself am casting out the sub-deities by *the* finger of God, then the *kingship* of the God reached upon you all.

11:21. Whenever the strong *man*, having completely armed himself and remaining armed may be guarding the court of himself, *then* his under-beginning things are in peace.

11:22. Moreover, since that, *after he* comes over, a stronger *man* than he might conquer him, *then* he is taking up his complete armor upon which he had been confident, and they are distributing his spoils.

11:23. The one who is not being with Me is against Me, and the one who is not gathering together with Me is scattering.

11:24. Whenever the unclean spirit might go out away from the man, *then* it is going thoroughly through waterless places, seeking a pause and, *while* not finding *one*, is saying: I will return into my house from which I went out,

11:25. and, when it comes, it is finding *it* having been swept *and remaining swept* and having been arranged *remaining arranged*.

11:26. Then it is proceeding and is taking alongside seven different spirits more evil than itself and, *after they* enter, are dwelling there, and the last *things* of that *particular* man are coming to be worse than the first *things*.

11:27. Moreover, it came to be, at the result of Him to be saying these things, a certain woman out from the crowd, after she lifted up a voice, said to Him: Spiritually prosperous *is* the womb which bore You and breasts which You nursed,

11:28. but He Himself said: Rather then, prosperous *are* the ones who are hearing the word of the God, that is, who are guarding *it*.

11:29. Moreover, *while* the crowds were amassing, He began to be saying: This *particular* generation is an evil generation. It is seeking a sign, and a sign will not be given to it, except the sign of Jonah,

11:30. for according as Jonah came to be a sign for the Ninevites, thusly also the Son of man will be a sign to this *particular* generation.

11:31. The queen of *the* south will be raised in the judgment with the men of this *particular* generation and will condemn it, because she came from the extremities of the earth to listen the wisdom of Solomon, and, notice, more than Solomon *is* here.

11:32. Ninevite men will stand up *for* themselves in the judgment with this *particular* generation and will condemn it, because they minded-after into the *preaching* of Jonah, and notice, more than Jonah *is* here.

11:33. Not even one, *after he* kindles a lamp, is placing *it* into a secret place nor under the basket, conversely, is placing it upon the lampstand, in order that the ones who are proceeding in may be seeing the beam.

11:34. The lamp of the body is your eye. Whenever your eye may be a singular

eye, *then* your whole body is complete of light, but, since that it might be an evil eye, also your body *is* complete of darkness.

11:35. Therefore, be looking at this! Is not the *particular* light in you dark?

11:36. Therefore, since your whole body *is* complete of light, *while* not having any part complete of darkness, *then the whole body* will be complete of light, as whenever the lamp in the gleam may be enlightening you.

11:37. Moreover, at the purpose of Jesus to speak, a Pharisee is asking Him how that He might dine alongside with him. Moreover, *after He* entered, He fell-upon.

11:38. Moreover, *after he* noticed, the Pharisee marveled that He was not first merged before the dinner.

11:39. Moreover the *Controller* said toward him: Now, you all yourselves, the Pharisees, are cleansing the outside of the cup and the platter, but your inside is being complete from spoil and wickedness.

11:40. Senseless *ones*, did not the One Who made the outside also make the inside?

11:41. Nevertheless, give the things which are within as a helpful deed, and, notice all *things* are clean *things* for all.

11:42. Conversely, woe to you all, the Pharisees, because you all are tithing away the mint and the rue and every herb, indeed, while you are passing-alongside the judgment and the love of the God. Moreover, to do these *things* and not to pass-alongside those *things* was necessary.

11:43. Woe to you all, the Pharisees, because you all are loving the chief chairs

in the synagogues and the greetings in the markets.

11:44. Woe to you all because you all are as the *particular* indistinct tombs, and the *particular* men who are walking-around upon *them* do not notice *them*.

11:45. Moreover, *after he* answered, a certain one of the lawyers is saying to Him: Instructor, *while* saying these *things* You are also treating us shamefully.

11:46. Moreover *Jesus* said: Woe also to you all, the lawyers, because you all are loading the men as loads which are hard to bear, and you all, same *ones*, are not approaching to the loads with one of your fingers.

11:47. Woe to you all because you all are building the tombs of the prophets, but your fathers killed them,

11:48. then you all are witnesses and are approving together with the works of your fathers, because, on one hand, they themselves killed them, on the other hand, you all yourselves are building their tombs.

11:49. Because of this the wisdom of the God also says, I will send away prophets and apostles into them, and they will kill and will pursue out from them,

11:50. in order that the blood of all of the prophets, which blood has been poured out away from a downcast of order, might be sought out from this *particular* generation,

11:51. from blood of Abel until blood of Zacharias, the one who was destroyed between the altar and the house. Yes, I am saying to you all: It will be sought out from this *particular* generation.

11:52. Woe to you all, the lawyers, because you all take up the key of the

knowledge. You all, same *ones*, do not enter and you all hinder the ones who are entering.

11:53. Now *after* He went out from there, the scribes and the Pharisees began to be terribly grudge-filled and to be grilling Him concerning more *things*,

11:54. *while* preparing a trap for Him, to ensnare something out from His mouth,

LUKE CHAPTER TWELVE

12:1. Among which times, *when* the myriads of the crowd were completely gathered; consequently to be treading down one another, He began to be saying toward His students first: Be holding away for yourselves away from the leaven of the Pharisees, which certain leaven is pretense.

12:2. Moreover, not even one *thing* is a *thing* having been covered together and remaining covered together which will not be revealed, and a hidden *thing* which will not be known.

12:3. In place of which *things*, as many things as you all say in the darkness, will be heard in the light, and that which you all speak toward the ear in the chambers will be proclaimed upon the roofs.

12:4. Moreover I am saying to you all, My friends: Do not be caused to fear from the ones who are killing the body and are not having anything to do exceedingly after these things.

12:5. But I will advise to you all Whom you all might be caused to fear: Be caused to fear the One Who is having authority, after the *result* to kill, to cast on into the Gehenna. Yes, I am saying to you all: Be caused to fear this *One*.

12:6. Are not even five sparrows being traded *for* two dimes? Indeed, one out from them is not *one* which, having been forgotten *remains forgotten* in presence of the God.

12:7. Conversely, even all the hairs of your head have been numbered *and remain numbered*. Be not fearing! You all are carrying through from many sparrows.

12:8. Moreover I am saying to you all: Everyone whoever might agree with Me in advance of the men, also the Son of man will agree with him in advance of the announcers of the God.

12:9. Moreover, the one who *negatively-expresses* Me away in presence of the men will be *negatively-expressed* away in presence of the announcers of the God.

12:10. Also, everyone who is stating a word of slander into the Son of man, it will be released to him, but to the one who slanders into the Holy Spirit, it will not be released.

12:11. Moreover, whenever they may be conveying you all upon the synagogues and the magistrates and the authorities, *then* you all might not be anxious how or what you all might defend or what you all might say,

12:12. for the Holy Spirit will teach you all in the same hour which *things* are necessary to say.

12:13. Moreover, a certain one out from the crowd said to Him: Instructor, speak to my brother to divide *for* himself the inheritance with me.

12:14. Moreover *Jesus* said to him: Man, who set Me accordingly: A judge or divider upon you all?

12:15. Moreover He said toward them: Be looking and be guarding yourselves away from all covetousness, because, for anyone, his life is not in the *result* to be exceeding out from the under-beginning things for him.

12:16. Moreover He spoke an parable toward them, saying: The certain province of a wealthy man brought away plentifully,

12:17. and he was reasoning in himself, saying: What might I do, because I am not having where I might gather together my fruits,

12:18. and he said: I might do this: I will demolish my storehouses and will build greater *ones*, and I will gather together there all the grain and my good *things*,

12:19. and I will state to my soul: Soul, you are having many good *things* which are being laid into many years. Be refreshing yourself! Eat! Drink! Be making yourself glad!

12:20. But the God said to him: Senseless *one*, they are requesting your soul away from you on this *particular* night. Moreover, which *things* you prepared, for whom will they be?

12:21. Thusly *is* the one who is storing treasures to him and who is not being wealthy into God.

12:22. Moreover He said toward His students: Because of this I am saying to you all: Be not being anxious for the soul, what you all might eat, neither for your body, what you all might put on *for* yourselves,

12:23. for the soul is more than the food and the body is more than the clothing.

12:24. CMind-according to the ravens: That they are neither sowing nor reaping; for which there is neither chamber nor storehouse. Indeed, the God is feeding them. By how much more are you all yourselves carrying through than the flying *things*?

12:25. Moreover, who out from you all, by being anxious, is able to add upon his stature a cubit?

12:26. Therefore, since you all are not even able to do a least *thing*, *then why* are you all being anxious concerning the remaining *things*?

12:27. Mind according to the lilies: How they are neither spinning nor weaving, but I am saying to you all not even Solomon in all his opinion was being cast around as one of these.

12:28. Moreover, since the God is thusly clothing the grass which today is being in a field and tomorrow is being cast into a furnace, *then* by how much more is He clothing you all, O little faith *ones*?

12:29. Indeed, are not you all yourselves seeking what you all might eat and what you all might drink, and are not you all being elated?

12:30. Certainly, all the nations of the world are seeking over these things, but your Father notices that you all are in need of these.

12:31. Nevertheless, be seeking His *kingship*, and these things will be added to you all.

12:32. Be not afraid, *particular* little flock, because your Father rightly- approves

to give the kingship to you all.

12:33. Trade your under-beginning things and give a helpful deed. Make for yourselves bags which are not being made old, unceasing treasure in the heavens, where a thief is not drawing near neither is a moth ruining,

12:34. for where your treasure is, there also your heart will be.

12:35. Let your waists be *ones* having been girded and remaining girded and the lamps *ones* being lit,

12:36. and let you all yourselves be like *ones* to men who are accepting the controller of themselves, then he might depart from the feasts, in order that *after he* comes and knocking immediately they might open to him.

12:37. Spiritually prosperous *are* those *particular* bond-slaves who, *after he* comes, the controller will find watching. Truly I am saying to you all that he will gird himself and will make them recline and, *after he* passes alongside, will serve to them.

12:38. Also, if in the second and if in the third watch he might come and might find thusly, *then* prosperous *are* those bond-slaves.

12:39. Moreover, be knowing this: that since the house-master noticed in what sort of hour the thief is coming but he did not, then he would not leave his house to be dug through but he does.

12:40. Indeed, be coming to be, you all yourselves, ready *ones*, because the Son of man is coming in which hour you all are not supposing.

12:41. Moreover Peter said: *Controller*, are You saying this *particular* parable

toward us or also toward all?

12:42. So the *Controller* said: Who then is the faithful, the thoughtful, steward whom the controller sets down upon his body of attendants of the *purpose* to give the portion of grain in time?

12:43. Prosperous *is* that *particular* bond-slave whom, *after he* comes, his controller will find doing thusly.

12:44. Truthfully I am saying to you all that he will set him down upon all his under-beginning things.

12:45. Moreover, if that *particular* bond-slave might say in his heart: My controller is delaying to be coming; and might begin to be striking the menservants and the maidservants, as well as to be eating and to be drinking and to being intoxicated,

12:46. *then* the controller of that *particular* bond-slave will arrive on a day in which he is not looking toward and in an hour in which he is not knowing, and will divide him and will place his portion with the unfaithful *ones*.

12:47. Moreover, that *particular* bond-slave, the one who knew the desire of his controller and who did not prepare or do toward his desire, will be beaten many times,

12:48. but the one who did not know, but who did *things* worthy of afflictions, will be beaten few times. Moreover, to everyone to whom much is given, much will be sought alongside from him, and to whom much is placed alongside, they will request him exceedingly.

12:49. I came to cast fire upon the earth, and what am I desiring since it is already kindled up?

12:50. Moreover, I am having a merger in which to be merged, and how I am being constrained as long as whenever it might be ended.

12:51. You all are supposing that I came to be alongside to give peace on the earth. I am saying to you all: Not even! Conversely, I came to be alongside to give only division.

12:52. For from the now, five in one household will be *ones* having been divided and remaining divided, three upon two and two upon three.

12:53. Father will be divided upon son and son upon father, mother upon daughter and daughter upon the mother, mother-in-law upon the daughter-in-law and daughter-in-law upon the mother-in-law.

12:54. Moreover He was also saying to the crowds: Whenever you all might see a cloud which is rising upon *the west*, *then* immediately you all are saying that a shower is coming, and it is coming to be thusly.

12:55. Also, whenever it may be a south wind which is blowing, *then* you all are saying that heat will be, and it is coming to be.

12:56. Pretenders! You all notice to be approving the face of the earth and the heaven, but how are you all not approving this *particular* time?

12:57. Moreover, why are you all not judging the just *thing* away from yourselves?

12:58. Certainly, as you are departing with your opponent upon a ruler, give

endeavor in the way to have released yourself and remain released away from him, lest at any time he might drag you down toward the judge, and the judge will give you alongside to the deputy, and the deputy will cast you into prison.

12:59. I am saying to you, you might by no means come out from there until you might give away the last mile.

LUKE CHAPTER THIRTEEN

13:1. Moreover, at the same time, certain ones were present, *ones* announcing away to Him concerning the Galileans whose blood Pilate mingled with their sacrifices,

13:2. and, *after He* answered, He said to them: You all are supposing that these *particular* Galileans came to be negatively-testified *ones* beyond all the Galileans because they have suffered these things and *continue to suffer*.

13:3. I am saying to you all: Not even! Conversely, if you all might not mind-after *the right-announcement, then all of you all* will similarly destroy yourselves.

13:4. Or *what about* those *particular* eighteen upon whom the tower in Siloam fell and killed them? You all are supposing that they themselves came to be debtors beyond all the *particular* men who are dwelling in Jerusalem.

13:5. I am saying to you all: Not even! Conversely, if you all might not mind-after *the right-announcement, then all of you all* will destroy yourselves in like manner.

13:6. Moreover, He was speaking this *particular* parable: A Certain one was having a fig tree which, having been planted *remained planted* in his vineyard, and he came seeking fruit on it and did not find fruit.

13:7. Moreover, he said toward the vine-dresser: Notice! Three years have been from which I am coming seeking fruit on this *particular* fig tree and am not finding fruit. Cut it off! In order that why is it also abolishing the ground?

13:8. Moreover, *after he* answered, the vine-dresser is saying to him: *Controller*, leave it also this *particular* year, as long as whenever I might dig around it and might cast manure around it,

13:9. and if, on one hand, it might make fruit hereafter, then it is good. On the other hand, since upon, *then* you might cut it off.

13:10. Moreover, He was *One* instructing in one of the synagogues on the Sabbaths,

13:11. and, notice, a woman was there who was having a spirit of weakness for fifteen years and was *one* bending together and *one* not being able to bend up completely.

13:12. Moreover, *after He* noticed her, Jesus called toward and said to her: Woman, you have been loosed away, *and remain loosed away* from your weakness,

13:13. and He placed the hand on her, and instantly she was straightened and opined the God,

13:14. but, *after he* answered, the synagogue chief, being indignant that Jesus healed on the Sabbath, was saying to the crowd that: There are six days in which to be working is necessary. Therefore, *while* coming, be being healed on them and not on the day of the Sabbath.

13:15. Moreover, *after He* answered, the *Controller* also said: Pretenders! Is not each of you all, on the Sabbath, loosing his ox or the ass from the trough and, *after he* leads *it* away, is furnishing *it* drink?

13:16. Moreover, was it not necessary *for* this woman; being a daughter of Abraham; whom the Adversary bound, notice, eighteen years to be loosed from this *particular* bond on the day of the Sabbath?

13:17. Also, *while* He was saying these things, all the ones who were lying opposite to Him were being completely embarrassed, and all the crowd was rejoicing upon the *particular* illustrious *things* which were coming to be by Him.

13:18. Therefore He was saying: To what is the *kingship* of the God a like *thing*, and to what could I liken it?

13:19. It is a like thing to a kernel of mustard, which, *after he* takes, a man casts into a garden of himself, and it grows and comes to be into a tree, and the birds of the heaven nest among its branches.

13:20. Also again He said: To what could I liken the *kingship* of the God?

13:21. It is a like *thing* to leaven, which, after she takes, a woman hides into three pecks of flour until which *the* whole is leavened.

13:22. Also He was thoroughly proceeding according to cities and villages, instructing and making an undertaking into Jerusalem.

13:23. Moreover, a certain one said to Him: *Controller*, since the ones who are being saved *are* few, then what? Moreover, *Jesus* said toward them,

13:24. Be agonizing to enter through the narrow door, because many ones, I am

saying to you all, will seek to enter and will not be strong enough.

13:25. From whenever the house-master might be raised and might shut off the door, and you all might begin to be standing outside and to be knocking the door, saying: *Controller*, open to us, and, *after he* answers, he will state: I do not notice you all, from where you all are.

13:26. Then you all will begin to be saying: We ate and drank in presence of you, and you instructed in our streets,

13:27. and he will state, saying to you: I am not noticing from where you all are. Stand off away from me, all workers of injustice!

13:28. The weeping and the gnashing of the teeth will be there, whenever you all might see Abraham and Isaac and Jacob and all the prophets in the *kingship* of the God, but you all *as ones* being cast off outside.

13:29. Also, they will arrive from *the* east and *the* west and from *the* north and *the* south and will be reclined in the *kingship* of the God,

13:30. and notice, last *ones* are who will be first *ones*, and first *ones* are who will be last *ones*.

13:31. In the same hour, certain Pharisees approached, saying to Him: Go out and be proceeding from here because Herod is desiring to be killing You,

13:32. and He said to them: After you all proceed, say to this *particular* fox:

Notice, I am casting out sub-deities and am completing away healings today and tomorrow and on the third *day* I am completing *for* Myself.

13:33. Nevertheless, for Me to be proceeding today and tomorrow and the one

which is being next is necessary, because *for* a prophet to result to perish outside Jerusalem is not being allowed.

13:34. Jerusalem, Jerusalem, the one who is killing the prophets, that is, who is stoning the ones who, having been sent away toward it, *remained sent away* how often I desired to assemble your children, whom in a manner as a hen *is assembling* the brood of herself under the wings, and you all desired not.

13:35. Notice, your household is being left to you all. Moreover, I am saying to you all: By no means might you all notice Me until it will arrive when you all might say: One, Who, having been rightly-spoken *remains rightly-spoken* is the One Who is coming in name from *the Controller!*

LUKE CHAPTER FOURTEEN

14:1. Now it came to be at the result for Him to go into a household of a certain *one* of the rulers of the Pharisees to eat bread on a Sabbath *that* indeed they themselves were *ones* observing Him,

14:2. and, notice, a certain man *who was one* suffering from hydrops was in advance of Him.

14:3. Now *after He* answered, Jesus spoke toward the lawyers, that is, Pharisees, saying: Is to heal on the Sabbath lawful or not?

14:4. Moreover, the *lawyers* abstained, and, *after He* took hold of him, He healed him and loosed *him* away.

14:5. Also He said toward them: Of whom of you all will a son or an ox fall into a shaft, and he will not immediately draw him up on a day of the Sabbath?

14:6. Indeed, they were not strong enough to reply toward these *things*.

14:7. Moreover, He was speaking an parable toward the ones who were having been called and remaining called, *while* holding up how they were choosing the chief places, saying to them,

14:8. Whenever you might be called by a certain one into feasts, be not made to recline down into the chief place lest at any time *one* more invaluable than you may be *one* having been called and remaining called by him,

14:9. and, *after he* comes, the one who called you and him will state to you: Give place to this *one*; and then you will begin with shame to be holding down the last place.

14:10. Conversely, whenever you might be called, when you proceed, repose into the last place, in order that whenever the one who has called you might come, he will state to you: Friend, ascend toward above; then opinion will be for you in presence of all of the ones who are dining together with you,

14:11. because everyone who is exalting himself will be humbled, and the one who is humbling himself will be exalted.

14:12. Moreover, He was also saying to the one who has called Him : Whenever you may be making a dinner or supper, be not exclaiming to your friends nor your brothers nor your kinsmen nor your wealthy countrymen, lest at any time also they themselves might invite you in return, and it might come to be a repayment for you.

14:13. Conversely, whenever you may be making a reception, be calling poor

ones, crippled ones, lame ones, blind ones,

14:14. and you will be a prosperous *one*, because they are not having anything to repay to you. Certainly it will be repaid to you in the resurrection of the just *ones*.

14:15. Moreover, *after he* heard these *things*, a certain one of the ones who were reclining together with *Him* said to Him: A prosperous *one* is which certain one who will eat bread in the kingship of the God.

14:16. Moreover *Jesus* said to him: Some man was making a great supper and called many ones

14:17. and sent away his bond-slave at the hour of the supper to say to the ones having been called and remaining called: Be coming because it is already a ready supper;

14:18. and all began from one to be declining. The first said to him: I bought a field and am having a necessity, *after I* go out, to see it. I am asking you, be having me *as one* having declined *for* himself .

14:19. Also, a different one said: I bought five pairs of oxen and am proceeding to approve them. I am asking you, be having me *as one* who, having declined *for* himself, *continued to decline*.

14:20. Also, a different one said: I married a woman and because of this I am not able to come.

14:21. Now *after he* came to be alongside, the bond-slave announced away these *things* to his controller. Then, *after he* was angered, the house-master said to his bond-slave: Go out quickly into the streets, that is, lanes of the city and

bring in here the poor *ones*, that is, crippled *ones* and blind *ones* and lame *ones*.

14:22. Now the bond-slave said: *Controller*, that which you directed has come to be and remains, and there is still a place,

14:23. and the controller said toward the bond-slave: Go out into the ways, that is, fences and compel *them* to enter, in order that my household may be filled,

14:24. for I am saying to you all that not even one of those *particular* men who, having been called, *remain called* will taste of my supper.

14:25. Moreover, large crowds were proceeding together with Him, and, *after He* was turned, He said toward them,

14:26. Since anyone is coming toward Me and is not hating his father and the mother and the wife and the children and the brothers and the sisters, yet both also the soul of himself, *then* he is not able to be a student of Me.

14:27. Which certain *one* is not bearing the cross of himself and is coming behind Me is not able to be a student of me,

14:28. for who out from you all, *while* desiring to build a tower, is not first, *after he* sits down, counting the expense, since he is having into completion,

14:29. lest when, *after* he lays a foundation and is not strong enough to end *it* out, all the ones who are viewing might begin to be mocking at him,

14:30. saying that: This *particular* man began to be building and was not strong enough to end *it* out;

14:31. or what king, *while* proceeding to a different king to consider into war, will not first, *after he* sits down, deliberate since he is *one* able at ten thousand to

meet with the one who is coming upon him with twenty thousand.

14:32. Since upon, *while* he *is* yet being far away, *after* he sends away ambassadors, he is asking the *things* toward peace.

14:33. Therefore thusly, everyone out from you all, who is not bidding farewell to all the under-beginning things of himself, is not able to be a student of Me.

14:34. Therefore, the salt *is* an excellent *thing*, but even if the salt might be made dull, *then* in what will it be seasoned?

14:35. It is a suitable *thing* neither into soil nor into manure. They are casting it outside. Let the one who is having ears to be hearing, be hearing!

LUKE CHAPTER FIFTEEN

15:1. Moreover, all the tax collectors and the devoted-ones-to-negative-testimonies were *ones* drawing near to be hearing of Him,

15:2. and both the Pharisees and the scribes were thoroughly grumbling, saying that: This *One* is accepting devoted-ones-to-negative-testimonies and is eating together with them.

15:3. Moreover, He spoke this *particular* parable toward them, saying,

15:4. What man out from you all, *while* having a hundred sheep, and *after* he loses one out from them, is not leaving behind the ninety-nine in the wilderness and is proceeding upon the one which has lost and remains lost until he might find it?

15:5. Indeed, *after* he finds *it*, he is placing *it* up upon his shoulders, *while* rejoicing,

15:6. and, *after he* comes into the household, is calling together the friends and the countrymen, saying to them: Rejoice together with me, because I found my sheep which has lost and remained lost.

15:7. I am saying to you all that thusly joy will be in the heaven upon one devotee-to-negative-testimonies who is minding-after *the right-announcement*, than over ninety-nine just *ones* which certain *ones* are not having need of an *after-mind*.

15:8. Or, what woman who is having ten drachma, if she might lose one drachma, *then* is she not kindling a lamp and is sweeping the house and is seeking carefully until when she might find *it*?

15:9. Also, after she finds *it*, she is calling together the friends, that is, countrymen, saying: Rejoice together with me, because I found the drachma which I lost.

15:10. Thusly I am saying to you all: Joy is coming to be in presence of the announcers of the God upon one devoted-to-negative-testimonies who is minding-after *the right-announcement*.

15:11. Moreover He said: Some man was having two sons,

15:12. and the younger of them said to the father: Father, give to me the portion of the estate which is accruing to me. Moreover, the *father* distributed the living to them,

15:13. and, after not many days, *after he* gathered together all *things*, the younger son went abroad into a remote province and there dispersed his estate,

while living incorrigibly.

15:14. Moreover, *after* he squandered all *things*, a strong famine came to be down alongside that *particular* province, and he himself began to lack,

15:15. and, *after he* proceeded, he was fastened to one of the citizens of that *particular* province, and he sent him into his fields to be feeding hogs,

15:16. and he was completely-craving to fill his stomach out from the carobs which the hogs were eating, and not even one was giving to him.

15:17. Moreover, *after he* came into himself, he declared: How many hired *ones* of my father are being caused to exceed of loaves, but I myself am perishing here in famine.

15:18. After I stand up, I will proceed toward my father and will state to him: Father, I negatively-testified into the heaven and in presence of you.

15:19. I am no longer *one* worthy to be called a son of you. Make me as one of your hired *ones*.

15:20. So, *after he* stood up, he came toward the his father; but *while* he was yet holding away-far away- his father noticed him and was caused to feel pity:

Indeed, *after he* ran, he completely-fell upon his neck and affectionately kissed him.

15:21. Moreover his son said: Father, I negatively-testified into the heaven and in presence of you. I am no longer *one* worthy to be called your son;

15:22. but the father said toward his bond-slaves: Quickly carry out the foremost clothing and put *it* on him yourselves and give a ring into his hand and sandals

into the feet,

15:23. and be carrying the *particular* grain-fed calf: Slay it and, *when we eat it*, let us be caused to be right-minded,

15:24. because this, my son, was a dead *one* and lives again. He was *one* having lost *and remaining lost* and is found, and they began to cause themselves to be being right-minded.

15:25. Moreover, his *particular* older son was in a field, and, *while* coming, he drew near to the house, he heard from music and dances,

15:26. and, *after he* called toward of the men-servants, he inquired what these *things* might be.

15:27. Moreover, the man-servant said to him that: Your brother is arriving, and your father slew the *particular* grain-fed calf because he received him away, *one* being healthy.

15:28. Moreover, he was angered and was not desiring to enter, but, *after he* came out, his father was encouraging him.

15:29. Moreover, *after he* answered, the older son said to the father: Notice, I am giving service to you so many years and never at any time did I pass by a commandment from you, and never at any time did you give to me a goat, in order that I might be right-minded in-association-with my friends,

15:30. but when this, your son, came, the one who devoured your living with prostitutes, you slew for him the grain-fed calf.

15:31. Moreover the father said to him: Child, you yourself are always with me,

and all my *particular things* are your *particular things*.

15:32. Moreover, to be caused to be right-minded and to be caused to cheer was necessary, because this, your brother, was a dead *one* and lives again, and was one who having loosed-away remained loosed-away; indeed, he is found.

LUKE CHAPTER SIXTEEN

16:1. Moreover, He was also speaking toward the students: Some man was a wealthy *one*, who was having a steward, and this steward was denounced to him as *one* dispersing under-beginning things,

16:2. and, *after he* exclaimed to him, he said to him: What *is* this I am hearing concerning you? Give away the word of your stewardship, for you are no longer able to be a steward.

16:3. Moreover the steward said at himself: What might I do, because my controller is taking up away *for* himself the stewardship from me? I am not strong enough to be digging. I am ashamed to be begging.

16:4. I know what I might do in order that whenever I might be removed out from the stewardship, *then* they might receive me into the households of themselves,

16:5. and, *after he* called toward each one of the borrowers from the controller of himself, he was saying to the first: How much are you owing to my controller ?

16:6. Moreover, the borrower said: A hundred gallons of oil. Moreover, the steward said to him: Receive your bills and, *after you* sit down, quickly script: Fifty.

16:7. Furthermore, he said to a different one: How much are you yourself owing? Moreover, the borrower said: A hundred pounds of grain. He is saying to him: Receive your bills and script: Eighty.

16:8. Now the controller commended the steward of the injustice because he did thoughtfully, because the sons of this *particular* duration are more thoughtful *ones* into the generation of themselves beyond the sons of the light.

16:9. Also I Myself am saying to you all: Make for yourselves friends out from the greed of the injustice, in order that whenever it might cease, they might receive you all into the durative tabernacles.

16:10. The faithful *one* in least is also a faithful *one* in much, and the unjust *one* in least is also an unjust *one* in much.

16:11. Therefore, since you all do not come to be faithful *ones* in the unjust mammon, *then* who will believe the unconcealed *thing* in you all,

16:12. and since you all do not come to be faithful *ones* in the foreign *thing*, *then* who will give Our *particular* thing to you all?

16:13. Not even one house-servant is able to be giving service for two controllers, for either he will hate the one and will love the different one, or he will hold himself firmly of one and will despise the different one. You all are not able to be giving service for God and for greed.

16:14. Moreover, the Pharisees, being under-beginning lovers of money, heard all these *things* and were scorning Him,

16:15. and He said to them: You all yourselves are the ones who are justifying

yourselves in presence of the men, but the God is knowing your hearts, because the high *thing* among men *is* abomination in presence of the God.

16:16. The law and the prophets were until John, from then the *kingship* of the God is being rightly-announced, and everyone is being forced into it.

16:17. Moreover, *for* the heaven and the earth to result to pass alongside is easier than *for* one point of the law to result to fall.

16:18. Everyone who is loosing away his particular wife, that is, who is marrying a different *woman* is adulterating, and the one who, having been loosed away, *remains loosed away from* a husband *while* marrying, is adulterating.

16:19. Moreover, a certain man was a wealthy *one* and was clothing himself *in* purple and linen, *while* being splendidly made glad daily.

16:20. Moreover, a certain poor *one*, with a name Lazarus who having been complete of sores, *remained complete of sores*, had been cast *and remained cast* toward his porch,

16:21. even *while* completely-craving to be satisfied from the things which were falling from the table of the wealthy *man*, conversely, even the dogs which were coming were licking his sores.

16:22. Moreover, it came to be, the poor *one resulted* to die, and he *resulted* to be carried away by the announcers into the bosom of Abraham. Moreover, the wealthy *man* also died and was buried,

16:23. and in the hell, *after he* lifted up his eyes, *while* being under-beginning in torments, is seeing Abraham from afar and Lazarus in his bosoms,

16:24. and, *after he* exclaimed , he himself said: Father, Abraham, pity me and send Lazarus in order that he might dip the tip of his finger from water and might cool down my language, because I am being made to sorrow in this *particular* flame,

16:25. but Abraham said: Child, be caused to remember that you received away your good *things* in your life, and, similarly, Lazarus received away the evil *things*, but now, here, he is being called-alongside, but you yourself are being caused to suffer.

16:26. Also among all these *things*, between us and you all, a great gulf has been stabilized and remains stabilized how that the ones who are desiring to go through from here toward you all would not be able, neither may they be crossing over from there toward us.

16:27. Moreover he said: Therefore I am asking you, Father, in order that you might send him into the household of my father,

16:28. for I am having five brothers, how that he might be thoroughly testifying to them in order that also they themselves might not come into this *particular* place of the torment.

16:29. Moreover, Abraham is saying: They are having Moses and the prophets, let them listen of them!

16:30. Moreover, the *wealthy man* said: Absolutely not, Father Abraham, conversely, if a certain one might proceed from dead *ones* toward them, *then* they will mind-after *the right-announcement*.

16:31. Moreover he said to him: Since they are not hearing of Moses and the prophets, *then* neither will they be persuaded if a certain one might stand up out from the dead *ones*.

LUKE CHAPTER SEVENTEEN

17:1. Moreover, He said toward His students: Of the *result* for the offenses not to come is an unallowable *thing*, but woe *to* through whom it is coming.

17:2. It is advantageous for him since a mill stone is being compassed around his neck, and he has been discarded and remains discarded into the sea, than in order that he might cause one of these *particular* small *ones* to stumble.

17:3. Be holding away for yourselves! If your brother might negatively-testify into you, *then* honor-over him, and if he might mind-after, *then* release *the negative-testimony* for him!

17:4. Indeed, if he might negatively-testify into you seven *times* from the day and might return toward you, saying: I am minding-after *the right-announcement*, *then* you will release to him.

17:5. So the apostles said to the *Controller*: Add faith to us!

17:6. Moreover, the *Controller* said: Since you all are having faith as a kernel of mustard, *then* you all would say to this *particular* sycamore: Be rooted out and be planted in the sea *but you all do not*, and then it would obey to you all *but it does not*.

17:7. Moreover, who out from you all, *while* having bond-slave who is plowing or shepherding, who, *after he* enters out from the field, will state to him:

Immediately, *after you* come alongside, recline!

17:8. Conversely, will he not state to him: Prepare something! I will sup and, *after you* gird yourself, be serving to me until I might eat and might drink, and, after these things, eat and drink, you yourself?

17:9. Is he not having grace for the bond-slave because he did the things which were ordered?

17:10 Thusly, also you all yourselves, whenever you all might do all the things which are ordered to you all, *then* be saying that: We are useless bond-slaves. We have done that which we were owing to do.

17:11. Now it came to be, at the *purpose* to be proceeding into Jerusalem, also He Himself was thoroughly going through *the* middle of Samaria and Galilee,

17:12. and, *as* He was entering into a certain village, ten men, lepers, met *Him*, which *lepers* stood from afar,

17:13. and they themselves took up a shout, saying: Jesus, Commander, pity us!

17:14. Now *after He* noticed, He said to them: After you all proceed, exhibit yourselves to the priests. Now it came to be, at the *result of* them to be departing, they were cleansed.

17:15. Moreover, one out from them, *after he* noticed that he was healed, returned, *while* opining the God with a great shout,

17:16. and fell upon *his* face alongside His feet, *while* giving thanks to Him, and he himself was a Samaritan.

17:17. Moreover, *after He* answered, Jesus said: Were not the ten cleansed? But

where are the nine?

17:18. They were not found, *after they* returned, to give opinion to the God, except this *particular* foreigner.

17:19. So He said to him: *After you* stand up, be proceeding! Your faith has delivered you .

17:20. *After He* was questioned by the Pharisees: When is the *kingship* of the God coming, He answered to them and said: The *kingship* of the God is not coming with observation,

17:21. nor will they state: Notice! Here, or, Notice! There; for the *kingship* of the God is inside of you all.

17:22. Moreover, He said toward the students: Days will come when you all will completely-crave to see one of the days of the Son of man and you all will not see *one*,

17:23. and they will state to you all: Notice, He is there! Notice, He is here! Go not away nor pursue,

17:24. for as indeed the lightening which is flashing out from the east under the heaven into the west under heaven is shining, thusly the Son of man will be in His day,

17:25. but first, for Him to suffer many things and to be disapproved from this *particular* generation is necessary.

17:26. Indeed, according as it came to be in the days of Noah, thusly it will be also in the days of the Son of man,

17:27. They were eating, they were drinking, they were marrying, they were being given in marriage; up to which day Noah entered into the ark, and the deluge came and destroyed all.

17:28. Similarly, just as it came to be in the days of Lot; they were eating, they were drinking, they were buying, they were trading, they were building;

17:29. but on which day Lot went out away from Sodom, fire and sulphur rained from heaven and destroyed all.

17:30. It will be according to the same *things* on which day the Son of man is being revealed.

17:31. On that *particular* day, who will be upon the roof, and his vessels *are* in the house, let him not descend to take them up. Similarly also, let not the *one* in a field return into the *things* behind.

17:32. Be remembering the wife of Lot!

17:33. Whoever might seek to acquire his soul *for* himself will destroy it, and whoever will destroy his soul will preserve it alive.

17:34. I am saying to you all: On this *particular* night, two will be upon one mattress. The one will be taken alongside. The different one will be released.

17:35. Two will be *ones* grinding together. The one will be taken alongside, but the different one will be released.

17:36. OMITTED

17:37. Now *when they* answer, they are saying to Him: Where, *Controller?*

Moreover, *Jesus* said to them: Where the body *is*, there also the eagles will be

gathered-together with *each other*.

LUKE CHAPTER EIGHTEEN

18:1. Moreover He was speaking an parable to them toward the purpose that for them always to be praying and not to be losing courage results to be necessary,

18:2. saying: Some judge who was not fearing the God and who was not revering man was in a certain city.

18:3. Moreover a widow was in that *particular* city and was coming toward him, saying: Avenge me away from my opponent,

18:4. and he was not desiring to do so upon a session, but after these things he said at himself: Since indeed I am not fearing the God nor revering man,

18:5. *then*, yea, because of the *result of this particular* widow to be holding alongside toil for me, I will avenge her, in order that, *while* coming into an end, she might not be annoying me.

18:6. Moreover, the *Controller* said: Hear what the judge from the injustice is saying.

18:7. Moreover, might the God by no means make the vindication of His chosen *ones* who are shouting to Him from day and from night? Indeed, He is longsuffering upon them.

18:8. I am saying to you all that He will make their vindication with quickness. Nevertheless, *after He* comes, will the Son of man then find the faith upon the earth?

18:9. Moreover, He also spoke this *particular* parable toward certain ones of the

ones who, having persuasion, *remained persuaded* upon themselves that they are just *ones* and who were despising the remaining *ones*:

18:10. Two men ascended into the temple to pray. The one *was* a Pharisee, and the different *one was* a tax collector.

18:11. When he was caused to stand, the Pharisee was praying these *things* toward himself: The God, I am giving thanks to You that I am not as indeed the remaining *ones* of the men *are*: Ravenous *ones*, unjust *ones*, adulterers; or even as this *particular* tax collector.

18:12. I am fasting twice from the week. I am tithing all *things* as many *ones* as I am procuring.

18:13. Moreover, *after he* has stood *and continues to stand* afar, the tax collector was not desiring neither to lift up the eyes into the heaven, conversely, he was striking his chest, saying: The God, be conciliated to me, the devoted-one-to-negative-testimonies.

18:14. I am saying to you all, this tax collector descended into his household as one who, having been justified *remained justified* alongside that *Pharisee*, because everyone who is exalting himself will be humbled, but the one who is humbling himself will be exalted.

18:15. Moreover, they were carrying away the babies in order that He might be touching of them *for* Himself, but, *when they* noticed, the students were honoring over them,

18:16. but Jesus called toward them, saying: Be *releasing* the little children to be

coming toward Me and do not be hindering them, for the *kingship* of the God is of the such *ones*.

18:17. Truly I am saying to you all: Whoever might not receive the *kingship* of the God as a little child, *then* he might by no means enter into it.

18:18. Now a certain ruler questioned Him, saying: Good Instructor, I will inherit durative life *after I* do what?

18:19. Moreover, Jesus said to him: Why are you saying Me to be a good *One*? Not even one *is* a good *one*, except One: The God.

18:20. You notice the commandments: You may not commit adultery. You may not murder. You may not steal. You may not testify falsely. Be honoring your father and mother!

18:21. Moreover, the ruler said: I guarded all these commandments out from youth.

18:22. Moreover, *after He* heard, Jesus said to him: One *thing* is still missing for you: Trade all *things* as many ones as you are having and distribute to poor *ones*, and you will have treasure in the heavens, and, here, be following with Me!

18:23. Moreover, *after he* heard these *things*, the ruler came to be *one* thoroughly grieved, for he was *one* very wealthy.

18:24. Moreover, *after He* noticed him, Jesus said: How difficultly are the ones who are having the assets advancing into the *kingship* of the God.

18:25. Conversely, *for* a camel to enter through a hole of a needle is easier than *for* a wealthy *one* to enter into the *kingship* of the God.

18:26. Moreover, the ones who heard said: Indeed, who is able to be saved?

18:27. Moreover, *Jesus* said: The impossible *things* alongside men are possible *things* alongside the God.

18:28. Moreover, Peter said: Notice, we ourselves, *after we* left our own *particular things*, followed with You.

18:29. Moreover, *Jesus* said to them: Truly I am saying to you all that not even one who has left house or wife or brothers or parents or children on account of the *kingship* of the God,

18:30. who might absolutely not even receive many more *things* in this *particular* time and durative life in the *particular* duration which is coming.

18:31. Moreover, *after He* took the twelve alongside, He said toward them: Notice, we are ascending into Jerusalem, and all the things which have been scripted *and remain scripted* through the prophets for the Son of man will be ended,

18:32. for He will be delivered to the nations and will be mocked and will be treated shamefully and will be spit at,

18:33. and, *after they* scourge *Him*, they will kill Him, and on the *particular* third day He will be caused to stand up.

18:34. Now they themselves understood not even one of these *things*, and this *particular* expression was *one* having been hidden and remaining hidden away from them and they were not knowing the things which were being said.

18:35. Moreover, it came to be, at the *result of* Him to be drawing near into

Jericho, a certain blind *one* sat alongside the way, *while* begging.

18:36. Moreover, *after he* heard from a crowd which was thoroughly proceeding, he inquired what this could be.

18:37. Moreover, they announced away to him that: Jesus the Nazarene is coming alongside.

18:38. Indeed, he shouted, saying: Jesus, Son of David, pity me!

18:39. Now the ones who were going before were honoring over him in order that he might keep silent, but he himself, by much more, was crying: Son of David, pity me!

18:40. Moreover, *after He* was caused to stand, Jesus decreed him to be brought toward Him. Moreover, *after he* drew near He questioned him,

18:41. What are you desiring I might do for you? Moreover, the blind one said: *Controller*, in order that I might see again.

18:42. So Jesus said to him: See again! Your faith has delivered you .

18:43. Indeed, instantly, he noticed again and followed with Him, *while* opining the God, and all the people, *when they* noticed, gave praise to the God.

LUKE CHAPTER NINETEEN

19:1. Now *after He* entered, He was going through Jericho,

19:2. and, notice, a man, being called by name, Zaccheus, was there, and he himself was a chief tax collector, and he himself was a wealthy *one*.

19:3. Now he was seeking to see Jesus, who He is, and was not able to see Him from the crowd, because in the stature he was a small *one*.

19:4. So, *after He* ran ahead into the result to be in advance of the crowd, He ascended upon a sycamore in order that he might notice Him, because He was about to be passing through from that way.

19:5. Now as He came upon the place, *after He* looked up, and noticed him, Jesus said toward him: Zaccheus, *after you* hurry, descend, for today, for Me to remain in your household is necessary.

19:6. So, *after he* hurried, he descended and harbored Him, *while* rejoicing.

19:7. Now *when they* noticed, all were thoroughly grumbling, *while* saying that: He entered to lodge alongside a devoted-man-to-negative-testimonies.

19:8. Moreover, *after he* was caused to stand, Zaccheus said toward the *Controller*: *Controller*, I am giving the half of my under-beginning things to the poor *ones*, and since I extorted anything from anyone, *then* I am giving away quadruple.

19:9. Moreover, Jesus said toward him that: Today salvation came to be in this *particular* household, according that also he himself is a son of Abraham,

19:10. for the Son of man came to seek and to save that which has lost .

19:11. Moreover, *while* they were hearing these *things*, *after He* added to these things, He spoke an parable because of the result for Him to be near Jerusalem and because of them to be supposing that the *kingship* of the God is instantly about to be being made apparent.

19:12. Therefore He said: Some noble man proceeded into a remote province to receive a *kingship* for himself and to return.

19:13. Moreover, *after he* called ten bond-slaves of himself, he gave ten minas to them and said toward them: Carry on business during which I am coming.

19:14. Moreover, his citizens hated him and sent away an ambassador behind him, saying: We are not desiring this *man* to reign upon us.

19:15. Now it came to be, at the *result of* him to completely come up, *after he* received the *kingship*, also he said to exclaim *to* these *particular* bond-slaves to him, to whom he has given the silver, in order that he could know what business anyone thoroughly carried on.

19:16. Moreover, the first bond-slave came to be alongside, saying: *Controller*, your mina gained besides ten minas.

19:17. So he said to him: Right indeed, good bond-slave! Because you came to be a faithful *one* in a least *thing*, be *one* having authority up over ten cities.

19:18. Also the second bond-slave came, saying: *Controller*, your mina made five minas.

19:19. Moreover, he said also to this bond-slave: Also you yourself are coming to be up over five cities.

19:20. Now the different *bond-slave* came, saying: *Controller*, notice, your mina, which I was having, I laid away in a handkerchief;

19:21. for I was fearing you because you are a harsh man. You are taking up that which you did not lay and are reaping that which you did not sow.

19:22. He is saying to him: I will judge you out from your mouth, evil bond-slave. You noticed that I myself am a harsh man, taking up that which I did not lay and

reaping that which I did not sow.

19:23. Now because of what reason did you not give my sliver upon a table?

Then, *when I* came, I would exact it together with interest but I did not.

19:24. Also, to the ones who stood alongside, he said: Take up the mina away from him and give *it* to the one who is having ten minas.

19:25. Now they said to Him: *Controller*, he is having ten minas.

19:26. I am saying to you all that to everyone who is having, it will be given, but from the one who is not having; consequently, that which he is having will be taken up away from *him*.

19:27. Nevertheless, my enemies, these *particular* ones who do not desire me to reign upon them, bring here and completely slay them in advance of me.

19:28. Now *after He* said these *things*, He was proceeding in advance of, *while* ascending into Jerusalem,

19:29. and it came to be, as He drew near into Bethphage and Bethany, toward the *particular* mountain which is being called: Of Olives, He sent away two of the students,

19:30. saying: Be departing into the opposite village, in which, *while* proceeding in, you all will find a foal which, having been bound, *remained bound*, upon which not even one from men at any former time sat down, and, *after you all* loose it, be bringing *it*,

19:31. and if a certain one may be asking you all: Because of what reason are you all loosing *it*, *then* you all will state: Because the *Controller* is having need of

it.

19:32. Moreover, *when they* went away, the ones who, having been sent away, *and remained sent away* found according as He said to them.

19:33. Moreover, *while* they were loosing the foal, its controllers said toward them: Why are you all loosing the foal?

19:34. Moreover, the *students* said: Because the *Controller* is having need of it,

19:35. and they brought it toward Jesus, and, *after they* threw their garments up upon the foal, they placed Jesus upon *it*.

19:36. Moreover, *as* He was proceeding, they were spreading their garments under *the foal* on the way.

19:37. Moreover, *as* He was already drawing near toward the mountain of the olives, the multitude of the students all together began, *while* rejoicing, to be praising the God with a great voice concerning all powerful deed which they noticed,

19:38. saying: Having been rightly-spoken remains rightly-spoken is the King Who is coming in the authority of the name of *the Controller!* Peace in heaven and opinion in highest places!

19:39. Now a certain one of the Pharisees from the crowd said toward Him: Instructor, honor over Your students,

19:40. and *after He* answered, He said: If these might be silent, *then* the stones will cry.

19:41. Now when He drew near, *after He* noticed the city, He wept upon it,

19:42. saying that: Since you knew on this *particular* day, even you yourself, the *things* toward peace, but now they are hidden away from eyes of you,

19:43. because days will arrive upon you, and your enemies will insert a rampart to you and will circle around you and will constrain you on all sides

19:44. and will level you and your children in you and will not leave stone upon stone in you, instead of which *things*, you did not know the time of your inspection.

19:45. Now *after He* entered into the temple, He began to be casting out the ones who were trading,

19:46. saying to them: It has been scripted *and remains scripted*: And My household will be a household of prayer; but you all yourselves make it as a cave of robbers.

19:47. Now He was *One* instructing according to the day in the temple, but the chief priests and the scribes and the first *ones* of the people were seeking to destroy Him

19:48. and were not finding the what *thing* they might do, for the people all together hung away *while* hearing of Him.

LUKE CHAPTER TWENTY

20:1. Now it came to be, on one of the days *while* He was instructing, that is, was rightly-announcing *to* the people in the temple, the chief priests and the scribes, together with the older *ones*, stood up

20:2. and spoke, saying toward Him: Say to us in what sort of authority You are

doing these *things*, or, who is the one who gave this *particular* authority to You?

20:3. Moreover, *after He* answered, He said toward them: Also I myself will ask you all a word, and say to Me:

20:4. Was the merger of John out from heaven or out from men?

20:5. Moreover, the *ones* rationalized together toward themselves, saying that: If we might say: Out from heaven, *then* He will state: Because of what *reason* did you all not believe in him?

20:6. Moreover, if we might say: Out from men, *then* the people altogether will stone us down, for John is *one* who, having been persuaded *remained persuaded* to be a prophet.

20:7 So they answered not to notice from where,

20:8 and Jesus said: Neither am I Myself saying to you all in what sort of authority I am doing these *things*.

20:9. Moreover, He began to be speaking this *particular* parable toward the people: A man planted a vineyard and gave it out himself to husbandmen and went abroad sufficient times.

20:10 And in time sent away a bond-slave toward the husbandmen in order that they will give to him from the fruit of the vineyard, but the husbandmen sent him away away empty, *after they* beat *him*.

20:11. So, he added *for* himself to send a different bond-slave. Moreover, the *husbandmen* also sent that *bond-slave* away away empty, *after they* beat and *after they* devalued *him*.

20:12. So, he added *for* himself to send a third *bond-slave*. Moreover, the *husbandmen* also cast this bond-slave out, *after they* wounded *him*.

20:13. Moreover, the controller of the vineyard said: What might I do? I will send my beloved son. Probably they will reverence this *son*.

20:14. Moreover, *when they* noticed him, the husbandmen were reasoning toward one another, saying: This is the heir. We might be killing him in order that the inheritance might come to be of us.

20:15. So, *after they* cast him out outside of the vineyard, they killed *him*.

Therefore what will the controller of the vineyard do to them?

20:16. He will come and will destroy these *particular* husbandmen and will give the vineyard to others. Moreover, *when they* heard, they said: It could not come to be!

20:17. Moreover, *after He* looked in at them, *Jesus* said: Therefore, what is this particular thing which has been scripted *and remains scripted*: A Stone Which the ones who were building disapproved, this Stone was caused to come to be into a head of a comer?

20:18. Every *particular* one who falls upon that Stone will be shattered. Upon whomsoever It might fall, It will grind him.

20:19. Now the scribes and the chief priests sought to throw the hands over upon Him in the same hour, and they feared the people, for they knew that He spoke this *particular* parable toward them.

20:20. So, *after they* observed, they sent away spies who were pretending

themselves to be just *ones*, in order that they might take hold of a word from Him, consequently to give Him alongside to the rule and the authority of the governor.

20:21. So, they questioned Him, saying: Instructor, we notice that you are speaking and are instructing straightly and are not receiving a face, conversely, are instructing the way of the God upon unconcealment.

20:22. Is to give a tax to Caesar lawful *for* us or not?

20:23. Moreover, *after He* minded-according to their craftiness, He spoke toward them:

20:24. Completely show a denarius to Me! Of whom is it having an image and superscription? Moreover, they answered: Of Caesar.

20:25. Moreover, *Jesus* spoke toward them: Accordingly, give away the *things* of Caesar to Caesar, and give away the *things* of the God to the God!

20:26. So, they were not strong enough to take hold of an expression from Him across from the people, and, *after they* marveled upon His answer, they were silent.

20:27. Moreover, *after they* approached, a certain one of the Sadducees, the ones who are contradicting, claiming resurrection not to be, questioned him,

20:28. saying: Instructor, Moses scripted to us if a certain brother might die, having a wife, and this brother might be a childless *one*, then he scripted in order that his brother might take the wife and might produce seed to his brother.

20:29. Therefore, there were seven brothers, and the first brother, *after he* took a wife, died as a childless *one*,

20:30. as well as the second brother.

20:31. Also the third brother took her, but he died in like manner. So the seven brothers did not leave children behind and died.

20:32. Later, the wife also died.

20:33. Therefore, in the resurrection, of whom of them is the wife coming to be a wife, for the seven brothers were having her as a wife.

20:34. So Jesus said to them: The sons of this *particular* duration are marrying and are being married,

20:35. but the ones of that *particular* duration who are judged worthy also to obtain of the *particular* resurrection out from dead *ones* are neither marrying nor are being married.

20:36. Conversely, they are not even longer able to die, for they are announcer-equals and are sons of God, being sons of the resurrection.

20:37. Moreover, that the dead *ones* are being raised Moses also disclosed upon the bush as he is claiming as *Controller* the God of Abraham, that is, God of Isaac and God of Jacob.

20:38. Moreover, He is not God of dead *ones*, conversely, of living *ones*, for all are living in Him.

20:39. Moreover, *when they* answered, certain ones of the scribes said:
Instructor, You speak well.

20:40. Certainly, they no longer were daring to be questioning Him even one *thing*.

20:41. Moreover, He said toward them: How are they saying the Christ to be son of David,

20:42. for David himself is saying in a scroll of Psalms: The *Controller* said to my *Controller*, Be sitting out from *the* right of Me,

20:43. until ever I might place Your enemies as a footstool of Your feet.

20:44. Therefore David is calling Him *Controller*, and how is He Son of him?

20:45. Moreover, *while* all of the people were hearing, He said to the students,

20:46. Be holding away away from the *particular* scribes who are desiring to be walking-around in long clothing, that is, who are liking greetings in the markets and chief chairs in the synagogues and chief places at the suppers,

20:47. which scribes are devouring the houses of the widows, even *while* praying long for an excuse. These will receive more exceeding judgment.

LUKE CHAPTER TWENTY ONE

21:1. Moreover, *after He* looked up, He noticed the *particular* wealthy ones who were throwing their gifts into the treasury-box.

21:2. Moreover, He noticed a certain needy widow who was throwing there two mites,

21:3. and He said: Truthfully I am saying to you all that this very particular poor widow threw more than all,

21:4. for all these wealthy ones threw out from that which exceeding to them into the gifts, but this widow cast out from her lack all the living which she was having.

21:5. Now *while* certain ones were speaking concerning the temple, that it has

been arranged and remains arranged with excellent stones and consecrated gifts, He said,

21:6. These *things* which you all are viewing, days will come, in which days a stone will not be left upon a stone which will not be destroyed.

21:7. Moreover, they questioned Him, saying: Instructor, therefore, when will these *things* be, and what will be the sign whenever these *things* may be about to be coming to be?

21:8. Moreover, *Jesus* said: Be looking! Be not led astray, for many ones will come upon My name, saying: I myself am he, and the time has drawn near *and remains near*. Proceed not behind them!

21:9. Moreover, whenever you all might hear of wars and of confusions, *then* be not terrified, for these *things* are necessary first to be coming to be, conversely, the end *is* not immediately.

21:10. Then He is saying to them: Nation will be raised upon nation, and *kingship* upon *kingship*.

21:11. Both great earthquakes and pestilences and famines down alongside places will be. Both frights and great signs from heaven will be.

21:12. Moreover, before all these *things* they will throw their hands over upon you all and will pursue you all, *while* delivering *you all* unto the synagogues, that is, prisons, *you all* being led away into kings and governors on account of My name.

21:13. It will go off for you all into a witness.

21:14. Therefore, place in your hearts not to be pre-regarding to defend yourselves,

21:15. for I myself will give a mouth and wisdom to you all, by which wisdom the ones altogether who are lying opposite to you all will not be able to stand opposed nor to contradict.

21:16. Moreover, you all will be delivered also by parents and brothers and kin and friends, and they will put to death out from you all,

21:17. and you all will be *ones* being hated by all because of My name.

21:18. Indeed, hair out from your head will absolutely not be destroyed.

21:19. You all will procure your souls in your patience.

21:20. Moreover, whenever you all might see Jerusalem as being surrounded by military camps, then you all might know that its desolation has drawn near *and remains near*.

21:21. Then let the *ones* in Judea flee into the mountains, and let the *ones* in *the* middle of it advance out, and let the *ones* in the provinces not enter into it,

21:22. because these days of vindication are of the *purpose for* all the things which have been scripted *and remain scripted* to be fulfilled.

21:23. Woe to the ones who are being with child and to the ones who are nursing in those *particular* days, for great necessity will be upon the earth and wrath for this *particular* people,

21:24. and they will fall by an edge of a sword and will be subjugated into all the nations, and Jerusalem will be *one* being walked on by nations until when times

of nations might be fulfilled.

21:25. Also, signs will be in sun and moon and stars, and constraint upon the earth from nations in perplexity from noise of sea and wave,

21:26. *while* men are swooning from fear and expectation of the things which are coming up on the inhabited earth, for the powers of the heavens will be shaken,

21:27. and then they will see the Son of Man coming with power and much opinion , in a cloud.

21:28. Moreover, as these *things* are beginning to be coming to be, bend up and lift up your heads because that your liberation is drawing near.

21:29. Also He spoke an parable to them: See the fig tree and all the trees!

21:30. Whenever they might now shoot away, *then, while* seeing from yourselves, you all are knowing that now the summer is near.

21:31. Thusly also, whenever you all might see these things which are coming to be, *then* you all yourselves are knowing that the *kingship* of the God is near.

21:32. Truly I am saying to you all that this *particular* generation might by no means pass alongside until ever all things might come to be.

21:33. The heaven and the earth will pass alongside, but My words will by no means pass alongside.

21:34. Moreover, be holding away to yourselves lest at any time your hearts might be overloaded in a stupor and drunkenness and life-produced anxieties, and that *particular* unexpected day might stand over upon you all as a snare,

21:35. for it will enter over upon all the *particular* ones who are sitting upon *the*

face of all the earth.

21:36. Moreover, be being attentive at every time, *while* petitioning in order that you all might prevail to escape all these *particular* things which are about to be coming to be, and to stand in advance of the Son of man.

21:37. Moreover, He was *One* instructing in the temple during the days.

Moreover, *while* going out into the *particular* mountain which is being called: Of Olives, He was lodging during the nights.

21:38. Also, all the people were coming early toward Him to be hearing of Him in the temple.

LUKE CHAPTER TWENTY-TWO

22:1. Moreover, the *particular* feast of the unleavened breads, which is being called Passover, was drawing near,

22:2. and the chief priests and the scribes were seeking the how they might destroy Him, for they were fearing the people.

22:3. Moreover, an adversarial spirit entered into Judas, the one being called Iscariot, who was being out from the number of the twelve,

22:4. and, *after he* went away, he spoke together with the chief priests, that is, commanders how he might give Him alongside to them,

22:5. and they were caused to rejoice and joined together *for* themselves to give silver to him,

22:6. and he agreed outwardly and was seeking a right-time of the *purpose* to give Him alongside to them absent of a crowd.

22:7. Moreover, the day of the unleavened breads came, on which *day* to be slaying the Passover *for oneself* was necessary,

22:8. and He sent away Peter and John, *after He* said: After you all proceed, prepare the Passover for us in order that we might eat.

22:9. Moreover, the two said to Him: Where are You desiring *that* we might prepare?

22:10 Moreover, *Jesus* said to them: Notice, *after* you all enter into the city, a man who is bearing a jug of water will meet together with you all. Follow with him into the house into which he is proceeding in

22:11. and stating to the house-master of the house: The Instructor is saying to you: Where is the dining-room where I might eat the Passover with My students?

22:12. and that house-master will show to you all a great upper room which has been furnished *and remains furnished*. Prepare there!

22:13. Moreover, *after they* went away, they found according as He had stated to them, and they prepared the Passover.

22:14. So, when the hour came to be, He fell-upon, and the apostles together with Him,

22:15. and He said toward them: With complete-craving I completely-craved to eat this *particular* Passover with you all before the *result of* Me to suffer,

22:16. for I am saying to you all that by no means may I eat it any longer until when it might be fulfilled in the *kingship* of the God.

22:17. Also, *after He* received a cup, *after He* gave thanks, He said: Take this

cup and divide *it* into yourselves,

22:18. for I am saying to you all: By no means may I drink, from the present, from the product of the vine until of which time the *kingship* of the God might come.

22:19. Also, *after He* took bread, *after He* gave thanks, He broke *it* and gave *it* to them, saying: This is My *particular* body which is being given in your place. Be doing this into My *particular* remembrance.

22:20. Also, after the *result* to sup, He took the cup in like manner, saying: This *particular* cup *is* the new covenant in My blood, the blood which is being poured out in your place.

22:21. Nevertheless, notice, the hand of the one who is delivering Me *is* upon the table with me,

22:22. because indeed, the Son of man is proceeding according to that which has been appointed *and remains appointed*. Nevertheless: Woe to the *particular* man through whom He is being given alongside.

22:23. Now they themselves began to be discussing the one, *that is*, who out from them might be this *particular* one who is about to be practicing this betrayal.

22:24. Moreover, also a quarrel came to be among them: Which one of them is seeming to be a greater *one*?

22:25. Moreover, *Jesus* said to them: The kings of the nations are controlling over them, and the ones who are having authority from them are being called robbers,

22:26. but you all yourselves *are* not thusly, conversely, let the greater *one*

among you all be coming to be as the younger *one*, and let the one who is leading *be coming to be* as the one who is serving,

22:27. for who is a greater *one*, the one who is dining or the one who is serving? Is not even the one who is dining *greater*? Moreover, I Myself *am* in *the* midst of you all as the One Who is serving.

22:28. Moreover, you all yourselves *are* the ones who, having thoroughly remained *continued to thoroughly remain* with Me in My trials.

22:29. Also, I Myself am assigning to you all according as My Father assigned a *kingship* to Me,

22:30. in order that you all may be eating and may be drinking upon My table in My *kingship*, and you all will sit upon thrones *while* judging the twelve tribes of Israel.

22:31. Simon, Simon, notice, the Adversary demanded you all of the *purpose* to sift *you all* as the grain,

22:32. but I Myself petitioned concerning you, in order that your faith might not cease, and, when *you* return, you yourself stabilize, your brothers.

22:33. Moreover, *Simon* said to Him: *Controller*, I am *one* ready to be proceeding with You both into prison and into death.

22:34. Moreover, *Jesus* said: I am saying to you, Peter, a rooster will not crow today until you will negatively-state Me away three times not to notice *Me*.

22:35. Also He said to them: When I sent you all away absent a bag and case and sandals, you all did not fall short of anything did you? Moreover, the *students*

said: Of not even one *thing*.

22:36. Moreover, He said to them: Conversely, now, let the one who is having a bag take *it* up, similarly also a case, and let the one who is not having *one* trade his garment and let him buy a sword,

22:37. for I am saying to you all that this particular thing which has been scripted and remains scripted is necessary to be completed in Me. The *thing is*: And He was rationalized with lawless *ones*, for indeed the *thing* concerning Me is having an end.

22:38. Moreover, the *students* said: *Controller*, notice, here *are* two swords.

Moreover, *Jesus* said to them: It is a sufficient *thing*.

22:39. Now *after He* went out, He proceeded according to the custom into the mountain of the olives. Moreover, the students also followed with Him.

22:40. Moreover, *after He* came to be upon the place, He said to them: Be praying not to enter into temptation!

22:41. Also He Himself drew away away from them as though a throw of a stone, and, *after He* placed the knees, was praying,

22:42. saying: Father, since You are intending, *then* carry away this *particular* cup away from Me! Nevertheless, let not My desire come to be, conversely, let Your *particular desire come to be!*

22:43. Moreover, an announcer from heaven who was making Him strong was seen by Him.

22:44. Also, *after He* came to be in anguish, He was praying more fervently, and

His sweat came to be as though drops of blood which were descending upon the earth.

22:45. Now *after He* stood up from the prayer, *after He* went toward the students, He found them fallen asleep away from grief

22:46. and said to them: Why are you all sleeping? After you all stand up, be praying in order that you all might not enter into temptation.

22:47. *while* He was still speaking, notice, a crowd, as well as the one who is being called Judas, one of the twelve, came before them, and he drew near to Jesus to kiss Him.

22:48. Moreover, Jesus said to him: Judas, are you delivering the Son of man with a kiss?

22:49. Moreover, *after they* noticed that which will be concerning Him, the *students* said: *Controller*, since we will smite on a sword ...,

22:50. and a certain one out from them smote the bond-slave of the high priest and cut off his *particular* right ear.

22:51. Moreover, *after He* answered, Jesus said: Be letting *them* until this! Also, *after He* touched the ear *for* Himself, He healed him.

22:52. Moreover, Jesus said toward the chief priests and commanders of the temple and elders who were coming to be alongside upon Him: You all came out with swords and clubs as upon a robber.

22:53. *while* I was with you all daily in the temple you all did not stretch out the hands upon Me, conversely, this is your hour and the authority of the darkness.

22:54. Moreover, *after they* arrested Him, they led *Him* and brought *Him* in into the house of the high priest. Moreover, Peter followed from afar.

22:55. Moreover, *after they* kindled a fire in *the* middle of the court, and *after they* sat down together, Peter was sitting among them.

22:56. Moreover, when she noticed him, a certain maidservant who was sitting toward the light, and after she looked fervently at him, said: This *one* was also together with Him.

22:57. Moreover, *Peter negatively-expressed*, saying: Woman, I do not notice Him.

22:58. Also, after a brief *time*, *after he* noticed him, a different one was declaring: You yourself are also out from them. Moreover, Peter was declaring: Man, I am not.

22:59. Also, *after* as though one hour intervened, a certain other one was adamantly affirming, saying: Upon unconcealment, this *one* was also with Him, for he is also a Galilean.

22:60. Moreover, Peter said: Man I do not notice that which you are saying, and instantly, *while* he was still speaking, a rooster crowed.

22:61. Also, *after He* was turned, the *Controller* looked in at Peter, and Peter was reminded of the word of the *Controller* as He said to him that: Previous *to* a rooster resulting to crow today, you will negatively-state Me away three times.

22:62. So, *after he* went away outside, he wept bitterly.

22:63. Now the *particular* men who were constraining Him were mocking at Him,

while beating Him,

22:64. and, *after they* blindfolded Him, they were questioning *Him*, saying:

Prophecy! Who is the one who struck You?

22:65. Also, *while* slandering, they were saying many different *things* into Him.

22:66. Now as day came to be, the presbytery of the people, both chief priests and scribes, was gathered together, and they led Him away into their council,

22:67. saying: Since You Yourself are the Christ, *then* tell *it* to us! Moreover, He said to them: If I might say *it* to you all, *then* by no means would you all believe.

22:68. Moreover, if I might ask, *then* by no means would you all answer.

22:69. Moreover, from the present, the Son of man will be *one* sitting out from *the* right of the power of the God.

22:70. Moreover, all said: Therefore, You Yourself are the Son of God. Moreover, *Jesus* was declaring toward them: You all yourselves are saying that I Myself am.

22:71. Moreover, the chief priests and scribes said: Why are we still having a need of testimony, for we, *the* very *ones*, heard from His mouth.

LUKE CHAPTER TWENTY-THREE

23:1. So, *after they* stood up, their multitude all together led Him upon Pilate.

23:2. Moreover, they began to be *categorizing* of Him, saying: We found this man as One Who is perverting our nation and Who is hindering to be giving taxes to Caesar and Who is claiming Himself to be Christ, a King.

23:3. Moreover, Pilate asked Him, saying: Are You Yourself the King of the Jews? Moreover, *after He* answered, *Jesus* was declaring: You yourself are

saying.

23:4. Moreover, Pilate said toward the chief priests and the crowds: I am finding not even one crime in this *particular* Man.

23:5. Moreover, the chief priests were growing stronger, saying that: He is shaking up the people, *while* instructing according to the whole of Judea, even *after He* began from Galilee until here.

23:6. Moreover, *after he* heard, Pilate questioned since the Man is a Galilean,

23:7. and, *after he* completely knew that He is out from the authority of Herod, he sent Him up toward Herod, who was being, even he himself, in Jerusalem on these *particular* days.

23:8. Moreover, *after he* noticed Jesus, Herod was caused to rejoice exceedingly, for he was *one* desiring to see Him out from sufficient times because of the *result* to be hearing concerning Him, and he was certainly expecting to see a certain sign which was coming to be by Him.

23:9. Moreover, he was questioning Him in sufficient words, but He Himself answered not even one *thing* to him.

23:10. Moreover, the chief priests and the scribes had stood and continue to stand *while* vehemently *categorizing* Him.

23:11. Moreover, *after he* despised Him and *after he* mocked *Him*, Herod, together with his armies, *after he* cast bright apparel around *Him*, sent Him again to Pilate.

23:12. Moreover, both Herod and Pilate came to be friends with one another on

the same day, for they were previously being under-beginning in enmity, *while* being toward themselves.

23:13. Moreover, *after he* called together the chief priests and the leaders and the people,

23:14. Pilate said toward them: You all carried away to me this *particular* Man as One turning the people away, and, notice, *after I* examined *Him* in presence of you all, I myself found not even one crime thing in this *particular* Man of which *things* you all were *categorizing* against Him.

23:15. Conversely, neither did Herod, for he sent Him again toward us, and, notice, not even one *thing* worthy of death is *one thing* which having been practiced, *remained practiced* by Him.

23:16. Therefore, *after I* discipline Him, I will loose *Him* away.

23:17. Moreover, he was having a necessity to be loosing-away to them according to one festival.

23:18. Moreover, they, with the whole multitude, were shouting, saying: Be taking up this *One*, but loose Barabbas away to us,

23:19. which certain *one* was *one* cast in the prison because of a certain insurrection, as well as murder, which came to be in the city.

23:20. Moreover, Pilate again called toward to them *while* desiring to loose Jesus away,

23:21. but the crowds were completely-shouting, saying: Be crucifying! Be crucifying Him!

23:22. Moreover, Pilate, a third time, said toward them: Conversely, what evil *thing* did this *One* do? I found not even one crime of death in Him. Therefore, *after I* discipline Him, I will loose *Him* away.

23:23. Moreover, the crowds were lying upon Pilate with great voices, *while* requesting *for* themselves Him to be crucified, and their voices were prevailing.

23:24. So, Pilate decreed their request to come to be.

23:25. Moreover, he loosed away the one who has been cast *and remained cast* into prison because of insurrection and murder, whom they were requesting *for* themselves, but he delivered Jesus to their desire.

23:26. Also, as they led Him away, *after they* took hold of Simon, a certain Cyrenian who was coming from *the* country, they placed upon him the cross to be carrying from behind Jesus.

23:27. Moreover, a numerous crowd of the people, as well as, of women who were cutting themselves and were lamenting Him were following with Him.

23:28. Moreover, *after He* was turned toward them, Jesus said: Daughters of Jerusalem, quit weeping upon Me! Nevertheless, be weeping upon yourselves and upon your children,

23:29. because, notice, days are coming in which they will state: Prosperous *are* the barren *ones* and the stomachs which do not beget and breasts which do not rear.

23:30. Then they will begin to be saying to the mountains: Fall upon us, and to the mounds: Cover us,

23:31. because since they are doing these *things* at a green stick, *then* what might come to be at the withered?

23:32. Moreover, also two robbers were being led together with Him to be destroyed.

23:33. So, when they came upon the *particular* place which is being called a Skull, there they crucified Him and the malefactors, on one hand *one* whom was out from *the* right, on the other hand *one* whom was out from *the* left.

23:34. Moreover, Jesus was saying: Father, release to them, for they do not notice what they are doing. Moreover, *while* dividing His garments, they cast lots.

23:35. Also, the people had stood *and continued to stand while* viewing.

Moreover, also the rulers were scorning, saying: He saved others, *then* let Him save Himself since this *One* is the Christ, the chosen *One* of the God.

23:36. Moreover, also, *while* approaching, the soldiers mocked at Him, *while* carrying away vinegar to Him

23:37. and saying: Since You Yourself are the King of the Jews, *then* save Yourself!

23:38. Moreover, also a superscription was one which, having been scripted *remained scripted* over Him in Greek, and Romaic, and Hebrew letters: This One is the King of the Jews.

23:39. Moreover, one of the robbers who was hanged was slandering Him: Indeed, are You Yourself not the Christ? Save yourself and us!

23:40. Moreover, *after he* answered, the different *robber*, *while* honoring over

him, was declaring, Are you yourself not even fearing the God, because you are in the same judgment?

23:41. Also, on the one hand, we ourselves *are punished* justly; on the other hand, this *One* practiced not even one improper *thing*.

23:42. Also he was saying: Jesus, be caused to remember of me whenever You might come into Your *kingship*.

23:43. So He said to him: Truly, I am saying to you: Today, you will be with Me in the paradise.

23:44. Now it was already as though a sixth hour, and darkness came to be upon the whole land until a ninth hour.

23:45. *while* the sun was *one* ceasing, the curtain of the holy place was rent down the middle.

23:46. Also, *after He* shouted with a great voice, Jesus said: Father, I am placing alongside My spirit *for Myself* into hands of You. Moreover, *after He* said this, He expired.

23:47. Moreover, *after he* noticed that which was coming to be, the centurion was opining the God, saying: This *particular* man was really a just Man.

23:48. Also, all the crowds which were coming to be alongside together upon this *particular* spectacle, *after they* viewed the things which were coming to be, *while* striking the chests, were returning.

23:49. Moreover, all the known *ones* to Him had stood *and continued to stand* from afar, as well as the women who followed together with Him from Galilee, to

be seeing these *things*.

23:50. Now, notice a man, by name: Joseph; being under-beginning a councilor; a good and just man; from Arimathaea, a city of the Jews; who was accepting the *kingship* of the God.

23:51. This *man* was not *one* who, having placed down together with their purpose and practice *remained so placed*.

23:51. This *man*, *after he* approached to Pilate, requested *for* himself the body of Jesus.

23:52. So, *after he* took *it* down, he wrapped it in linen and placed Him in a grave cut out of stone, where not even one was yet one lying.

23:53. Now it was a day of preparation, and a Sabbath was coming to view.

23:54. Moreover, the women who followed after, which certain women were *ones* having come together with Him out from Galilee, noticed the tomb and how His body was placed.

23:55. Moreover, *after they* returned, they prepared perfumes and ointment.

Also, indeed, they abstained on the Sabbath according to the commandment.

CHAPTER TWENTY-FOUR

24:1. Moreover, on the *day one* of the week, from early dawn, they came upon the grave, *while* carrying perfumes which they prepared.

24:2. Moreover, they found the stone having been rolled away *and remaining rolled away* from the tomb.

24:3. Moreover, *after they* entered, they did not find the body of the *Controller*

Jesus.

24:4. Now it came to be, at the *result of* them to be being perplexed concerning this, also, notice, two men stood over them in attire which was shining.

24:5. Moreover, *while* they were coming to be frightened *ones* and *ones* declining the faces into the ground, they said toward them: Why are you all seeking the One Who is living with the dead *ones*?

24:6. He is not here, conversely, He was raised. Be caused to remember as He spoke to you all *while* still being in Galilee,

24:7. saying that: For the Son of man to be given-alongside into hands of devotees-to-negative-testimonies and to be crucified and to stand up on the third day is necessary.

24:8. So, they were caused to remember His expressions

24:9. and, *after they* returned from the tomb, announced away these *things* to the eleven and to all the remaining *ones*.

24:10. Moreover, they were: Mary the Magdalene and Joanna and Mary the mother of James and the remaining *ones* together with them. They were speaking these *things* toward the apostles

24:11. and were evidenced in presence of them as though their expressions were nonsense, and they were disbelieving at them.

24:12. Moreover, when Peter stood, he ran upon the tomb, and when he stooped alongside he is seeing the laid-out linen-bandages. Indeed, he went away while realizing toward himself the thing which, having come to be, *remained*.

24:13. Also, notice, two out from them, on the same day, were *ones* proceeding into a village which was holding away sixty stadia from Jerusalem, to which a name was: Emmaus,

24:14. and they themselves were communicating concerning all of these *particular things* which have happened .

24:15. Now it came to be, at the *result of* them to be communicating and to be discussing, also, *after He* drew near, Jesus Himself was proceeding together with them.

24:16. Moreover, their eyes were being held in check of the *result* not to completely know Him.

24:17. Moreover, He said toward them: What *are* these *particular* words which you all are casting-against one another *while* walking-around? Indeed, they stood as gloomy *ones*.

24:18. Moreover, *after he* answered, one, by name: Cleopas, said toward Him: Are You Yourself only sojourning in Jerusalem and do not know the things which came to be in it on these *particular* days?

24:19. So He said to them: What sort of *things*? Moreover, the *men* said to Him: The *things* concerning Jesus the Nazarene, Who came to be a man, an able prophet in work and word across from the God and all of the people,

24:20. how that both the chief priests and our rulers delivered Him into a judgment of death and crucified Him.

24:21. Moreover, we ourselves were certainly expecting that He Himself is the

One Who is about to be redeeming Israel, conversely, indeed also, together with all these *things*, this third day is leading from which these *things* came to be,

24:22. conversely, also certain women out from us astonished us *after they* came to be early *ones* upon the tomb,

24:23. and *after they* did not find His body, they came claiming also to have seen a vision of announcers, which announcers are claiming Him to be living.

24:24. Also, some of the *ones* together with us went away upon the tomb and found thusly according as also the women said, but they did not notice Him.

24:25. So He Himself said toward them: Oh foolish *ones* and *ones* slow of the *result* to be believing upon all *things* which the prophets spoke!

24:26. Was it not even necessary for the Christ to suffer and to enter into His opinion?

24:27. Also, *after He* began from Moses and from all of the prophets, He interpreted for them in all the *Scriptures* the *things* concerning Himself.

24:28. Now they drew near into the village where they were proceeding, and He Himself made as though to be proceeding further,

24:29. and they compelled Him, saying: Remain with us, because it is toward evening, and the day has already declined . So He entered of the *purpose* to remain together with them.

24:30. Now it came to be, at the *result of* Him to be caused to recline down with them, *after He* received the bread, He rightly-spoken *it* and, *after He* broke *it*, He gave it over to them.

24:31. Moreover, their eyes were thoroughly opened, and they completely knew Him, and He Himself came to be *one* out of sight from them.

24:32. So they said toward one another: Was not even our heart *one* being lit in us as He was speaking to us on the way, as He was thoroughly opening the *Scriptures* to us?

24:33. So, *after they* stood up in the same hour, they returned into Jerusalem and found the eleven and the *ones* together with them as *ones* having been convened and remaining convened,

24:34. who were saying that: The *Controller* really was raised and was seen by Simon.

24:35. Also they themselves were recounting the *things* on the way, and as He was acknowledged to them in the breaking of the bread.

24:36. Moreover, *while* they were saying these *things*, He Himself stood in *the* midst of them.

24:37. Moreover, *after they* were terrified and *after they* came to be frightened *ones*, they were supposing to be viewing a spirit.

24:38. So He said to them: Why are you all *ones* who, having been agitated *remain agitated*, and because of what *reason* are questions ascending in your heart?

24:39. See My hands and My feet that I Myself am He! Handle Me and see, because a spirit is not having flesh and bones according as you all are viewing Me as *One* having *flesh and bones*.

24:40. And when He spoke this thing, He displayed the hands and the feet to them.

24:41. Moreover, *while* they were still *ones* disbelieving away from the joy and *ones* marveling, He said to them: Are you all having some food available?

24:42. Moreover, the *students* gave over to Him a part of cooked fish,

24:43. and, *after He* received *it*, He ate *it* in presence of them.

24:44. Moreover, He said toward them: These *are* My words which I spoke toward you all *while* still being together with you all, that: It is necessary for all the things which have been scripted *and remain scripted* concerning Me in the law of Moses and the prophets as well as psalms to be fulfilled.

24:45. Then He thoroughly opened their mind of the *purpose* to understand the Scriptures

24:46. and said to them that: Thusly it has been scripted *and remains scripted* *that* the Christ results to suffer and to stand up out from dead *ones* on the third day,

24:47. and *that an after-mind* into release of negative-testimonies results to be proclaimed upon His name into all the nations, *after you all* begin from Jerusalem.

24:48. You all yourselves *are* witnesses of these *things*.

24:49 Also, notice, I Myself am sending out the complete-announcement from My Father upon you all, but sit down, you all yourselves, in the city until when you all might put on *for yourselves* power out from a height.

24:50. Moreover, He led them out until toward Bethany and, *after He* lifted up His hands, He rightly-spoke them.

24:51. Also, it came to be, at the *result of* Him to be blessing them, He thoroughly stood away from them,

24:52. and they themselves returned with great joy into Jerusalem

24:53. and through all were *ones* in the temple blessing the God.

JOHN CHAPTER ONE

1:1. In beginning the Word was, and the Word was toward the God, and the Word was God.

1:2. This Word was in beginning toward the God.

1:3. All *things* came to be through Him, and not even one *thing* which has come to be and remains came to be without Him.

1:4. Life was in Him, and the Life was the Light of the men,

1:5. and the Light is shining in the darkness, and the darkness did not receive it accordingly.

1:6. A man who was sent away alongside from God came to be. A name for him was John.

1:7. This *man* came into a testimony, in order that he might testify concerning the Light, in order that all might believe through him.

1:8. He was not that *particular* Light, conversely, he was in order that he might testify concerning the Light.

1:9. The Light was the unconcealed Light, which Light is enlightening every man

who is coming into the world.

1:10. He was in the world, and the world came to be through Him, and the world did not know Him.

1:11. He came into His own *particular things*, and His own particular people did not receive *Him* alongside.

1:12. Moreover, as many ones as receive Him, He gives to them authority to come to be children of God, to the ones who are believing into His name,

1:13. who are generated, not out from bloods nor out from desire of flesh nor out from desire of a man, conversely, out from God.

1:14. So, the Word came to be flesh and lodged among us, and we noticed His opinion: Opinion as of an only generated *One* alongside from a Father, *One* full of grace and unconcealment.

1:15. John is testifying concerning Him and has cried , saying: This *One* was Whom I said: The One Who is coming behind me has come to be and remains in advance of me because He was a first *One* of me,

1:16. because all we ourselves receive out from His fulness and grace in place of grace,

1:17. because the law was given through Moses but the grace and the unconcealment came to be through Jesus Christ.

1:18. Not even one has seen nor continues to see God at any time. The only generated God Who is being into the bosom of the Father, that *One* recounted *Him*.

1:19. Also, this is the testimony of John when the Jews sent away priests and Levites out from Jerusalem toward him in order that they might ask him: Who are you yourself?

1:20. So, he agreed and did not negatively-state, and he agreed that: I myself am not the Christ,

1:21. and they asked him: Therefore what are you? Are you yourself Elijah? Also he is saying: I am not. They asked, Are you yourself the prophet? Also he answered: No.

1:22. Therefore they said to him: Who are you, in order that we might give an answer to the ones who sent us? What are you saying concerning yourself?

1:23. He was declaring: I myself *am* a voice of *one* shouting in the wilderness: Rightly guide the way of Controller, according as Isaiah the prophet said.

1:24. Also, they were *ones* having been sent away out from the Pharisees,

1:25. and they asked him and said to him: Therefore why are you merging since you yourself are not the Christ nor Elijah nor the prophet?

1:26. John answered to them, saying: I myself am merging in water. He is standing in the midst of you all Whom you all yourselves do not notice,

1:27. the One Who is coming behind me, of Whom I myself am not *one* worthy in order that I might loose the strap of His sandal.

1:28. These *things* came to be in Bethany, other side of the Jordan, where John was *one* merging.

1:29. On the morrow he is seeing Jesus coming toward him and is saying: Notice

the Lamb of the God Who is taking up the negative-testimony of the world.

1:30. This is for the sake of Whom I myself said: A Man is coming behind me Who has come to be *and remains* in advance of me because He was a first *One* of me,

1:31. and I myself did not notice Him, conversely, in order that He might be manifested to Israel, because of this, I myself came *while* merging in water.

1:32. Also John testified, saying that: I have noticed the Spirit Who was descending as a dove out from heaven and remained upon Him,

1:33. and I myself did not notice Him, conversely, the One Who sent me to be merging in water, that *One* said to me: Upon Whomever you might see the Spirit descending and remaining upon Him, this is the One Who is merging in Holy Spirit,

1:34. and I myself have seen and have testified that this *One* is the Son of the God.

1:35. Again, on the morrow, John, as well as two out from his students, has stood and continues to stand,

1:36. and, *after he* inwardly-looked on Jesus Who was walking-around, he is saying: Notice, the Lamb of the God,

1:37. and the two students heard from him *while* he was speaking and followed with Jesus.

1:38. Moreover, *after He* was turned and *after he* noticed them who were following, Jesus is saying: What are you all seeking? Moreover, the *ones* said

to Him: Rabbi, which is being called *while* being translated: Instructor: Where are You remaining?

1:39. He is saying to them: Be coming and you all will see. Therefore, they went and noticed where He is remaining and they remained alongside Him that *particular* day. The hour was as *the* tenth.

1:40. Andrew, one out from the *particular* two who were hearing alongside from John, that is, who were following with Him, was the brother of Simon Peter.

1:41. This Andrew is first finding his own very, particular brother, Simon, and is saying to him: We have found the Messiah, which is a word being translated: Christ.

1:42. He led him toward Jesus. *After He* looked in at him, Jesus said: You yourself are Simon the son of John. You yourself will be called Cephas, which name is being interpreted: Peter.

1:43. On the morrow, He desired to go out into Galilee and is finding Philip, and Jesus is saying to him: Be following with Me!

1:44. Moreover, Philip was from Bethsaida, out from the city of Andrew and Peter.

1:45. Philip is finding Nathanael and is saying to him: We have found Whom Moses, as well as the prophets, scripted in the law: Jesus from Nazareth, the son of Joseph,

1:46. and Nathanael said to him: Is a certain good *thing* able to be out from Nazareth? Philip is saying to him: Be coming and notice!

1:47. Jesus noticed Nathanael who was coming toward Him and is saying concerning him: Notice, an Israelite truthfully in whom deceit is not.

1:48. Nathanael is saying to Him: From where are You knowing me? Jesus answered and said to him: Before the *result of Philip* to exclaim *to you*, *while* you were being under the fig tree, I noticed you.

1:49. Nathanael answered to him: Rabbi, You Yourself are the Son of the God. You Yourself are King of Israel.

1:50. Jesus answered and said to him: You are believing because I said to you that I noticed you underneath the fig tree. You will see greater *things* than these.

1:51. Also He is saying to him: Truly, truly I am saying to you all: You all will see the heaven having been opened and remaining opened and the announcers of the God ascending and descending upon the Son of Man.

JOHN CHAPTER TWO

2:1. Also on the *particular* third day, a wedding came to be in Cana of Galilee, and the mother of Jesus was there.

2:2. Moreover, both Jesus and His students were called into the wedding,

2:3. and *when* wine fell short, the mother of Jesus is saying toward Him: They are not having wine,

2:4. and Jesus is saying to her: Woman, what is that to Me and to you? My hour is not yet arriving.

2:5. His mother is saying to the servants: Whatever He may be saying to you all, *do it!*

2:6. Moreover, six stone water-pots, each containing two or three measures, were *ones* lying there according to the cleansing of the Jews.

2:7. Jesus is saying to them: Fill the water-pots of water, and they filled them until *the top*.

2:8. Also He is saying to them: Draw out now and be carrying *it* to the table-master! Moreover, the servants carried *it*.

2:9. Moreover, as the table-master tasted the water which has come to be *and remains wine* and had not noticed, *nor continued to notice* from where it is, but the *particular* servants who, having drawn out the water had noticed *and continued to notice*, the table-master is sounding *to* the bridegroom

2:10. and is saying to him: Every man is first placing the excellent wine and whenever they might be drunk, then he is placing the lesser *wine*. You yourself have kept the excellent wine until just-now.

2:11. Jesus did this particular beginning of the signs in Cana of Galilee and manifested His particular opinion: Indeed, His students believed into Him.

2:12. After this He Himself, as well as His mother and His brothers and students descended into Capernaum and did not remain there many days.

2:13. Also the Passover of the Jews was near, and Jesus ascended into Jerusalem

2:14. and found in the temple the ones who are selling oxen and sheep and doves and the coin-dealers sitting

2:15. and, *after He* made a scourge out from ropes, He cast away all out from the

temple: Both the sheep and the oxen. Indeed, He overthrew the tables and was pouring out the coins of the money-changers.

2:16. And to the ones who were selling the doves He said: Take up these *things* from here! Be not making the household of My Father to be a household of trade!

2:17. His students were caused to remember it is that which, having been scripted remain scripted that: The zeal of Your household will devour Me.

2:18. Therefore, the Jews answered and said to Him: What sign are You showing to us because You are doing these *things*?

2:19. Jesus answered and said to them: Loose this *particular* holy place, and in three days I will raise it.

2:20. Therefore the Jews said: This *particular* holy place was built in forty and six years, and You Yourself will raise it in three days?

2:21. Moreover, that *One* was speaking concerning the holy place of His body.

2:22. Therefore, when He was raised out from dead *ones*, His students were caused to remember that He was saying this and believed by the *Scripture* and the word which Jesus spoke.

2:23. Moreover, as He was in Jerusalem on the Passover at the feast, many ones believed into His name, *while* viewing His signs which He was doing.

2:24. Moreover, Jesus Himself was not entrusting Himself to them because of the *result of* Him to be knowing all *men*,

2:25. and because He was not having need in order that a certain one might testify concerning the man, for He Himself was knowing what was in the man.

JOHN CHAPTER THREE

3:1. Moreover, a man was out from the Pharisees, a ruler of the Jews, Nicodemus *was* a name to him.

3:2. This *man* came toward Him of night and said to Him: Rabbi, we notice that You have come and remain as a instructor from God, for not even one is able to be doing these *particular* signs which You Yourself are doing if the God might not be with him.

3:3. Jesus answered and said to him: Truly, truly I am saying to you: If a certain one might not be generated from above, *then* He is not able to see the *kingship* of the God.

3:4. Nicodemus is saying toward Him: How is man able to be generated *while* being an old man? Is he not able to enter a second time into the womb of his mother and to be generated?

3:5. Jesus answered: Truly, truly I am saying to you: If a certain one might not be generated out from water and Spirit, *then* he is not able to enter into the *kingship* of the God.

3:6. The thing which has been generated and remains generated out from flesh is flesh and the thing which has been generated and remains generated out from Spirit is spirit.

3:7. You might not marvel that I said to you: To be generated from above is necessary for you all.

3:8. The wind is blowing wherever it is desiring, and you are hearing its voice,

conversely, you do not notice from where it is coming and where it is departing.

Thusly is everyone who has been generated out from the Spirit.

3:9. Nicodemus answered and said to Him: How are these *things* able to come to be?

3:10. Jesus answered and said to him: You Yourself are the instructor of Israel and are not knowing these *things*.

3:11. Truly, truly I am saying to you that: That which we notice we are speaking, and that which we have seen we are testifying, and you all are not receiving our testimony.

3:12. Since I speak the earthly *things* to you all, and you all are not believing, *then* how, if I might speak the heavenly *things* to you all, will you all believe?

3:13. Also, not even one has ascended into the heaven, except the One Who descended out from the heaven: The Son of Man,

3:14. and, according as Moses lifted the snake in the wilderness, thusly for the Son of Man to be lifted is necessary,

3:15. in order that everyone who is believing in Him may be having durative life,

3:16. for the God thusly loves the world consequently He gives the only generated Son in order that everyone who is believing into Him might not be destroyed, conversely, may be having durative life,

3:17. for the God did not send away the Son into the world in order that He may be judging the world, conversely, in order that the world might be saved through Him.

3:18. The one who is believing into Him is not being judged. The one who is not believing has already been judged *and remains judged* because he has not believed into the name of the only generated Son of the God.

3:19. Moreover, the judgment is this: That the Light has come and remains into the world, and the men loved the darkness rather than the Light, for their works were evil works,

3:20. for everyone who is practicing worthless works is hating the Light and is not coming toward the Light in order that his works might not be honored-over.

3:21. Moreover, the one who is doing the unconcealment is coming toward the Light in order that His works might be manifested that they are *ones* having been worked and remain worked in God.

3:22. After these *things* Jesus, as well as His student, went into the Judean land and was staying there with them and was merging.

3:23. Moreover, John was also *one* merging in Ainon near of Salim, because many bodies of waters were there, and they were coming to be alongside and were being merged,

3:24. for John was not yet *one* who, having been cast *remained cast* into the prison.

3:25. Therefore, an investigation came to be out from the students of John with a Jew concerning cleansing.

3:26. Also, they came toward John and said to him: Rabbi, Who was with you other side of the Jordan, for Whom you yourself have testified ,notice, this *One* is

merging, and all are coming toward Him.

3:27. John answered and said: Man is not able to be receiving even one *thing* if it may not be a thing having been given and remain given to him out from the heaven.

3:28. You all yourselves, *the very ones*, are testifying to me that I said: I myself am not the Christ, conversely, that I am *one* having been sent away in advance of that *One*.

3:29. The one who is having the bride is a bridegroom. Moreover, the friend of the bridegroom, the one who has stood *and continues to stand*, that is, who is hearing of him, is rejoicing with joy because of the voice of the bridegroom.

Therefore, this my particular joy has been fulfilled *and remains fulfilled*.

3:30. For that *One* to be growing but for me to be being decreased is necessary.

3:31. The One Who is coming from above is up upon all *things*. The one who is being out from the earth is out from the earth and is speaking out from the earth. The One Who is coming out from the heaven is up upon all *things*.

3:32. That which He has seen *and continues to see* and heard, this He is testifying, and not even one is receiving His testimony.

3:33. The one who receives His testimony seals that the God is a truthful *One*,

3:34. for Whom the God sent away is speaking the expressions of the God, for He is not giving the Spirit out from a measure.

3:35. The Father is loving the Son and has given all *things* in His hand.

3:36. The one who is believing into the Son is having durative life. Moreover, the

one who is disobeying to the Son will not see life, conversely, the wrath of the God is remaining upon him.

JOHN CHAPTER FOUR

4:1. Therefore, as the Controller knew that the Pharisees heard that Jesus is making and is merging more students than John,

4:2. although Jesus Himself was not merging, conversely, His students were merging,

4:3. He left Judea and went away again into Galilee.

4:4. Moreover, for Him to be going thoroughly through Samaria was necessary.

4:5. Therefore, He is coming into a city of Samaria which is being called Sychar, adjacent of the area which Jacob gave to his son Joseph.

4:6. Moreover, a fountain of Jacob was there. Therefore, since He has grown *weary and remains weary* out from the journey, thusly Jesus was sitting upon the fountain. The hour was as a sixth hour.

4:7. A woman out from Samaria is coming to draw out water. Jesus is saying to her: Give to Me to drink,

4:8. for His students had gone away and remained away into the city in order that they might buy foods.

4:9. Therefore, the *particular* Samaritan woman is saying to Him: How are You Yourself, being a Jew, requesting alongside from me, being a Samaritan woman, to drink, for Jews are not dealing together with Samaritans?

4:10. Jesus answered and said to her: Since you noticed the gift of the God, and Who is the One Who is saying to you: Give to Me to drink but you do not, then you yourself would request Him, and then He would give to you water which is living but you do not, then He does not.

4:11. She is saying to Him: Sir, You are not even having a bucket, and the shaft is a deep *one*. Therefore, from where are You having the *particular* water which is living?

4:12. Are not You Yourself a greater *One* than our father Jacob, who gave the well to us, and he himself was drinking out from it, as well as his sons and his cattle?

4:13. Jesus answered and said to her: Everyone who is drinking out from this *particular* water will thirst again.

4:14. Moreover, whoever might drink out from the water which I Myself will give to him will absolutely not thirst into the duration, conversely, the water which I will give to him will come to be in him a fountain of water which is gushing into durative life.

4:15. The woman is saying toward Him: Sir, give this *particular* water to me in order that I might not thirst nor even might be coming even here to be drawing out.

4:16. He is saying to her: Be departing! Sound *to* your husband and come even here!

4:17. The woman answered and said: I am not having a husband. Jesus is

saying to her: You spoke excellently that: I am not having a husband,

4:18. for you had five husbands, and now whom you are having is not a husband of you. This you have said truly .

4:19. The woman is saying to Him: Sir, I am viewing that You Yourself are a Prophet.

4:20. Our fathers kneeled in this *particular* mountain, and you all yourselves are saying that in Jerusalem is the place where to be kneeling is necessary.

4:21. Jesus is saying to her: Woman, be believing with Me that an hour is coming when neither in this *particular* mountain nor in Jerusalem will you all kneel to the Father.

4:22. You all yourselves are kneeling *to* that which you all do not notice. We ourselves are kneeling *to* that which we notice, because the Salvation is out from the Jews.

4:23. Conversely, an hour is coming and now is when the unconcealed worshipers will kneel to the Father in spirit and unconcealment, for also the Father is seeking the such ones who are kneeling *to* Him.

4:24. The God *is* Spirit, and to be kneeling in spirit and unconcealment is necessary for the ones who are kneeling.

4:25. The woman is saying to Him: I notice that a Messiah is coming, the One Who is being called Christ. Whenever that *One* might come, *then* He will report altogether to us.

4:26. Jesus is saying to her: I Myself, the One Who is speaking to you, am He.

4:27. Also upon this, His students came and were marveling that He is speaking with the woman. Nevertheless, not even one said: What are you seeking, or: Why are You speaking with her?

4:28. Therefore, the woman left her water-pot and went away into the city and is saying to the men,

4:29. Come here! See a Man Who said to me all *things* which I did! Perchance this *One* is the Christ.

4:30. They went out from the city and came toward Him.

4:31. In the between, the students were asking Him, saying: Rabbi, eat!

4:32. Moreover, *Jesus* said to them: I Myself am having an eating to eat which you all yourselves do not notice.

4:33. Therefore the students were saying toward one another: Did not a certain one carry to Him to eat?

4:34. Jesus is saying to them: My sustenance is in order that I may be doing the desire of the One Who sent Me and might complete His work.

4:35. Are not you all yourselves saying that yet it is four months, and the harvest is coming? Notice! I am saying to you all: Lift up your eyes and notice provinces that they are already white *ones* toward harvest.

4:36. The one who is reaping is receiving a reward and is gathering together fruit into durative life, in order that the one who is sowing and the one who is reaping may be rejoicing alike,

4:37. for the word is an unconcealed *word* in this: That the one who is sowing is

another one, and the one who is reaping *is* another one.

4:38. I Myself send you all away to be reaping that which you all yourselves have not toiled *nor continue to toil*. Others have toiled , and you all yourselves have entered into their toil.

4:39. Moreover, many ones of the Samaritans out from that *particular city* believed into Him because of the word of the woman who was testifying that: He said to me all *things* which I did.

4:40. Therefore, as the Samaritans came toward Him, they were asking Him to remain alongside with them, and He remained there two days,

4:41. and with much, more believed because of His word.

4:42. Further, they were saying to the woman that: We are no longer believing because of your *particular* speech, for we, *the very ones*, have heard and notice that this *One* is truthfully the Savior of the world.

4:43. Moreover, after the two days, He went out from there into Galilee,

4:44. for Jesus Himself testified that a prophet is not having honor in his own *particular* native country.

4:45. Therefore, when He came into Galilee, the Galileans received Him, having first seen all *things* as many things as He did in Jerusalem at the feast, for also they themselves went into the feast.

4:46. Therefore He came again into Cana of Galilee, where He made the water into wine, and a certain royal official was *there* of whom the son, in Capernaum, was weak.

4:47. After he heard that Jesus was arriving out from Judea into Galilee, this official went away toward Him and was asking in order that He might descend and might heal his son, for he was about to be dying.

4:48. Therefore Jesus said toward him: If you all might not see signs and wonders, *then* you all absolutely might not believe.

4:49. The royal official is saying toward Him: Controller, descend previous *to* my little-child results to be dying!

4:50. Jesus is saying to him: Be proceeding! Your son is living. The man believed on the word which Jesus said to him and was proceeding.

4:51. Moreover, *while* he was already descending, the bond-slaves met with him, saying that his child-servant is living.

4:52. Therefore, he was inquiring alongside them the hour in which he had nicer health. Therefore they said to him that: The fever left him yesterday *at* a seventh hour.

4:53. Therefore the father knew that at that *particular* hour *was* in which Jesus said to him: Your son is living, and he himself and his whole house believed.

4:54. Again, Jesus did this second sign *after* *He* came out from Judea into Galilee.

JOHN CHAPTER FIVE

5:1. After these *things* was a feast of the Jews, and Jesus ascended into Jerusalem.

5:2. Moreover, a pool, the one which is being titled Bethesda in Hebrew which is

having five porches is in Jerusalem upon the sheep-gate.

5:3. On these porches a multitude of the ones being weak, of blind *ones*, of lame *ones*, of withered *ones*, were lying down, awaiting the moving of the water,

5:4. for an announcer descended on the pool according to a time and agitated the water. Therefore, the one who first embarked after the agitation of the water was coming to be a healthy one in whichever disease he was being held down.

5:5. Moreover, a certain man was there who was having thirty eight years in his weakness.

5:6. *After He* noticed this *man* who was lying down and *after He* knew that He is having a long session of weakness, Jesus is saying to him: Are you desiring to come to be a healthy *one*?

5:7. The one who was weak answered to him: Sir, I am not having a man in order that whenever the water might be agitated he might cast me into the pool.

Moreover, in which time I myself am going, another is descending before me.

5:8. Jesus is saying to him: Be rising! Take up your mattress and be walking-around,

5:9. and immediately the man came to be a healthy *one* and took up his mattress and was walking-around. Moreover, a Sabbath was on that *particular* day.

5:10. Therefore, the Jews were saying to the one who has been healed and remains healed: It is a Sabbath, and for you to take up the mattress is not lawful,

5:11. but who answered to them: The One Who made me a healthy *one*, that *One* said to me: Take up your mattress and be walking-around!

5:12. They asked him: Who is the *particular* man who said to you: Take up and be walking-around?

5:13. Moreover, the one who was healed did not notice, Who He is, for *since* a crowd was being in the place, Jesus moved aside.

5:14. After these *things* Jesus is finding him in the temple and said to him:

Notice! You have come to be *and remain* a healthy *one*. Be no longer negatively-testifying in order that something worse might not come to be to you.

5:15. The man went away and said to the Jews that Jesus is the One Who made him a healthy *one*,

5:16. and because of this the Jews were pursuing Jesus because He was doing these *things* on a Sabbath.

5:17. Moreover, *Jesus* answered to them: My Father is working until now and I Myself am working.

5:18. Therefore, because of this the Jews were seeking more to be killing Him because He not only was loosing the Sabbath, conversely also, He was saying His own Father *was* the God, making Himself *One* equal to the God.

5:19. Therefore Jesus answered and was saying to them: Truly, truly I am saying to you all: The Son is not able to be doing even one *thing* from Himself except something He may be seeing the Father doing, for whichever *things* that *One* may be doing, also the Son is doing these *things* similarly,

5:20. for the Father is befriending the Son and is showing all *things* to Him which He Himself is doing and will show greater works than these to Him, in order that

you all yourselves may be marveling,

5:21. for as indeed the Father is raising the dead *ones* and is making *them* alive, thusly also the Son is making alive whom He is desiring,

5:22. for even the Father is judging not even one, conversely, has given all the judgment to the Son,

5:23. in order that all may be honoring the Son according as they are honoring the Father. The one who is not honoring the Son is not honoring the Father Who sent Him.

5:24. Truly, truly I am saying to you all that the one who is hearing My word, that is, who is believing on the One Who sent Me is having durative life and is not coming into judgment, conversely, has removed *and remains removed* out from the death into the life.

5:25. Truly, truly I am saying to you all that an hour is coming and now is when the dead *ones* will listen of the voice of the Son of the God, and the ones who listen will live,

5:26. for as indeed the Father is having life in Himself, thusly also He gives life to the Son to be having in Himself'

5:27. and gives authority to Him to be doing judgment because He is Son of Man.

5:28. Be not marveling *at* this, because an hour is coming in which all the *ones* in the tombs will listen of His voice,

5:29. and the ones who did the good *things* will proceed out into resurrection of life. The ones who practiced the worthless things will proceed out into

resurrection of judgment.

5:30. I Myself am not able to be doing even one *thing* from Myself. According as I am hearing, I am judging, and My very particular judgment is just judgment, because I am not seeking My very particular desire, conversely, the desire of the One Who sent Me.

5:31. If I Myself may be testifying concerning Myself, *then* My testimony is not a truthful testimony.

5:32. Another is the one who is testifying concerning Me, and I notice that the testimony which he is testifying concerning Me is a truthful testimony.

5:33. You all yourselves have sent away toward John, and he has testified to the unconcealment.

5:34. Moreover, I Myself am not receiving the testimony alongside from a man, conversely, I am saying these *things* in order that you all yourselves might be saved.

5:35. That *man* was the *particular* lamp who was burning, that is, who was shining. Moreover, you all yourselves desired to be caused to exult toward an hour in his light.

5:36. Moreover, I Myself am having the greater testimony than John, for the works which the Father has given to Me in order that I might complete them, the works themselves which I am doing are testifying concerning Me that the Father has sent Me away ,

5:37. and the Father Who sent Me, that *One* has testified and continues to testify

concerning Me. You all have neither at any time heard a voice of Him nor have seen a sight of Him,

5:38. and you all are not having His word remaining among you all because that *One* Whom He sent away, you all yourselves are not believing by this *One*.

5:39. You all are examining the *Scriptures* because you all yourselves are supposing to be having durative life in them, and those *Scriptures* are the ones which are testifying concerning Me,

5:40. and you all are not desiring to come toward Me in order that you all may be having life.

5:41. I am not receiving opinion alongside from men,

5:42 conversely, I have known and continue to know you all that you all are not having the love of the God among yourselves.

5:43. I Myself have come and remain in the name of My Father, and you all are not receiving Me. If another one might come in his own *particular* name, *then* you all will receive that *one*.

5:44. How are you all able to believe *while* receiving opinion alongside from one another and are not seeking the *particular* opinion alongside from the only God?

5:45. Be not supposing that I Myself will *categorize* of you all toward the Father.

The one who is *categorizing* of you all is Moses, into whom you all yourselves have certainly expected and continue to certainly expect,

5:46. for since you all were believing at Moses but you all are not, then you all were believing at Me but you all are not, for that Moses scripted concerning Me.

5:47. Moreover, since you all are not believing at the letters of that Moses, *then* how will you all believe at My *particular* expressions?

JOHN CHAPTER SIX

6:1. After these *things*, Jesus went away to the other side of the Sea of Galilee, which is also Tiberias.

6:2. Moreover, a large crowd was following with Him because they were seeing the signs which He was doing upon the ones who were being weak.

6:3. Moreover, Jesus went up into the mountain and was sitting there with His students.

6:4. Moreover, the Passover, the feast of the Jews was near.

6:5. Therefore, *after He* lifted up the eyes and *after He* noticed that a large crowd is coming toward Him, Jesus is saying toward Philip: From where might we buy loaves in order that these might eat?

6:6. Moreover, He was saying this *while* testing him, for He Himself noticed what He was about to be doing.

6:7. Philip answered to Him: Loaves of two hundred denarii are not satisfying for them in order that each *one* might take a brief something.

6:8. One out from His students, Andrew the brother of Simon Peter, is saying to Him,

6:9. A lad is here who is having five barley loaves and two fish, conversely, what are these into so many ones?

6:10. Jesus said: Make the men to repose! Moreover, much grass was in the

place. Therefore the males, as five thousand *in* the number, fell-upon.

6:11. Therefore, Jesus took the loaves and, *after He* gave thanks, distributed to the ones who were dining, similarly also out from the fish as many fish as they were desiring.

6:12. Moreover, as they were stuffed, He is saying to His students: Gather together the fragments which exceed in order that something might not be caused to perish.

6:13. Therefore they gathered together and filled twelve baskets of fragments out from the *particular* five barley loaves, which fragments exceeded to the ones who, having consumed, *continued to consume*.

6:14. Therefore, the men who noticed which sign He did were saying that: This is truthfully the *particular* Prophet Who is coming into the world.

6:15. Therefore, *after He* knew that they were about to be coming and to be snatching Him up in order that they might make *Him* a King, Jesus Himself withdrew alone again into the mountain.

6:16. Moreover, as evening came to be, His students descended upon the sea

6:17. and, *after they* embarked into a boat, were going to the other side of the sea into Capernaum. Also, darkness had already come to be *and remained*, and Jesus had not yet come up to that time toward them.

6:18. Further, *while* a great wind was blowing, the sea was being thoroughly raised.

6:19. Therefore, *after they* have rowed as twenty-five or thirty stadia, they are

viewing Jesus Who was walking-around upon the sea, that is, Who was coming to be near of the boat, and they were caused to fear.

6:20. Moreover, *Jesus* is saying to them: I Myself am Jesus. Stop fearing!

6:21. Therefore they were desiring to take Him into the boat, and immediately the boat came to be upon the land into which they were departing.

6:22. On the morrow, the *particular* crowd which has stood *and continued to stand* on the other side of the sea noticed that another small boat was not there, except one, and that Jesus did not enter together with His students into the boat, conversely, only His students went away,

6:23. conversely, small boats came out from Tiberias near of the place, where they ate the bread *after* the Controller rightly-graced.

6:24. Therefore, when the crowd noticed that Jesus is not there, nor His students, they themselves embarked into the small boats and went into Capernaum, seeking Jesus,

6:25. and, *after they* found Him on the other side of the sea, they said to Him: Rabbi, when have You come to be and remain here?

6:26. Jesus answered to them and said: Truly, truly I am saying to you all: You all are not seeking Me because you all noticed signs, conversely, because you all ate out from the loaves and were satisfied.

6:27. Be not working *for* the *particular* eating which is being destroyed, conversely, be working for the *particular* eating which is remaining into durative life, which life the Son of Man will give to you all, for the Father-God seals this

One.

6:28. Therefore they said toward Him: What might we be doing in order that we may be working the works of the God?

6:29. Jesus answered and said to them: This is the work of the God: In order that you all might be believing into Whom that *One* sent away.

6:30. Therefore they said to Him: Therefore what sign are You Yourself doing in order that we might see and might believe at You? What are You working?

6:31. Our fathers ate the manna in the wilderness according as it is having been scripted *and remains scripted*: He gave bread out from the heaven to them to eat.

6:32. Therefore Jesus said to them: Truly, truly I am saying to you all: Moses has not given the bread out from the heaven, conversely, My Father is giving to you all the unconcealed Bread out from the heaven,

6:33. for the Bread of the God is the One Who is descending out from the heaven, that is, Who is giving life to the world.

6:34. Therefore they said toward Him: Controller, always give to us this *particular* bread!

6:35. Jesus said to them: I Myself am the Bread of the life. The one who is coming toward Me might absolutely not hunger, and the one who is believing into Me will absolutely not at any time thirst.

6:36. Conversely, I say to you all that you all have both seen and continue to see Me and are not believing.

6:37. All which the Father is giving to Me will arrive toward Me, and I will absolutely not cast away outside the one who is coming toward Me,

6:38. because I have not descended from the heaven in order that I may be doing My *particular* desire, conversely, in order that I may be doing the desire of the One Who sent Me.

6:39. Moreover, this is the desire of the One Who sent Me: In order that all which He has given to Me I might not destroy out from it, conversely, I will stand it up in the last day,

6:40. for this is the desire of My Father: In order that everyone who is viewing the Son, that is, who is believing into Him, may be having durative life, and I Myself will stand Him up in the last day.

6:41. Therefore the Jews were grumbling concerning Him because He said: I Myself am the Bread Who descended out from the heaven,

6:42. and were saying: Is not this Jesus the son of Joseph, of Whom we ourselves notice the father and the mother? Now, how is He saying that: I have descended out from the heaven?

6:43. Jesus answered and said to them: Be not grumbling with one another!

6:44. Not even one is able to come toward Me if the Father Who sent Me might not draw him, and I Myself will stand him up in the last day.

6:45. It is having been scripted and remaining scripted in the prophets: And all will be instructed *ones* of God. Everyone who hears from alongside the Father, that is, who learns is coming toward Me,

6:46. because a certain one has not seen *and continues not to see* the Father, except the one who is being alongside from the God, this *one* has seen and continues to see the Father.

6:47. Truly, truly I am saying to you all: The one who is believing is having durative life.

6:48. I Myself am the Bread of the life.

6:49. Your fathers ate the manna in the wilderness and died.

6:50. This Bread is the *particular* Bread Who is descending out from the heaven in order that a certain one might eat out from Him and might not die.

6:51. I Myself am the *particular* living Bread, the One Who descended out from the heaven. If a certain one might eat out from this *particular* Bread, *then* he will live into the duration, and moreover, the bread which I Myself will give, My flesh, is on behalf of the life of the world.

6:52. Therefore the Jews were fighting toward one another, saying: How is this *one* able to give to us the flesh to eat?

6:53. Therefore Jesus said to them: Truly, truly I am saying to you all: If you all might not eat the flesh of the Son of Man and might not drink His blood, *then* you all are not having life in yourselves.

6:54. The one who is eating My flesh, that is, who is drinking My blood is having durative life, and I Myself will stand him up at the last day,

6:55. for My unconcealed flesh is an eating, and My unconcealed blood is a drinking.

6:56. The one who is eating My flesh, that is, who is drinking My blood is remaining in Me, and I Myself am remaining in him.

6:57. According as the living Father sent Me away, and I Myself am living because of the Father, also the one who is eating Me, consequently, he will live because of Me.

6:58. This is the Bread Who descended out from heaven, not according as the fathers ate and died. The one who is eating this Bread will live into the duration.

6:59. He said these things *while* instructing in a synagogue in Capernaum.

6:60. Therefore, *after they* heard, many ones out from His students said: This *particular* word is a hard *word*. Who is able to be hearing of it?

6:61. Moreover, *after He* noticed in Himself that His students are grumbling concerning this, Jesus said to them: This is causing you all to stumble.

6:62. Therefore, if you all might be viewing the Son of Man ascending *to* where He was *at* the former time,

6:63. *then* the spirit is the thing which is making alive. The flesh is not profiting even one *thing*. The expressions which I Myself have spoken *and continue to speak* to you all are spirit and are life;

6:64. conversely, certain ones are out from you all who are not believing, for Jesus noticed out from beginning who are the ones who are not believing and who is the one who will give Him alongside,

6:65. and He was saying: Because of this I have stated *and continue to state* to you all that not even one man is able to come toward Me unless it might be a

thing which, having been given *remains given* to him out from the Father.

6:66. Out from this many ones of His students went away into the previous *things* and were no longer walking-around with Him.

6:67. Therefore Jesus said to the twelve: You all yourselves are not also desiring to be departing, are you all?

6:68. Simon Peter answered to Him: Controller, toward whom will we go away? You are having expressions of durative life,

6:69. and we ourselves have believed *and continue to believe*, and have known *and continue to know* that You Yourself are the holy *One* of the God.

6:70. Jesus answered to them: Did not I Myself choose you all as the twelve and one out from you all is a duplicator.

6:71. Moreover, He was speaking about Judas, son of Simon Iscariot, for this one out from the twelve was about to be delivering Him.

JOHN CHAPTER SEVEN

7:1. Also, after these *things*, Jesus was walking-around in Galilee, for He was not desiring to be walking-around in Judea, because the Jews were seeking to kill Him.

7:2. Moreover, the *particular* Feast of Tabernacles of the Jews was near.

7:3. Therefore His brothers said toward Him: Remove from here and be departing into Judea in order that also Your students will view Your works which You are doing,

7:4. for not even one is doing something in hiding, and he himself is seeking to

be in openness. Since You are doing these *things*, *then* manifest Yourself to the world.

7:5. Conversely, His brothers were not even believing into Him.

7:6. Therefore Jesus is saying to them: My *particular* time is not yet present, but your *particular* time is always a ready time.

7:7. The world is not able to be hating you all, but it is hating Me because I Myself am testifying concerning it that its works are evil works.

7:8. Ascend, you all yourselves, into the feast. I Myself am not ascending into this *particular* feast because My *particular* time has not yet been fulfilled .

7:9. Moreover, *after He* said these *things* to them, He remained in Galilee.

7:10. Moreover as His brothers ascended into the feast, then also He Himself ascended, not manifestly, conversely, as in hiding.

7:11. Therefore the Jews were seeking Him at the feast and were saying: Where is that *One*?

7:12. Also, much grumbling concerning Him was among the crowds. On one hand, the *ones* were saying that: He is a good *man*. On the other hand, others were saying: No, He is leading the crowd astray.

7:13. Nevertheless, not even one was speaking in openness concerning Him because of the fear of the Jews.

7:14. Moreover, *when* the feast was already midway, Jesus ascended into the temple and was instructing.

7:15. Therefore the Jews were marveling, saying: How does this Man notice

letters since He has not learned ?

7:16. Therefore Jesus answered to them and said: My *particular* instruction is not My particular instruction, conversely, *it is* of the One Who sent Me.

7:17. If a certain one may be desiring to be doing His desire, *then* he will know concerning the instruction whether it is out from the God or I Myself am speaking from Myself.

7:18. The one who is speaking from himself is seeking his own particular opinion , but the One Who is seeking the opinion of the One Who sent Him, this *One* is a truthful *One*, and injustice is not in Him.

7:19. Did not Moses give the law to you all? Indeed, not even one out from you all is doing the law: Why are you all seeking to kill Me?

7:20. The crowd answered: He is having a sub-deity. Who is seeking to kill You?

7:21. Jesus answered and said to them: I did one work, and all *of* you all are marveling.

7:22. Because of this, Moses has given to you all the circumcision, not that it is out from Moses, conversely, *it is* out from the fathers, and you all are circumcising a man on a Sabbath.

7:23. Since a man is receiving circumcision on a Sabbath in order that the law of Moses might not be loosed, *then* are you all mad at Me because I made a whole man to be a healthy *one* on a Sabbath?

7:24. Be not judging according to countenance, conversely, be judging the just judgment!

7:25. Therefore certain ones out from the Jerusalemites were saying: Is not this *One* Whom they are seeking to kill?

7:26. Indeed, notice, He is speaking with confidence, and they are saying not even one *thing* to Him. Could the rulers truthfully know that this *One* is the Christ?

7:27. Conversely, we notice this *One*, from where He is. Moreover, whenever the Christ may be coming, not even one is knowing from where He is.

7:28. Therefore Jesus was crying *while* instructing and *while* saying: You all both notice Me and notice from where I am, and I have not come from Myself, conversely, the One Who sent Me is an unconcealed *One*, Whom you all yourselves do not notice.

7:29. I Myself notice Him because I am alongside from Him, and that *One* sent Me away.

7:30. Therefore, they were seeking to apprehend Him, and not even one threw the hand over upon Him because His hour has not yet come .

7:31. Moreover, many ones out from the crowd believed into Him and were saying: Whenever the Christ might come, *then* will He not do more signs than of which this *One* does?

7:32. The Pharisees heard *while* the crowd was grumbling these *things* concerning Him, and the chief priests and the Pharisees sent away attendants in order that they might apprehend Him.

7:33. Therefore Jesus said: I am with you all yet a little session and am departing

toward the One Who sent Me.

7:34. You all will seek Me and will not find *Me*, and where I Myself am, you all yourselves are not able to come.

7:35. Therefore the Jews said toward themselves: Where is this *One* about to be proceeding that we ourselves will not find Him? Is He not about to be proceeding into the dispersion of the Greeks and to be instructing the Greeks?

7:36. What is this *particular* word which He said: You all will seek Me and will not find *Me*, and where I Myself am, you all yourselves are not able to come?

7:37. Moreover, on the *particular* great last day of the feast, Jesus had stood *and continued to stand* and cried, saying: If a certain one might thirst, *then* let him be coming toward Me and let him be drinking!

7:38. The one who is believing into Me, according as the *Scripture* says: Rivers of living water will flow out from his stomach.

7:39. Moreover, He said this concerning the Spirit Whom the ones who believed into Him were about to receive, for *the* Spirit not yet was, because Jesus was not as yet opined.

7:40. Therefore, when certain ones out from the crowd heard of these *particular* words, they were saying: This *One* truthfully is the Prophet.

7:41. Others were saying: This *One* is the Christ, but the others were saying: Certainly, is not the Christ coming out from Galilee?

7:42. Does not the *Scripture* say that the Christ is coming out from the seed of David and from Bethlehem, the village where David was?

7:43. Therefore a dissension came to be among the crowd because of Him.

7:44. Moreover, certain ones out from them desired to apprehend Him, conversely, not even one threw the hands over upon Him.

7:45. Therefore the attendants went toward the chief priests, and Pharisees, and those chief priests said to them: Because of what reason did you all not bring Him?

7:46. The attendants answered: Never at any time did a man speak in thusly as this *particular* man is speaking.

7:47. Therefore the Pharisees answered to them: You all yourselves have not also been led astray and remain led astray have you all?

7:48. Do not any out from the rulers or out from the Pharisees believe into Him?

7:49. Conversely, this very particular crowd which is not knowing the law are cursed *ones*.

7:50. Nicodemus, the one who went toward Him firstly, being one out from them, is saying toward them,

7:51. Is not our law judging the man except it might first listen alongside from him and might know what he is doing?

7:52. They answered and said to him: Are not also you yourself out from Galilee? Seek and notice that a prophet is not being raised out from Galilee.

7:53. So each *one* proceeded into his house.

JOHN CHAPTER EIGHT

8:1. Moreover, Jesus proceeded into the Mount of Olives.

8:2. Moreover, from early dawn He came to be alongside again into the temple.

8:3. Moreover, the scribes and the Pharisees are bringing a woman who has been taken, and *remained taken* accordingly: upon adultery, *remained taken*; and, *after they* stood her in *the* midst,

8:4. are saying to Him: Instructor, this *particular* woman has been taken, and *remains taken* accordingly: Upon an act *while* committing adultery *for* herself.

8:5. Moreover, Moses commanded in the law to be stoning the such *ones*.

Therefore, what are You Yourself saying?

8:6. Moreover, they were saying this *while* testing Him, in order that they may be having something to be *categorizing* Him. Moreover, *after He* stooped lower, Jesus scribbled with the finger into the ground.

8:7. Moreover, as they were completely remaining *while* asking Him, He lifted up and said to them: Let the un-negated-witness cast a first stone upon her,

8:8. and again, *after He* stooped down, He scripted into the ground.

8:9. Moreover, the ones who heard went out one by one *after they* began from the older *ones*, and He alone was left behind, and the woman *was* being in *the* midst.

8:10. Moreover, *after He* lifted up, Jesus said to her: Woman, where are they? Not even one condemned you.

8:11. Moreover, the woman said: Not even one, Sir. Moreover Jesus said: Neither am I Myself condemning you. Be proceeding! Be no longer negatively-testifying from the present!

8:12. Therefore Jesus again spoke to them, saying: I Myself am the Light of the world. The one who is following with Me might absolutely not walk around in the darkness, conversely, will have the light of the life.

8:13. Therefore the Pharisees said to Him: You Yourself are testifying concerning Yourself. Your testimony is not a truthful testimony.

8:14. Jesus answered and said to them: Also I Myself am testifying concerning Myself. My testimony is a truthful testimony because I notice from where I came and where I am departing, but you all yourselves do not notice from where I am coming or where I am departing.

8:15. You all yourselves are judging according to the flesh. I Myself am not judging even one *thing*.

8:16. Moreover, if also I Myself may be judging, *then* My very, particular judgment is a truthful judgment, because I am not alone, conversely, it is I Myself and the One Who sent Me.

8:17. Moreover, also it has been scripted *and remains scripted* in your very, particular law that the testimony of two men is a truthful testimony.

8:18. I Myself am the One Who is testifying concerning Myself, and the Father Who sent Me is testifying concerning Me.

8:19. Therefore they were saying to Him: Where is Your Father? Jesus answered: You all notice neither Me nor My Father. Since you all noticed Me but you all do not, then you all noticed My Father but you all do not.

8:20. He spoke these *particular* expressions at the treasury-box *while* instructing

in the temple, and not even one captured Him because His hour had not yet come .

8:21. Therefore He said to them again: I Myself am departing, and you all will seek Me and will die *for yourselves* in your negative-testimony. Where I Myself am departing, you all yourselves are not able to come.

8:22. Therefore the Jews were saying: Perchance He will kill Himself, because He is saying: Where I Myself am departing, you all yourselves are not able to come,

8:23. and He was saying to them: You all yourselves are out from the *things* below. I Myself am out from the *things* above. You all yourselves are out from this *particular* world. I Myself am not out from this *particular* world.

8:24. Therefore I said to you all that you all will die *for yourselves* in your negative-testimonies, for if you all might not believe that I Myself am all I say I am, *then* you all will die *for yourselves* in your negative-testimonies.

8:25. Therefore they were saying to Him: Who are You Yourself? Jesus said to them: Which certain *thing* also I am saying to you all: The Beginning.

8:26. I am having many things to be saying and to be judging concerning you all, conversely, the One Who sent Me is a truthful *One*, and which *things* I Myself hear from alongside Him, these *things* I am speaking into the world.

8:27. They did not know that He spoke to them concerning the Father.

8:28. Therefore Jesus said: Whenever you all might lift the Son of Man, at that time you all will know that I Myself am He, and I am doing not even one *thing*

from Myself, conversely, according as the Father teaches Me, I am saying these *things*,

8:29. and the One Who sent Me is with Me. He does not leave Me alone because I Myself am always doing the pleasing *things* for Him.

8:30. *while* He was saying these *things*, many ones believed into Him.

8:31. Therefore Jesus was speaking toward the Jews who, having believed *continued to believe* on Him: If you all yourselves might remain in My very particular word, *then* you all are truthfully students of Me,

8:32. and you all will know the unconcealment, and the unconcealment will free you all.

8:33. They answered toward Him: We are seed of Abraham and have given service at any time to not even one. How are You Yourself speaking that: You all will come to be free *ones*?

8:34. Jesus answered to them: Truly, truly I am speaking to you all that everyone who is doing the negative-testimony is a bond-slave of the negative-testimony.

8:35. Moreover, the bond-slave is not remaining in the house into the duration. The Son is remaining into the duration.

8:36. Therefore, if the Son might free you all, *then* you all will really be free *ones*.

8:37. I notice that you all are seed of Abraham, conversely, you all are seeking to kill Me because My particular word is not yielding among you all.

8:38. Which *things* I Myself have seen alongside with the Father I am speaking, and therefore, which *things* you all yourselves have heard alongside from the

Father you all are doing.

8:39. They answered and said to Him: Our father is Abraham. Jesus is speaking to them: Since you all are children of Abraham, *then* you all are doing the works of Abraham,

8:40. but now you all are seeking to kill Me, a Man Who has spoken *and continues to speak* the unconcealment to you all, which unconcealment I heard from alongside the God. Abraham did not do this.

8:41. You all yourselves are doing the works of your father. They said to Him: We ourselves were not generated out from prostitution; we are having one Father, the God.

8:42. Jesus said to them: Since the God was Father of you all but He is not, then you all would love Me but you all do not, for I Myself went away out from the God and arrived here, for not even I have come from Myself, conversely, that *One* sent Me away.

8:43. Because of what reason are you all not knowing My very, particular speech? Because you all are not able to be hearing My very, particular word.

8:44. You all yourselves are out from the father, the duplicator, and are desiring to be doing the complete-cravings of your father: That *one* was a murderer from beginning and has not stood in the unconcealment, because unconcealment is not in him. Whenever he may be speaking the lie, *then* he is speaking out from his own *particular things* because he is a liar and its father,

8:45. but because I Myself am speaking the unconcealment, you all are not

believing on Me.

8:46. Who out from you all is honoring-over Me concerning negative-testimony?

Since I am speaking unconcealment, *then* because of what *reason* are you all yourselves not believing on Me?

8:47. The one who is being out from the God is hearing the expressions of the God. Because of this you all yourselves are not hearing, because you all are not out from the God.

8:48. The Jews answered and said to Him: Are not we ourselves speaking excellently that You Yourself are a Samaritan and are having a sub-deity?

8:49. Jesus answered: I Myself am not having a sub-deity, conversely, I am honoring My Father, and you all yourselves are dishonoring Me.

8:50. Moreover, I Myself am not seeking My opinion . The One Who is seeking, that is, Who is judging opinion is God.

8:51. Truly, truly I am speaking to you all, if a certain one might keep My *particular* word, *then* he might absolutely not view death into the duration.

8:52. The Jews said to him: Now we have known and continue to know that You are having a sub-deity. Abraham, and the prophets, died and You Yourself are saying: If a certain one might keep My word, *then* he might absolutely not taste of death into the duration.

8:53. Are not You greater than our Father Abraham, which certain *one* died? You are not. Also the prophets died. Whom are You making Yourself?

8:54. Jesus answered: If I Myself might opine Myself, *then* My opinion is not

even one *thing*. My Father is the One Who is opening Me, Whom you all yourselves are saying that: He is God of us,

8:55. and you all have not known *and continue to not* know Him, but I Myself notice Him, and if I might say that I do not notice Him, *then* I will be a liar, a like *One* to you all, conversely, I notice Him and am keeping His word.

8:56. Your father, Abraham, exulted *for* himself in order that he might see My *particular* day and noticed and rejoiced.

8:57. Therefore the Jews said toward Him: You are not yet having fifty years and have seen Abraham ?

8:58. Jesus said to them: Truly, truly I am saying to you all: Previous *to* Abraham resulting to come to be, I Myself am.

8:59. Therefore, they took up stones in order that they might cast *them* upon Him, but Jesus was hidden and went away out from the temple.

JOHN CHAPTER NINE

9:1. Also, as He was moving alongside, He noticed a blind man out from generation,

9:2. and His students asked Him saying: Rabbi, who negatively-testified, this *man* or his parents, in order that he might be generated as a blind *one*?

9:3. Jesus answered: Neither this *man* nor his parents negatively-testified, conversely, he was born blind in order that the works of the God might be manifested in him.

9:4. For us to be working the works of the One Who sent Me until it is day is

necessary. Night is coming when not even one is able to be working.

9:5. Whenever I might be in the world, then I Am Light of the world

9:6. *After He* said these *things*, He spit on the ground and made clay out from the spittle and put the clay over upon his eyes,

9:7. and said to him: Be departing! Wash yourself into the Pool of Siloam, which is being interpreted: One which, having been sent away *remains sent away*.

Therefore he went away and washed himself and came, seeing.

9:8. Therefore the countrymen and the ones who were viewing him the former time that he was a beggar were saying: Is not this *man* the one who was sitting, that is, who was begging?

9:9. Others were saying that this is he. Others were saying: Not even, conversely, he is a like *one* to him. That *man* was saying that: I myself am he.

9:10. Therefore they were saying to him: How were your eyes opened?

9:11. That *man* answered: The *particular* man who is being called Jesus made clay and anointed my eyes and said to me that: Be departing into Siloam and wash yourself. Therefore, *after I* went away and *after I* washed myself, I received sight,

9:12. and they said to him: Where is that *One*? He is saying: I do not notice.

9:13. They are bringing him, the *one* then blind, toward the Pharisees.

9:14. Moreover, a Sabbath was on which day Jesus made the clay and opened his eyes.

9:15. Therefore again the Pharisees were also asking him how he received sight.

Moreover, the *man* said to them: He placed clay over upon my eyes, and I washed myself and am seeing.

9:16. Therefore certain ones out from the Pharisees were saying: This *particular* Man is not alongside from God, because He is not keeping the Sabbath. Others were saying: How is a devoted-to-negative-testimonies kind of man able to be doing such signs? Indeed, dissension was among them.

9:17. Therefore they were saying again to the blind *man*: What are you yourself saying concerning Him because He opened your eyes? Moreover, the *man* said that He is a Prophet.

9:18. Therefore the Jews did not believe concerning him that he was a blind *man* and received sight, until when they exclaimed to his parents, of the one who received sight,

9:19. and asked them, saying: This is your son whom you all yourselves are saying that he was generated as a blind *one*. Therefore, how is he seeing just now?

9:20. Therefore his parents answered and said: We notice that this is our son, and that he was generated as a blind *one*,

9:21. but how he is now seeing we do not notice, or who opened his eyes we ourselves do not notice. Ask him! He is holding age: He himself will speak concerning himself.

9:22. His parents said these *things* because they were fearing the Jews, for the Jews had already joined together *for themselves* in order that if a certain one

might agree Him as Christ, *then* he might come to be an excommunicated *one*.

9:23. Because of this his parents said that he is having duration, question him.

9:24. Therefore they exclaimed *to* the man who was a blind *one*, out from a second time, and said to him: Give opinion *to* the God! We ourselves notice that this *particular* Man is a devoted-to-negative-testimonies kind of Man.

9:25. Therefore that *man* answered: Since He is a devoted-to-negative-testimonies kind of Man, then I do not notice *it*. I notice one *thing*: That *while* being a blind *man*, just now I am seeing!

9:26. Therefore they said to him: What did He do to you? How did He open your eyes?

9:27. He answered to them: I already said to you all, and you all did not listen. Why are you all desiring to be hearing again? You all yourselves are not also desiring to come to be students of Him, are you all,

9:28. and they verbally abused him and said: You yourself are a student of that *One*, but we ourselves are students of Moses.

9:29. We ourselves notice that the God has spoken *to* Moses, but we do not notice from where this *One* is.

9:30. The man answered and said to them: Certainly the marvelous *thing* is in this: That you all yourselves do not notice from where He is, and He opened my eyes.

9:31. We notice that the God is not hearing from devotees-to-negative-testimonies; conversely, if a certain one may be a reverent *one* and may be

doing His desire, *then* He is hearing of this *one*.

9:32. Out from the duration it was not heard that a certain one opened eyes of one who, having been generated *remained generated* as a blind *one*.

9:33. Since this *One* was not alongside from God but He is, *then* He was not able to be doing even one thing, but He is.

9:34. They answered and said to him: You yourself were wholly generated in negative-testimonies, and you yourself are instructing us, and they cast him away outside.

9:35. Jesus heard that they cast him away outside and, *after He* found him, said: Are you yourself believing into the Son of Man?

9:36. That *man* answered and said: And who is He, sir, in order that I might believe into Him?

9:37. Jesus said to him: You have both seen and continue to see Him, and the One Who is speaking with You is that *One*.

9:38. Moreover, the *man* was declaring: I am believing, Controller, and he kneeled to Him.

9:39. Also Jesus said: I Myself came into this *particular* world into judgment in order that the ones who are not seeing may be seeing, and the ones who are seeing might come to be blind *ones*.

9:40. The ones out from the Pharisees who were being with Him heard these *things* and said to Him: We ourselves are not also blind *ones*, are we?

9:41. Jesus said to them: Since you all were blind ones, but you all are not, then

you all were not having negative-testimony but you all are, but now because you all are saying: We are seeing. Your negative-testimony is remaining.

JOHN CHAPTER TEN

10:1. Truly, truly I am saying to you all: The one who is not entering through the door into the court of the sheep, conversely, who is ascending from another place, that *one* is a thief and a robber.

10:2. Moreover, the one who is entering through the door is a shepherd of the sheep.

10:3. The doorkeeper is opening to this *one*, and the sheep are hearing of his voice, and he is exclaiming *to his own particular* sheep according to *their* name and He is leading them out.

10:4. Whenever he might cast away all *of his own particular* sheep, *then* he is proceeding in advance of them, and the sheep are following with him because they notice his voice.

10:5. Moreover, they will absolutely not follow with a foreign *one*, conversely, they will flee *for* themselves away from him because they do not notice the voice of the foreign *ones*.

10:6. Jesus spoke this *particular* proverb to them, but those *men* did not know what *things* they were, which *things* He was saying to them.

10:7. Therefore Jesus spoke again: Truly, truly I am saying to you all that I Myself am the Door of the sheep.

10:8. All as many ones as came before Me are thieves and robbers, conversely, the sheep did not listen of them.

10:9. I Myself am the Door, if a certain one might enter through Me, *then* he will be saved and will enter and will exit and will find fodder.

10:10. The thief is not coming except in order that he might steal and might slay and might destroy. I Myself came in order that they may be having life and may be having exceeding life.

10:11. I Myself am the excellent Shepherd. The excellent Shepherd is placing His soul on behalf of the sheep.

10:12. The hireling, that is, who is not being a shepherd, of whom the sheep are not his own, is viewing the wolf which is coming and is leaving the sheep and is fleeing, and the wolf is snatching them up and is scattering,

10:13. because he is a hireling, and to him concerning the sheep is not a care.

10:14. I Myself am the excellent Shepherd and am knowing My *particular* sheep, and My *particular* sheep are knowing Me.

10:15. According as the Father is knowing Me, also I Myself am knowing the Father and am placing My soul on behalf of the sheep.

10:16. Also, I am having other sheep which are not out from this *particular* court. For Me also to bring those is necessary, and they will listen of My voice, and it will come to be one flock, one Shepherd.

10:17. Because of this the Father is loving Me: That I Myself am placing My soul in order that I might receive it again.

10:18. Not even one takes it up away from Me, conversely, I Myself am placing it from Myself. I am having authority to place it and I am having authority to receive it again. I received this *particular* commandment alongside from My Father.

10:19. Again a dissension came to be among the Jews because of these *particular* words.

10:20. Moreover, many ones out from them were saying: He is having a sub-deity and is raving. Why are you all hearing of Him?

10:21. Others were saying: These *particular* expressions are not of one being sub-deified. Is not a sub-deity able to open eyes of blind *ones*?

10:22. Then the dedication in Jerusalem came to be. It was winter,

10:23. and Jesus was walking-around in the temple on the porch of Solomon.

10:24. Therefore the Jews surrounded Him and were saying to Him: Until when are You taking up our soul? Since You Yourself are the Christ, *then* speak to us with confidence.

10:25. Jesus answered to them: I spoke to you all, and you all are not believing. The works which I Myself am doing in the name of My Father, these works are testifying concerning Me, conversely, you all yourselves are not believing,

10:26. because you all are not out from My very, particular sheep.

10:27. My very, particular sheep are hearing of My voice, and I Myself am knowing them, and they are following with Me,

10:28. and I Myself am giving to them durative life, and they might absolutely not destroy themselves into the duration, and a certain one will not snatch them up

out from My hand.

10:29. My Father, Who has given them to Me, is a greater *One* than all, and not even one is able to be snatching up out from the hand of the Father.

10:30. I Myself and the Father, we are one.

10:31. Again the Jews bore stones in order that they might stone Him.

10:32. Jesus answered to them: I showed many excellent works out from the Father to you all. Because of what sort of work of them are you all stoning Me?

10:33. The Jews answered to Him: We are not stoning You concerning excellent work, conversely, concerning slander, and because You Yourself, being a man, are making Yourself God.

10:34. Jesus answered to them: Is it not having been scripted and remaining scripted in your law that: I Myself said you all are gods?

10:35. Since He said those, toward whom the word of God came to be, were gods, and the *Scripture* is not able to be loosed,

10:36. *then* Whom the Father set apart and sent away into the world you all yourselves are saying that: You are slandering, because I said I am Son of the God.

10:37. Since I am not doing the works of My Father, *then* be not believing at Me,

10:38. but since I am doing the works of My Father, *then* also if you all may not be believing at me, *then* be believing at the works in order that you all might know and may be knowing that the Father *is* in Me, and I Myself *am* in the Father.

10:39. Therefore again they were seeking to apprehend him, and He went away out from their hand

10:40. and went away again other side of the Jordan, into the place where John was *at* the first merging, and was remaining there,

10:41. and many ones came toward Him and were saying that: On one hand, John did not do even one sign. On the other hand, all things as many ones as John said concerning this *One* were unconcealed things,

10:42. and many ones believed into Him there.

JOHN CHAPTER ELEVEN

11:1. Moreover, a certain Lazarus from Bethany, out from the village of Mary and her sister Martha, was *one* being weak.

11:2. Moreover, Mary was the one who anointed the Controller with ointment, that is, who wiped off His feet with her hairs, of whom the brother Lazarus was weak.

11:3. Therefore the sisters sent away toward Him saying: Controller, notice, who You are befriending is weak.

11:4. Moreover, *after He* heard, Jesus said: This *particular* weakness is not toward death, conversely, *is* for the sake of the opinion of the God in order that the Son of the God might be opined through it.

11:5. Moreover, Jesus loved Martha and her sister and Lazarus.

11:6. Therefore, as He heard that he is weak, then, on one hand, He remained two days in which place He was.

11:7. Furthermore, after this He is saying to the students: We might be leading into Judea again.

11:8. The students are saying to Him: Rabbi, the Jews were now seeking to stone You, and You are departing there again?

11:9. Jesus answered: Are not even twelve hours of the day? If a certain one may be walking-around in the day, *then* he is not striking away, because he is seeing the light of this *particular* world.

11:10. Moreover, if a certain one may be walking-around in the night, *then* he is striking away, because the light is not on him.

11:11. He said these *things*, and after this He is saying to them: Our friend Lazarus has fallen asleep and remains asleep, conversely, I am proceeding in order that I might rouse him.

11:12. Therefore the students said to Him: Controller, since he has fallen asleep *and remains asleep*, then he will be delivered.

11:13. Moreover, Jesus had stated concerning his death, but those *students* supposed that He is speaking concerning the repose of the deep sleep.

11:14. Therefore, Jesus then said to them with confidence: Lazarus died,

11:15. and I am rejoicing because of you all in order that you all might believe because I was not there, conversely, let us be leading toward him.

11:16. Therefore Thomas, the one who is being called Didymos, said to the co-students: Let us be leading, also we ourselves, in order that we may be dying with him.

11:17. Therefore, *after He* came, Jesus found him having already been in the tomb four days.

11:18. Moreover, Bethany was near Jerusalem, as away fifteen stadia.

11:19. Moreover, many ones out from the Jews had come *and remained* toward Martha, and Mary, in order that they might console them concerning the brother.

11:20. Therefore Martha, as she heard that Jesus is coming, met with Him, but Mary was sitting among the household.

11:21. Therefore Martha said toward Jesus: Controller, since You were here but You were not, then my brother did not die but he did.

11:22. and now I notice that as many things soever as You might request the God, the God will give to You.

11:23. Jesus is saying to her: Your brother will stand up.

11:24. Martha is saying to Him: I notice that he will stand up in the resurrection on the last day.

11:25. Jesus said to her: I Myself am the Resurrection and the Life. The one who is believing into Me, also if he might die, *then* he will live *for* himself,

11:26. and everyone who is living, that is, who is believing into Me might absolutely not die into the duration. You are believing this.

11:27. She is saying to Him: Yes, Controller, I myself have believed *and continue to believe* that You Yourself are the Christ, the Son of the God, the One Who is coming into the world.

11:28. Also, after she said this, she went away and secretly exclaimed *to* Mary, her sister, after she said: The Instructor is present and is exclaiming *to* you.

11:29. Moreover, as that *one* heard, she was raising herself quickly and was going toward Him.

11:30. Moreover, Jesus has not yet come into the village; conversely , He was still at the place where Martha met with Him.

11:31. Therefore, the *particular* Jews who were being with her in the house, that is, who were consoling her, *after they* noticed that she hastily stood up and went out, followed with her, *after they* supposed that: She is departing into the tomb in order that she might weep there.

11:32. Therefore Mary, as she came *to* where Jesus was, after she noticed Him, fell toward His feet, *while* saying to Him: Controller, since You were here but You were not, then my brother did not die but he did.

11:33. Therefore Jesus, as He noticed her weeping and the Jew who came together with her weeping, inwardly sighed in the spirit and stirred-up Himself

11:34. and said: Where have you all placed him ? They are saying to Him: Controller, be coming and notice!

11:35. Jesus shed tears.

11:36. Therefore the Jews were saying: Notice how He was befriending Him.

11:37. Moreover, a certain one out from them said: Was not this Man, the One Who opened the eyes of the blind *man* able to do in order that this Lazarus might not die?

11:38. Therefore Jesus, *while* sternly charging again at Himself, is coming into the tomb. Moreover, it was a cave, and a stone was lying over upon it.

11:39. Jesus is saying: Take up the stone! Martha, the sister of the one who has terminated is saying to Him: Controller, he is already emitting a smell, for it is a fourth *day* .

11:40. Jesus is saying to her: Did I not say to you that if you might believe, *then* you might see *for yourself* the opinion of the God?

11:41. Therefore they took up the stone. Moreover, Jesus took up the eyes above and said: Father, I am giving thanks to You that You listen of Me.

11:42. Moreover, I Myself noticed that You are always hearing of Me, conversely, because of the *particular* crowd which stands around I speak, in order that they might believe that You Yourself sent Me away.

11:43. Also, *after He* said these *things*, He cried with a great voice: Lazarus, come here outside!

11:44. The one who was dead and remained dead, who, having been bound *remained bound* at the feet and the hands with bands, and whose eyes had been bound around *and remained bound around* with a towel, came out. Jesus is saying to them: Loose him and *release* him to be departing.

11:45. Therefore many ones out from the Jews, the ones who came toward Mary, that is, who noticed that which He did, believed into Him.

11:46. Moreover, a certain one out from them went away toward the Pharisees and said to them which *things* Jesus did.

11:47. Therefore the chief priests and the Pharisees gathered together a council and were saying: What are we doing because this *particular* man is doing many signs?

11:48. If we might *release* Him, *then* thusly all will believe into Him, and the Romans will come and will take up our place and the nation.

11:49. Moreover, a certain one out from them, Caiaphas, being high priest of that *particular* year, said to them: You all yourselves do not notice even one *thing*,

11:50. nor are you all rationalizing that it is profiting for us in order that one man might die on behalf of the people, and the whole nation might not perish *for* itself.

11:51. Moreover, he did not say this from himself, conversely, *while* being high priest of that *particular* year, prophesied that Jesus was about to be dying on behalf of the nation,

11:52. and not only on behalf of the nation, conversely, in order that also He might gather together into one the *particular* children of the God who, having been dissipated *remained dissipated*.

11:53. Therefore, from that *particular* day, they purposed in order that they might kill Him.

11:54. Therefore Jesus was no longer walking-around with confidence among the Jews, conversely, went away from there into the near province, into a city being called Ephraim, and remained there with the students.

11:55. Moreover, the Passover of the Jews was near, and many ones ascended out from the province into Jerusalem before the Passover in order that they might

purify themselves.

11:56. Therefore, they were seeking Jesus and were speaking with one another *after they* have stood and remained in the temple: What is seeming to you all, that He might absolutely not come into the feast?

11:57. Moreover, the chief priests and the Pharisees had given commandments, in order that if a certain one might know where He is, *then* he might disclose *it* how that they might apprehend Him.

JOHN CHAPTER TWELVE

12:1. Therefore Jesus went into Bethany, where Lazarus was whom Jesus raised out from dead *ones*, six days before the Passover.

12:2. Therefore they made supper for Him there, and Martha was serving. Moreover, Lazarus was one out from the ones who were dining together with Him.

12:3. Therefore, after she took a pound of ointment of precious unadulterated nard, Mary anointed the feet of Jesus and wiped off His feet with her hairs. Moreover, the house was fulfilled out from the odor of the ointment.

12:4. Moreover, Judas the son of Iscariot, the one who was being about to be delivering Him, is saying,

12:5. Because of what *reason* was this *particular* ointment not sold of three hundred denarii and was given to poor *ones*.

12:6. Moreover, he did not say this because concerning the poor *ones* was a care to him, conversely, because he was a thief and was bearing the bag, *while*

having the things which were being cast in it.

12:7. Therefore Jesus said: Permit her in order that she might keep it into the day of My burial.

12:8. You all are always having the poor *ones* with yourselves, but you all are not always having Me.

12:9. Therefore the large crowd out from the Jews knew that He is there and came, not only because of Jesus, conversely, in order that they might also see Lazarus, whom He raised out from dead *ones*.

12:10. Moreover, the chief priests purposed in order that they might also kill Lazarus,

12:11. because many ones of the Jews were departing and were believing into Jesus.

12:12. On the morrow, the *particular* large crowd which came into the feast, *after they* heard that Jesus is coming into Jerusalem,

12:13. took the branches of the palm trees and went out into a meeting with Him and were crying: Hosanna! One Who, Having been rightly-spoken *remains rightly-spoken* is the One Who is coming in *the* name of *the* Controller: Indeed, He is the King of Israel!

12:14. Moreover, *after they* found a small donkey, Jesus sat down upon it according as it is having been scripted *and remains scripted*:

12:15. Be not fearing, daughter of Zion! Notice! Your King is coming, One sitting upon a foal of an ass.

12:16. His students did not know these things at the first, conversely, when Jesus was opined, then they were caused to remember that these *things* were ones having been scripted *and remain scripted* upon Him, and they did these *things* to Him.

12:17. Therefore, the *particular* crowd which was being with Him when He sounded Lazarus out from the tomb and raised him out from dead *ones* was testifying.

12:18. Because of this the crowd also met with Him because they heard Him to have done this *particular* sign .

12:19. Therefore the Pharisees said toward themselves: Be viewing that you all are not profiting even one *thing!* Notice! The world goes away behind Him.

12:20. Moreover, certain Greeks were out from the ones who were ascending in order that they might kneel at the feast.

12:21. Therefore, these Greeks approached to Philip, the *one* from Bethsaida of Galilee, and were asking him, saying: Sir, we are desiring to see Jesus.

12:22. Philip is going and is speaking to Andrew. Andrew, and Philip are going and are speaking with Jesus.

12:23. Moreover, Jesus is answering to them, saying: The hour has come and remains in order that the Son of Man might be opined.

12:24. Truly, truly I am saying to you all: If, *after it* falls into the earth, the kernel of grain might not die, *then* it itself is remaining alone. Moreover, if it might die, *then* it is carrying much fruit.

12:25. The one who is befriending his soul is destroying it, and the one who is hating his soul in this *particular* world will guard it into durative life.

12:26. If a certain one may be serving with Me, *then* let him be following with Me, and where I Myself am, there also My particular servant will be. If a certain one may be serving with Me, *then* the Father will honor him.

12:27. Now My soul has been agitated and remains agitated, and what might I say: Father, deliver Me out from this *particular* hour? Conversely, because of this I came into this *particular* hour.

12:28. Father, opine Your name! Therefore a voice came out from the heaven: I both opine *it* and will opine *it* again.

12:29. Therefore the *particular* crowd which has stood and continued to stand, that is, who heard were saying: Thunder *resulted* to have come to be . Others were saying: An announcer has spoken *and continues t speak* to Him.

12:30. Jesus answered and said: This *particular* voice has not come to be because of Me, conversely, because of you all.

12:31. Now is judgment of this *particular* world. Now the ruler of this *particular* world will be cast away outside,

12:32. and if I Myself might be exalted out from the earth, *then* I will drag all toward Myself.

12:33. Moreover, He was saying this *while* signifying by what sort of death He was about to be dying.

12:34. Therefore the crowd answered to Him: We ourselves heard out from the

law that the Christ is remaining into the duration, and how are You Yourself saying that it is necessary for the Son of Man to be exalted? Who is this Son of Man?

12:35. Therefore Jesus said to them: Yet a little session is the Light among you all. Be walking-around as you all are having the Light in order that darkness might not take you all down. Also, the one who is walking-around in the darkness does not notice where he is departing.

12:36. As you all are having the Light, be believing into the Light, in order that you all might come to be sons of light. Jesus spoke these *things* and, *after He* went away, was hidden away from them.

12:37. Moreover, *after He* has done *and continued to do* so many signs in presence of them, they were not believing into Him,

12:38. in order that the word of Isaiah the prophet might be fulfilled which he said: Controller, who believes our report, and the arm of Controller is reveal to whom?

12:39. Because of this they were not able to be believing because again Isaiah said, 40. He has blinded their eyes and made their heart callous in order that they might not see with the eyes and might grasp with the heart and might turn, and I will heal them.

12:41. Isaiah said these *things* because he noticed His Opinion and spoke concerning Him.

12:42. Although nevertheless also many ones out from the rulers believed into

Him, conversely, because of the Pharisees they were not agreeing in order that they might not come to be *ones* excommunicated,

12:43. for they loved the opinion of the men rather than at all the opinion of the God.

12:44. Moreover, Jesus was crying and said: The one who is believing into Me is not believing into Me, conversely, *is believing* into the One Who sent Me,

12:45. and the one who is viewing Me is viewing the One Who sent Me.

12:46. I Myself have come as a Light into the world in order that every *particular* one who is believing into Me might not remain in the darkness,

12:47. and if a certain one might listen of My expressions and might not guard *them*, *then* I Myself am not judging him, for I did not come in order that I might be judging the world, conversely, in order that I might save the world.

12:48. The one who is nullifying Me, that is, who is not receiving My expressions is having the thing which is judging him. The word which I speak, that *word* will judge him at the last day,

12:49. because I Myself do not speak out from Myself, conversely, the Father Who sent Me, He Himself has given, *and continues to give* a commandment to Me, what I might say, and what I might speak,

12:50. and I notice that His commandment is durative life. Therefore, which *things* I Myself am speaking, according as the Father has stated, *and continues to state* to Me, thusly I am speaking.

JOHN CHAPTER THIRTEEN

13:1. Moreover, before the feast of the Passover, *when* Jesus noticed that His hour came in order that He might remove out from this *particular* world toward the Father, *after He* loved His own *particular* ones in the world, He loved them into an end,

13:2. and *after* supper was coming to be, *after* the duplicator has already cast into the heart in order that Judas of Simon Iscariot might deliver Him,

13:3. since Jesus noticed that the Father gave all *things* into the hands and that He went out from God and is departing toward the God,

13:4. He is raising Himself out from the supper and is placing the garments and, *after He* took a towel, thoroughly girded Himself.

13:5. Then He is casting water into the basin and began to be washing the feet of the students and to be wiping *them* off with the towel with which He was *One* having thoroughly girded Himself *and remaining girded*.

13:6. Therefore He is coming to Simon Peter. He is saying to Him: Controller, are You Yourself washing My feet?

13:7. Jesus answered and said to him: That which I Myself am doing, You Yourself do not notice just now, but you will know after these *things*.

13:8. Peter is saying to Him: You may absolutely not wash my feet into the duration. Jesus answered to him: If I might not wash you, *then* you are not having a part with Me.

13:9. Simon Peter is saying to Him: Controller, not my feet only, conversely, also the hands and the head!

13:10. Jesus is saying to him: The one who, having been bathed, *and remains bathed* is not having need to wash himself, conversely is wholly a pure *one*, and you all yourselves are pure *ones*, conversely, not even all,

13:11. for He noticed the one who was delivering Him. Because of this He said that: Not even all *of you all* are pure *ones*.

13:12. Therefore, when He washed their feet and took His garments and fell-upon again, He said to them: Are you all knowing what I have done for you all?

13:13. You all yourselves are exclaiming Me as the Instructor and the Controller, and you all are speaking excellently, for I am.

13:14. Therefore, since I Myself, the Controller and the Instructor, washed your feet, *then* also you all yourselves are owing to be washing the feet of one another,

13:15. for I give an adumbration to you all in order that according as I Myself did for you all, also you all yourselves may be doing.

13:16. Truly, truly I am saying to you all: A bond-slave is not *one* greater than his controller, nor even an apostle *one* greater than the one who sends him.

13:17. Since you all notice these *things*, *then* if you all may be doing them, *then* you all are prosperous *ones*.

13:18. I am not saying concerning all of you all. I Myself notice whom I chose, conversely, in order that the *Scripture* might be fulfilled: The one who is eating My bread lifted up his heel upon Me.

13:19. From just now I am saying to you all before the *result* to come to be in

order that you all may be believing, whenever it might come to be, that I Myself am the Prophesied.

13:20. Truly, truly I am saying to you all: The one who is receiving whomever I might send, is receiving Me. Moreover, the one who is receiving Me, is receiving the One Who sent Me.

13:21. *After He* said these *things*, Jesus was agitated by the Spirit and testified and said: Truly, truly I am saying to you all that one out from you all will give Me alongside.

13:22. The students were looking into one another *while* being perplexed concerning whom He is speaking.

13:23. One out from His students was *one* dining at the closest place of Jesus, whom Jesus loved.

13:24. Therefore Simon Peter is giving a nod to this student and is saying to him: Say who is it concerning whom He is speaking.

13:25. Thusly, *after he* reclined upon the chest of Jesus, that student is saying to him: Controller, who is it?

13:26. Therefore Jesus is answering: That *one* is to whom I Myself will dip the morsel and will give *it* to him. Therefore, *after He* dipped the morsel, He is taking *it* and is giving *it* to Judas of Simon Iscariot,

13:27. and after the morsel, at that time the Adversary entered into that *one*. Therefore, Jesus is saying to him: That which you are doing, do *it* quickly.

13:28. Not even one of the ones who were reclining knew this toward what He

said to him,

13:29. for certain ones were supposing, since upon Judas was having the bag, that Jesus is saying to him: Buy of which *things* we are having need into the feast, or in order that he might give something to the poor *ones*.

13:30. Therefore, *after he* received the morsel, that *one* went out at once.

Moreover, it was night.

13:31. Therefore, when he went out, Jesus is saying: Now the Son of Man is opined, and the God is opined in Him.

13:32. Since the God is opined in Him, *then* also the God will opine Him in Him and will opine Him at once.

13:33. Children, I am with you all yet a little. You all will seek Me, and according as I said to the Jews that: Where I Myself am departing you all yourselves are not able to come, also I am saying to you all just now.

13:34. I am giving a new commandment to you all, in order that you all may be loving one another according as I love you all, in order that also you all yourselves may be loving one another.

13:35. All will know that you all are students to Me in this: If you all may be having love among one another.

13:36. Simon Peter is saying to Him: Controller, where are you departing? Jesus answered: Where I am departing you are not able to follow with Me now, but you will follow later.

13:37. Peter is saying to him: Because of what reason am I not able to follow with

you just now? I will place my soul on Your behalf.

13:38. Jesus is answering: Will you place your soul on My behalf? Truly, truly I am saying to you: A rooster might absolutely not crow until when you might negatively-state Me three times.

JOHN CHAPTER FOURTEEN

14:1. Let not your heart be being agitated! You all are believing into the God, also be believing into Me!

14:2. Many dwellings are in the house of My Father. Moreover, since not but there are, then I would say to you all but I do not, because I am proceeding to prepare a place for you all,

14:3. and if I might proceed and might prepare a place for you all, *then* I am coming again and will receive you all alongside toward Myself, in order that where I Myself am, also you all yourselves may be.

14:4. Also, where I Myself am departing, you all notice the way.

14:5. Thomas is saying to Him: Controller, we do not notice where You are departing. How do we notice the way?

14:6. Jesus is saying to him: I Myself am the Way and the Unconcealment and the Life. Not even one is coming toward the Father except through Me.

14:7. Since you all had known Me , but you all do not, then also you all would notice My Father but you all do not. From just now you all will know Him and have seen *and continue to see* Him.

14:8. Philip is saying to Him: Controller, show the Father to us and it will satisfy

for us.

14:9. Jesus is saying to him: I am so much a session with you all, and you have not known Me, Philip. The one who has seen Me has seen the Father. How are you saying: Display the Father for us?

14:10. You are not believing that I Myself *am* in the Father, and the Father is in Me. The expressions which I Myself am saying to you all, I am not speaking from Myself, but the Father Who is remaining in Me is doing His works.

14:11. Are you all believing on Me because I Myself *am* in the Father, and the Father *is* in Me? Moreover, since not, *then* be believing because of the very works!

14:12. Truly, truly I am saying to you all: The one who is believing into Me, the works which I Myself am doing, consequently *one* will do, and will do greater works than these, because I Myself am proceeding toward the Father.

14:13. Also, that which whatever you all might request in My name, this I will do in order that the Father might be opined in the Son.

14:14. If you all might request something *to* Me in My name, *then* I Myself will do *it*.

14:15. If you all may be loving Me, *then* you all will keep My very, particular commandments.

14:16. Also, I Myself will ask the Father, and He will give to you all another Advocate, in order that He might be with you all into the duration:

14:17. the Spirit of the Unconcealment, Whom the world is not able to receive

because it is not viewing Him nor will know *Him*. You all yourselves will know Him because He is remaining alongside with you all and will be among you all.

14:18. I will not leave you all as bereft *ones*. I am coming toward you all.

14:19. Yet a little time and the world is no longer viewing Me, but you all yourselves are viewing Me because I Myself am living, and you all yourselves will live.

14:20. On that *particular* day, you all yourselves will know that I Myself *am* in My Father, and you all yourselves *are* in Me, and I Myself *am* in you all.

14:21. The one who is having My commandments, that is, who is keeping them, that *one* is the one who is loving Me. Moreover, the one who is loving Me will be loved by My Father. Also I Myself will love him and will inform Myself to him.

14:22. Judas, not the *son* of Iscariot, is saying to Him: Controller, and what has come to be and remains that You are about to be informing Yourself to us and not even to the world?

14:23. Jesus answered and said to him: If a certain one may be loving Me, *then* he will keep My word, and My Father will love him, and We will come toward him and will make *for* Ourselves a dwelling alongside with him.

14:24. The one who is not loving Me is not keeping My words. Also, the word, which you all are hearing, is not My *word*, conversely, is the word of the Father Who sent Me.

14:25. I have spoken *and continue to speak* these *things* to you all *while* remaining alongside with you all.

14:26. Moreover, the Advocate, the Holy Spirit, Whom the Father will send in My name, that *One* will teach all things to you all and will remind all things to you all, which *things* I Myself said to you all.

14:27. I am leaving peace for you all. I am giving My *particular* peace to you all. Not according as the world is giving, I Myself am giving to you all. Let not your heart be being agitated nor let it be cowardly.

14:28. You all heard that I Myself said to you all: I am departing and am coming toward you all. Since you all love Me but you all do not, then you all would rejoice that I am proceeding toward the Father because the Father is *One* greater than Me but you all do not,

14:29. and now I have stated it previous to it resulting to come to be in order that whenever it might come to be, *then* you all might believe.

14:30. I will no longer speak many things with you all, for the ruler of the world is coming and is not having even one *thing* on Me,

14:31. conversely, in order that the world might know that I am loving the Father and, according as the Father commands to Me, thusly I am doing. Be raising yourselves! We might be leading from here.

JOHN CHAPTER FIFTEEN

15:1. I Myself am the unconcealed Vine, and My Father is the Husbandman.

15:2. Every branch which is not carrying fruit in Me, He is taking it up, and every branch which is carrying the fruit, He is taking it down in order that it may be

carrying more fruit.

15:3. You all yourselves are already pure *ones* because of the word which I have spoken *and continue to speak* to you all. Remain in Me, and I Myself remain in you all.

15:4. According as the branch is not able to be bearing fruit from itself if it might not be remaining on the vine, thusly you all yourselves are not able to be bearing fruit if you all might not be remaining in Me.

15:5. I Myself am the Vine. You all yourselves *are* the branches. The one who is remaining in Me and I Myself in him, this *one* is bearing much fruit, because without Me you all are not able to be doing even one *thing*.

15:6. If a certain one may not be remaining in Me, *then* he is cast outside as the branch and is dried, and they are gathering them together, and are casting *them* into the fire, and it is being burned.

15:7. If you all might remain in Me, and My expressions might remain in you all, *then* whatever you all may be desiring to request *for* yourselves also it will come to be to you all.

15:8. My Father is opined in this: In order that you all may be carrying much fruit and will come to be students to Me.

15:9. According as the Father loves Me, also I Myself love you all. Remain in My particular love!

15:10. If you all might keep My commandments, *then* you all will remain in My love, according as I Myself have kept *and continue to keep* the commandments

of My Father and am remaining in His love.

15:11. I have spoken *and continue* to speak these *things* to you all, in order that My particular joy might be in you all, and your joy may be fulfilled.

15:12. My very, particular commandment is this: In order that you all may be loving one another according as I love you all.

15:13. Not even one is having greater love than this: In order that a certain one might place his soul on behalf of his friends.

15:14. If you all might be doing that which I Myself am commanding, *then* you all yourselves are friends of Me.

15:15. I am no longer calling you all bond-slaves because the bond-slave does not notice what his controller is doing, but I have stated *and continue to state* you all as friends, because all *things* which I listen alongside from My Father I acknowledge to you all.

15:16. You all yourselves did not choose Me, conversely, I Myself chose you all and placed you all in order that you all yourselves may be departing and may be carrying fruit, and your fruit may be remaining, in order that whatsoever you all might request the Father in My name He might give to you all.

15:17. I am commanding these *things* to you all in order that you all may be loving one another.

15:18. Since the world is hating you all, *then* be knowing that it has hated *and continues to hate* Me before you all.

15:19. Since you all were out from the world but you all are not, then it was

befriending its *particular* own but it does not, but you all are not out from the world, conversely, I myself chose you all out from the world, because of this the world is hating you all.

15:20. Be remembering of the word which I Myself said to you all: A bond-slave is not greater than his controller. Since they pursue Me, *then* they will also pursue you all. Since they keep My word, *then* they will also keep your particular word,

15:21. conversely, they will do all these *things* into you all because of My name, because they do not notice the One Who sent Me.

15:22. Unless I came and spoke to them, *then* they were not having a negative-testimony, but now they are not having an excuse concerning their negative-testimony.

15:23. The one who is hating Me is also hating My Father.

15:24. Unless I did the works among them which not even one other did, *then* they were not having a negative-testimony, but now they have both seen *and continue to see* and they have hated *and continue to hate* both Me and My Father,

15:25. conversely, this came to be in order that the *particular* word which has been scripted *and remains scripted* in their law might be fulfilled that: They hated Me freely.

15:26. Whenever the Advocate might come, Whom I Myself will send to you all alongside from the Father, the Spirit of the unconcealment Who is proceeding out

alongside from the Father, *then* that *One* will testify concerning Me.

15:27. Moreover, you all yourselves are also testifying because you all are with Me from beginning.

JOHN CHAPTER SIXTEEN

16:1. I have spoken *and continue to speak* these *things* to you all in order that you all might not be caused to stumble.

16:2. They will make you all *as ones* excommunicated, conversely, an hour is coming in order that everyone who kills you all might suppose to be carrying away a ministry for the God,

16:3 and they will do these *things* because they do not know the Father nor Me,

16:4 conversely, I have spoken *and continue to speak* these *things* to you all in order that whenever their hour might come, *then* you all might remember of them that I Myself spoke to you all. Moreover, I did not speak these *things* to you all out from beginning because I was with you all,

16:5. but now I am departing toward the One Who sent Me, and not even one out from you all is asking Me: Where are You departing,

16:6. conversely, because I have spoken *and continue to speak* these *things* to you all the grief has fulfilled and continues to fulfill your heart,

16:7. conversely, I Myself am speaking the unconcealment to you all: In order that I Myself might go away is profiting for you all, for if I might not go away, *then* the Advocate might absolutely not come toward you all, but if I might proceed, *then* I will send Him toward you all,

16:8. and *after He* comes, that *One* will honor-over the world concerning negative-testimony and concerning justice and concerning judgment.

16:9. On one hand, concerning negative-testimony because they are not believing into Me.

16:10. On another hand, concerning justice because I am departing toward the Father, and you all are no longer viewing Me.

16:11. On another hand, concerning judgment because the ruler of this *particular* world has been judged *and remains judged*.

16:12. I am still having many things to be saying to you all, conversely you all are not able to be bearing *them* just now.

16:13. Moreover, whenever that *One*, the Spirit of the unconcealment, might come, *then* He will guide you all into all the unconcealment, for He will not speak from Himself, conversely, He will speak as many things as He is hearing and will report the things which are coming to you all.

16:14. That *One* will opine Me because He will receive out from the word of Me and will report to you all.

16:15. All *things* as many ones as the Father is having are Mine. Because of this I said that: He is receiving out from the word of Me and will report to you all.

16:16. A little session and you all are no longer viewing Me, and again a little session and you all will see Me.

16:17. Therefore certain ones out from His students spoke toward one another: What is this which He is saying to us: a little *while* and you all are not viewing Me,

and again a little session and you all will see Me, and: Because I am departing toward the Father.

16:18. Therefore they were saying: What is this which He is saying: The little *while*? We do not notice what He is saying.

16:19. Jesus knew that they were desiring to be asking Him and said to them: You all are seeking with one another concerning this because I said: A little *while* and you all are not viewing Me, and again a little *while* and you all will see Me.

16:20. Truly, truly I am saying to you all that: You all yourselves will weep and will lament, but the world will be caused to rejoice. You all yourselves will be grieved, conversely, your grief will come to be into joy.

16:21. Whenever the woman may be giving generation, *then* she is having grief because her hour came, but whenever she might beget the little child, *then* she is no longer remembering the pressure because of the joy that a man was generated into the world.

16:22. Therefore, on one hand, also you all yourselves are now having grief. On the other hand, I will see you all again, and your heart will be caused to rejoice, and not even one is taking up your joy away from you all,

16:23. and on that *particular* day you all will not ask Me even one *thing*. Truly, truly I am saying to you all: Whatever you all might request the Father, He will give to you all in My name.

16:24. Until just now you all did not request even one *thing* in My name. Be requesting and you all will receive in order that your joy may be having been

fulfilled and remaining fulfilled.

16:25. I have spoken and continue to speak these *things* to you all in proverbs.

An hour is coming when I will no longer speak to you all in proverbs, conversely, I will announce away with confidence to you all concerning the Father.

16:26. On that *particular* day you all will request *for yourselves* in My name, and I am not saying that I Myself will ask the Father concerning you all,

16:27. for the Father Himself is befriending you all because you all yourselves have befriended and continue to befriend and have believed and continue to believe that I Myself went out alongside from the God.

16:28. I came out from the Father and have come and remain into the world.

Again, I am leaving the world and am proceeding toward the Father.

16:29. His students are saying: Notice, now You are speaking in confidence and are saying not even one proverb.

16:30. Now we notice that You notice all *things* and are not having need in order that a certain one may be asking You. In this we are believing that You came out away from God.

16:31. Jesus answered to them: Are you all believing just now?

16:32. Notice, an hour is coming and has come and remains in order that each might be scattered into his own *particular things* and might leave Me alone, and I am not alone because the Father is with Me.

16:33. I have spoken and continue to speak these *things* to you all, in order that you all may be having peace in Me. You all are having pressure in the world,

conversely, be being courageous! I Myself have overcome *and continue to overcome* the world.

JOHN CHAPTER SEVENTEEN

17:1. Jesus spoke these *things* and, *after He* lifted up His eyes into the heaven, said: Father the hour has come and remains. Opine Your Son, in order that the Son might opine You,

17:2. according as You give authority to Him of all flesh in order that all which You have given and continue to give to Him He might give to them: Eternal life.

17:3. Moreover the durative life is this: In order that they may be knowing You, the only unconcealed God, and Whom You sent away: Jesus Christ.

17:4. I Myself opine You upon the earth since I complete the work which You have given and continue to give to Me in order that I might do *it*,

17:5. and now, Father, opine Me, You Yourself, alongside with Yourself with the opinion which I was having alongside with You before the *result of* the world to be.

17:6. I manifested Your name to the men whom You gave to Me out from the world. They were for You, and You gave them to Me, and they have kept and continue to keep Your word.

17:7. Now they have known *and continue to know* that all *things* as many things as You have given *and continue to give* to Me are from alongside You,

17:8. because the expressions which You gave to Me, I have given *and continue*

to give to them, and they themselves receive *them* and know truthfully that I came out alongside from You and believe that You Yourself sent Me away.

17:9. I Myself am asking concerning them. I am not asking concerning the world, conversely, concerning whom You have given and continue to give to Me because they are for You,

17:10. and all *of My particular things* are Yours, and Your particular things are Mine, and I have been opined *and remain opined* in them,

17:11. and I am no longer in the world, and they themselves are in the world, and I Myself am coming toward You. Holy Father, keep them in Your name, which *name* You have given *and continue to give* to Me, in order that they may be one according as We Ourselves are One.

17:12. When I was with them, I Myself was keeping them in Your name, which *name* You have given *and continue to give* to Me, and guarded *them*, and not even one out from them was destroyed, except the son of the destruction, in order that the *Scripture* might be fulfilled.

17:13. Moreover, now I am coming toward You and am speaking these *things* in the world, in order that they may be having My very particular joy which has been fulfilled *and remains fulfilled* among them.

17:14. I Myself have given *and continue to give* Your word to them, and the world hates them, because they are not out from the world just as I Myself am not out from the world.

17:15. I am not asking in order that You might take them up out from the world,

conversely, in order that You might keep them out from the evil *thing*.

17:16. They are not out from the world according as I Myself am not out from the world.

17:17. Set them apart in the unconcealment. Your very particular word is unconcealment.

17:18. According as You sent Me away into the world, also I Myself send them away into the world,

17:19. and I Myself am setting Myself apart on their behalf in order that also they themselves may be *ones* who, having been set apart *remain set apart* in unconcealment.

17:20. Moreover I am not only asking concerning these, conversely, also concerning the ones who are believing through their word into Me,

17:21. in order that all may be one according as You Yourself, Father, *are* in Me, and I Myself *am* in You, in order that also they themselves may be one in Us, in order that the world may be believing that You Yourself sent Me away.

17:22. Also, I Myself have given *and continue to give* to them the opinion which You have given *and continue to give* to Me, in order that they may be one according as We Ourselves *are One*,

17:23. I Myself in them, and You Yourself in Me, in order that they may be *ones* who, having been completed *remain completed* into one, in order that the world may be knowing that You Yourself sent Me away and love them according as You love Me.

17:24. Father, I am desiring that which You have given *and continue to give* to Me, in order that where I Myself am also those men might be with Me in order that they may be viewing My very particular opinion , which opinion You have given *and continue to give* to Me because You loved Me before a casting-down of an order.

17:25. Just Father, the world also does not know You, but I Myself know You, and these know that You Yourself sent Me away,

17:26. and I make Your name known to them and will make *it* known, in order that the love which You loved Me may be among them and I Myself among them.

JOHN CHAPTER EIGHTEEN

18:1. *After He* said these *things*, Jesus went out together with His students to the other side of the brook Kedron, where was a garden, into which garden Jesus, and His students, entered.

18:2. Moreover, Judas, the one who was delivering Him, also noticed the place because Jesus frequently gathered together there with His students.

18:3. Therefore, *after he* took both the detachment out from the chief priests and attendants out from the Pharisees, Judas is coming there with torches and lamps and implements *of war*.

18:4. Therefore, *after He* noticed all the things which were coming upon Him, Jesus went out and is saying to them: Whom are you all seeking?

18:5. They answered to Him: Jesus the Nazarene. He is saying to them: I Myself am He. Moreover, He has stood *and continued to stand*, also Judas the one who

was delivering Him, *stood* with them.

18:6. Therefore, as He said to them: I Myself am He, they went away into the *things* behind and fell on the ground.

18:7. Therefore again He questioned them: Whom are you all seeking?

Moreover, the *men* said: Jesus the Nazarene.

18:8. Jesus answered: I said to you all that I Myself am He. Therefore, since you all are seeking Me, *then release* these to be departing,

18:9. in order that the word which He said that: Which *ones* You have given *and continue to give* to Me I did not destroy even one out from them, might be fulfilled.

18:10. Therefore, Simon Peter, having a sword, drew it out and struck the bond-slave of the high priest and cut off his *particular* right ear. Moreover, a name for the bond-slave was Malchus.

18:11. Therefore, Jesus said to Peter: Cast the sword into the sheath! The cup which the Father has given *and continues to give* to Me, might I absolutely not drink it?

18:12. Therefore the detachment, and the commander and the attendants of the Jews arrested Jesus and bound Him

18:13. and led *Him* first toward Annas, for he was father-in-law of Caiaphas, who was high priest of that *particular* year.

18:14. Moreover, Caiaphas was the one who counseled together with the Jews that *for* one man to be dying on behalf of the people is profiting.

18:15. Moreover, Simon Peter, and another student followed with Jesus.

Moreover, that *particular* student was *one* known by the high priest and entered together with Jesus into the court of the high priest.

18:16. Moreover, Peter has stood *and continued to stand* outside toward the door. Therefore the other *particular* student, who was one known of the high priest, went out and spoke to the female doorkeeper and brought Peter inside.

18:17. Therefore the maidservant, the female doorkeeper, is saying to Peter: Are not also you yourself out from the students of this *particular* Man? That *one* is saying: I am not.

18:18. Moreover, *after they* made a heap of coals because it was cold, the bondslaves and the attendants had stood *and continued to stand* and were warming themselves. Moreover, *after he* stood, Peter was also with them and was warming himself.

18:19. Therefore the high priest asked Jesus concerning His students and concerning His instruction.

18:20. Jesus answered to him: I Myself have spoken in openness to the world! I Myself always instructed in a synagogue and in the temple, where all the Jews are coming together, and I spoke not even one *thing* in hiding.

18:21. Why are you asking Me? Ask the ones who, having heard *continued to hear* what I spoke to them! Notice, these notice which *things* I Myself said,

18:22. Moreover, *after* He said these *things*, one of the attendants who has stood *and continued to stand* alongside gave a slap to Jesus *after he* said: Are You

answering to the high priest thusly?

18:23. Jesus answered to him: Since I spoke evilly, *then* testify concerning the evil *thing*. Moreover, since *I spoke* excellently, *then* why are you beating Me?

18:24. Therefore Annas sent Him away having been bound *and remaining bound* toward Caiaphas the high priest.

18:25. Moreover, Simon Peter was one who stood and who was warming himself. Therefore they said to him: Are not also you yourself out from His students? That *one negatively-expressed* and said: I am not.

18:26. One out from the bond-slaves of the high priest, being kin of whom Peter cut-off the ear, is saying: Did not I myself see you in the garden with Him?

18:27. Therefore again Peter *negatively-expressed*, and immediately a rooster crowed.

18:28. Therefore they are leading Jesus from Caiaphas into the *Praetorian*. Moreover, it was early, and they themselves did not enter into the *Praetorian*, in order that they might not be stained, conversely, might eat the Passover.

18:29. Therefore Pilate went away outside toward them and is declaring: What accusation are you all carrying of this *particular* Man?

18:30. They answered and said to him: Since this Man was not *One* doing an evil thing, but He is, then we had not delivered Him to you but we have.

18:31. Therefore Pilate said to them: Take Him, you all yourselves, and be judging Him according to your law. The Jews said to him: For us to kill even one is not lawful,

18:32. in order that the word of Jesus might be fulfilled which He said *while* signifying by what sort of death He was about to be dying.

18:33. Therefore Pilate entered again into the *Praetorian* and exclaimed *to* Jesus and said to Him: Are You Yourself the King of the Jews?

18:34. Jesus answered: Are you yourself saying this from yourself or did others speak to you concerning Me?

18:35. Pilate answered: Am not even I myself a Jew? Your very particular nation and the chief priests have delivered You to me . What did You do?

18:36. Jesus answered: My very particular *kingship* is not out from this *particular* world. Since My *very particular kingship* was out from this *particular* world but it is not, then My *very particular* attendants were agonizing in order that I might not be delivered to the Jews *but they are not*. Moreover, now My very particular *kingship* is not from here.

18:37. Therefore Pilate said to Him: You Yourself are not therefore a King? Jesus answered: Are you yourself saying that I am a King? I Myself have been generated *and remain begotten* into this and have come *and remain* into the world into this: In order that I might testify for the unconcealment. Everyone who is being out from the unconcealment is hearing of My voice.

18:38. Pilate is saying to Him: What is unconcealment? Also, *after he* said this, he went out again toward the Jews and is saying to them: I myself am finding not even one reason in Him.

18:39. Moreover, a custom is for you all in order that I might loose one away to

you all at the Passover. Therefore, are you all intending *that* I might loose away the King of the Jews to you all?

18:40. Therefore, they cried again: Not this *Man*, conversely Barabbas.

Moreover, Barabbas was a robber.

JOHN CHAPTER NINETEEN

19:1. Therefore, Pilate at that time took Jesus and scourged *Him*.

19:2. Also, *after they* braided a crown of thorns, the soldiers placed *it* over on His head and cast a purple garment around Him

19:3. and were coming toward Him and were saying: Be rejoicing, King of the Jews, and gave slaps to Him.

19:4. Also Pilate went away again outside and is saying to them: Notice, I am bringing Him outside to you all in order that you all might know that I am finding not even one reason in Him.

19:5. Therefore Jesus came away outside *while* wearing the thorny crown and the purple garment and is saying: See the Man!

19:6. Therefore when the chief priests and the attendants noticed Him, they cried, saying: Crucify! Crucify! Pilate is saying to them: You yourselves take Him, and crucify *Him*, for I myself am not finding a reason in Him.

19:7. The Jews answered to him: We are having a law, and according to the law He is owing to be dying because He made Himself as Son of God.

19:8. Therefore when Pilate heard this *particular* word he was caused to fear more

19:9. and entered again into the *praetorian* and is saying to Jesus: From where are You Yourself, but Jesus did not give an answer to him.

19:10. Therefore Pilate is saying to Him: You are not speaking to me. You do not notice that I am having authority to loose You away and am having authority to crucify You.

19:11. Jesus answered: You do not have even one authority against Me except it was *authority* which, having been given *remains given* to you from above. Because of this, the one who gives Me alongside to you is having greater negative-testimony.

19:12. Out from this Pilate was seeking to loose Him away, but the Jews cried, saying: If you might loose this *Man* away, *then* you are not a friend of Caesar. Everyone who is making himself the king is contradicting to Caesar.

19:13. Therefore *after he* heard of these *particular* words, Pilate brought Jesus outside and sat down upon a judgment-seat, into a place which is being spoken of as a paved *place*, but in Hebrew as an elevation.

19:14. Moreover it was preparation of the Passover. It was as a sixth hour, and *Pilate* is saying to the Jews: Notice your King!

19:15. Therefore those *Jews* cried: Take up! Take up! Crucify Him! Pilate is saying to them: Should I crucify your King? The chief priests answered: We are not having a king except Caesar.

19:16. Therefore at that time he delivered Him to them in order that He might be crucified. Therefore they took Jesus alongside,

19:17. and, *while* bearing the cross for Himself, He went out into the place which is being spoken *of* as a skull, which place is being spoken *of* in Hebrew as Golgotha,

19:18. where they crucified Him and two others with Him, on one side and the other, but Jesus *was in the* middle.

19:19. Moreover, Pilate also scripted an inscription and placed *it* upon the cross. Moreover, it was having been scripted *and remaining scripted*: JESUS THE NAZARENE THE KING OF THE JEWS.

19:20. Therefore many ones of the Jews read this *particular* inscription because the place, where Jesus was crucified, was near of the city, and it was *an inscription* which, having been scripted *remained scripted* in Hebrew, in Latin, in Greek.

19:21. Therefore the chief priests of the Jews were saying to Pilate: Be not scripting: The King of the Jews, conversely, that: That *Man* said I am King of the Jews.

19:22. Pilate answered: That which I have scripted , I have scripted .

19:23. Therefore the soldiers, when they crucified Jesus, took His garments and made four parts, a part for each soldier, and the shirt. Moreover, the shirt was seamless, woven through whole out from the top.

19:24. Therefore they said toward one another: We might not rend it, conversely, we might draw concerning it of whom it will be, in order that the Scripture might be fulfilled: My garments were divided by themselves, and they cast a lot upon

My clothing. Therefore, on one hand, the soldiers did these *things*.

19:25. On the other hand, His mother and the sister of His mother, Mary, the *wife* of Clopas, and Mary the Magdalene had stood *and continued to stand* alongside by the cross of Jesus.

19:26. Therefore, *after He* noticed the mother and the student whom He was loving who stood alongside, Jesus is saying to the mother: Woman, notice your son!

19:27. Then He is saying to the student: Notice your mother, and from that *particular* hour the student took her into his own *particular things*.

19:28. After this, *since He* noticed that already all *things* have been completed *and remain completed*, in order that the *Scripture* might be ended, He is saying: I am thirsting.

19:29. Therefore, a vessel of vinegar, a complete sponge, was being laid. *After they* placed around a complete *amount* of vinegar in hyssop, they carried *it* away to His mouth.

19:30. Therefore when Jesus received the vinegar, He said: It has been completed *and remains completed*, and, *after He* reclined the head, gave alongside the spirit.

19:31. Therefore the Jews, upon it was preparation, in order that the bodies might not remain upon the cross on the Sabbath, for it was the great day of that *particular* Sabbath, asked Pilate in order that their legs might be fractured, and they might be taken up.

19:32. Therefore the soldiers came and, on one hand, fractured the legs of the first, and of the other, who was crucified together with Him.

19:33. On the other hand, *when they* came upon Jesus, as they noticed Him already being dead *and remaining dead*, they did not break His legs,

19:34. conversely, one of the soldiers pierced His side with a spear, and at once blood and water came out.

19:35. Also, the one who has seen has testified *and continues to testify*, and his testimony is an unconcealed *testimony*, and that *one* notices that he is speaking truly, in order that also you all yourselves may be believing,

19:36. for these *things* came to be in order that the *Scripture* might be fulfilled: A bone of Him will not be fractured,

19:37. and again, a different *Scripture* is saying: They will see into Whom they pierced.

19:38. Moreover, after these *things*, Joseph from Arimathaea, being a student of Jesus, but having hidden himself, because of the fear of the Jews, asked Pilate in order that he might take up the body of Jesus, and Pilate allowed *it*. Therefore he came and took up His body.

19:39. Moreover, Nicodemus, the one who came toward Him of night *at* the first, also came *while* carrying a mixture of myrrh and aloes, as a hundred pounds.

19:40. Therefore they took the body of Jesus and bound it in linens with the perfumes according as custom is for the Jews to be burying.

19:41. Moreover a garden was in the place where He was crucified, and a new

tomb *was* in the garden, in which *tomb* not even one *was* even yet *one* having been placed *and remaining placed*.

19:42. Therefore, because of the preparation of the Jews, because the tomb was near, they placed Jesus there.

JOHN CHAPTER TWENTY

20:1. Moreover, on the one *day* of the week Mary the Magdalene is coming early into the tomb *while* darkness was still being and is seeing the stone having been taken up *and remaining taken up* off from the tomb.

20:2. Therefore she is running and is coming toward Simon Peter and toward the other student whom Jesus was befriending and is saying to them: They took up the Controller out from the tomb, and we do not notice where they placed Him.

20:3. Therefore Peter, and the other student, went out, and they were going into the tomb.

20:4. Moreover, the two were running alike, and the other student ran before more quickly than Peter and came first into the tomb

20:5. and, *after he* stooped alongside, is seeing the linens which were lying. Nevertheless, he did not enter.

20:6. Therefore Simon Peter is also coming *while* following with him and entered into the tomb and is viewing the linens which were lying

20:7. and the handkerchief which was upon His head which was lying, not with the linens, conversely, *was lying* apart, having been wrapped *and remaining wrapped* into one place.

20:8. Therefore then also the other student, the one who came first into the tomb, entered and noticed and believed,

20:9. for they did not as yet notice the *Scripture* that for Him to stand up out from dead *ones* is necessary.

20:10. Therefore the students went away again toward themselves.

20:11. Moreover, Mary had stood *and continued to stand* toward the tomb, outside, *while* weeping. Therefore, as she was weeping, she stooped alongside into the tomb

20:12. and is viewing two announcers in white which were sitting, one toward the head and one toward the feet, where the body of Jesus was lying,

20:13. and those *angels* are saying to her: Woman, why are you weeping? She is saying to them: Because they took up my Controller and I do not notice where they placed Him.

20:14. *After she* said these *things*, she was caused to turn into the *things* behind and is viewing Jesus Who has stood *and continued to stand* and did not notice that He is Jesus.

20:15. Jesus is saying to her: Woman, why are you weeping? Whom are you seeking? That *Mary*, who was supposing that He is the gardener, is saying to Him: Sir, since you yourself bore Him, *then* say to me where you placed Him, and I myself will take Him up.

20:16. Jesus is saying to her: *Mary*. *After she* was caused to turn, that *one* is saying to Him in Hebrew: Rabboni, which is being said: Instructor.

20:17. Jesus is saying to her: Be not touching of Me *for* yourself, for I have not yet ascended toward the Father. Moreover, be proceeding toward My brothers and say to them: I am ascending toward My Father and your Father, and My God and your God.

20:18. Mary the Magdalene is coming *while* announcing to the students that: I have seen the Controller , and He said these *things* to me.

20:19. Therefore, *when* evening was being on the one *day* of a week and the doors which, having been closed *remained closed* where the students were because of the fear of the Jews, Jesus came and stood into the middle and is saying to them: Peace to you all,

20:20. and *after He* said this, He showed both the hands and the side to them. Therefore, *after they* noticed the Controller, the students were caused to rejoice.

20:21. Therefore Jesus said to them again: Peace to you all. According as the Father sent Me away, also I Myself am sending you all.

20:22. Also, *after He* said this, He blew on *them* and is saying to them: Receive Holy Spirit!

20:23. Then of whom you all might release the negative-testimonies, they have been released *and remain* released. Then of whom you all might seize, they have been seized *and remain* seized.

20:24. Moreover, Thomas, one out from the twelve, the one who is being called Didymus, was not with them when Jesus came.

20:25. Therefore the other students were saying to him: We have seen the

Controller . Moreover, *Thomas* said to them: Unless I might see on His hands the pattern of the nails and might cast my finger into the pattern of the nails and might cast my hand into His side, *then* I will absolutely not believe,

20:26. and after eight days His students were again within, and *Thomas* was with them. Jesus is coming, the doors having been closed *and remaining closed*, and stood into the middle and said: Peace to you all.

20:27. Then He is saying to *Thomas*: Be carrying your finger here and see My hands and be carrying your hand and cast *it* into My side and stop coming to be an unfaithful *one*, conversely, *be coming to be a faithful one*.

20:28. *Thomas* answered and said to Him: My Controller and My God.

20:29. Jesus is saying to him: Because you have seen Me *and continue to see* Me, you have believed *and continue to believe*. The ones who see not, that is, who believe *are prosperous ones*.

20:30. Therefore, on one hand, Jesus did many other signs in presence of the students, which *signs* are not *ones* having been scripted *and remaining scripted* in this *particular* document.

20:31. On the other hand, these *things* have been scripted *and remain scripted* in order that you all might believe that Jesus is the Christ, the Son of the God, and in order that, *while* believing, you all may be having life in His name.

JOHN CHAPTER TWENTY-ONE

21:1. After these *things* Jesus manifested Himself again to the students upon the Sea of Tiberias. Moreover, He manifested *Himself* thusly:

21:2. Simon Peter and Thomas, the one who is being called Didymus, and Nathanael, the *one* from Cana of Galilee, and the *sons* of Zebedee and two others out from His students were alike.

21:3. Simon Peter is saying to them: I am departing to be fishing. They are saying to him: We ourselves are also coming together with you. They went out and embarked into the boat and on that *particular* night they captured not even one *fish*.

21:4. Moreover, as morning was already coming to be, Jesus stood into the shore. Nevertheless, the students did not notice that He is Jesus.

21:5. Therefore Jesus is saying to them: Little children, are you all not having anything toward eating? They answered to Him: No.

21:6. Moreover, *Jesus* said to them: Cast the net into the right parts of the boat and you all will find fish. Therefore they cast and were no longer strong *enough* to drag *it* from the multitude of the catch.

21:7. Therefore that *particular* student whom Jesus loves is saying to Peter: He is the Controller. Therefore, *after he* heard that He is the Controller, Simon Peter thoroughly girded Himself *with* the jacket, for he was a naked *one*, and cast himself into the sea.

21:8. Moreover, the other students came in the small boat *while* pulling the net of the catch, for they were not far off from the land, conversely, as from two hundred cubits.

21:9. Therefore, as they turned out into the land, they are seeing a heap of coals

which was laying, and fish and bread which was lying over *it*.

21:10. Jesus is saying to them: Carry from the fish which you all now captured.

21:11. *After he* ascended, Simon Peter also dragged the net into the land, complete of a great catch, three hundred fifty *fish*, and, *while* being so many ones, the net was not rent.

21:12. Jesus is saying to them: Come here! Dine! Not even one of the students dared to interrogate Him: Who are you yourself, *since they* noticed that He is the Controller.

21:13. Jesus is coming and is taking the bread and is giving *it* to them and similarly the fish.

21:14. This *was* already a third *time* Jesus was manifested to the students *after He* was raised out from dead *ones*.

21:15. Therefore, when they dined, Jesus is saying to Simon Peter: Simon *son of* John, you are loving Me more than these *things*. He is saying to Him: Yes Controller, You Yourself notice that I am befriending You. He is saying to him: Be feeding My lambs!

21:16. Secondly, He is speaking to him again: Simon *son of* John, you are loving Me. He is saying to Him: Yes Controller, You Yourself notice that I am befriending You. He is saying to him: Be shepherding My little sheep!

21:17. The third *time* He is saying to him: Simon *son of* John, you are befriending Me. Peter was grieved that the third *time* He said to him: You are befriending Me! Indeed, he said to Him: Controller, You Yourself notice all *things*. You Yourself

are knowing that I am befriending You. Jesus is saying to him: Be feeding My little sheep!

21:18. Truly, truly I am saying to you: When you were a younger *one* you were girding yourself and were walking-around where you were desiring. Moreover, whenever you might extend, then you will stretch out your hands, and another *one* will gird you and will carry *you* where you are not desiring.

21:19. Moreover, He said this *while* signifying by what sort of death he will opine the God, and *after He* said this, He is saying to him: Be following with Me!

21:20. *After he* was returned, Peter is seeing the student whom Jesus loves who was following, who also completely-fell at the supper upon His chest and said: Controller, who is the one who is delivering You?

21:21. *After he* noticed this *student* Peter is saying to Jesus: Controller, but what *about* this *student*?

21:22. Jesus is saying to him: If I may be desiring him to be remaining until I am coming, then what *is that* toward you? Be following, you yourself, with Me!

21:23. Therefore this *particular* word went out into the brothers that that *particular* student will not die, but Jesus did not say to him that he will not die, conversely: If I may be desiring him to be remaining until I am coming, then what *is that* toward you?

21:24. This is the *particular* student who is testifying concerning these *things* and who scripts these *things*, and we notice that his testimony is a truthful *testimony*.

21:25. Moreover there are many other *things* which Jesus did. If which certain

things were scripted individually, then I am figuring not even the world itself would *result* to contain the documents which were being scripted.

ACTS CHAPTER ONE

1:1. Indeed, a Theophilus, I made *for* myself the first word concerning all *things* which Jesus began both to be doing and to be instructing,

1:2. as far as which day, *after He* commanded through Holy Spirit to the apostles whom He chose, He was taken up,

1:3. to whom also He stood Himself alongside as One living, after the purpose for Him to suffer, in many conclusive proofs *while* allowing Himself to be seen by them through forty days and *while* speaking the *things* concerning the *kingship* of the God.

1:4. Also, *while* joining Himself together with *them*, He announced-alongside for them not to be separating themselves away from Jerusalem; conversely, to be remaining around *for* the complete-announcement from the Father which you all heard of Me,

1:5. that: On one hand, John merged in water. On the other hand, you all yourselves will be merged in Holy Spirit after these not many days.

1:6. Therefore indeed, the ones who came together asked Him, saying: *Controller*, since we are at this *particular* time, *then* are You restoring the

kingship to Israel?

1:7. He said toward them: To know times or times which the Father placed *for* Himself in His own *particular* authority is not of you all,

1:8. conversely, you all will receive power *after* the Holy Spirit comes over upon you all, and you all will be witnesses of Me both in Jerusalem and all Judea and Samaria and until an extreme part of the earth.

1:9. Also, *after He* said these *things*, *while* they were seeing, He was lifted up, and a cloud took Him under away from their eyes,

1:10. and, as they were *ones* fervently looking into the heaven *while* He was proceeding, also notice, two men in white apparel had stood alongside *and continue to stand* alongside by them,

1:11. who also said: Galilean men, why have you all stood *and continue to stand while* looking into the heaven? This *particular* Jesus Who was taken up away from you all into the heaven will thusly come *in* which style you all noticed Him proceeding into the heaven.

1:12. Then they returned into Jerusalem away from the mountain which is being called, Of *the* Olive-grove, which is near Jerusalem, holding away a Sabbath's journey,

1:13. and when, *after they* ascended, they, both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon the zealot and Jude of James, entered into the upper room where they were *ones* completely abiding.

1:14. These all were *ones* constantly ready, with one inclination in the prayer together with women and Mary the mother of Jesus and together with His brothers.

1:15. Also in these *particular* days, *after he* stood up in *the* midst of the brothers, moreover *the* crowd of names together was as though a hundred twenty, Peter said,

1:16. Men, brothers, it was necessary for the *Scripture* to be fulfilled which the Holy Spirit plainly spoke through *the* mouth of David concerning Judas, the one who came to be a guide for the ones who arrested Jesus,

1:17. that he was *one* having been numbered *and remaining numbered* among us and drew the lot of this *particular* service.

1:18. Therefore, indeed, this *one* procured an area out from reward of the injustice and, *after he* came to be *one* swollen, his middle burst, and all his intestines were poured out.

1:19. Also, it came to be a known *thing* to all the ones who were dwelling in Jerusalem, so then that *particular* area *resulted* to be called Aceldamach in their own *particular* language. This is: An Area of Blood.

1:20. Certainly, it has been scripted *and remains scripted* in a scroll of Psalms: Let his estate be caused to come to be a wilderness, and let the one who is dwelling not be in it, and let a different one take his office.

1:21. Therefore, it is necessary, of the men who came together with us at every session in which the *Controller* Jesus entered and went out upon us

1:22. *after He* began from the merger of John until the day of which He was taken up away from us, for one of these *men* to come to be a witness together with us of His resurrection,

1:23. and they stood two: Joseph, the one who is being called Barsabbas, who was completely called Justus, and Matthias,

1:24. and, *after they* prayed, they said: *Controller*, You Yourself *are* a knower of hearts of all. Elevate one whom You choose out from these *particular* two,

1:25. to take the place of this *particular* service, that is, apostleship from which Judas overstepped to proceed into his own *particular* place,

1:26. and they gave lots for them, and the lot fell upon Matthias, and he was voted with the eleven apostles.

ACTS CHAPTER TWO

2:1. Also at the *result of* the day of Pentecost to be being filled together, they were *ones* all together at the same place,

2:2. and suddenly a noise came to be out from the heaven as indeed being carried of a forceful wind and fulfilled the whole household where they were *ones* sitting,

2:3. and languages which were being divided, as though of fire, were seen by them, and it sat down upon each of them,

2:4. and all were filled of Holy Spirit and began to be speaking in different languages according as the Spirit was giving to them to be stating away.

2:5. Moreover, Jews, cautious men from every nation of the nations under the

heaven, were *ones* dwelling into Jerusalem.

2:6. Moreover, *when* this *particular* sound came to be, the multitude came together and was confused because each one was hearing *while* they were speaking in his own *particular* language.

2:7. Moreover, they were being astonished and were marveling, saying: Notice, are not all these *particular* ones who are speaking Galileans?

2:8. So, how are we ourselves hearing, each in our own *particular* language in which we were generated?

2:9. Parthians and Medes and Elamites and the ones who are dwelling *in* Mesopotamia, and Judea and Cappodocia, Pontus and the region of Asia,

2:10. and Phygia and Pamphylia, Egypt and the parts of the *particular* Libya down to Cyrene, and the ones who are residing as Romans,

2:11. both Jews and converts, Cretans and Arabians, we are hearing *while* they are speaking in our *particular* languages the magnificent *things* of the God.

2:12. Moreover all were being astonished and were being caused to be thoroughly at a loss, *while* another was speaking toward another: What is this desiring to be?

2:13. Moreover, different ones, *while* deriding, were saying that: They are *ones* who, having been intoxicated, *remain intoxicated* from wine.

2:14. Moreover, *after* he was caused to stand, Peter, together with the eleven, lifted up his voice and expressed away to them: Men, Jews, and all the ones who are dwelling at Jerusalem: Let this be a known *thing* to you all and give ear *for*

yourselves to my expressions,

2:15. for these are not intoxicated as you all yourselves are regarding, for it is a third hour of the day,

2:16. conversely, this is the thing which has been stated through the prophet Joel:

2:17. And the God is saying: It will be in the last days, I am pouring out from My Spirit upon all flesh, and your sons and your daughters will prophesy, and your young men will see appearances, and your old *ones* will be caused to dream in dreams,

2:18. and indeed, in those *particular* days I am pouring from My Spirit upon My male bond- slaves and upon My female bond-slaves, and they will prophesy,

2:19. and I will give wonders in the heaven above and signs upon the earth below: Blood and fire and vapor of smoke.

2:20. The sun will be altered into darkness, and the moon into blood, prior *to* the great, that is, epiphanic day of *the Controller* resulting to come,

2:21. and it will be *that* everyone whoever might call *for* themselves upon the name of *the Controller* will be saved.

2:22. Men, Israelites, listen these *particular* words: Jesus the Nazarene, a man who has been displayed away from the God into you all by powers and wonders and signs which the God did through Him in *the* midst of you all, according as you all, *the very ones*, notice.

2:23. After you all fastened toward *Him*, you all killed this *One*, *One* given out

through a hand of lawless *ones* by the intention, that is, foreknowledge of the God which *intention*, having *previously* been appointed, *remains appointed*.

2:24. Whom the God stood up *after He* loosed the travails of the death according that *for Him* to be being held in check by it was not a possible *thing*,

2:25. for David is speaking unto Him: I was foreseeing *for Myself* the *Controller* in presence of Me through everything, because He is out from *the* right of Me in order that I might not be shaken.

2:26. Because of this My heart is made glad and My language exults *for* itself. Moreover still, also My flesh will settle upon a certain expectation,

2:27. because You will not abandon My soul into hell nor will You give Your sacred *One* to see ruin.

2:28. You acknowledged to Me ways of life. You will fulfill Me of gladness with Your face.

2:29. Men, brothers, to speak with confidence toward you all concerning the patriarch David *is* being lawful, that he both terminated and was buried, and his grave is among us as far as this *particular* day.

2:30. Therefore, *while* being under-beginning a prophet, and since he noticed that the God affirmed with an oath to him out from fruit of his loins to sit down upon his throne,

2:31. he spoke, *after he* foresaw, concerning the resurrection of the Christ that He was neither abandoned into hell nor did His flesh see ruin.

2:32. The God stood up this *particular* Jesus, of Whom all we ourselves are

witnesses.

2:33. Therefore, *after He* was exalted on the right of the God, likewise, *after He* received the complete-announcement of the Holy Spirit alongside from the Father, He was pouring out this which also you all yourselves are seeing and hearing,

2:34. for David did not ascend into the heavens, but he himself is saying, The *Controller* said to my *Controller*. Be sitting out from My right,

2:35. until ever I might place Your enemies as a footstool of Your feet.

2:36. Therefore, let all *the* household of Israel be knowing securely that the God made Him, this Jesus, both *Controller* and Christ, Whom you all yourselves crucified.

2:37. Moreover, *after they* heard, they were pricked into the heart, likewise they said toward Peter and the remaining apostles: Men, brothers, what might we do?

2:38. Moreover Peter was speaking toward them: Mind-after *this announcement*, and upon the name of Jesus Christ let each of you all be merged *by it* into release from your negative-testimonies, and you all will receive the gift from the Holy Spirit,

2:39. for the complete-announcement is to you all and to your children and to all the *ones* afar off, as many ones as ever our *Controller* God might call toward *for* Himself.

2:40. With many different words he was both thoroughly testifying and encouraging them, saying: Be delivered from this *particularly* crooked generation!

2:41. Therefore, indeed, the ones who received away his word were merged *by it*, and as though three thousand souls were added on that *particular* day.

2:42. Moreover, they were *ones* constantly ready for the instruction of the apostles and for the fellowship, *and* for the breaking of the bread and for the prayers.

2:43. Moreover, fear was coming to be to every soul. Moreover, many wonders and signs were coming to be through the apostles.

2:44. Moreover, all the ones who believed were having together common *things* all together.

2:45. Also, they were selling the possessions and the goods and were dividing them to all according that anyone whoever was having a need.

2:46. Likewise, *while* daily being constantly ready with one inclination in the temple, likewise, *while* breaking bread according to a household, they were partaking of food in gladness and simplicity of heart,

2:47. *while* praising the God and *while* having grace toward the whole people. Moreover, the *Controller* was adding together the ones who were being saved daily.

ACTS CHAPTER THREE

3:1. Moreover, Peter and John were ascending into the temple upon the *particular* ninth hour of the prayer,

3:2. and a certain man, being under-beginning a lame *one* out from *the* womb of *the* mother of him, was being borne, whom they were placing daily toward the

particular door of the temple which is being called beautiful, of the *purpose* to be requesting a helpful deed alongside from the ones who were proceeding in into the temple,

3:3. who, when he noticed Peter and John, who were about to be in into the temple, was asking to receive a helpful deed.

3:4. Moreover, after he fervently looked at him, Peter, together with John, said into him: Look into us!

3:5. Moreover, the *man* was holding up to them, *while* looking toward *them* to receive something alongside from them.

3:6. Moreover, Peter said: Both silver, or gold, is not being under-beginning for me, but that which I am having, this I am giving to you: In the name of Jesus Christ the Nazarene, be walking-around!

3:7. Also, *after he* captured him of the right hand, he raised him. Moreover, instantly his soles and the ankles were made solid,

3:8. and, *while* jumping away, he stood and was walking-around and entered together with them into the temple, *while* walking-around and jumping and praising the God.

3:9. Also, all the people noticed him walking-around and praising the God.

3:10. Moreover, they completely knew him that this was the one who was sitting upon the Beautiful Gate of the temple toward the helpful deed and they were filled of amazement and astonishment upon the *thing* which has happened with to him.

3:11. Moreover, *while* he was holding Peter and John in check, all the people, ones being completely amazed, ran together toward them upon the *particular* porch which is being called: Of Solomon.

3:12. Moreover, *after he* noticed, Peter answered toward the people: Men, Israelites, why are you all marveling upon this? Or why are you all fervently looking at us as by our own power or right-reverence which has made of the result for him to be walking-around?

3:13. The God of Abraham and Isaac and Jacob, the God of our fathers, opined His Child-servant Jesus, Whom, on one hand, you all yourselves delivered and *negatively-expressed* against *the* face of Pilate, that *one* who judged to be loosing *Him* away.

3:14. On the other hand, you all yourselves *negatively-expressed* the holy, that is, just *One* and requested *for* yourselves a man, a murderer, to be graciously given to you all,

3:15. but you all killed the Author of the life, Whom the God raised out from dead *ones*, of which resurrection we ourselves are witnesses.

3:16. Also, His name, upon the faith of His name, made this *one*, whom you all are viewing and notice, solid. Also, the *particular* faith through Him gave this *particular* whole allotment to him off before all of you all.

3:17. Also, now, brothers, I notice that you all practiced this according to ignorance, as indeed also your rulers did,

3:18. but the God thusly fulfilled which *things* He previously completely

announced through a mouth of all the prophets, *of the purpose for His Christ to suffer.*

3:19. Therefore, mind-after *the announcement* and return toward the *result of your negative-testimonies to be wiped away,*

3:20. how that then times of refreshment might come from *the face of the Controller,* and He might send away the One Who has been previously designated for you all: Jesus Christ,

3:21. Whom, indeed, for heaven to receive is necessary as far as times of restoration of all *things* which the God spoke through a mouth of His holy prophets from *the duration.*

3:22. Indeed, Moses said that: The *Controller* God will stand up a Prophet for you all out from your brothers as me. You all will listen *for yourselves* of Him all *things* as many ones as ever He might speak toward you all.

3:23. Moreover, it will be, every soul, if which certain soul mightnot listen of that Prophet, will be utterly removed out from the people.

3:24. Moreover, also all the prophets testified, from Samuel and from the prophets in order, as many ones as spoke and completely-announced these *particular days.*

3:25. You all yourselves are the sons of the prophets and of the covenant which the God assigned toward your fathers, saying toward Abraham: And in your seed all the lineages of the earth will be conferred a blessing.

3:26. To you all first, *after He stood Him up,* the God sent away His Child-

servant, *while* blessing you all in the *purpose* to be turning away each *one* from your wickedness.

ACTS CHAPTER FOUR

4:1. Moreover, *while* they were speaking toward the people, the priests and the commander of the temple and the Sadducees stood over them,

4:2. *while* being displeased because of the *result of* them to be instructing the people, that is, to be completely announcing in Jesus the *particular* resurrection out from dead *ones*,

4:3. and they threw the hands over on them and placed them for themselves into a keeping into the next day, for evening already was.

4:4. Moreover, many of the ones who heard the word believed, and a number of the men was caused to come to be as five thousand.

4:5. Moreover, it came to be upon the next day, their rulers and the elders and the scribes *resulted* to be gathered together in Jerusalem,

4:6. as well as, Annas the high priest and Caiaphas and John and Alexander and as many ones as were out from *the* high-priestly race.

4:7. Also, *after they* stood them in the middle, they were inquiring: In what sort of power or in what sort of name did you all yourselves do this?

4:8. Then, *after he* was filled of Holy Spirit, Peter said toward them: Rulers of the people and elders,

4:9. since we ourselves are being examined today upon right-business of a weak man, in what manner this *man* has been delivered *and remains delivered*,

4:10. *then* let it be a known *thing* to all *of* you all and to all the people of Israel that in the name of Jesus Christ the Nazarene, Whom you all yourselves crucified, Whom the God raised out from dead *ones*, in this *name*, this *man* has stood alongside and remains a healthy *one* in presence of you all.

4:11. This is the *particular* Stone Who was despised by you all, the ones who are building, the One Who came to be into Head of a corner,

4:12. and the deliverance is not in even one other name, for neither is a different *particular* name which, having been given, *remains given* under the heaven among men by which *name* for us to be delivered is necessary.

4:13. Moreover, *while* viewing the confidence of both Peter, and of John, and *after they* received them accordingly: That they are uneducated men and unlearned *ones*, they were marveling; further, they were completely-knowing that they were together with Jesus.

4:14. Further, *while* seeing the man who, having stood *continued to stand* together with them, the one who, having been healed *remained healed*, they were having not even one *thing* to contradict.

4:15. Moreover, *after they* decreed them to go away outside of the council, they were considering toward one another,

4:16. saying: What might we do to these *particular* men, because, on one hand, certainly, a known sign has come to be and remains through them, a manifest sign to all the ones who are dwelling in Jerusalem, and we are not able to be *negatively-stating it*,

4:17. conversely, in order that it might not be distributed more widely into the people, we might threaten *for* ourselves to them no longer to be speaking upon this *particular* name to even one of *the* men.

4:18. So, *after they* called them, they entirely announced-alongside *for them* not to be clearly-sounding, nor to be instructing upon the name of Jesus.

4:19. Moreover, *when they* answered, both Peter, and John, said toward them: Since to be hearing from you all, rather than from the God is a just *thing* in presence of the God, *then* judge;

4:20. for we ourselves are not able not to be speaking which *things* we noticed and heard.

4:21. Moreover, *after they* added threatening, they loosed them away, *while* finding not even one definite *thing*: How they might punish them *for* themselves because of the people, because all were opining God upon the thing which has come to be *and remains*,

4:22. for the man was more than forty years upon whom this *particular* sign of the healing has come to be, and remains.

4:23. Moreover, *after they* were loosed away, they went toward their own particular people and announced away as many things as the chief priests and the elders said toward them.

4:24. Moreover, the ones who heard, unanimously took up a voice toward the God and said: Master, You Yourself *are* the One Who made the heaven and the earth and the sea and all the *things* in them,

4:25. the One Who said through Holy Spirit from *the* mouth of our father David, a child-servant of You: In order that why do nations behave arrogantly, and peoples love empty *things*?

4:26. The kings of the earth stood alongside, and the rulers gathered together upon the same *thing* against the *Controller* and against His Christ,

4:27. for both Herod and Pontius Pilate, together with nations and peoples of Israel, gathered together upon unconcealment in this *particular* city upon Your holy child-servant, Jesus, Whom You anointed

4:28. to do as many things as Your hand and Your purpose pre-appointed to come to be,

4:29. and, concerning the *things* now, *Controller*, look over upon their threatenings and give to Your bond-slaves to be speaking Your word with all confidence,

4:30. in the result for You to be stretching out the hand into a healing , and *for* signs and wonders to be coming to be through the name of Your Holy child-servant, Jesus.

4:31. Indeed, *while* they were petitioning, the place in which they were *ones* having been gathered together and remaining gathered together was shaken, and they all together were filled of the Holy Spirit and were speaking the word of the God with confidence.

4:32. Moreover, of the multitude of the ones who believed was one heart and soul, and not even one was saying something of the under-beginning things to be

his own, conversely, all *things* were common *things* for them.

4:33. Also, with great power the apostles were giving away the witness of the

resurrection of the *Controller* Jesus. Further, great grace was upon all *of* them,

4:34. for not even anyone was a destitute *one* among them, for as many ones as

were being under-beginning possessors of areas or houses, *while* trading *them*,

were carrying the values of the things which were being sold

4:35. and were placing *them* alongside the feet of the apostles. Moreover, it was

being distributed to each *one* according that ever anyone was having a need.

4:36. Moreover, Joseph, the one who was completely called Barnabas from the

apostles, which *name* is *one* being interpreted: Son of call-alongside: a Levite, a

Cyprian by the nationality,

4:37. *while* a field was being under-beginning for him, *after he* traded *it*, carried

the asset and placed *it* toward the feet of the apostles.

ACTS CHAPTER FIVE

5:1. Moreover, a certain man, Ananias by name, together with Sapphira his wife, traded a possession,

5:2. and, *after* the wife was also conscious of *it*, he embezzled from the honor

and, *after he* carried *it*, placed a certain part alongside the feet of the apostles.

5:3. Moreover, Peter said: Ananias, because of what *reason* did the Adversary fulfill your heart *for* you to intend to lie *to* the Holy Spirit and to embezzle from the value of the area?

5:4. While remaining, was it not even remaining for you, and, *after it* was sold,

was it not being under-beginning in your *particular* authority? Why is it that this *particular* practice placed itself in your heart? You did not lie to men, conversely, to the God.

5:5. Moreover, *while* hearing these *particular* words, *after he* fell, Ananias terminated, and great fear came to be upon all the ones who were hearing.

5:6. Moreover, *while* standing up, the younger *men* wrapped him, and, *after they* carried *him* out, they buried *him*.

5:7. Moreover, an interval, as three hours came to be, and his wife, since she did not notice the thing which has come to be and remains, entered.

5:8. Moreover, Peter answered toward her: Say to me since you gave away *for* yourselves the area from so much. Moreover, Sapphira said: Yes, from so much.

5:9. Moreover, Peter said toward her: Why is it that to try-out the Spirit of *the Controller* was caused to be in accord with you all? Notice, the feet of the ones who buried your husband *are* upon the door; they will also carry you out.

5:10. Moreover, she fell instantly toward his feet and expired. Moreover, *after they* entered, the young men found her, a dead *one*, and, *after they* carried her out, buried her toward her husband.

5:11. Indeed, great fear came to be upon the whole congregation and upon all the ones who were hearing these *things*.

5:12. Moreover, many signs and wonders were coming to be through the hands of the apostles among the people, and all were with one inclination at the porch of Solomon.

5:13. Moreover, of the remaining *ones*, not even one was daring to be being fastened to them, conversely, the people were magnifying them.

5:14. Moreover, rather, *ones* believing were being added to the *Controller*, a multitude both of men and of women.

5:15. Consequently, also, they resulted to be carrying out the weak *ones* into the streets and to be placing *them* upon couches and mattresses in order that *when* Peter was coming, even if the shadow might overshadow certain ones of them.

5:16. Moreover, also the multitude of the cities around Jerusalem were coming together, *while* carrying weak *ones* and *ones* being disturbed by unclean spirits, which certain *ones* altogether were being healed.

5:17. Moreover, *after he* stood up, the high priest and all the *ones* together with him, being the preference of the Sadducees, were filled of zeal,

5:18. and cast the hands upon the apostles and placed them *for* themselves in public keeping.

5:19. Moreover, through *the* night, an announcer of *the Controller* opened the doors of the prison. Further, *after he* led them out, he said,

5:20. Be proceeding and, *after you all* are stood, be speaking in the temple to the people all the expressions of this *particular* life.

5:21. Moreover, *after they* heard, they entered under the early dawn into the temple and were instructing. Moreover, *after he* came to be alongside, the high priest and the *ones* together with him called together the council and all the senate of the sons of Israel and sent away into the jail *for* them to be brought out.

5:22. Moreover, the attendants who came to be alongside did not find them in the prison. Moreover, *after they* returned, they announced away,

5:23. saying that: We found the jail as one which, having been closed *remained closed* in all reliability and the guards ones who, having stood *continued to stand* upon the doors, but *after we* opened *them*, we found not even one *man* inside.

5:24. Moreover, as they heard these *particular* words, both the commander of the temple and the chief priests were thoroughly at a loss concerning them, whatever this *thing* could come to be.

5:25. Moreover, *after he* came to be alongside, a certain one announced away to them that: Notice, the men, whom you all placed in the prison *for yourselves*, are in the temple who, having stood *remain standing* and instructing the people.

5:26. Then, *after he* went away, the commander, together with the assistants, was bringing them, not with force, for they were fearing the people, in order that they might not be stoned.

5:27. Moreover, *after they* brought them, they stood in the council, and the high priest questioned them,

5:28. saying: We announced-alongside to you all with an announcement-alongside not to be instructing upon this *particular* name; indeed, notice, you all have fulfilled *and continue to fulfill* Jerusalem of your instruction and are intending to completely-bring upon us the blood of this *particular* man.

5:29. Moreover, *after he* answered, Peter and the apostles said: To be obedient to God is necessary, rather than to be obedient to men.

5:30. The God of our fathers raised Jesus, Whom you all yourselves thoroughly took in hand when you all hung *Him* upon a tree.

5:31. The God exalted this *man* on His right as Author and Savior of the *purpose* to give *an after-mind* to Israel and release of negative-testimonies.

5:32. Also, both we ourselves are witnesses of these *particular* expressions, as well as the Holy Spirit, Whom the God gives to the ones who are obedient to Him.

5:33. Moreover, the ones who heard were being thoroughly cut and were intending to eliminate them.

5:34. Moreover, *after he* stood up in the council, a certain Pharisee, by name: Gamaliel, a law- instructor, a honorable *one* to all the people, decreed to make the men outside a brief time.

5:35. Further, he said toward them: Men, Israelites, be holding away to yourselves upon these *particular* men, what you all are about to be practicing,

5:36. for before these *particular* days, Theudas stood up, saying himself to be a certain one, to whom a number of men, as four hundreds, were made to be partial, who was killed, and all as many ones as were being persuaded by him were being thoroughly loosed and came to be into not even one *thing*.

5:37. After this, Judas the Galilean stood up in the days of the registration and stood people off behind him. That *man* also perished *for* himself, and all as many ones as were being persuaded by him were dispersed.

5:38. Also I am speaking to you all concerning the *things* now: Stand off away

from these *particular* men and leave them, because if this *particular* purpose or this *particular* work might be out from men, *then* it will be destroyed.

5:39. Moreover, since it is out from God, *then* you all will not be able to destroy them, lest at any time you all might be found as *ones* fighting God. Moreover, they were persuaded by him,

5:40. and, *after they* called toward the apostles *for* themselves, *after they* beat *them*, they announced-alongside for *them* not to be speaking upon the name of Jesus and loosed *them* away.

5:41. Indeed, the apostles were proceeding away from *the* face of the council *while* rejoicing because they were judged worthy to be devalued on behalf of the Name.

5:42. Further, they were not stopping themselves every day in the temple and according to a house *while* instructing and *while* rightly-announcing the Christ as Jesus.

ACTS CHAPTER SIX

6:1. Moreover, in those *particular* days, *while* the students were being multiplied, a grumbling came to be from the Hellenists toward the Hebrews, because their widows were being neglected in the *particular* daily service.

6:2. Moreover, *after they* called toward the multitude of the students, the twelve said: It is not a pleasing thing for us, *after we* leave behind the word of the God, to be serving to tables.

6:3. Moreover, brothers, look after seven men out from you all who are being

testified as *ones* complete of spirit and wisdom, whom we will set down upon this *particular* need.

6:4. Moreover, we ourselves will be constantly ready for the prayer and the service of the word.

6:5. Also, the word pleased in presence of all the multitude, and they chose Stephen, a man full of faith and Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolaus, a convert from Antioch,

6:6 Whom they stood in presence of the apostles and, *after they* prayed, they placed the hands up on them.

6:7. Also the word of the God was growing, and the number of the students was being multiplied considerably in Jerusalem. Further, a large crowd of the priests were obeying to the faith.

6:8. Moreover, Stephen, complete of grace and power, was doing wonders and great signs among the people.

6:9. Moreover, certain ones of the *ones* out from the *particular* synagogue which is being called of Libertines and Cyrenians and Alexandrians, and of the *ones* from Cilicia and Asia stood up *while* discussing with Stephen

6:10 and were not strong to stand opposed to the wisdom and the spirit with which he was speaking.

6:11. Then they prompted men who were saying that: We have heard and continue to listen of him *while he was* speaking slandering expressions into Moses and the God.

6:12. Further, they moved together the people and the elders and the scribes and, *after they* stood over *him*, they snatched him up together and led *him* into the council.

6:13. Further, false witnesses stood, saying: This *particular* man is not stopping himself *while* speaking expressions against this very particular holy place and the law,

6:14. for we have heard *and continue* to hear of him *while he was* saying that this Jesus the Nazarene will destroy this *particular* place and will change the customs which Moses delivered to us.

6:15. Also, *after they* fervently looked into him, all the ones who were sitting in the council noticed his face as though a face of an announcer.

ACTS CHAPTER SEVEN

7:1. Moreover, the high priest said: Since these things are holding thusly, then what do you say?

7:2. Moreover, Stephen was declaring: Men, brothers, and fathers, listen: The God of the Opinion was seen by our father Abraham *while* he was being in Mesopotamia previous that he *resulted* to dwell in Charran,

7:3. and He said toward him: Go away out from your land and your kindred and here, go away into the land whichever I might show to you.

7:4. Then, *after he* went away out from *the* land of Chaldeans, he dwelt in Charran, and from there, after the *result of* his father to die, He removed him into this *particular* land into which you all yourselves are now dwelling,

7:5. and did not give inheritance nor even a step of a foot to him in it and completely-announced to give it to him and to his seed after him into a possession *while* a child was not being for him.

7:6. Moreover, the God spoke thusly: That his seed will be a sojourner in a foreign land, and they will enslave it and will harm *it* four hundred years,

7:7. and the God said: I Myself will judge the nation in whichever they will give service, and after these *things* they will come away and will minister to Me in this *particular* place.

7:8. Also, He gave a covenant of circumcision to him, and thusly he generated Isaac and circumcised him on the *particular* eighth day, and Isaac generated Jacob, and Jacob beg at the twelve patriarchs.

7:9. Also, *after they* zealously sought Joseph, the patriarchs gave *him* away into Egypt, and the God was with him

7:10. and plucked him out from all of his pressures and gave grace and wisdom to him across from Pharaoh, king of Egypt. Indeed, he set him down *as one* leading upon Egypt and his whole household.

7:11. Moreover, both famine and great pressure came upon the whole *of* Egypt as well as Canaan, and our fathers were not finding sustenance.

7:12. Moreover, *after he* heard corn *is* being into Egypt, Jacob sent our fathers out away first,

7:13. and at the second time, Joseph was acknowledged to his brothers, and the race of Joseph came to be a manifest race to Pharaoh.

7:14. Moreover, *after he* sent away, Joseph summoned Jacob, his father, and all the kindred, seventy - five in souls,

7:15. and Jacob descended into Egypt, and both he himself, as well as our fathers, terminated,

7:16. and they were transposed into Sychem and were placed in the grave which Abraham acquired from a honor of silver alongside from the sons of Emmor in Sychem.

7:17. Moreover, according as the time of the complete-announcement drew near, which *complete-announcement* the God outwardly-agreed with Abraham, the people grew and were multiplied in Egypt,

7:18. as far as which time a different king who did not notice Joseph, stood up upon Egypt.

7:19. This one, *after he* dealt craftily with our race, harmed the fathers of the *result* to be making their babies exposed *ones* into the *result* not to be being preserved alive.

7:20. At which time Moses was generated and was a comely *one* to the God, who was reared three months in the household of the father.

7:21. Moreover, *after* he was exposed, the daughter of Pharaoh lifted him *for* herself and reared him *for* herself into a son to herself,

7:22. and Moses was trained with all *the* wisdom of Egyptians. Moreover, he was a powerful *one* in words and works of him.

7:23. Moreover, as a span of forty years was fulfilled to look after his brothers,

the sons of Israel, ascended upon his heart,

7:24. and, *after he* noticed a certain one who was being wronged, he aided him for himself and made vindication for the one who was being caused to completely have pain *after he* smote the Egyptian.

7:25. Moreover, he was regarding the brothers to understand that the God is giving deliverance to them through a hand of him, but the brothers did not understand.

7:26. Further, on the following day, he was seen by them *while* they were fighting and urged them into peace *after he* said: Men, you all are brothers. In order that why are you all wronging one another?

7:27. Moreover, the one who was wronging the neighbor thrust him away *for* himself *after he* said: Who set you accordingly: A ruler and arbitrator upon us?

7:28. You yourself are not desiring to kill me *in* which turn yesterday you killed the Egyptian? Are you?

7:29. Moreover, Moses fled at this *particular* word and came to be a sojourner in *the* land of Midian, where he beg at two sons,

7:30. and, *after* forty years were fulfilled, an announcer was seen by him in a flame of fire of a bush in the wilderness of the Mount Sinai.

7:31. Moreover, *after he* noticed, Moses was marveling *at* the vision. Moreover, *while* he was approaching to mind-according to *it*, a voice of *the Controller* came to be:

7:32. I Myself *am* the God of your fathers, the God of Abraham and Isaac and

Jacob. Moreover, *after he* came to be *one* trembling Moses was not daring to mind-according to *it*.

7:33. Moreover, the *Controller* said to him: Loose the sandals of your feet, for the place upon which you have stood *and continue to stand* is holy ground.

7:34. After I noticed, I noticed the evil-treatment of My *particular* people in Egypt and heard the sigh of them and descended to extract them from Egypt. Indeed, now, here, I will send you away into Egypt.

7:35. This *particular* Moses whom they *negatively-expressed after they* said: Who set you accordingly: A ruler and arbitrator? This *one* the God has sent away and continued to send away, together with *the* hand of the announcer which was seen by him in the bush, as both ruler and redeemer.

7:36. After he did wonders and signs in *the* land of Egypt and in *the* Red Sea and in the wilderness, this Moses led them out forty years.

7:37. This is the *particular* Moses who said to the sons of Israel: The God will stand up a Prophet for you all out from your brothers, as me.

7:38. This is the one who came to be in the congregation in the wilderness with the *particular* announcer which was speaking to him in the Mount Sinai and with our fathers, who received living sayings to give to you all,

7:39. to whom our fathers did not desire to come to be obedient *ones*, conversely, they thrust *him* away *for* themselves and were turned in their hearts into Egypt,

7:40. *after they* said to Aaron: Make gods for us which will proceed before of us,

for this Moses, who led us away out from *the* land of Egypt, we do not notice what came to be to him,

7:41. and in those *particular* days they made a calf and brought up a sacrifice to the idol and were making glad in the works of their hands.

7:42. Moreover, the God turned and delivered them to be worshipping to the army of the heaven, according as it has been scripted *and remains scripted* in a scroll of the prophets: Did you all not carry away victims and sacrifices to Me forty years in the wilderness, household of Israel?

7:43. Indeed, you all took up the tabernacle of Moloch and the star of the god Romphan, the patterns, which you all made to be kneeling to them, and I will remove you all beyond Babylon.

7:44. The tabernacle of the witness was with our fathers in the wilderness according as the One Who spoke ordered for Moses to make it according to the pattern which he had seen ,

7:45. which tabernacle, *after they* thoroughly received *it*, our fathers, with Joshua, also brought in among the possession of the nations, which nations the God expelled away from a face of our fathers until the days of David,

7:46. who found grace in presence of the God and requested *for* himself to find a habitation for the household of Jacob.

7:47. Moreover, Solomon built a house for Him,

7:48. conversely, the most high *One* is not dwelling in hand-made places, according as the prophet is saying:

7:49. The heaven *is* a throne for Me. Moreover, the earth a footstool of My feet. What sort of house will you all build for Me, *the Controller* is saying, or, What place *is* of My pause-accordingly?

7:50. Did not even My hand make all these things?

7:51. Stiff-necked *ones* and uncircumcised *ones* in hearts and the ears! You all yourselves are always fastening-against the Holy Spirit. As your fathers were, also you all yourselves *are*.

7:52. Which of the prophets did your fathers not pursue? Indeed, they killed the ones who previously completely-announced concerning the advent of the Just *One*, of Whom now you all yourselves come to be traitors and murderers.

7:53. Which certain *ones*, you all, receive the law into an order of announcers and do not guard *it*.

7:54. Moreover, *while* hearing these *things* they were being thoroughly cut in their hearts and were gnashing the teeth upon him.

7:55. Moreover, *while* being under-beginning *one* full of Holy Spirit, *after he* fervently looked into the heaven, he noticed God's Opinion: Indeed, Jesus as *One Who*,having stood *continued to stand* out from *the* right of the God

7:56. and said: Notice, I am viewing the heavens as ones, which having been thoroughly opened *remain opened* and the Son of man *Who*, having stood *continues to stand* out from *the* right of the God.

7:57. Moreover, *after they* cried with a great voice, they constrained their ears and rushed with one inclination upon him,

7:58. and, *after they cast him* outwardly, outside from the city, they were casting-stones and the witnesses put away *for* themselves their garments alongside the feet of a young man who was being called Saul.

7:59. Indeed, they were pelting Stephen with stones who was calling *for* himself upon God and who was saying: *Controller* Jesus, receive my spirit!

7:60. Moreover, *after he* placed the knees, he cried with a great voice: *Controller*, You might not stand this *particular* negative-testimony to them, and, *after he* said this, he was caused to fall asleep.

ACTS CHAPTER EIGHT

8:1. Moreover, Saul was *one* approving together with his elimination. Moreover, a great pursuit came to be on that *particular* day upon the *particular* congregation in Jerusalem. Moreover, all were dispersed according to the provinces of Judea, as well as, Samaria, except the apostles.

8:2. Moreover, cautious men recovered together Stephen and made a great lamentation upon him.

8:3. Moreover, Saul ravaged the congregation, *while* proceeding in according to the households, *while* dragging both men and women, he was delivering *them* into prison.

8:4. Therefore, indeed, the ones who were dispersed went through *while* rightly-announcing the word.

8:5. Moreover, *after he* went down into the city of Samaria, Philip was preaching

the Christ to them.

8:6. Moreover, the crowds were holding away to the things which were being said by Philip at the result for them to be hearing with one inclination, that is, to be seeing the signs which he was doing,

8:7. for many ones of the ones who were having unclean spirits, which were shouting with a great voice, were coming away. Moreover, many ones who, having been loosed-alongside, *remained loosed-alongside* and lame ones were healed.

8:8. Moreover, much joy came to be in that *particular* city.

8:9. Moreover, a certain man, by name: Simon, was previously being under-beginning in the city *while* being a magician and *while* astonishing the nation of Samaria, *while* claiming himself to be someone great,

8:10. to whom all were holding toward from small ones until great ones, *while* saying: This *man* is the *particular* power of the God which is being called great.

8:11. Moreover, they were holding toward to him because of the result of him to have astonished them for a sufficient span with the sorceries.

8:12. Moreover, when they believed at Philip who was rightly-announcing concerning the *kingship* of the God and the name of Jesus Christ, both men and women were being merged by *the right-announcement*.

8:13 Moreover, Simon himself also believed and, *after he* was merged by *the right-announcement*, was *one* being constantly ready for Philip, *while* viewing both great signs and powers which were coming to be, he was being astonished.

8:14. Moreover, *after they* heard that Samaria has received the word of the God, the apostles in Jerusalem sent away Peter and John toward them,

8:15 Which certain *ones*, *after they* descended, prayed concerning them how that they might receive *the* Holy Spirit,

8:16 for He was not as yet *One* having fallen upon them, but they were only being under-beginning *ones* who, having been merged *remained merged by the right-announcement* into the name of the *Controller* Jesus.

8:17. Then they placed up the hands upon them, and they were receiving *the* Holy Spirit.

8:18. Moreover, *after he* noticed that through the laying on of the hands of the apostles the Spirit was being given, Simon carried away assets to them, saying:

8:19. Give also to me this *particular* authority in order that on whomever I might place up the hands, he may be receiving *the* Holy Spirit.

8:20. Moreover, Peter said toward him: Could *that* your silver together with you be into destruction because you assumed the gift of the God to be being procured through assets.

8:21. Neither portion nor lot is for you in this *particular* word, for your heart is not level across from the God.

8:22. Therefore, mind-after *this right-announcement* away from this your malice and petition from the *Controller* since consequently the plot of your heart will be released for you,

8:23. for I am seeing you *as* being into a gall of bitterness and a bonding together

of injustice.

8:24. Moreover, *after he* answered, Simon said: Petition, you all yourselves toward the *Controller* on my behalf how that not even one of which *things* you all have stated might come over upon me.

8:25. Therefore, indeed, the ones who thoroughly testified, that is, who spoke the word of the *Controller*, returned into Jerusalem. Further, many villages of the Samaritans were being rightly-announced.

8:26. Moreover, an announcer of *the Controller* spoke toward Philip, saying: Stand up and be proceeding according to *the* south upon the *particular way* which is descending away from Jerusalem into Gaza. This is wilderness.

8:27. So, *after he* stood up, he was proceeding, and notice, a man, an Ethiopian eunuch, a high officer of Candace, queen of *the* Ethiopians, who was over all of her treasury, had come until he left into Jerusalem as *one* kneeling.

8:28. Moreover, he was *one* returning and *one* sitting upon his chariot. Also, he was reading the prophet Isaiah.

8:29. Moreover, the Spirit said to Philip: Approach and be fastened to this *particular* chariot!

8:30. Moreover, *after he* ran away, Philip heard of him *while* he was reading Isaiah the prophet and said: Indeed, consequently, are you knowing which *things* you are reading?

8:31 Moreover, the eunuch said: Then certainly, how could I be able, unless a certain one will guide me? Further, he called Philip alongside, *after he* ascended,

to sit down together with him.

8:32. Moreover, the context of the *Scripture* which he was reading was this: He was led as a sheep upon slaughter and, as a lamb is one voiceless across from the one who is shearing it, thusly He is not opening His mouth.

8:33. His judgment was taken up in the humility. Who will recount His generation, because His life is being taken up away from the earth?

8:34. Moreover, *after he* answered, the eunuch said to Philip: I am petitioning from you: Concerning whom is the prophet speaking this? *Is it* concerning himself or a certain different one?

8:35. Moreover, *after he* opened his mouth and *after he* began from this *particular Scripture*, Philip rightly-announced Jesus to him.

8:36. Moreover, as they were proceeding according to the way, they came upon some water, and the eunuch is declaring: Notice water! What is hindering me to be merged *into it*?

8:37. Moreover, Philip said: Since you are believing out from the whole heart, *then* it is lawful. Moreover, *after he* answered, he said: I am believing the Son of the God to be Jesus the Christ.

8:38. So, he decreed the chariot to stand, and both descended into the water, even Philip and the eunuch, and he merged him.

8:39. Moreover, when they ascended out from the water, *the Spirit of the Controller* snatched Philip up, and the eunuch did not notice him any longer, for he was proceeding his way *while* rejoicing.

8:40. Moreover, Philip was found into Azotus and, *while* going through, was rightly-announcing *to* all the cities until the *result of* him to come into Caesarea.

ACTS CHAPTER NINE

9:1. Moreover, Saul, *while* still blowing on of threatening and murder into the students of the *Controller*, *after he* approached to the high priest,

9:2. requested *for* himself letters alongside from him into Damascus toward the synagogues how that if he might find any who are being of the way, *then* he might bring *them* having been bound and remaining bound into Jerusalem.

9:3. Moreover, at the *result* to be proceeding, it came to be *for* him to be drawing near to Damascus. Further, of a sudden, light out from heaven flashed around him,

9:4. and, *rafter* he fell upon the ground, he heard a voice which was saying to him: Saul, Saul, why are you pursuing Me?

9:5. Moreover, he said: Who are You, Sir? Moreover, *Jesus* said: I Myself am Jesus, Whom you yourself are pursuing.

9:6. Conversely, stand up and enter into the city, and whatever is necessary for you to be doing will be spoken to you.

9:7. Moreover, the *particular* men who were journeying together with him had stood as mutes, on one hand, *while* hearing of the voice, on the other hand, *while* viewing not even one *man*.

9:8. Moreover, Paul was raised from the ground. Moreover, *after* his eyes have been opened and remain open, he was seeing not even one *thing*. Moreover,

while leading him by the hand, they brought *him* in into Damascus.

9:9. Also, he was *one* not seeing *for* three days, and did not eat nor drink.

9:10. Moreover, a certain student, by name: Ananias, was in Damascus, and the *Controller* said toward him in a vision: Ananias. Moreover, *Ananias* said: Notice, I myself, *Controller*.

9:11. Moreover, the *Controller* said toward him: *After you* stand up, proceed upon the *particular* lane which is being called: Level, and seek, by name: Saul; a Tarsian, in *the* house of Judas, for, notice, he is praying,

9:12. and noticed in a vision a man, by name: Ananias, who enters and places up hands on him how that he might see again.

9:13. Moreover, *after he* answered, Ananias said: *Controller*, I heard from many ones concerning this *particular* man as many evil *things* as he did to Your holy ones in Jerusalem,

9:14. and here he is having authority alongside from the chief priests to bind all the ones who are calling *for* themselves upon Your name.

9:15. Moreover, the *Controller* said toward him: Be proceeding, because this *one* is a vessel of choice by Me of the *purpose* to bear My name in presence of both nations and kings, as well as sons of Israel,

9:16. for I Myself will advise to him as many things as are necessary for him to suffer on behalf of My name.

9:17. Moreover, Ananias went away and entered into the house and, *after he* placed up the hands upon him, said: Brother Saul, the *Controller* Jesus Who

was seen by you on the way which you were coming, has sent me away how that you might see again and might be filled of Holy Spirit.

9:18. Also, immediately, as scales fell off away from his eyes. Further, he noticed again and, *after he* stood up, was merged,

9:19. and, *after he* took food, was strong. Moreover, he came to be with the students in Damascus certain days.

9:20. Also, immediately, he was preaching Jesus in the synagogues, that this *One* is the Son of the God.

9:21. Moreover, all the ones who were hearing were being astonished and were saying: Is not this the one who wasted into Jerusalem the ones who were calling *for themselves* upon this *particular* name and had come here *until a certain thing changed* into this: In order that he might bring them, *after they* have been bound *and remain bound* upon the chief priests?

9:22. Moreover, Saul was being more enabled and was confusing the Jews who were dwelling in Damascus, *while* he was bonding together that this *Jesus* is the Christ.

9:23. Moreover, as sufficient days were being fulfilled,

9:24. the Jews counseled together *for themselves* to terminate him, but their plot was known by Saul. Moreover, they were also observing *for themselves* the gates by both day and night how that they might terminate him.

9:25. Moreover, *after they* took *him* by night, his students let him down through the wall *after they* lowered *him* in a container.

9:26. Moreover, *after he* come to be alongside into Jerusalem, he tried to be fastening himself to the students, and all were fearing him, *while* not believing that he is a student.

9:27. Moreover, *after he* took hold of him *for* himself, Barnabas brought *him* toward the apostles and recounted to them how he noticed the *Controller* in the way and that He spoke to him, and how he was bold in the name of Jesus in Damascus.

9:28. Also he was with them *while* proceeding in and *while* proceeding out into Jerusalem, *while* being bold in the name of the *Controller*.

9:29. He was both speaking and was discussing toward the Hellenists. Moreover, the Hellenists were attempting to eliminate him.

9:30. Moreover, *after they* completely knew this, the brothers brought him down into Caesarea and sent him out away into Tarsus.

9:31. Therefore indeed, the congregation according to the whole *region* of Judea, as well as Galilee and Samaria, was having peace *while* being built and *while* proceeding by the fear of the *Controller* and was being multiplied by the call-alongside from the Holy Spirit.

9:32. Moreover, it came to be *that* Peter, *while* thoroughly going through all *areas*, *resulted* to go down also toward the *particular* holy *ones* who were dwelling *in* Lydda.

9:33. Moreover, he found there a certain man, with a name Aeneas, who was lying down out from eight years upon a mattress, who was *one* having been

incapacitated *and remaining incapacitated,*

9:34. and Peter said to him: Aeneas, Jesus Christ is curing you. Stand up and furnish for yourself, and immediately he stood up.

9:35. Also, all the ones who were dwelling *in* Lydda and the plain noticed him, which certain *ones* returned upon the *Controller*.

9:36. Moreover, a certain female student was in Joppa, Tabitha by name, which name, *while* being interpreted is being called Dorcas. This woman was *one* complete of good works and of helpful deeds which she was doing.

9:37. Moreover, it came to be in those *particular* days, after she was weak, she *resulted* to be dying. Moreover, after they ¹ washed her, they placed her in an upper room.

9:38. Moreover, *since* Lydda *was* being near to Joppa, *after they* heard that Peter is in it, the students sent away two men toward him, *while* encouraging: You might not hesitate to come through until us.

9:39. Moreover, *after he* stood up, Peter went together with them, whom, *after he* came to be alongside, they led up into the upper room. Also, all the widows stood alongside by him, *while* weeping and exposing shirts and garments *for* themselves, as many ones as Dorcas was making *while* being with them.

9:40. Moreover, *after he* cast away all outside and *after he* placed the knees, Peter prayed and, *after he* returned toward the body, said: Tabitha, stand up!

9:41. Moreover, *after he* gave a hand to her, he stood her up. Moreover, *after he* exclaimed *to* the holy *ones* and the widows, he stood her alongside *as one* living.

9:42. Moreover, it came to be a known *thing* according to the whole of Joppa, and many ones believed upon the *Controller*.

9:43. Moreover, it came to be, Peter resulted to remain sufficient days in Joppa alongside with a certain Simon, a tanner.

ACTS CHAPTER TEN

10:1. Moreover, a certain man *was* in Caesarea, Cornelius by name, a centurion out from the detachment which is being called: Italian.

10:2. He was a rightly--reverent *one* and *one* fearing the God together with all his household, *while he was* doing many helpful deeds for the people and *while he was* petitioning the God through everything,

10:3. he noticed openly in a vision, as though a ninth hour of the day, an announcer of the God which entered toward him and which said to him: Cornelius.

10:4. Moreover, *after he* fervently looked at him and *after he* came to be a frightened *one*, Cornelius said: What is it, controller ? Moreover, he said to him: Your prayers and your helpful deeds ascended into a memorial in advance of the God.

10:5. So, now, send men into Joppa and send after Simon, a certain one who is being completely called Peter.

10:6. This *man* is being entertained alongside with a certain Simon, a tanner, for whom a house is alongside *the* sea.

10:7. Moreover, as the *particular* announcer who was speaking to him went

away, *after he* exclaimed *to* two of the house-servants and a rightly--reverent soldier of the ones who were being constantly ready with him,
10:8. and *after he* recounted *things* all together to them, he sent them away into Joppa.

10:9. Moreover, on the morrow, *while* those *men* were journeying and were drawing near to the City, Peter ascended upon the roof around a sixth hour to pray.

10:10. Moreover, he came to be *one* very hungry and was desiring to taste food. Moreover, *while* they were preparing, an astonishment came to be upon him,

10:11. and he is viewing the heaven having been opened and remaining opened, and a certain vessel, as a great linen cloth, descending by four extremities *while* being let down upon the earth,

10:12. in which vessel was being under-beginning all the four-footed beasts, as well as reptiles of the earth and birds of the heaven.

10:13. Also, a voice came to be toward him: *After you* stand up, Peter, slay and eat!

10:14. Moreover, Peter said: Not at all, *Controller*, because never at any time did I eat every common and unclean *thing*.

10:15. Also, again a voice, out from a second time came toward him: Which *things* the God cleanses, you yourself might not call of a common *thing*.

10:16. Moreover, this came to be three times, and at once the vessel was taken up into the heaven.

10:17. Moreover, as Peter was thoroughly at a loss in himself *at whatever* the vision which he noticed could be, notice, the *particular* men who, having been sent away *remained sent away* by Cornelius, *after they* thoroughly asked *concerning* the house of Simon, over-stood upon the porch

10:18. and, *after they* exclaimed , were inquiring: Since Simon, the one who is being completely called Peter, is being hosted inwardly here?

10:19. Moreover, *while* Peter was thoroughly considering concerning the vision, the Spirit said: Notice, two men who are seeking you are here.

10:20. Conversely, *after you* stand up, descend and be proceeding together with them, *while* being caused to doubt not even one *thing*, because I Myself have sent them away .

10:21. Moreover, *after he* descended, Peter said toward the men: Notice, I myself am whom you all are seeking. What *is* the *reason* because of which you all are present?

10:22. Moreover, the *men* said: Cornelius, a centurion, a just man and who is fearing the God, who is being testified both by the whole nation of the Jews, was warned by a holy announcer to send after you into his household and to listen expressions alongside from you.

10:23. Therefore, *after he* called them, he entertained *them*. Moreover, on the morrow, *after he* stood up, he went out together with them, and a certain one of the *particular* brothers from Joppa went together with him.

10:24. Moreover, on the morrow, he entered into Caesarea. Moreover, *after he*

called together his kin and the necessary friends, Cornelius was *one* looking toward them.

10:25. Moreover, as it came to be of the intent for Peter to enter, Cornelius, *after he* met together with him, *after he* fell upon the feet of Peter, kneeled to him.

10:26. Moreover, Peter raised him *while* saying: Stand up! I myself am also a same man.

10:27. Also, he entered, *while* communicating together with him, and is finding many ones who, having come together *remained together*.

10:28. Further, he was declaring toward them: You all yourselves are completely-minding like it is a criminal *thing* for a man, a Jew, to be fastening himself or to be approaching to a foreign *one*. Also, the God showed to me to be calling not even one man common or unclean.

10:29. Wherefore, also, after I was sent after, I came without contradiction.

Therefore, I am inquiring: For what word did you all send after me *for* yourselves?

10:30. So Cornelius was declaring: From four days until this *particular* hour, I was *one* praying the ninth hour in my household, and notice, a man stood in presence of me in bright apparel

10:31. and is declaring: Cornelius, your prayer was complied with, and your helpful deeds were caused to be remembered in presence of the God.

10:32. Therefore, send into Joppa and call *for* yourself after Simon, who is being completely called Peter. This *man* is being entertained in *the* house of Simon, a

tanner, alongside *the* sea.

10:33. Therefore, at once I sent toward you. Further, *after you* came to be alongside, you yourself did well. Therefore, now all we ourselves are present in presence of the God to listen all the things which have been prescribed and remain prescribed to you by the *Controller*.

10:34. Moreover, *after he* opened the mouth, Peter said: Upon unconcealment I am receiving accordingly: that the God is not One *Who is* partial,

10:35. conversely, in every nation the one who is fearing Him, that is, who is working justice is *one* acceptable to Him.

10:36. Which *particular* word He sent away to the sons of Israel *while* rightly-announcing peace through Jesus Christ. This *One* is *Controller* of all!

10:37. You all yourselves notice the expression which came to be according to the whole of Judea, *after it* began from Galilee after the merger which John proclaimed:

10:38. Jesus from Nazareth, as the God anointed Him with Holy Spirit and power, Who went through *while* benefitting and curing all the ones who were being oppressed by the duplicator, because the God was with Him.

10:39. Also we ourselves *are* witnesses of all *things* which He did both in the province of the Jews and Jerusalem, Whom they also killed *after they* hanged *Him* upon a tree.

10:40. The God raised this *One* on the third day and gave Him to come to be *One* shown,

10:41. not to all the people, conversely, to the witnesses who, having been previously hand-selected, *remained hand-selected* by the God, to us, which certain *ones* ate together with *Him* and drank together with Him after the *result* for Him to stand up out from dead *ones*.

10:42. Also, He announced-alongside to us to preach to the people and to thoroughly-testify that this *One* is the One Who, having been appointed *remains appointed* by the God as Judge of living *ones* and of dead *ones*.

10:43. All the prophets are testifying for this *One that* everyone who is believing into Him results to receive a release of negative-testimonies through His name.

10:44. *While* Peter was still speaking these *particular* expressions, the Holy Spirit completely-fell upon the ones who were hearing the word.

10:45. Also, the faithful *ones* out from circumcision, as many ones as came together with Peter, were astonished because the gift of the Holy Spirit has also been poured out and remains poured out upon the nations,

10:46. for they were hearing of them *while* they were speaking in languages and *while* they were magnifying the God. Then Peter answered,

10:47. Is anyone not even able to hinder the water of the result for these not to be merged *into it*, which certain *ones* received the Holy Spirit as also we ourselves?

10:48. Moreover, he prescribed them to be merged into the name of Jesus Christ. Then they asked him to completely remain certain days.

ACTS CHAPTER ELEVEN

11:1. Moreover, the apostles and the *particular* brothers who were being according to Judea heard that also the nations received the word of the God.

11:2. Moreover, when Peter ascended into Jerusalem, the *ones* out from circumcision were being caused to doubt toward him,

11:3. saying that: You entered toward men who are having uncircumcision and ate together with them.

11:4. Moreover, *after he* began, Peter exposed *for* himself to them in order, saying,

11:5. I myself was *one* praying in a city, Joppa, and noticed, in astonishment, a vision, a certain vessel, as a great linen cloth, which was descending by four extremities *while* being let down out from the heaven, and came as far as me.

11:6. Into which linen cloth, *after I* fervently looked, I was minding-accordingly: Indeed I noticed the four-footed beasts of the earth and the animals and the reptiles and the birds of the heaven.

11:7. Moreover, I also heard from a voice which was saying to me: *After you* stand up, Peter, slay and eat!

11:8. Moreover, I said: Not at all, *Controller*, because a common or unclean *thing* never at any time entered into my mouth.

11:9. Moreover, a voice out from the heaven answered out from a second time: Which *things* the God cleanses, you yourself might not call common.

11:10. Moreover, this *thing* came to be upon three times and again was all together drawn up into the heaven.

11:11. Also, notice, at once three men who, having been sent away *remained sent away* from Caesarea toward me stood over upon the house in which we were.

11:12. Moreover, the Spirit said to me to go together with them *after I* doubt not even one *thing*. Moreover, these *particular* six brothers went together with me, and we entered into the household of the man.

11:13. Moreover, he announced away to us how he noticed the announcer in his household *after it* stood and *after it* said: Send away into Joppa and send after Simon the one who is being completely called Peter,

11:14. who will speak expressions toward you in which you yourself will be delivered and all your household.

11:15. Moreover, at the *result of* me to begin to be speaking, the Holy Spirit fell over upon them as indeed also upon us at beginning.

11:16. Moreover, I was caused to remember of the expressions of the *Controller* as He was saying: On one hand, John merged in water. On the other hand, you all yourselves will be merged in Holy Spirit.

11:17. Therefore, since the God gave to them who believed upon the *Controller* Jesus Christ the equal gift as also He gave to us, *then* who was I myself? *One* able to hinder the God?

11:18. Moreover, *after they* heard these *things*, they abstained and opined the God, saying: Then also the God gives the mind-*after the right-announcement* into life to the nations.

11:19. Therefore, on one hand, the ones who were dispersed away from the *particular* pressure which came to be upon Stephen went through until Phoenicia and Cyprus and Antioch, *while* speaking the word to not even one, except to Jews only.

11:20. On the other hand, certain men, Cypriotes and Cyrenians, were out from them, which certain *ones*, *after they* came into Antioch, were also speaking toward the Greeks, *while* rightly-announcing the *Controller* Jesus,

11:21. and *the* hand of *the Controller* was with them. Further, the large number which believed returned upon the *Controller*.

11:22. Moreover, the word concerning them was heard into the ears of the *particular* congregation which was being in Jerusalem, and they sent Barnabas out away until Antioch,

11:23. who, *after he* came to be alongside and *after he* noticed the *particular* grace of the God, was caused to rejoice and was encouraging all to be remaining away with the *Controller* for the purpose of the heart,

11:24. because he was a good man and complete of a holy spirit and of faith.

Also, a sufficient crowd was added by the *Controller*.

11:25. Moreover, he went out into Tarsus to be diligently seeking Saul

11:26. and, *after he* found *him*, brought *him* into Antioch. Moreover also, a whole year came to be for them to be gathered together in the congregation and to teach a sufficient crowd. Further, the students *resulted* to receive a response as Christians firstly in Antioch.

11:27. In these *particular* days, prophets came down from Jerusalem into Antioch.

11:28. Moreover, *after he* stood up, one out from them, Agabus by name, signified through the Spirit *that* a great famine will *result* to be about to be upon the whole inhabited earth, which certain famine came to be upon the time of Claudius.

11:29. Moreover, certain ones of the students appointed, according as each was being caused to have means, to send into service for the brothers who were dwelling in Judea,

11:30. which also they did, *after they* sent away toward the older *ones* through *the* hand of Barnabas and Saul.

ACTS CHAPTER TWELVE

12:1. Moreover, according to that *particular* time, Herod the king laid the hands over to harm certain ones of the *ones* from the congregation.

12:2. Moreover, he killed James, the brother of John, with a sword.

12:3. Moreover, *after he* noticed it is a pleasing *thing* to the Jews, he added *for* himself to arrest Peter also. Moreover, they were days of the unleavened breads.

12:4. Whom also, *after he* captured, he placed *for* himself into prison, *after he* delivered four quaternions of soldiers to be guarding him, *while* intending to bring him up to the people after the Passover.

12:5. Therefore, on one hand, Peter was being kept in the prison. On the other hand, prayer by the congregation toward the God concerning him was something

fervently coming to be.

12:6. Moreover, when Herod was about to bring him before the people, on that *particular* night, Peter was *one* sleeping between two soldiers *after he* has been bound and remains bound with two chains. Further, guards were keeping the prison before the door.

12:7. Also notice, an announcer of *the Controller* stood over, and light flashed in the structure. Moreover, *after it* smote the side of Peter, it raised him, saying: Stand up with quickness! Also his chains fell off from the hands.

12:8. Moreover, the announcer said toward him: Gird yourself and bind your sandals under your feet. Moreover, he did thusly. Also it is saying to him: Cast your garment around yourself and be following with me!

12:9. So, *after he* went out, he was following and did not notice that it is an unconcealed *thing* which is coming to be through the announcer. Moreover, he was seeming to be seeing a vision.

12:10. Moreover, *after they* went through a first prison and a second, they came upon the *particular* iron gate which was carrying into the city, which certain gate was opened automatically to them, and, *after they* went out, they went before one lane, and immediately the announcer stood off away from him,

12:11. and, *after he* came to be at himself, Peter said: Now I truthfully notice that the *Controller* sent His announcer out away and plucked me out from *the* hand of Herod and from all the expectation of the people of the Jews.

12:12. Further, *after he* was conscious, he came upon the house of Mary the

mother of John, the one who is being completely called Mark, where sufficient *ones* were *ones* having been convened together and remaining convened together and praying.

12:13. Moreover, *after* he knocked on the door of the porch, a maidservant, Rhoda by name, approached to obey,

12:14. and, after she completely knew the voice of Peter, from the joy, she did not open the porch, but, after she ran in, she announced away the result for Peter to stand before the porch.

12:15. Moreover, the *ones* said toward her: You are raving. Moreover the maidservant was stoutly affirming thusly to be having knowledge. Moreover, the *ones* were saying: It is his announcer.

12:16. Moreover, Peter was completely remaining, *while* knocking. Moreover, *after they* opened, they noticed him and were astonished.

12:17. Moreover, *after he* signaled with the hand for them to be silent, he recounted to them how the *Controller* brought him out from the prison. Further, he said: Announce away these *things* to James and to the brothers. Also, *after he* went out, he proceeded into a different place.

12:18. Moreover, *when* day came to be, no little commotion was among the soldiers concerning what then Peter came to be.

12:19. Moreover, *after he* completely sought him and *after he* did not find *him*, *after he* examined the guards, he decreed of *them* to be led away, and, *after he* went down away from Judea, he was staying into Caesarea.

12:20. Moreover, he was *one* very angry with Tyrians and Sidonians. Moreover, they were present toward him with one inclination and *after they* persuaded Blastus, *then the ones* over the bed-chamber of the king were requesting *for* themselves a peace, because *of* the result for their province to be being fed from the royal province.

12:21. Moreover, on an appointed day, *after he* put on royal apparel *for* himself, *after he* sat down upon the judgment-seat, Herod was giving a speech toward them.

12:22. Moreover, the public was shouting up: It is a voice of a god and not of a kind of man.

12:23. Moreover, an announcer of *the Controller* instantly smote him because in place of which words he did not give the opinion to the God, and, *after he* came to be *one* eaten by worms, he expired.

12:24. Moreover, the word of the *Controller* was growing and was being multiplied.

12:25. Moreover, Barnabas and Saul returned out from Jerusalem, *after they* fulfilled the service, *after they* took alongside together with *them* John, the one who is completely called Mark.

ACTS CHAPTER THIRTEEN

13:1. Moreover, there were prophets and teachers according to the congregation which was in Antioch; both Barnabas and Simeon, the one who is being called Niger; and Lucius the Cyrenian; both Manaen, the childhood companion of Herod

the tetrarch, and Saul.

13:2. Moreover, *while* they were officiating to the *Controller* and were fasting, the Holy Spirit said: Directly mark off to Me Barnabas, as well as, Saul into the work which I have called them toward *for Myself* .

13:3. Then, *after they* fasted and *after they* prayed and *after they* laid the hands over on them, they loosed *them* away.

13:4. Therefore indeed, *after they* were sent out by the Holy Spirit, they themselves went down into Seleucia. Further, from there they sailed away into Cyprus

13:5. and, *after they* came to be in Salamis, completely-announced the word of the God in the synagogues of the Jews. Moreover, they were having John as an attendant.

13:6. Moreover, *after they* went through the whole island as far as Paphos, they found a man, a certain sorcerer, a Jewish false-prophet, to whom a name was Barjesus,

13:7. who was together with the proconsul, Sergius Paulus, an intelligent man. After he called toward Barnabas and Saul *for* himself, this Sergius Paulus completely sought to listen the word of the God.

13:8. Moreover, Elymas the sorcerer, for thusly his name is being interpreted, *while* seeking to pervert the proconsul away from the faith, stood opposed to them.

13:9. Moreover, Saul, who is also Paul, *after he* was filled of holy spirit, *after he*

ferverently looked into him said,

13:10. Oh complete *one* of every deceit and every mischief, son of *the* duplicator, enemy of every justice, might you not stop yourself *while* perverting the *particular* level ways of the *Controller*?

13:11. Indeed, now notice, *the* hand of *the Controller* is upon you, and you will be a blind *one*, *while* not seeing the sun as far as a time. Moreover, instantly, dimness and darkness fell upon him, and, *while* going around, he was seeking *ones* to lead *him* by the hand.

13:12. Then, *after he* noticed the thing which, having come to be, *and remained* the proconsul believed, *while* being alarmed upon the instruction of the *Controller*.

13:13. Moreover, *after they* were brought up away from Paphos, the *ones* around Paul came into Perga of Pamphylia. Moreover, *after he* separated off away from them, John returned into Jerusalem.

13:14. Moreover, *after they* went through from Perga, they themselves came to be alongside into the Pisidian Antioch and, *after they* went into the synagogue on the day of the Sabbaths, sat down.

13:15. Moreover, after the reading of the law and of the prophets, the synagogue chiefs sent away toward them, saying: Men, brothers, since a certain word of call-alongside is among you all, *then* be speaking toward the people!

13:16. Moreover, *after he* stood up and *after he* signaled with the hand, Paul said, Men, Israelites, and the ones who are fearing the God, listen:

13:17. The God of this *particular* people, Israel, chose our fathers and exalted the people in the sojourn in *the* land of Egypt and led them out from it with a high arm

13:18. and, as a forty year span, tolerated them in the wilderness

13:19. and, *after He* demolished seven nations in *the* land of Canaan, distributed their land,

13:20. as four hundred and fifty years and, after these *things*, gave judges until Samuel, a prophet,

13:21. and from there, they requested a king *for* themselves, and the God gave to them Saul, a son of Kish, a man out from *the* tribe of Benjamin, *for* forty years,

13:22. and, *after He* removed him, raised David into a king for them, for whom also, *after He* testified, He said: I find David the *son* of Jesse as a man according to My heart, who will do all My desires.

13:23. From the seed of this *man*, the God, according to a complete-announcement, brought for Israel a Savior: Jesus.

13:24. *After* John previously preached, before a face of His entrance, a merger of a mind-after *the right-announcement* to all the people of Israel,

13:25. moreover, as John was fulfilling the course, he was saying: What are you all surmising me to be? I myself am not the Messiah, conversely, notice, He is coming after me of Whom I myself am not a worthy *one* to loose the sandal of the feet.

13:26. Men, brothers, sons of *the* race of Abraham, and the ones who are fearing the God among you all: The word of this *particular* deliverance is sent out away

to you all,

13:27. for the ones who are dwelling accordingly: in Jerusalem. Indeed, their rulers, *after they* were ignoring this *One* and about the *particular* voices of the prophets which are being read according to every Sabbath, *after they* judged *Him*, fulfilled the word of this deliverance.

13:28. Indeed, *after they* found not even one reason of death, they requested *for* themselves *for* Pilate to cause Him to be killed.

13:29. Moreover, as they ended all the things which have been scripted *and remain scripted* concerning Him, *after they* took *Him* down from the tree, they placed *Him* into a tomb,

13:30. but the God raised Him out from dead *ones*,

13:31. Who was seen upon more days by the ones who ascended together with Him away from Galilee into Jerusalem, which certain *ones* are now witnesses of Him toward the people.

13:32. Also we ourselves are rightly-announcing you all as the complete-announcement which came to be toward the fathers,

13:33. because the God has completely fulfilled this *complete-announcement* to the children, to us, *after He* stood Jesus up, as also it has been scripted *and remains scripted* in the *particular* second Psalm: You Yourself are Son of Me. I Myself have generated You and *continue to generate* You today.

13:34. Moreover, because He stood Him up out from dead *ones*, no longer being about to be turning into ruin, thusly He has stated *and continues to state* that: I

will give to you all the *particular* faithful sacred *things* of David,

13:35. because that also in a different Psalm He is saying: You will not give Your sacred *One* to see ruin,

13:36. for on one hand, *after he* attended to his own generation, David was caused to sleep by the purpose of the God and was added toward his fathers and noticed ruin.

13:37. On the other hand, Whom the God raised, He did not see ruin.

13:38. Therefore, men, brothers, let a known *thing* be to you all that release of negative-testimonies and from all *things* from which you all were not able to be justified in law of Moses is being completely announced.

13:39. Everyone who is believing in this *One* is being justified.

13:40. Therefore, be seeing! *That* the thing which, having been stated *remains stated* in the prophets might not come upon you all:

13:41. Notice, the despisers, and marvel and be removed because I Myself am working a work among your days, which work you all might by no means believe if a certain one might be narrating *it* to you all.

13:42. Moreover, as they were exiting, they were encouraging *that* these *particular* expressions *result* to be spoken to them into the next Sabbath.

13:43 Moreover, when the synagogue was loosed-away, many of the Jews and of the converts who were kneeling followed with Paul and Barnabas, which certain men by speaking away to them were persuading them to be remaining away with the grace from the God.

13:44 Moreover, on the coming Sabbath, nearly all the city was gathered together to hear the word from the God.

13:45 Moreover, when they noticed the crowds, the Jews were filled from zeal and by slandering, they were contradicting the things which were being spoken by Paul.

13:46 When they were confident, Paul and Barnabas said: Foremost, for the word of God to be spoken to you all was a necessary thing. But, since upon *the fact that* you all are thrusting it away from yourselves, indeed, you are not judging yourselves worthy of the durative life, then notice, we are turning ourselves into the nations,

13:47 for thusly the Lord has commanded, *and continues to command* to us: I have positioned you, and *continue to position* you into a light of nations, of the purpose for you to be into deliverance until an extremity of the earth.

13:48 Moreover, after the nations heard, they were rejoicing and were opining the word of the Lord, and as many ones as believed were ones who, having been assigned, *remained assigned* into durative life.

13:49 Moreover, the word of the Lord was being spread through the entire province.

13:50 Moreover, the Jews egged-alongside the respectable women who were kneeling and the foremost men of the city and increased pressure upon Paul, as well as, Barnabas, and cast them away from their boundaries.

13:51 Moreover, the men who shook-off the dust upon their feet came into

Iconium.

13:52 Also, the students were being fulfilled of joy and Holy Spirit.

ACTS CHAPTER FOURTEEN

14:1 Moreover, it came to be in Iconium according to the same thing. They resulted to enter into the synagogue of the Jews and to speak so that in this manner a large multitude of both Jews and Greeks *resulted* to believe.

14:2 Moreover, the Jews who were disobeying rose upon and injured the souls of the nations according to the brethren.

14:3 Therefore, on one hand, they wore-through an ample time as ones being confident upon the Lord, to the *Lord* Who was witnessing to the word of His particular grace, while giving signs and wonders to be coing to be through their hands.

14:4 On the other hand, the multitude of the city was split: Indeed, on one hand a definite kind of men were together with the Jews, and on the other hand, a definite kind of men were together with the apostles.

14:5 Moreover, a violent-impulse of both the nations and Jews came to be together with their particular rulers to abuse, that is, to cast stones *at* them,

14:6 After they collectively-noticed, they fled accordingly: Into the cities of Lyconia, Lystra, and Derbe and the region around *them*.

14:7 And they were there as one rightly-announcing.

14:8 Indeed, a certain impotent man sat in Lystra, a lame man out from the womb of his mother: One who never walked-around at any former time.

14:9 This *impotent* man heard from Paul while *he* was speaking who, when he intently looked on him, *after he* noticed that he is holding a faith of the *result* to be delivered,

14:10 he spoke with a loud voice: Stand straight-up on your feet. So, he jumped-up and was walking-around.

14:11 And *when they* noticed that which Paul did, the crowds lifted-up their voice in Lyconia stating: When the gods descended toward us, they were likened to men.

14:12 Also, they were calling Barnabas, Zeus; but Paul, Hermes; for as much as he himself was the one leading from the word.

14:13 And the priest of Zeus who was being before the city was desiring together with the crowds to be sacrificing *when* he carried bulls and wreaths.

14:14 Moreover, *when* the apostles Paul and Barnabas heard, they leaped into the crowd crying, *after they* ripped their garments,

14:15 and saying: Men, why are you doing these *things*? We ourselves are also similar-affected men to you, while rightly-announcing for you to be completely-turning away from these profitless things upon Living God Who made the heaven and the earth and the sea, and all *things* in them,

14:16 Who, in the generations which, having been caused to pass alongside *remain passed alongside*, permitted all the nations to result to proceed in their particular ways,

14:17 and yet indeed, He did not release Himself a negatively-testified one,

rather He held Himself a positively-testified One, by working good, by giving rain from heaven to us: Indeed, assuring fruitbearing seasons as One Who, having filled-in our hearts of food and gladness, continued to fill them in.

14:18 And while speaking these things, they restrained the crowds with difficulty of *the purpose for them* not to sacrifice to them.

14:19 Moreover, from Antioch and Iconium, Jews came-upon the crowds, and when they persuaded them, and after they stoned Paul, they were dragging him outside the city, regarding him to be dead.

14:20 Moreover, while the students surrounded him, when he stood up, he entered into the city, and on the morrow, he exited into Derbe together with Barnabas.

14:21 Also, by rightly-announcing that city, they made sufficient students, and they returned into Lystra, as well as, into Iconium, and into Antioch,

14:22 fully stabilizing the students' souls, encouraging them to be abiding locally in the faith, and that for us to enter the kingship of the God through many pressures is necessary.

14:23 Moreover, when they hand-picked older ones for them according to congregation, when they prayed with fastings, they placed them alongside the Lord into Whom they had believed, *and into Whom they continued to believe.*

14:24 And, when they went through Pisidia, they came into Pamphylia

14:25 and, when they spoke the word, they descended into Attalia and from there they sailed away into Antioch,

14:26 from which place they were ones who, having been given-alongside, remained given-alongside by the grace from the God into the work which they fulfilled.

14:27 Moreover, after they came to be alongside and when they gathered the congregation together, they were reporting as many things as the God did in them: Indeed, that He opened a door of faith for the nations.

14:28 moreover, they were not remaining a short session together with the students.

ACTS CHAPTER FIFTEEN

15:1. Now, *after they* went down away from Judea, certain ones were instructing the brothers that: If you all might not be circumcised for the Mosaic custom, *then* you all are not able to be saved:'

15:2. Moreover, *after* not a little insurrection and investigation came to be by Paul and Barnabas toward them, they appointed Paul and Barnabas and certain others out from them to be ascending toward the apostles, that is, elders into Jerusalem concerning this *particular* debate.

15:3. Therefore, on one hand, the ones who were sent forward by the congregation were going through both Phoenicia as well as Samaria *while* narrating the return of the nations and were making great joy to all the brothers.

15:4. On the other hand, *after they* came to be alongside into Jerusalem, they were received alongside from the congregation and the apostles and the elders. Further, they reported as many things as the God did with them.

15:5. Moreover, certain of the *ones* from the preference of the Pharisees who, having believed *continued to believe* stood up away saying that: To be circumcising them, further, to be charging *them* to be keeping the law of Moses is necessary.

15:6. Both the apostles and the elders were gathered together to see concerning this *particular* word.

15:7. Moreover, *after* much investigation came to be, *after he* stood up, Peter said toward them: Men, brothers, you all yourselves are completely-minding that from archaic days among you all the God chose through my mouth *for* the nations to listen the word of the right-announcement and to believe.

15:8. Also, the God, a Knower of hearts, testified to them *after He* gave the Holy Spirit to them according as also to us,

15:9. and put not even one variance between both us and them, *after He* cleansed their hearts by the faith.

15:10. Therefore, why are you all now testing the God to lay a yoke over upon the neck of the students, which yoke neither our fathers nor we ourselves are strong to bear?

15:11. Conversely, we are believing to be saved through the grace of the *Controller* Jesus, according to which fashion also those nations are believing to be saved.

15:12. Moreover, all the multitude was silent and heard of Barnabas and Paul *while* they were recounting as many signs and wonders as the God did through

them among the nations.

15:13. Moreover, after the result for them to be silent, James answered, saying,

15:14. Men, brothers, hear from me! Simon recounted according as the God first looked after to take people out from nations for His name.

15:15. and the words of the prophets are being in accord with this according as it has been scripted *and remains scripted*:

15:16. After these things I will return and will rebuild the *particular* tabernacle of David which has fallen and remains fallen and will rebuild the things of it which having been turned accordingly *remain turned accordingly* and will straighten it,

15:17. how that then the *ones* left remaining of the men might seek out the *Controller*, as well as all the nations, upon whom they have called upon My name upon them *for themselves* , *the Controller* is saying, I *while* doing these *things*,

15:18. known *things* from an duration.

15:19. Wherefore, I myself am judging not to be annoying to the ones from the nations who are returning upon the God,

15:20. conversely, to express to them of the *result* to be holding themselves away from the contaminations of the idols and the prostitution and a strangled *thing* and the blood,

15:21. for Moses is having out from archaic generations, according to a city, the ones who are preaching him in the synagogues, *while* being read according to every Sabbath.

15:22. Then, it seemed in order to the apostles and to the elders, together with

the whole congregation, *after they* chose men out from them to send *them* into Antioch together with Paul, as well as Barnabas. So they chose Judas, the one who is being called Barsabbas, and Silas, men who were leading among the brothers,

15:23. *after they* scripted through a hand of them: The apostles and the elder brothers to both the *particular* brothers out from nations according to Antioch, as well as Syria and Cilicia, *resulted* to be rejoicing,

15:24. forasmuch as we heard that certain ones out from us agitated you all with words which were unsettling your souls, to whom we did not order *for* ourselves.

15:25. It seemed in order for us who came to be with one inclination, *after we* chose men, to send *them* toward you all together with our beloved Barnabas, as well as Paul,

15:26. men who, having given their souls alongside *continued to give their souls alongside* on behalf of the name of our *Controller* Jesus Christ.

15:27. Therefore, we have sent away Judas and Silas, also *while* they are announcing away through word the same *things*,

15:28. for it seemed in order to the Holy Spirit and to us to be placing *for* ourselves not even one more burden over on you all, except, necessarily, of these *particular things*:

15:29. To be holding yourselves away from idol offerings and blood and strangled *things* and prostitution, out from which *things*, *while* thoroughly keeping yourselves, you all are practicing rightly. Farewell!

15:30. Therefore, on one hand, the ones who were loosed away went down into Antioch and, *after they* gathered the multitude together, they gave up the letter.

15:31. On the other hand, *after they* read *it*, they rejoiced upon the call-alongside.

15:32. Both Judas and Silas, they themselves also being prophets, called-alongside the brothers through much word and completely stabilized *them*.

15:33. Moreover, *after they* did a session of time, they were loosed away with peace from the brothers toward the ones who sent them away.

15:34. Moreover, Paul and Barnabas were staying in Antioch, *while* instructing and rightly-announcing the word of the *Controller* with also many different ones.

15:35. Moreover, after certain days, Paul said toward Barnabas: After we return, let us directly look after the brothers according to every city, in which cities we completely-announced the word of the *Controller*, as to how they are holding.

15:36. Moreover, Barnabas was intending to take alongside together with *them* also John, the one who is being called Mark.

15:37. Moreover, Paul was counting worthy not to be taking alongside together with *them* this *particular* one who stood off away from them from Pamphylia, that is, who did not go together with them into the work.

15:38. Moreover, an incitement came to be, consequently they *resulted* to be severed from one another. Further, *after he* took alongside Mark, Barnabas *resulted* to sail off into Cyprus.

15:39. Moreover, *after he* selected *for* himself Silas, Paul went out, *after he* was given-alongside to the grace from the *Controller* by the brothers.

15:40 Moreover, he was going thorough Syria, as well as, Cilicia, completely stabilizing the congregations.

ACTS CHAPTER SIXTEEN

16:1 Moreover, he also arrived into Derbe and into Lystra, and, notice a certain student was there: A name for him was Timothy, indeed, *he was* a son of a faithful Jewish lady, but of a Greek father,

16:2 who was being witnessed by the brethren in Lystra and Iconium.

16:3 Paul desired this one to go out together with him and when he received him, he circumcised him, because of the particular Jews being in those places; for they all collectively noticed that his father was under-beginning a Greek.

16:4 moreover, as they were proceeding throughout the cities they gave to them the particular dogmas which have been judged by the apostles and the elders in Jerusalem.

16:5 Therefore, on one hand, the congregations were being solidified in the faith and were completely abounding in the number *of students* according to a day.

16:6 On the other hand they went through Phrygia and Galatian province when they were hindered by the Holy Spirit to speak the word in Asia.

16:7 Moreover, *when they* came according to Mysia, they were trying to proceed into Bithynia, and the Spirit of Jesus did not allow them.

16:8 Moreover, *when they* passed alongside Mysia, they descended into Troas,

16:9 and through night-time a vision was realized by Paul: A certain Macedonian was one who having stood *continued to stand* and was calling him alongside and

saying: When you pass through into Macedonia, relieve us!

16:10 Moreover as he realized the vision, immediately we sought to go outwardly into Macedonia while collectively-uniting together because the God has called toward us for Himself, *and continues to call toward us* to rightly-announce them.

16:11 Therefore, when we were brought up away from the Troas we rightly-laid a straight course into Samo-thrace, yet on the *day* being-upon us *we laid a course* into Neaplois,

16:12 but, from that place *we laid course* into Philippi which is the foremost city: A certain colony of the measure of Macedonia. Moreover, we were in this city while wearing-through certain days.

16:13 Indeed, on the day of the Sabbaths we went outwardly outside the gate alongside a river where prayer was accustomed to be, and when we sat-down, we were speaking with the women who were convening together,

16:14 and a certain woman with a name Lydia: A trader of purple of a city Thyatira was hearing *us* while *she was* one reverencing the God of whom the Lord opened the heart thoroughly to be holding toward the things being spoken by Paul.

16:15 Moreover, as she was merged by *the right-announcement* and her particular house she called-alongside , saying: Since you have judged me and continue to judge me to be faithful in the Lord, then when you enter into my house, be abiding: Indeed, she compelled us.

16:16 Moreover, it came to be while we were proceeding into the prayer, a

certain maid-servant who was holding a spirit of divination purposed to meet with us: Which certain maid-servant, by telling fortunes, was holding alongside much business for her controllers.

16:17 This *maid-servant* was crying, while following behind Paul and us saying: These men are bond-slaves of the Most High God, which certain bond-slaves are completely-announcing to you a way of deliverance!

16:18 Moreover, she was doing this *cry* upon many days; but, when he was displeased, indeed, Paul spoke to the spirit when he turned-upon *her*. I am announcing-alongside to you, In name of Jesus Christ, come-outwardly away from her: Indeed, it came-outwardly in the same hour.

16:19 Moreover, when her controllers noticed that the certain expectation of their business went-outwardly *away from her*, after they completely-took them they dragged Paul and Silas into the market upon the rulers.

16:20 Also, when they brought them forward to the commanders, they said: These men, being under-beginning Jews are agitating our city exceedingly.

16:21 Indeed, they are announcing according to ethics which are not lawful for us to be receiving alongside, neither to be doing while being Romans!

16:22 Also, the crowd collectively stood according to them, indeed, when the commanders tore-around their garments, they were ordering them to be striking them.

16:23 When, indeed, they placed many strikes upon them, they cast them into prison, after they announced-alongside for the jailer to be keeping them securely,

16:24 He, who having received, *continued to receive* this particular announcement-alongside cast them into the inner prison, and secured their particular feet into the stock.

16:25 Moreover, according to midnight, Paul and Silas while praying, were celebrating the God; indeed, the captives were completely hearing them.

16:26 Moreover, suddenly a great earthquake came to be so that the foundations of the jail resulted to be shaken. Moreover, all the doors were opened instantly, and the bonds of all were undone.

16:27 Moreover, after he came to be one roused and after he saw the doors of the prison as ones which, having been opened remained open, after he drew the sword, the jailer was about to be killing himself, regarding the captives to have fled-outwardly and remain fled-outwardly.

16:28 Moreover, Paul cried with a great voice, saying: You might practice not even one evil thing to yourself; for we are altogether even here.

16:29 Moreover, after he requested lights, he leapt in and, after he came to be one trembling, fell both toward Paul, as well as Silas.

16:30 and, after he brought them outside before him, was declaring: Controllers, what is necessary for me to be doing, in order that I might be delivered?

16:31 Moreover, the students said, Believe upon the Lord Jesus, and you yourself will be delivered and your household.

16:32 Also, they spoke to him the word of the God, together with all the ones in his house,

16:33 and, after he received them alongside in that particular hour of the night, he washed away from the strokes. Also, he himself was instantly merged by *the right-announcement*, and the ones of him altogether.

16:34 Further, after he brought them up unto the household, he placed a table alongside, and, having first believed in the God, he exulted for himself with all his family.

16:35 Moreover, when day came to be, the commanders sent away the sergeants saying: Loose-away those particular men!

16:36 Moreover, the jailer announced away these particular words toward Paul that: The commanders have sent away, in order that you all might be loosed-away. Therefore now, after you all go out, be proceeding in peace!

16:37 Moreover, Paul was declaring toward them: When they beat us in public as uncondemned men, being under-beginning Romans, they cast us into prison and now are they secretly casting us forth? Certainly not! Conversely, when they come themselves, let them lead us outwardly!

16:38. Moreover, the sergeants announced away these *particular* expressions to the commanders; but, when *they* heard that they are Romans, they were afraid,

16:39. and, *after they* came, they called them alongside and, *after they* led *them* out, were asking *them* to go away, away from the city.

16:40. Moreover, *after they* went out away from the prison, they entered toward Lydia and, *after they* noticed *them*, they called the brothers alongside and went out.

ACTS CHAPTER SEVENTEEN

17:1. Moreover, *after they* journeyed through Amphipolis and Apollonia, they came into Thessalonica, where a synagogue of the Jews was.

17:2. Moreover, according to the custom with Paul, he entered toward them and dialogued with them from the *Scriptures* upon three Sabbaths,

17:3. *while* thoroughly opening and *while* placing alongside *for* himself that for the Christ to suffer and to stand up out from dead *ones* was necessary, and that: This *particular* Jesus, Whom I Myself am completely announcing to you all is the Christ.

17:4. Also certain ones out from them were persuaded and were steadfastly allotted to Paul and Silas, both a numerous crowd of the Greeks who were kneeling and of the chief women not a few.

17:5. Moreover, *after they* zealously sought and *after they* took away *for* themselves certain evil men of the loafing *ones* and *after they* gathered a crowd, the Jews were making an uproar *in* the city and, *after they* stood over on the house of Jason, were seeking to be bringing them before into the public,

17:6. but *after they* did not find them, were dragging Jason and certain brothers upon the city- rulers, shouting that, 'These particular ones who unsettle the inhabited earth are also present even here,

17:7. whom Jason has harbored , and all these are practicing off before the decrees of Caesar, *while* claiming Jesus to be a different king.

17:8. Moreover, they agitated the crowd and the city-rulers who were hearing

them,

17:9. and, *after they* took the sufficient *thing* alongside from Jason and the remaining *ones*, they loosed them away.

17:10. Moreover, the brothers immediately, through night, sent out both Paul and Silas into Berea, which certain *ones*, *after they* came to be alongside, were away into the synagogue of the Jews.

17:11. Moreover, these Jews were more noble *ones* than the *ones* in Thessalonica, which certain *ones* received the word with all eagerness, *while* examining the *Scriptures* since these *things* could be holding thusly.

17:12. Therefore, on one hand, many *ones* out from them believed, and of the *particular* respectable Greek women, as well as men, not a few.

17:13. On the other hand, as the Jews from Thessalonica knew that the word of the God was also completely announced by Paul in Berea, they also went there *while* shaking and *while* agitating the crowds.

17:14. Moreover, then the brothers immediately sent Paul out away to be proceeding until upon the sea. Further, both Silas and Timothy endured there.

17:15. Moreover, the *ones* who setting Paul down brought *him* until Athens and, *after they* received a commandment toward Silas and Timothy in order that they might come toward him as quickly as possible, they exited.

17:16. Moreover, *while* Paul was awaiting them in Athens, his spirit was being provoked in him *while* viewing the city being *one* complete of idols.

17:17. Therefore, on one hand, he was dialoguing in the synagogue with the

Jews and the ones who were kneeling, and in the market according to every day toward the ones who were happening to be present.

17:18. On the other hand, also certain ones of the Epicureans, as well as Stoics, philosophers were considering with him, and certain ones were saying: What then could this *particular* beggarly *one* be desiring to be saying? Moreover, the others were saying: He is seeming to be a complete announcer of strange sub-deities, because he was rightly-announcing Jesus and the resurrection.

17:19. Moreover, *after they* took hold of him, they brought *him* upon the Areopagus, saying: We are able to know. What *is* this very particular new instruction which is being spoken by you?

17:20. Certainly you are conveying certain entertaining *things* into our hearing. Therefore, we are *intending* to know what these *things* are desiring to be.

17:21. Moreover, all Athenians and the strangers who were residing *there* were having not even one different right-time either to be saying something or to be hearing something newer.

17:22. Moreover, *after he* was caused to stand in *the* middle of the Areopagus, Paul was declaring: Men, Athenians, I am viewing you all as *ones* very religious,

17:23. for, *while* going through and *while* attentively viewing your objects of kneel, I also found a shrine on which had been inscribed and remained : To unknown god. Therefore, that which you all are rightly--reverencing *while* being ones ignoring *the unknown god*, this *unknown God* I myself am completely announcing to you all.

17:24. The God Who made the world and all the *things* in it, this God, *while* being under-beginning *Controller* of heaven and of earth, is not dwelling in hand-made holy places,

17:25. nor is being healed by hands of men. He Himself is One giving life and breath and the all *things* to all.

17:26. Further, He made, out from one, every nation of men to be dwelling upon every face of the earth, *after He* appointed times which have been prescribed and remain prescribed and the boundaries of their dwellings,

17:27. to be seeking the God, since then indeed they could handle Him and could find *Him*, and indeed He is One being under-beginning not afar off away from one of each of you all,

17:28. for in Him we are living and are being moved and are, as also certain ones of the performers according to you all have stated : Certainly also we are a race of the God.

17:29. 'Therefore, *while* being under-beginning a race of the God, we are not owing to be regarding the divine *One* to be *One* like to gold or to silver or to stone, to sculpture of craft and of deliberation of man.

17:30. Therefore, as well, *after He* noticed beyond the seasons of the ignorance, the God is now announcing away the *things* to the men everywhere *for all* to be minding-after *the right-announcement*,

17:31. according that He set a day in which He is about to be judging the inhabited earth in justice in a Man Whom He appointed, *after He* held faith

alongside all, *after He* stood Him up out from dead *ones*.

17:32. Moreover, *after they* heard of a resurrection of dead *ones*, on one hand the *ones* were jeering, on the other hand, the *ones* said: We will listen of you concerning this also again.

17:33. Thusly, Paul went out from *the* middle of them.

17:34. Moreover, *after they* were fastened to him, certain men believed, among whom were both Dionysius the Areopagite and a woman, Damaris by name and different ones together with them.

ACTS CHAPTER EIGHTEEN

18:1. After these *things*, *after he* was separated out from Athens, he came into Corinth,

18:2. and, *after he* found a certain Jew, Aquila by name, Pontus by the nationality, and Priscilla *the* wife of him, who had freshly come *and was remaining* away from Italy because of the result for Claudius to have ordered and *continue to order* all the Jews to be separating themselves away from Rome, Paul approached to them

18:3. and, because of the *result* to be of the same craft, was remaining alongside with them and was working, for they were tent-makers by the craft.

18:4. Moreover, he was dialoguing in the synagogue according to every Sabbath. Further, he was persuading Jews and Greeks.

18:5. Moreover, as both Silas and Timothy came down from Macedonia, Paul

was being constrained by the word, *while* thoroughly testifying to the Jews of the result of the Christ to be Jesus.

18:6. Moreover, *while* they were opposing *for* themselves and slandering, *after* *he* shook off the garments, he said toward them: Your blood *is* upon your head. I myself *am* pure. From the now I will proceed into the nations,

18:7. and, *after* *he* removed from there, he went into a house of a certain one, Titius Justus by name, of whom the house was *one* bordering with the synagogue.

18:8. Moreover, Crispus, the synagogue chief, believed on the *Controller* together with his whole house, and many of the Corinthians, *after* *they* heard, were believing *the right-announcement* and were being merged *by it*.

18:9. Moreover, the *Controller* said to Paul at night through a vision: Be not fearing, conversely, be speaking and you might not keep silent,

18:10. because that I Myself am with you, and not even one will place over on you of the *result* to harm you because that much people is for Me in this *particular city*.

18:11. Moreover, he sat down a year and six months *while* instructing the word of the God among them.

18:12. Moreover, *when* Gallio was being proconsul of Achaia, the Jews, with one inclination, stood down over on Paul and brought him upon the judgment-seat,

18:13. saying that: This *man* is soliciting the men to be kneeling the God alongside the law.

18:14. Moreover, *when* Paul was about to be opening the mouth, Gallio said toward the Jews: Oh Jews! Since indeed it was a certain misdeed or evil villainy but it is not, then I was enduring from you all according to a word but I am not.

18:15. Moreover, since it is debates concerning a word and names and the law according to you all, *then* you all, *the very ones*, will see to it. I myself am not intending to be a judge of these laws,

18:16 and he expelled them from the judgment-seat.

18:17. Moreover, *after they* took hold of Sosthenes the synagogue chief, all were striking *him* in advance of the judgment-seat, and not even one of these deeds was a care to Gallio.

18:18. Moreover, *after he* yet remained away sufficient days, *after he* bid farewell to the brothers,

after he sheared the head in Cenchrea; for he was having a vow; Paul sailed off into Syria, and Priscilla and Aquilla were together with him.

18:19. Moreover, they arrived into Ephesus, and those of him he left behind, but, *after he* entered into the synagogue, he himself dialogued with the Jews.

18:20. Moreover, *when* they were asking *him* to remain upon a longer session, he did not assent,

18:21. conversely, *after he* bid farewell and *after he* said: I will return again toward you all *while* the God is desiring, he was brought up away from Ephesus,

18:22. and, *after he* went down into Caesarea, *after he* ascended and *after he*

greeted the congregation, he descended into Antioch

18:23. and, *after he* did a certain session of time, he went out, *while* going through, in order, the Galatian province, as well as Phrygia, *while* stabilizing all the students.

18:24. Moreover, a certain Jew, Apollos by name, Alexandrian by the nationality, an eloquent man, while being a powerful *one* in the *Scriptures*, arrived into Ephesus.

18:25. This *man* was *one* having been instructed the way of the *Controller* and, *while* being fervent in the Spirit, was speaking and was carefully instructing the *things* concerning Jesus, *while* completely-minding only the merger of John.

18:26. Further, this *man* began to be bold in the synagogue. Moreover, *after they* heard of him Priscilla and Aquilla took him away *for* themselves and exposed *for* themselves the way of the God more carefully to him.

18:27. Moreover, *when* he purposed to go through into Achaia, *after they* were motivated, the brothers scripted to the students to receive him away, who, *after he* came to be alongside, was much considered by the ones who, having believed, *continue to believe* through the grace,

18:28. for he thoroughly contested vehemently with the Jews in public, *while* displaying the Christ to be Jesus through the *Scriptures*.

ACTS CHAPTER NINETEEN

19:1. Moreover, it came to be, at the *result of* Apollos to be in Corinth, *when* Paul went through the upper parts, he resulted to come into Ephesus and to find

certain students.

19:2. Further, he said toward them: Since, *after you all* believed, did you all receive Holy Spirit? Moreover, the students said toward him: Conversely, we did not even listen since Holy Spirit is.

19:3. Further, he said: Therefore, into what were you all merged? Moreover, the *students* said: Into the merger of John.

19:4. Moreover, Paul said: John merged a merger of a mind-*after the right-announcement*, speaking to the people in order that they might believe into the One Who is coming after him, this is believing into Jesus.

19:5. Moreover, *after they* heard, they were merged *by the right-announcement* into the name of the *Controller* Jesus,

19:6. and, *after* Paul placed hands upon them, the Holy Spirit came upon them. Further, they were speaking with languages and were prophesying.

19:7. Moreover, all the men were as though twelve.

19:8. Moreover, *after he* entered into the synagogue, he was being bold upon three months, *while* dialoguing and *while* persuading concerning the *kingship* of the God.

19:9. Moreover, as certain ones were being hardened and were disobeying, *while* speaking evil in presence of the multitude about the way, *after he* stood off away from them, Paul marked off the students, *while* dialoguing daily in the library of Tyrannus.

19:10. Moreover, this came to be over two years, consequently all the ones who

were dwelling *in Asia* *resulted* to listen the word of the *Controller*, both Jews and Greeks.

19:11. Further, the God did not do the powers which are being ordinary through the hands of Paul,

19:12. consequently even *for* handkerchiefs or aprons to be being carried away, away from his skin upon the ones who were being sick, even the diseases *resulted* to be being released away from them. Further, the *particular* evil spirits *resulted* to be proceeding out.

19:13. Moreover, also certain ones away from the Jews who were going around, exorcists, laid their hands upon the *purpose* to be naming the name of the *Controller* Jesus upon the ones who were holding the *particular* evil spirits, saying: We are adjuring you all by the Jesus Whom Paul is preaching.

19:14. Moreover, seven sons of a certain Sceva, a Jewish chief priest, were *ones* doing this.

19:15. Moreover, when it answered, the *particular* evil spirit said to them: I am knowing Jesus and am completely-minding Paul, but who are you all yourselves?

19:16. Also, *after it* jumped over upon them, *after it* subdued both, the man, in whom the *particular* evil spirit was strong against them; consequently as naked *ones* and *ones* who, having been wounded *remained wounded*, they *purposed* to escape out from that *particular* household.

19:17. Moreover, this came to be a known *thing* both to all the Jews and Greeks who were dwelling *in* Ephesus, and fear fell over upon them all, and the name of

the *Controller* Jesus was being magnified.

19:18. Further, many ones of the ones who, having believed *continued to believe* were coming, *while* agreeing outwardly and *while* announcing away their practices.

19:19. Moreover, sufficient *ones* of the ones who practiced the curious *things*, *after they* carried together the scrolls, were burning *them* down in presence of all, and they counted together their values and found of silver fifty thousand in honor.

19:20. Thusly the word grew and was strong according to might of the *Controller*.

19:21. Moreover, as these *things* were fulfilled, Paul placed *for* himself in the spirit, *after he* went through Macedonia as well as Achaia, to be proceeding into Jerusalem, *after he* said that: After the result for me to come to be there, for me to see Rome is also necessary.

19:22. Moreover, *after he* sent away two of the ones who were serving with him, Timothy and Erastus, into Macedonia, he himself held up a session of time into Asia.

19:23. Moreover, according to that *particular* time, no little commotion came to be concerning the way,

19:24. for a certain silversmith, Demetrius by name, *while* making silver holy places of Artemis, was holding alongside no little business for the craftsmen,

19:25. and, *after he* convened together which *particular* workmen, he said: Men, you all are completely-minding that our means is out from this *particular* business,

19:26. and you all are noticing and are hearing that not only from Ephesus, conversely, from almost all of Asia, this Paul, *after he persuaded them*, removed a sufficient crowd, *while* saying that the ones who are coming to be through hands are not gods.

19:27. Moreover, not only is this *particular* part for us in peril to come into contempt, conversely, also the temple of the great goddess Artemis is in peril both to be about to be rationalized into not even one *thing* and to be being received according to her greatness, *to whom* the whole Asia and the inhabited earth is kneeling.

19:28. Moreover, *after they* heard and *after they* came to be *ones* complete of wrath, they were crying, saying: Great *is* Artemis among Ephesians.

19:29. Also, the city was filled of the confusion. Further, they rushed with one inclination into the theater, *after they* collectively seized-away Gaius and Aristarchus, Macedonians, fellow-travelers of Paul.

19:30. Moreover, *when* Paul was intending to enter into the public, the students were not letting him.

19:31. Moreover, a certain one of the chief Asians, being friends to him, *after they* sent toward him, were encouraging not to give himself into the theater.

19:32. Therefore, indeed, others were crying a certain other thing; for the congregation was *one* who, having been confused *remained confused*, and the majority did not notice on account of what *reason* they had come together *and remained together*.

19:33. Moreover, *when* the Jews cast him away, they bonded together out from the crowd around Alexander. Moreover, *after he* signaled with the hand, Alexander was desiring to be defending to the public.

19:34. Moreover, *after they* completely knew that he is a Jew, one voice came to be out from all, as upon two hours, *while* crying: Great *is* Artemis among Ephesians.

19:35. Moreover, *after he* restrained the crowd, the clerk is declaring: Men, Ephesians, certainly, who is of men who is not knowing the city of Ephesians as being temple-keeper of the great Artemis and of the image fallen from Zeus?

19:36. Therefore, *while* these *are* being *things* without contradiction, it is a necessary thing for you all to be under-beginning *ones* having been restrained and remaining restrained and to be practicing not even one reckless *thing*,

19:37. for you all have brought these *particular* men neither *as ones* guilty of sacrilege nor *as ones* slandering your goddess.

19:38. Therefore, on one hand, since Demetrius and the craftsmen together with him are having a word toward a certain one, *then* court-affairs are being brought, and there are proconsuls. Let them be categorized to one another!

19:39. On the other hand, since you all are completely seeking something further in the lawful congregation, *then* it will be discharged,

19:40. for we are also put in peril to be being categorized of insurrection concerning the today,

while not even one crime *is* being under-beginning, concerning which

insurrection we will not be able to give away a word concerning this *particular* riot.

19:41. Also, *after he* said these *things*, he loosed away the congregation.

ACTS CHAPTER TWENTY

20:1. Moreover, after the *result of* the uproar to stop itself, *after he* sent after the students *for* himself and *after he* called *them* alongside, *after he* greeted *them*, Paul went out to be proceeding into Macedonia.

20:2. Moreover, *after he* went through those *particular* parts and *after he* called them alongside with much speech, he went into Greece.

20:3. Further, *after he* made three months, *when* a plot came to be by the Jews for him, *while* he was about to be being brought up into Syria, he came to be of an opinion to be returning through Macedonia.

20:4. Moreover, Sopater of Pyrrhus, a Berean; moreover Aristarchus and Secundus of Thessalonians, and Gaius and Timothy of Derbe; moreover Tychicus and Trophimus, Asians, were accompanying with him.

20:5. Moreover, *after they* went before, these were remaining *for* us in Troas.

20:6. Moreover, we ourselves sailed off away from Philippi after the days of the unleavened breads and came toward them into Troas as far as five days, where we stayed seven days.

20:7. Moreover, on the one *day* of the Sabbaths, *when* we have been gathered together *and remained gathered together* to break bread, Paul was dialoguing with them, *while* being about to exit on the morrow. Further, he was prolonging

the speech until mid-night.

20:8. Moreover, sufficient lamps were in the upper room where we were *ones* having been gathered together and remaining gathered together.

20:9. Moreover, a certain young man, Eutychus by name was one sitting upon the window, *while* being carried according to a deep sleep *when* Paul was dialoguing upon more time. After he was carried down from the sleep he fell lower from the third story and was taken up *as* a dead *one*.

20:10. Moreover, after he ¹ descended, Paul fell over on him and, *after he* embraced *him*, said: Be not making an uproar, for his soul is in him.

20:11. Moreover, *after he* ascended and *after he* broke the bread and *after he* tasted, further, *after he* communicated upon a sufficient time, as far as daylight, thusly he went out.

20:12. Moreover, they brought the child-servant *as one* living and were not moderately called-alongside.

20:13. Moreover, *after we* went before upon the boat we were brought up upon Assos, *while* intending from there to be taking up Paul, for thusly it was a plan which, having been ordered *remained ordered*, while he himself was one intending to be traveling on foot.

20:14. Moreover, as he was considering with us into Assos, *after we* took him up, we came into Mitylene,

20:15. and from there, *after we* sailed away on the following *day*, we arrived over against Chios. Moreover, on the different *day* we cast alongside into Samos.

Moreover, on the adjoining *day* we came into Miletus,

20:16. for Paul had judged to sail past Ephesus how that it might not come to be for him to spend time in Asia, for he hurried since it could be a possible *thing* for him to come to be into Jerusalem the day of Pentecost.

20:17. Moreover, *after he* sent announcers away from Miletus into Ephesus, he summoned the older *ones* of the congregation.

20:18. Moreover, as they came to be alongside toward him, he said to them: You all yourselves are completely-minding from a first day from which I embarked into Asia how all the session I came to be with you all,

20:19. *while* giving service to the *Controller* with all humility and the tears and trials which happened to me in the plots of the Jews,

20:20. as I withdrew *for* myself not even one of the things which are profiting of the *result* not to announce away to you all and to teach you all in public and according to households,

20:21. *while* thoroughly testifying both to Jews and Greeks the *an after-mind* into God, that is, faith into our *Controller* Jesus,

20:22. and now notice, I myself, *one* having been bound and remaining bound by the Spirit, am proceeding into Jerusalem, *while* I do not notice the things which will meet together with me in it,

20:23. nevertheless, I notice that the Holy Spirit is thoroughly testifying to me according to a city, *while* saying that bonds and pressures are remaining *for* me,

20:24. conversely, I am doing not even one word, neither am I holding the soul

as honorable to myself as I *aspire* to complete my course and the service which I received alongside from the *Controller* Jesus to thoroughly testify the right-announcement of the grace from the God,

20:25. and now notice, I myself notice that all *of* you all yourselves will see my face no longer, among whom I went through *while* preaching the *kingship*.

20:26. Wherefore I am affirming to you all on a definite day, today, that I am a pure *one* from the blood of all,

20:27. for I did not withdraw *for* myself of the *result* not to announce away all the purpose of the God to you all.

20:28. Be holding toward to yourselves and to all the flock among which the Holy Spirit placed you all *for* Himself as overseers, to be shepherding the congregation of the God, which *congregation* He acquired *for* Himself through His own *particular* blood.

20:29. I myself notice that after my departure, weighty wolves will enter into you all, *while* not sparing the flock.

20:30. Also, out from you all, *the* very *ones*, men will stand up *for* themselves *while* speaking *things* which, having been perverted *remained perverted* of the *purpose* to be drawing away the students behind themselves.

20:31. Wherefore, be watching, *while* remembering that a space of three years, night and day, I did not stop myself *while*, with tears, admonishing each one,

20:32. and *at* the present I am placing you all alongside *for* myself to the *Controller* and to the word of His grace which is able to build and to give the

inheritance among all the ones who, having been set apart *remained set apart*.

20:33 I completely-craved silver or gold or clothing from not even one man.

20:34 You all, *the very ones*, are knowing that these *particular* hands attended to my needs and to the ones who were with me.

20:35. I advised all *things* to you all: That thusly, *while* toiling, it is necessary to be being received in turn from the ones who are weak; further, to be remembering of the words of the *Controller* Jesus, because He Himself said: To be giving is a prosperousthing rather than to be receiving.

20:36. Also, *after he* said these *things*, *after he* placed his knees, he prayed together with them all.

20:37. Moreover, sufficient weeping came to be of all, and, *after they* fell over upon the neck of Paul, they were affectionately kissing him,

20:38. *while* being made to sorrow mostly upon the word which he had stated that they are about no longer to be noticing his face. Moreover, they were sending him forward into the boat.

ACTS CHAPTER TWENTY-ONE

21:1. Moreover, *after we* drew away away from them, as it came to be *for us* to be brought up, *after we* made a straight course, we came into Cos, moreover, on the next *day* , into Rhodes, and from there into Patara,

21:2. and, *after we* found a boat which was crossing over into Phoenice, *after we* embarked, we were brought up.

21:3 Moreover, after we sighted Cyprus and after we left it behind from the left,

we were sailing unto Syria and went down unto Tyre; for toward that place the boat was one discharging the cargo.

21:4 Moreover, after we discovered the students, we fully remained there seven days, which certain students were saying to Paul through the Spirit not to be ascending into Jerusalem.

21:5 Moreover, when it came to be for us to finish out the days, after we went out, we were proceeding, while all, together with women and children, were sending us forward until outside of the city and, after we placed the knees upon the shore, after we prayed,

21:6 we bid one another farewell and embarked into the boat. Moreover, those students returned into their own particular things.

21:7 Moreover, after we completely-accomplished the voyage, we ourselves arrived from Tyre and Ptolemais and, after we greeted the brothers, remained one day alongside with them.

21:8 Moreover, on the morrow, after we went out, we came unto Caesarea and, after we entered unto the household of Philip, the right-announcer, who was out from the seven, remained alongside with him.

21:9 Moreover, four daughters, virgins, who prophesied, were to this Philip.

21:10 Moreover, while we were fully remaining more days, a certain prophet, with a name Agabus, came down from Judea.

21:11 and, after he came toward us and after he took up the belt of Paul, after he bound the feet and the hands of himself, said: The things here the Holy Spirit is

saying about the man of whom this particular belt is, Thusly the Jews will bind in Jerusalem and will give *her* alongside into hands of nations.

21:12 Moreover, as we heard these things, both we ourselves, as well as the residents, were calling him alongside of the purpose not to be ascending into Jerusalem.

21:13 Then Paul answered: What are you all doing, while weeping and while crushing my heart? Certainly, I myself am holding readily, on behalf of the name of the Lord Jesus, not only to be bound, conversely also to die in Jerusalem.

21:14 Moreover, when he was not being persuaded, we abstained after we said: Let the desire of the Lord be coming to be!

21:15 Moreover, after these particular days, after we were completely-furnished, we were ascending into Jerusalem.

21:16 Moreover, also certain ones of the students from Caesarea went collectively together with us, while bringing alongside with whom we might be entertained, namely, Mnason, a certain Cyprios, an ancient student.

21:17 Moreover, after we came to be into Jerusalem, the brothers gladly received us away.

21:18 Moreover, on the next day, Paul had entered together with us toward James. Further, all the older ones came to be alongside,

21:19 and, after he greeted them, he was recounting according to each one of which things the God did among the nations through his service.

21:20 Moreover, after they heard, the older ones were opining the God. Further,

they said to him: Be realizing, brother, how many ten-thousands among the Jews are of the ones who have believed and all are being under-beginning zealots of the law.

21:21 Moreover, they were instructed concerning you that you are teaching all the Jews, according to the nations, defection away from Moses, while telling to them not to be circumcising the children, nor even to be walking-around according to the customs.

21:22 Therefore, what is it? Entirely, they will hear that you have come *and remain*.

21:23 Therefore, do this that which we are saying to you. Four men are for us who are holding a vow over themselves.

21:24 After you take alongside these four, be purified together with them and spend upon them, in order that they will shave the head for themselves, and all will know that of which things they have been instructed concerning you is not even one thing, conversely also you, the same one, are going orderly while guarding the law.

21:25 Moreover, concerning the nations which have believed after we judged, we ourselves expressed to them to be guarding for themselves both the idol offering, that is, blood and a strangled things, and fornication.

21:26 Then, after he took the men alongside on the day being held; after he was purified together with them, Paul had entered-in into the temple while thoroughly announcing the complete fulfillment of the days of the purification, until when the

offering is carried forth on behalf of each one of them.

21:27 Moreover, as the seven days were about to be being concluded, after they noticed him inside the temple, the Jews from Asia were disturbing all the crowd and completely-laid the hands upon him,

21:28 while crying: Men, Israelites, be relieving! This is the particular man who is teaching all everywhere against the people and the law and this particular place.

Further yet, he also brought Greeks in into the temple and has defiled this particular holy place.

21:29 Conversely, they were ones who, having previously realized Trophimus, the Ephesian, in the city together with him, whom they were regarding that Paul brought in into the temple.

21:30 Further, the whole city was moved, and a concourse of the people came to be, and after they completely-received Paul, they were dragging him outside of the temple, and immediately, the doors were closed.

21:31 Further, while they were seeking to kill him, a report ascended to the commander of the squadron that entire Jerusalem was being confused,

21:32 who, after he at once took alongside soldiers and centurions, ran down upon them. Moreover, the ones who noticed the commander and the soldiers stopped themselves while striking Paul.

21:33 Then, after he drew near, the commander completely-received him and dictated him to be bound with two chains and was demanding who he might be and what it is he having done, continued to do.

21:34 Moreover, others among the crowd were shouting a certain different thing.

Moreover, when he was not able to know the unfailing thing because of the uproar, he dictated him to be being brought into the barracks.

21:35 Moreover, when he came to be upon the stairs, it happened for him to be being borne by the soldiers because of the force of the crowd,

21:36 for the multitude of the people was following while crying, Be taking him up!

21:37 Further, while being about to be being brought in unto the barracks, Paul is saying to the commander, Since it is lawful for me to say something toward you, then... Moreover, the commander was declaring, Are you knowing in Greek?

21:38 Then you yourself are not the particular Egyptian who, before these particular days, unsettled and led out four thousand men of the assassins into the wilderness.

21:39 Moreover, Paul said, On one hand, I myself am a man, a Jew, a Tarsian of Cilicia, not a citizen of an insignificant city. On the other hand, I am petitioning of you: Allow me to speak toward the people.

21:40. Moreover, *when* he allowed, *after he* has stood *and remained standing* upon the stairs, Paul signaled with the hand to the people. Moreover, *when* much silence came to be, he called toward *them* in the Hebrew language saying,

ACTS CHAPTER TWENTY-TWO

22:1. Men, brothers, and fathers: Hear of my defense even now toward you all!

22:2. Moreover, *after they* heard that he was calling toward to them in the

Hebrew language, they were holding alongside more quietness, and he is declaring,

22:3. I myself am a man, a Jew, *one* having been generated and remaining generated in Tarsus of Cilicia, *one* having been reared in this *particular* city, *one* which, having been trained *remain trained from* alongside, the feet of Gamaliel according to care of the ancestral law, *while* being under-beginning a zealot of the God, according as all *of* you all are today,

22:4. a zealot who pursued this *particular* way until death, *while* binding and delivering both men and women into prisons,

22:5. as also the high priest, as well as all the presbytery, is testifying for me, alongside from whom, *after I* also received letters toward the brothers into Damascus, I was proceeding, *after I* brought also the ones being toward that place which, having been bound *remained bound* into Jerusalem in order that they might be punished.

22:6. Moreover, it came to be to me *while* proceeding and drawing near to Damascus, around noon, of a sudden sufficient light out from heaven *resulted* to shine around concerning me.

22:7. Further, I fell into the bottom and heard from a voice which was saying to me: Saul, Saul, why are you pursuing Me?

22:8. Moreover, I myself answered: Who are You, Sir? Further, He said toward me: I Myself am Jesus the Nazarene, Whom you yourself are pursuing.

22:9. Moreover, on one hand, the ones being together with me noticed the light.

On the other hand, they did not listen the voice of the One Who was speaking to me.

22:10. Moreover, I said: What might I do, *Controller*? Moreover, the *Controller* said toward me: *After you* stand up, be proceeding into Damascus, and there it will be spoken to you concerning all *things* which have been appointed and remain appointed for you to do.

22:11. Moreover, as I was not looking in from the opinion of that *particular* light, *while* being led by the hand by the ones being together with me, I went into Damascus.

22:12. Moreover, a certain Ananias, *one* being testified by all the Jews who were dwelling there as a cautious man concerning the law,

22:13. *after he* came toward me and stood over, said to me: Brother Saul, be seeing again, and I myself noticed again into him at the same hour.

22:14. Moreover, Ananias said: The God of our fathers purposed you *for* Himself to know His desire and to see the just *One* and to listen a voice out from His mouth,

22:15. because you will be a witness for Him toward all men of which *things* you have seen *and continue to see* and hear,

22:16. and now, what are you about to be doing? *After you* stand up, merge yourself and wash yourself away from your *particular* negative-testimonies, *when you* call upon His name *for* yourself.

22:17. Moreover, it came to be to me, *after I* returned into Jerusalem and *while* I

was praying in the temple, *for* me to come to be in astonishment

22:18. and to see Him saying to me: Hurry and go out with quickness out from Jerusalem because that they will not receive alongside a testimony from you concerning Me,

22:19. and I myself said: *Controller*, they themselves are completely-minding that I myself was *one* imprisoning and beating the ones who are believing upon You according to the synagogues,

22:20. and when the blood of Stephen, Your witness, was being poured out, also I, *the same one*, was *one* who, having stood *continued to stand over him* and *one* approving together with *them*: Indeed, *one* guarding the garments of the ones who were eliminating him,

22:21. and He said to me: Be proceeding, because I Myself will send you away into nations afar.

22:22. Moreover, they heard of him until this *particular* word and lifted up their voice, saying: Take up the such *one* away from the earth, for to be living is not suitable *for* him.

22:23. Further, *while* they were crying and discarding the garments and casting dust into the air,

22:24. the commander decreed him to be being brought in into the barracks, *after* *he* said *for* him to be being examined with scourges, in order that he might completely know because of which reason they were thusly shouting up at him.

22:25. Moreover, as they stretched him out with the straps, Paul said toward the

centurion who has stood and continued to stand: Since a man *is* a Roman and uncondemned, *then* is it lawful to be scourging *him*?

22:26. Moreover, *after he* heard, *after he* approached to the commander, the centurion announced away, saying: What are you about to be doing, for this *particular* man is a Roman?

22:27. Moreover, *after he* approached, the commander said to him: Be speaking to me! Are you yourself a Roman? Moreover, Paul was declaring: Yes.

22:28. Moreover, the commander answered: I myself procured this *particular* citizenship of a large sum. Moreover, Paul was declaring: But I myself have indeed been generated and remain generated.

22:29. Therefore, immediately the ones about to be examining him stood off away from him. Moreover, *after he* completely knew that he is a Roman and that he was one who has bound him, the commander was also caused to fear.

22:30. Moreover, on the morrow, *while* intending to know the *particular* unailing *thing* why he was being categorized by the Jews, he loosed him and decreed the chief priests and all the council to come together and, *after he* brought Paul down, stood *him* among them.

ACTS CHAPTER TWENTY-THREE

23:1. Moreover, *after he* fervently looked at the council, Paul said: Men, brothers, I myself have administered myself with all good conscience to the God until this *particular* day.

23:2. Moreover, Ananias, the high priest, directed to the ones who, having stood

alongside *continued to stand alongside* by him to be striking his mouth.

23:3. Then Paul said toward him: The God is about to be striking you, you wall which has been whitewashed and remaining whitewashed, and you yourself are sitting *while* judging me according to the law and, *while* breaking law, are dictating me to be being struck.

23:4. Moreover, the ones who, having stood *continued to stand* alongside said: You are verbally abusing the high priest of the God.

23:5. Further, Paul was declaring: Brothers, I did not notice that he is high priest, for it has been scripted *and remains scripted* that: You will not speak a ruler of your people evilly.

23:6. Moreover, *after he* knew that the one part is of Sadducees, but the differing *part was* of Pharisees, Paul was crying at the council: Men, brothers, I myself am a Pharisee, son of Pharisees. I am being judged concerning certain expectation and resurrection of dead *ones*.

23:7. Moreover, *while* he was saying this, insurrection came to be of the Pharisees, as well as, Sadducees, and the multitude was rent,

23:8. for Sadducees are saying resurrection; or announcer, or spirit *result* not to be. Moreover, Pharisees are agreeing the both.

23:9. Moreover, a great clamor came to be, and, *after they* stood up, certain ones of the scribes of the part of the Pharisees were thoroughly fighting, saying: We are finding not even one evil *thing* in this *particular* man. Moreover, since a spirit or announcer spoke to him ...

23:10. Moreover, *while* much insurrection was coming to be, *after he* was caused to fear, the commander decreed the army, *after it* descended, to snatch him up out from *the* middle of them, further, to be bringing *him* into the barracks, in order that Paul might not be ripped by them.

23:11. Moreover, on the following night, *after He* stood over him, the *Controller* said: Be being courageous, for as you were thoroughly testifying the *things* concerning Me into Jerusalem, thusly to testify also into Rome is necessary for you.

23:12. Moreover, *when* day came to be, *after they* made a conspiracy, the Jews cursed themselves, saying neither to eat nor to drink until when they might kill Paul.

23:13. Moreover, the ones who made this *particular* plot were more than forty,
23:14. which certain *ones*, *after they* approached to the chief priests and to the elders, said: We cursed ourselves with a curse to taste of not even one *thing* until when we might kill Paul.

23:15. Therefore, inform now, you all yourselves together with the council, to the commander how that he might bring him down into you all as *ones* about to be thoroughly knowing more carefully the *things* concerning him. Moreover, before the *result of* him to draw near, we are prepared *ones* to eliminate him.

23:16. Moreover, *after he* heard the trap, *after he* came to be alongside and *after he* entered into the barracks, the son of the sister of Paul announced *it* away to Paul.

23:17. Moreover, *after he* sent after one of the centurions, Paul was declaring: Be leading this *particular* youth away toward the commander, for he is having something to announce away to him.

23:18. Therefore indeed, *after he* took him alongside, the centurion led *him* toward the commander and is declaring: After he sent after me, the captive, Paul, asked me to be bringing this *particular* young man toward you, who is having something to say to you.

23:19. Moreover, *after he* took hold of his hand and *after he* withdrew privately, the commander was inquiring: What is that which you are having to announce away to me?

23:20. Moreover, he said that: The Jews joined together *for themselves* of the *purpose* to ask you how that tomorrow you might bring Paul down into the council as *one* about to be inquiring more carefully concerning him.

23:21. Therefore, you yourself might not be persuaded by them, for more than forty men are preparing a trap for him, which certain *men* cursed themselves neither to eat nor to drink until when they might eliminate him, and now they are prepared *ones while* accepting the *complete-announcement* from you.

23:22. Therefore indeed, *after he* announced-alongside for *him* to divulge to not even one that: You informed these *things* toward me, *then* the commander loosed the young man away,

23:23. and, *after he* sent after a certain two of the centurions, said: Prepare two hundred soldiers and seventy horsemen and two hundred spearmen how that

from a third hour of the night they might proceed until Caesarea.

23:24. Further, stand beasts of burden alongside in order that, *after you* place Paul over *them*, they might thoroughly give *him* alongside toward Felix the governor,

23:25. *after you* script a letter which has this *particular* pattern:

23:26. Claudius Lysias to the noblest governor Felix to be rejoicing!

23:27. *After this particular* man has been arrested *and remained arrested* by the Jews and was about to be being terminated by them, *after I* collectively stood together with the army, I plucked *him from them*, *after I* learned that he is a Roman.

23:28. Further, *while* intending to completely know the reason because of which they were *categorizing* at him, I brought *him* down into their council,

23:29. whom I found as *one* being categorized concerning debates of their law, but having not even one accusation worthy of death or bonds.

23:30. Moreover, *after* a plot was disclosed to me to about to be into the man, at once I sent *him* toward you, *after I* announced-alongside also to the categorizers to be speaking toward him upon you.

23:31. Therefore indeed, the soldiers, according to the thing which has been *and remained* ordered to them, *after they* took up Paul, brought *him* through night into Antipatris.

23:32. Moreover, on the morrow, *after they* let the horsemen to be going away together with him, they returned into the barracks,

23:33. which certain *horsemen*, *after they* entered into Caesarea and *after they* gave up the letter to the governor, they also stood Paul alongside to him.

23:34. Moreover, *after he* read the letter and *after he* questioned out from what sort of region he is and *after he* inquired that *he is* from Cilicia,

23:35. *after he* decreed him to be being guarded in the praetorian of Herod, he was declaring: I will thoroughly listen *for myself* of you whenever also your categorizers might come to be alongside.

ACTS CHAPTER TWENTY FOUR

24:1. Moreover, after five days, the high priest, Ananias, descended with certain elders and a certain Tertullus, an orator, which certain *ones* informed to the governor against Paul.

24:2. Moreover, *after he* was called, Tertullus began to be *categorizing*, saying: *while* obtaining much peace through you and *while* restorations are coming to be for this *particular* nation through your *particular* forethought,

24:3. both in everything and everywhere, noblest Felix, we are receiving away with all thanksgiving.

24:4. Moreover, in order that I might not be impeding you upon more, I am calling you alongside to hear from us briefly with your *particular* fairness,

24:5. for *after we* found this *particular* man as a pest and *one* moving insurrections at all the *particular* Jews according to the inhabited earth, further, as a champion of the preference of the Nazarenes,

24:6. who also tried to desecrate the temple, whom also we held in check;

24:7. but, the commander Lysias, when he came alongside he led him away out from our particular hands with after much violence,

24:8. alongside from whom you, *the very one*, will be able, *after you* examine concerning all of these *things*, to completely know of which *things* we ourselves are categorizing him.

24:9. Moreover, also the Jews attacked *for* themselves *while* alleging to be having these *things* thusly.

24:10. Further, *after* the governor nodded to him to be speaking, Paul answered: *While* completely-minding you *as* being a judge for this *particular* nation out from many years, I am cheerfully defending the *things* concerning myself,

24:11. *since* you are able to completely know that not more than twelve days are for me from which I ascended into Jerusalem, *while* kneeling,

24:12. and they found me, *while* dialoguing toward a certain one or *while* making an onset of a crowd, neither in the temple nor in the synagogues nor according to the city,

24:13. nor are they able to stand alongside to you concerning which *things* even now they are *categorizing* me.

24:14. Moreover, I am agreeing this with you: That according to the Way which they are claiming to be a preference, thusly I am worshiping to the paternal God, *while* believing in all the *particular* things which, having been scripted *remain scripted* according to the law and in the prophets,

24:15. *while* having certain expectation into the God, which certain expectation

also these themselves are accepting: Resurrection both of just *ones* and unjust *ones* to be about to be.

24:16. In this also I, *the very one*, am taking pains to be having an inoffensive conscience toward the God and the men through everything.

24:17. Moreover through more years, *after I* did compassions and offerings into my nation, I came to be alongside,

24:18. among which *things* they found me *as one* who, having been purified, *remained purified* in the temple, not with a crowd nor with uproar.

24:19. Moreover, let certain Jews from Asia, whom to be present and to be *categorizing* upon you was necessary, since they could be having something toward me,

24:20. or these very *ones*, say what misdeed they found *after I* stood upon the council,

24:21. or concerning this one voice which I cried out among them, *after I* have stood *and continued to stand* that: Concerning resurrection of dead *ones* I myself am being judged today upon you all.

24:22. Moreover, Felix delayed them until he notices more carefully concerning the way, *after he* said: Whenever Lysias the commander might descend, *then* I will thoroughly know the *things* according to you all,

24:23. *after he* ordered to the centurion to be keeping him *for* himself, further, to be having relief and to be hindering not even one of his own *ones* to be attending to him.

24:24. Moreover, after certain days, *after he* came to be alongside, Felix, together with Drusilla, his own *particular* wife, being a Jewess, sent after Paul and heard of him concerning the faith into Christ Jesus.

24:25. Moreover, *while* he was dialoguing concerning justice and temperance, and the *particular* judgment which is about to be, *after he* came to be a frightened *one*, Felix answered: Having the present, be proceeding! Moreover, *after I* partake *of* time, I will summon you,

24:26. also, at the same time, *while* certainly expecting that assets would be given to him by Paul. Wherefore, also, *while* sending after him more frequently, he was communicating with him.

24:27. Moreover, *after* two years were fulfilled, Felix received a successor: Porcius Festus. Further, *while* desiring to place according to grace with the Jews, Felix left Paul behind *as one* having been bound *and remaining bound*.

ACTS CHAPTER TWENTY-FIVE

25:1. Therefore, *after he* embarked on the region, after three days, Festus ascended into Jerusalem from Caesarea.

25:2. Further, the chief priests and the first *ones* of the Jews informed to him against Paul and were encouraging him

25:3. *while* requesting *for* themselves grace against him, how that he might send after him into Jerusalem, *while* making a trap to eliminate him according to the way.

25:4. Therefore, on one hand, Festus answered *for* Paul to be being kept into

Caesarea, on the other hand, *for* himself to be about to be proceeding out with quickness.

25:5. Therefore, he is declaring: After they descend together with me, since a certain improper *thing* is in the man, *then* let the able *ones* among you all *categorize* of him.

25:6. Moreover, *after he* stayed not more than eight or ten days, *after he* descended into Caesarea, on the morrow, *after he* sat down upon the judgment-seat, he decreed Paul to be brought.

25:7. Moreover, *after he* came to be alongside, the Jews who, having descended *and remained descended* away from Jerusalem stood around him *while* carrying according to many and heavy charges, which charges they were not strong enough to prove *Paul* away,

25:8. *while* Paul was defending that: I negatively-testified nothing, neither into the law of the Jews nor into the temple nor into Caesar.

25:9. Moreover, *while* desiring to place according to grace with the Jews, *after he* answered to Paul, Festus said: *After you* ascend there into Jerusalem, are you desiring to be judged upon me?

25:10. Moreover, Paul said: I am one who has stood and continues to stand upon the judgment-seat of Caesar, where for me to be being judged is necessary. I wronged *the* Jews not even one *thing*, as also you yourself are completely-knowing better.

25:11. Therefore, on one hand, since I am wronging and have practiced

something worthy of death, *then* I am not declining the *result* to be dying. On the other hand, since not even one of which *things* these are *categorizing* is of me, *then* not even one is able to graciously give me to them. I am calling *for* myself upon Caesar.

25:12. Then, *after he* spoke together with the council, Festus answered: You have called *for yourself* upon Caesar. You will proceed upon Caesar.

25:13. Moreover, *after* certain days came to be through, *after they* greeted Festus, Agrippa, the king, and Bernice arrived into Caesarea.

25:14. Moreover, as they were staying there more days, Festus placed up *for* himself to the king the *things* according to Paul, saying: Some man is a captive who has been left behind by Felix and remains here,

25:15. concerning whom, *when* I came to be into Jerusalem, the chief priests and the elders of the Jews informed me, *while* requesting *for* themselves a penalty against him.

25:16. Toward whom I answered that to graciously give a certain one previous to *the occasion* that the one who is being categorized might be holding the categorizers according to face; further, *before one* might receive a place of defense concerning the accusation is not a custom with Romans.

25:17. Therefore, *after I* came together even here, *after I* made not even one delay, *after I* sat down upon the judgment-seat on the next *day*, I decreed the man to be brought,

25:18. concerning whom, *after they* were caused to stand, the categorizers were

carrying not even one reason of which evil *things* I myself was surmising.

25:19. Moreover, they were having toward him certain debates concerning their own *particular* religion and concerning a certain Jesus Who was dead and remained dead, Whom Paul was alleging to be living.

25:20 Moreover, while being perplexed by the investigation concerning these things, I myself was saying since he could be intending to be proceeding unto Jerusalem and there to be being judged concerning these things.

25:21 but when Paul completely-called for himself for him to be kept unto the diagnosis of Augustus, I dictated him to be being kept until when I might send him up toward Caesar.

25:22 Moreover, Agrippa said toward Festus, I also, the very one, was intending to hear from the man. He is declaring, Tomorrow you will hear of him for yourself.

25:23 Therefore, on the morrow, after Agrippa and Bernice came with much pompa and after they entered into the auditorium together with both commanders and the men according to prominence of the city and after Festus dictated, Paul was brought,

25:24 and Festus is declaring, King Agrippa and all the men who are present together with us: Be viewing this man concerning whom the multitude of the Jews altogether were interceding to me both in Jerusalem and even here, while shouting for him to be living any longer not to be necessary.

25:25 Moreover, I myself received according to the result for him to have

practiced not even one thing worthy of death. Moreover, when this man himself called upon Augustus for himself, I judged to be sending him,

25:26 concerning who I am not having something unfailing to write to the lord.

Wherefore, I brought him before upon you all and, mostly, upon you, King

Agrippa, how that, after the examination comes to be, I might have something I might write,

25:27 for it is seeming to be an unreasonable thing, while sending a captive, also not to signify the reasons against him.

ACTS CHAPTER TWENTY SIX

26:1 Moreover, Agrippa was declaring toward Paul, To be speaking on behalf of yourself is being allowed to you. Then, after he stretched out the hand, Paul was defending himself:

26:2 Concerning all of which things I am being categorized by Jews, King Agrippa, I have deemed myself as a prosperous *one*, while being about to be defending myself upon you today.

26:3 mostly while you are being an expert both of all the customs, that is, debates according to Jews. Wherefore, I am petitioning you to hear longsuffering from me.

26:4 Therefore indeed, all Jews among my nation as well as Jeruslaemites are noticing away from beginning my way of life which came to be out from my youth,

26:5 while forekowing me from the top, if they may be desiring to be testifying, that I lived as a Pharisee according to the most careful preference of our

particular religion,

26:6 and now I have stood while being judged upon a certain expectation of the complete-announcement which came to be unto our fathers by the God,

26:7 into which certain expectation, while worshiping in fervency night and day, our twelve tribes are surely expecting to arrive, concerning which certain expectation, King, I am being categorized by Jews.

26:8 Since the God is raising dead ones, then why is it being judged as an unbelievable thing alongside you all?

26:9 Therefore indeed, I myself supposed with myself to be necessary to practice many things contrary toward the name of Jesus the Nazarene,

26:10 which also I did among Jerusalemites, and, further, I myself confined many of the holy ones in prison, after I received the authority alongside from the chief priests. Further, while they were being killed, I cast down a pebble,

26:11 and according to all the synagogues, while frequently punishing them, I was compelling them to be insulting. Further, while outraging against them, until I was even pursuing them into the outlying cities,

26:12 among which cities, while proceeding unto Damascus with authority and the complete-permission from the chief priests,

26:13 from the middle of day, down the way, I noticed, King, a light from heaven which shined around me and the ones who were proceeding together with me beyond the brightness of the sun.

26:14 Further, after all of us fell down into the ground, I heard a voice which said

toward me in the Hebrew language: Saul, Saul, why are you pursuing Me? To be kicking toward the points is a hard thing for you.

26:15 Moreover, I myself said: Who are you, controller? Moreover, the Controller said: I Myself am Jesus, Whom you are pursuing,

26:16 conversely, stand up and stand upon your feet, for I am seen by you unto this: To propose you for Myself as an attendant and witness both of which things you perceived Me and of which things I will be seen by you,

26:17 while plucking you for mYself out from the people and out from the nations unto whom I myself am sending you forth,

26:18 to open eyes of them, fo the intent to return them away from darkness unto light and from the authority of the Adversary upon the God, of *the result* for them to receive release from negative-testimonies and a lot among the ones who have been set apart by the faith into Me.

26:19 From which, King Agrippa, I did not come to be a disobedient one to the heavenly vision,

26:20 conversely, I was announcing away *for them* to be minding-after *the right-announcement*, and to be returning upon the God, while practicing works worthy of the mind-after *the right-announcement*, foremost to the ones in Damascus, both in Jerusalem and further all the province of Judea, and to the nations.

26:21 On account of these, after they arrested me for themselves in the temple, they were trying for theselves to thoroughly take me in hand.

26:22 Therefore, since I obtain aid from the God, I have stood until this very,

particular day, while affirming both to small and to great, while saying not even one thing except which things both the prophets and Moses spoke of being about to be coming to be:

26:23 Since the Christ is a suffering One, since He is the first One out from resurrection of dead ones, then He is about to be completely announcing light both to the people and to the nations.

26:24 Moreover, while he was defending these things, Festus is declaring with the great voice, Paul! You are raving. The many letters are turning you around into a frenzy.

26:25 Moreover, Paul is declaring, I am not raving, noblest Festus, conversely, I am uttering forth utterances of truth and sensibleness,

26:26 for the King is completely-minding concerning these, toward whom I am speaking, while also being bold, for I am not being persuaded even one of these to be secret from him, for this is not a thing having been practiced in a corner.

26:27. King Agrippa, you are believing on the prophets. I notice that you are believing.

26:28. Moreover, Agrippa *said* toward Paul: In a little while you are persuading me to do as a Christian?

26:29. Moreover, Paul said: Then I could plead to the God both in little while and in great, not only you, conversely all the ones who are hearing from me today, to come to be such *ones*: What kind also I myself am, omitting these *particular* bonds.

26:30. Both the King and the governor, as well as Bernice and the ones who were sitting together with them, stood up

26:31. and, *after they* withdrew, were speaking toward one another, saying that: This *particular* man is practicing not even one *thing* worthy of death or of bonds.

26:32. Moreover, Agrippa was declaring to Festus: Since he had not called *for* himself upon Caesar , *then* this *particular* man was able to have been loosed away, remained loosed away.

ACTS CHAPTER TWENTY SEVEN

27:1. As it was judged *of the intent* for us to be sailing away into Italy, they were delivering both Paul and certain different prisoners to a centurion, Julius by name, of an Augustan detachment.

27:2. Moreover, *after we* embarked on an Adramytium boat which was being about to be sailing into the places according to Asia, we were brought up, Aristarchus, a Macedonian of Thessalonica, being together with us.

27:3. Further, on a different day we were brought down into Sidon. Further, *after he* dealt benevolently *with him*, Julius allowed for Paul, *after he* proceeded toward the friends, to obtain care,

27:4. and from there, *after we* were brought up, we sailed under Cyprus, because of the *result of* the winds to be contrary.

27:5. Further, *after we* sailed through the *particular* open sea according to Cilicia, as well as Pamphylia, we went down into Myra of Lycia,

27:6. and there, *after he* found an Alexandrian boat which was sailing into Italy,

he embarked us into it.

27:7. Moreover, *after* we sailed slowly in sufficient days and *after* we came to be according to Cnidus with difficulty, we sailed under Crete according to Salmone.

27:8. Further, *while* coasting alongside it with difficulty, we came into a certain place which was being called Beautiful Harbor, to which a city, Lasea, was a near *one*.

27:9. Moreover, *after* a sufficient session came to be through and *while* the voyage was already being *one* prone to fail because of the *result for* the fasting also to have already passed alongside *and remained passed alongside*, Paul was recommending,

27:10. saying to them: Men, I am viewing that the voyage results to be about to be with injury and much damage, not only of the load and the boat, conversely, also of our souls.

27:11. Moreover, the centurion was being persuaded by the ship-master and the ship-owner rather than by the things which were being spoken by Paul.

27:12. Moreover, *while* the harbor was being under-beginning *one* unsuitable toward wintering, the more placed a purpose to be brought up from there, since how, *after they* arrived into Phoenix, to winter *there*, *while* seeing a harbor of Crete according to southwest and according to northwest.

27:13. Moreover, *after* a south *wind* blew softly, *after they* seemed to have held the intent in check, *after they* took up anchor, they were coasting alongside nearer Crete.

27:14. Moreover, after not much, the tempestuous wind which was being called Euraquilo cast against it.

27:15. Moreover, *after* the boat was snatched up together and *while* not being able to be withstanding to the wind, *after* we gave up, we were being carried.

27:16. Moreover, *after* we ran under a certain isle which was being called Clauda, we were strong *enough*, with difficulty, to come to be secure of the vessel,

27:17. which *after* they took up, they were dealing with helps, *while* undergirding the boat. Further, *while* fearing *that* they might not fall off into quicksand, *after* they let down the gear, thusly they were being carried.

27:18. Moreover, *while* we were being tossed considerably, on the next *day*, they were making a jettison *for* themselves,

27:19. and on the third *day* their own hands discarded the gear of the boat.

27:20. Moreover, *while* neither sun nor stars were being apparent upon more days, further, *while* no light storm was lying upon *us*, all certain expectation of the *result for us* to be being delivered was henceaway being cast off.

27:21. Further, *while* much abstinence was under-beginning being, then, *after* he was caused to stand in *the* middle of them, Paul said: Indeed, Oh men, it was necessary further, *after* you were not obedient to me to be being brought up away from Crete to gain this *particular* injury and the damage.

27:22. Also *for* the present I am recommending you all to be rightly--cheerful, for not even one soul out from you all will be a loss, nevertheless: of the boat, *it will*

be lost.

27:23. For an announcer of the God, of Whom I am, to Whom also I am worshiping, stood alongside with me on this *particular* night,

27:24. saying: Be not fearing, Paul. For you to stand alongside to Caesar is necessary, and, notice, the God has graciously given to you all the ones who are sailing with you.

27:25. Wherefore, men, be rightly--cheerful, for I am believing to the God that it will be thusly according to which fashion it has been spoken *and remains spoken* to me.

27:26. Moreover, for us to fall off into a certain island is necessary.

27:27. Moreover, as a fourteenth night came to be, *while* we were being carried through in the Adria, according to *the* middle of the night, the sailors were surmising to be leading them toward a certain province,

27:28. and, *after they* took soundings, they found twenty fathoms. Moreover, *after they* parted a brief distance and *after they* took soundings again, they found fifteen fathoms.

27:29. Further, *while* fearing where they might not fall off against rough places, after they discarded four anchors out from *the* stern, they were pleading *for* day to come to be.

27:30. Moreover, *when* the sailors were seeking to flee out from the boat and *after they* lowered the vessel into the sea under an excuse as being about to be stretching out anchors out from *the* prow,

27:31. Paul said to the centurion and to the soldiers: If these sailors might not remain in the boat, *then* you all yourselves are not able to be delivered.

27:32. Then the soldiers cut off the ropes of the vessel and let it to fall off.

27:33. Moreover, until when day was about to be coming to be, Paul was encouraging altogether to partake of food, saying: Today is the fourteenth day, while looking toward abstinence, you all are thoroughly fastin, after you all took forth not one thing.

27:34 Wherefore, I am encouraging you all to partake of food, for this is being basically toward your particular deliverance, for not even one hair from your head will be destroyed.

27:35 Moreover, after he said these things and when he took bread, he rightly-graced the God in presence of all and, after he broke it, he began to be eating.

27:36 Moreover, after all came to be ones rightly-cheerful, indeed, they themselves received away from food.

27:37 Moreover, all the souls in the boat were two hundred seventy six.

27:38 Moreover, after they were satisfied of food, they were lightening the boat, while casting away the grain into the sea.

27:39 Moreover, when day came to be they did not completely-know the land, but then they were minding-according to a certain bay which was having a shore into which they were intending to drive the boat, since they might be able.

27:40 And, after they cast off the anchors, they were letting them fall into the sea.

At the same time, after they gave up the fastenings of the rudders and when

they lifted the top-sail to the wind which was blowing, they were holding the boat accordingly: Into the shore.

27:41 Moreover, after they encountered into a place between two seas, they ran the ship ashore and, on one hand, the prow which lodged remained immovable; on the other hand, the stern was being loosed by the force of the billow.

27:42 Moreover, a purpose of the soliders came to be, in order that, after he swims out, a certain one might not swim-outwardly, *that* they might kill the captives.

27:43 Moreover, while intending to thoroughly deliver Paul, the centurion hindered them of the intention. Further, he dictated the ones who were able to be swimming: After they cast them down as first ones to exit upon the land.

27:44 Indeed, they cast down the remaining ones, who, one one hand, were upon boards, whom, on the other hand, were upon certain things of the things from the boat, and thusly all came to be thoroughly delivered upon the land.

ACTS CHAPTER TWENTY EIGHT

28:1 Also, after we were thoroughly delivered, then we completely-knew that the island was being called Melita.

28:2 Further, the foreigners were not holding alongside us the ordinary philanthropy; for after they kindled a fire, they took us all away, because of the particular rain which, having positioned upon *us*, remained *upon us* and because of the cold.

28:3 Moreover, after Paul collected a certain amount of twigs and after he placed

them over upon the fire, a viper which came out away from the heat fastened- according to his particular hand.

28:4 Moreover, as the foreigners noticed the beast hanging out from his hand, they were saying toward one another: Entirely, this particular man is a murderer whom, after he was thoroughly delivered out from the sea, the justice will not allow him to be living.

28:5 Therefore, on one hand, the one who shook the beast away into the fire suffered not even one evil thing.

28:6 On the other hand, the foreigners were opining toward him: *For him* to be about to be caused to swell, or to be falling down suddenly a dead one, but upon much time while they were opining toward and realizing not even one improper thing was coming to be into him, as ones casting-after *that realization*, they were accounting him to be a god.

28:7 Moreover, among the things around that partiulcar place, areas were being under-beginning for the first one of the island, by name: Publius, who, after he embraced us, entertained us courtesouly three days.

28:8 Moreover, it came to be the father of Publius, while being constrained with fevers and dysentery, resulted to be lying down, toward whom, after he entered and prayed, after he placed the hands upon him, Paul cured him.

28:9 Moreover, after this came to be, also the particular remaining ones on the island who were having weaknesses were approaching and were being healed.

28:10 Also, the many ones honored us with many honors and, while we were

being brought up, completely-placed the things toward the needs.

28:11 Moreover, after three months, we were brought up on an Alexandrian boat, with a Dioscourian marking, which has wintered at the island,

28:12 and, after we were brought accordingly: Into Syracuse, we completely remained three days,

28:13 from where, after we went around, we arrived unto Rhegium, and, after one day, from a south wind which fully came to be, the second day we came unto Puteoli,

28:14 where, after we found brothers, we called them alongside *for us* to completely remain alongside with them seven days and thusly came unto Rome,

28:15 and from there, after they heard the things concerning us, the brothers came into a meeting with us until Appius-Tribute and Three-Taverns, whom, after he noticed, Paul, after he gave thanks to the God, received boldness.

28:16 Moreover, when we entered into Rome, it was allowed to Paul to be remaining according to himself together with the soldier who was guarding him.

28:17 Moreover, it came to be after three days he resulted to call together the ones who were being foremost ones of the Jews. Moreover, after they entered, he was saying toward them: Men, brothers, I myself, after I did not even one contrary thing to the law or to the paternal customs, was delivered as a captive out from Jerusalem into the hands of the Romans,

28:18 which certain Romans, after they examined me, were intending to loose me away, because of the *result for* not even one reason for *death* to be under-

beginning in me.

28:19 Moreover, when the Jews were contradicting for themselves, I was compelled to call for myself upon Caesar, as my nation was not one having something to be categorizing.

28:20 Therefore, because of this particular *reason* I called *him* alongside to see you all and to speak away, for on account of the certain expectation of Israel I have this particular chain compassing me.

28:21 Moreover, the Jews said toward him: We ourselves neither received letters concerning you from Judea, nor, after he came to be alongside did a certain one of the brothers announce away or speak anything evil concerning you.

28:22 Moreover, we are counting worthy to hear alongside from you which things you are thinking; for indeed it is a known thing to us concerning this particular preference that everywhere it is being contradicted.

28:23 Moreover, after they appointed a day with him, more came toward him into the lodging, to whom he exposed the kingdom of the God while thoroughly testifying, while further persuading them concerning Jesus from both the law of Moses and the propets, from morning until evening,

28:24 and, one one hand, the ones were being persuaded by the things which were being said

28:25 On the other hand, the ones were disbelieving. Moreover, while being ones disagreeing toward one another, they were being loosed away, after Paul said one utterance that: The Holy Spirit spoke excellently through Isaiah the

prophet toward your fathers

28:26. *while* saying: Proceed toward this *particular* people and say: By hearing you all will listen and might absolutely not put-it-together, and by seeing you all will see and might absolutely not notice;

28:27. for the heart of this *particular* people is made thick, and they listen heavily with the ears, and they closed their eyes, lest at any time they might see with the eyes and might listen with the ears and might put-it-together with the heart and might turn again, and I would heal them.

28:28. Therefore, let it be a known *thing* to you all that this *particular* deliverance of the God is sent away to the nations, and they themselves will listen *for* themselves.

28:29. And after He spoke these things, the Jews went away having much collective zeal among themselves.

28:30. Moreover, he was remaining within two whole years in his own hired lodging and received away all the ones who were proceeding into toward him,

28:31. *while* preaching the *kingship* of the God and *while* instructing unhinderedly the *things* concerning the *Controller* Jesus Christ with all frankness.

ROMANS CHAPTER ONE

1:1 Paul, a bond-slave of Jesus Christ: A called apostle appointed-away into the right-announcement from God,

1:2 which *right-announcement* He pre-announced through His particular prophets in Holy Scriptures,

1:3 concerning the Son of Him of the One Who came to be out from seed of David according to flesh,

1:4 the One Who, has been previously appointed, *remains appointed* Son of God in power according to a Spirit of holiness out from a resurrection from dead ones: Jesus Christ, our particular Controller.

1:5 Through Whom we receive grace and apostleship into an under-hearing of trust among all the nations on behalf of His particular name.

1: 6 In Whom you yourselves are called ones of Jesus Christ:

1:7 To all the ones being in Rome, beloved ones of God, called, holy ones: Grace to you and peace away from God: Our particular Father, and Controller Jesus Christ.

1:8 Indeed, foremost I am rightly--gracing to my particular God through Jesus Christ on behalf of all of you because your particular faith is being announced accordingly: Among the entire order.

1:9 For the God is my witness for Whom I am officiating in the spirit of me, in the right-announcement of His particular Son as one unceasingly making a mention *for myself* of you.

1:10 Always upon the prayers from me, requesting if somehow now at last I will be rightly--directed in the will of the God to come toward you.

1:11 For I am sustaining complete passion to notice you, in order that I might give a grace-extension to you all into the *purpose for* you to be firmly positioned;

1:12 indeed, this is to be jointly called alongside among you through the faith in

one another: Both from you and from me.

1:13 Moreover, brethren, I am not desiring you to be ignoring that often I pre-
positioned to come toward you and was pruned until the time, in order that I
might, indeed, have fruit among you, just as also among the remaining nations.

1:14 I myself am a debtor both to the Greeks and Barbarous ones, both to wise
ones, and unintelligent ones:

1:15 in this manner I am as before eager, indeed, to rightly-announce for you, the
ones in Rome;

1:16 for I am not disfiguring *for* myself upon the right-announcement of the
Christ; for it is God's power into deliverance for everyone believing, both for Jew
first, and for Greek:

1:17 for a state-of-justification from God is being revealed in it out from faith, just
as it has been scripted, *and remains scripted*: Moreover, the just one will live out
from faith;

1:18 for the wrath from God is being revealed away from heaven upon every
impiety and injustice of men, of the men who are holding down the un-
concealment in injustice,

1:19 because that the knowable thing of the God is a manifest thing in them; for
the God manifested *it* for them;

1:20 for the invisible things of Him away from creation of order are seen

accordingly: Being understood by the things made: Both the durative power of Him and Divinity into the *purpose for* them to be inexcusable ones,

1:21 because that when they knew the God, they did not opine or rightly--grace Him as God; conversely, they were emptied in their dialogues and their unintelligent heart was darkened.

1:22 While affirming themselves to be wise ones, they were become fools,

1:23 indeed, they altered the opinion of the incorruptible God in a similitude of an image: Of corruptible man and of birds, and of quadrupeds and of reptiles.

1:24 Wherefore also, the God gave them alongside in the complete cravings of their hearts into uncleanness: Their particular bodies to be dishonored among themselves,

1:25 which certain ones change-altered the Un-concealment of the God in the lie and revered *for* themselves the creature alongside the One Who creates, Who is a Rightly speaking One into the duration! Amen!

1:26 Because of this, the God gave them alongside into all dishonor; for the female ones from them change-altered the natural use into the use alongside nature.

1:27 Similarly, the males, when they released the natural use of the female, outwardly burned in their appetite into one another: Male in male, men working according to the shameful, indeed, *while* receiving away the anti-wages,

which anti-wages are necessary from their error,

1:28 and just as they did not approve to be holding the God in complete knowledge, the God gave them alongside into a disapproved mind to be doing the things coming down.

1:29 Ones, who, having previously been filled, remain filled with all injustice, prostitution, peril, covetousness, evil, filled ones of envy, murder, contention, fraud, an evil-ethic, whisperers,

1:30 down-speakers, God-detesting ones, violent, hyper-appearances, boasters, complete-discoverers of evil things, non-passionate to parents;

1:31 unintelligent ones, covenant-negating ones, unaffectionate, implacable ones, unhelpful ones,

1:32 Which certain ones, who, when they completely knew the God's particular requirement *of* justice: That those ones who are practicing these things are weighted ones from death; not only are they doing them, conversely, are rightly--opining the ones who are also practicing these things.

Romans Chapter Two

2:1 Wherefore, Oh kind of man! You are a negative-apology, everyone who is judging: For by which *judgment* you are judging the different one, you are judging yourself accordingly; for the one who is judging is practicing the same things.

2:2 Moreover, we have noticed that the judgment of the God is according to un-concealment upon the ones who are practicing these particular things.

2:3 Moreover, Oh kind of man! I am reasoning this: The one who is judging the ones who are practicing these particular things; indeed, *while* doing *the* same things, is it because you yourself will you flee out from the wrath from the God?

2:4 or, will you flee out from the wealth of His particular kindness and from the restraint and from the forbearance? You are thinking accordingly, by ignoring that the kindness of the God is leading you yourself into a mind-after *the right-announcement*.

2:5 Moreover, according to your particular callousness and un-minded-after heart you are storing wrath for yourself in a day of wrath and of revelation and of judgment from the God,

2:6 Who will deliver away to each one according to his particular works:

2:7 on the one hand, to the ones according to an under-abide of good work, ones seeking durative life: Opinion, and honor and incorruptibility;

2:8 but, on the other hand, for the ones out from faction: Indeed, ones dissuading away from even the Un-concealment; moreover, for the ones persuading themselves by the negation-of-justice: Rage and wrath.

2:9 Pressure and constraint, upon every soul of a kind of man, of the man working the evil thing for himself accordingly: Both of a Jew first, and of a Gentile.

2:10 But opinion and honor and peace for everyone who is working the good thing for himself, both for a Jew first, and for a Gentile;

2:11 for no partiality is alongside to the God.

2:12 for as many ones as without law negatively-testified will also loose themselves away without law: Indeed, as many ones in law negatively testify, they will be judged through law;

2:13 for the ones listeners of law are not just ones alongside to the God; conversely, the doers of law will be justified;

2:14 for when nations, the ones not having a law may be doing by nature the things of the law are a law to themselves *while* they themselves are ones not having law,

2:15 which certain ones are displaying for themselves the work of the law as a scripted law on their particular hearts; a law witnessing together with their particular conscience together with and between one another: As ones *categorizing* from particular reasons of law; or indeed, as ones rationalizing away from law.

2:16 The God will judge on a day when the concealed things of particular kinds of men according to my particular right-announcement through Jesus Christ.

2:17 Notice! You yourself are being named upon a Jewish one and you all are resting upon the law and you are boasting for yourself in God.

2:18 Also, you are knowing the will and are approving the things which are carrying through as ones being catechized out from the law,

2:19 even *after you* had persuaded yourself to be a guide of blind ones, a light in darkness,

2:20 a child-leader of foolish ones, a instructor of infants, *while* having a form of knowledge and of a particular un-concealment in the law.

2:21 Therefore the one who is instructing a different one: are you not instructing yourself? The one who is preaching a person not to be stealing, are you stealing?

2:22 The one who is saying not to be adulterating, are you adulterating? The one detesting the idols, are you robbing temples?

2:23 You who are boasting in law, through the transgression of the law, are you dishonoring God?

2:24 for on account of you all the name of God is being blasphemed among the nations, just as it has been scripted and remains scripted;

2:25 for indeed, circumcision is benefitting if you may be practicing law, but if you might be a transgressor of law, then your particular circumcision has become un-circumcision.

2:26 If, therefore, the un-circumcision may be guarding the just requirements of

the law, then will not his particular un-circumcision certainly be rationalized into circumcision?

2:27 Also, the un-circumcision, out from nature, by completing the law, will judge you yourself who are through the letter, that is, circumcision: Indeed, a transgressor of law;

2:28 for it is not the one in the manifested letter who is a Jewish one; neither is the one in the manifested circumcision in flesh a circumcision.

2:29 Conversely, the one in the cryptic law is a Jewish one: Indeed, a circumcision of heart in spirit; not a manifested circumcision in letter whose particular praise is not out from kinds of men; conversely, out from the God.

Romans Chapter Three

3:1 Therefore, what is the advantageous thing of the Jewish one, or what is the profit of the circumcision?

3:2 Much by every way: For first of all, because they were entrusted with the rational orations from God;

3:3 for what if certain ones negated faith; will their particular faith-negation work the faith from the God accordingly?

3:4 May their particular faith-negation not come to be able to work the faith from the God accordingly! Moreover, let the God come to be a True One, but every

kind of man a liar; just as Consequently You might be justified in Your particular Ratios and might prevail in the *result of* You to be judged.

3:5 But if our particular injustice is placing together a state of justification from God, then what will we say? Is the God not unjust by completely carrying the wrath, is He? I am speaking according to a kind of man.

3:6 May by His completely carrying wrath not come to be a thing making the God unjust! Otherwise, how will the God be judging the order?

3:7 for if the Un-concealment of the God my particular lie completely exceeds into His particular Opinion: Why, then, am I myself also being judged like a devoted-one-to-negative-testimony?

3:8 And not, just as we are being blasphemed, and even as certain ones are affirming us to be saying that Let us do the evil things, in order that the good things might come whose judgment is inwardly just!

3:9 What therefore? Are we holding ourselves before them? Not *at* all; for we previously charged both Jewish ones and Gentiles all to be under negative-testimony.

3:10 Just as That a just one is not; not even one! has been scripted, and remains scripted:

3:11 The one understanding is not; the one seeking out the God is not;

3:12 All are simultaneously reclined outwardly; they are unprofitable: One is not doing benevolence; not as much as one is doing benevolence!

3:13 Their particular larynx is a sepulcher which, having been opened, remains opened; their particular languages were deceiving: Poison of asps is under their particular languages:

3:14 Whose particular mouth is being complete of malediction and bitterness;

3:15 their particular feet are swift feet to shed blood.

3:16 Destruction and distress are in their particular ways.

3:17 And they do not know a way of peace.

3:18 Fear of God is not in sight of their particular eyes.

3:19 Moreover, we are noticing that whatsoever things the law is saying, it is speaking to the ones in the law, in order that every mouth might be stopped and all the order might come to be an under-justice one to the God,

3:20 because, that out from works of law all flesh will not be justified in His particular sight! For through law is a complete knowledge of negative-testimony.

3:21 But at this moment without law, a state of justification from God has been manifested by being witnesses by the law and the prophets:

3:22 indeed a state of justification from God through faith of Jesus Christ into all

and upon all the ones believing; for no distinction is;

3:23 for all negatively testified and are lacking for themselves of the Opinion of the God,

3:24 *while* being ones justified gratuitously by His particular Grace through the redemption, the redemption in Christ Jesus.

3:25 Whom the God pre-positioned for Himself a mercy-seat through the faith in His particular blood into an inward display of His particular state of justification through the Passover of the negative-testimonies which, having come to be previously, remained presently in the upholding of the God;

3:26 toward the inward display of the God toward an inward display of His particular state of justification in the present season into the result for Him to be a Just One and the One Who is justifying the one out from faith of Jesus.

3:27 Therefore, where is the boast? It was shut-out: Through what law? certainly not the law of particular works; conversely, through a law of faith.

3:28 Therefore, we are rationalizing for ourselves *that* a kind of man results to be justified by faith without works of law.

3:29 Or of Jewish ones only is He the God? Certainly not! But also of nations; Yes, also of nations!

3:30 Since concerning the God: One Who will justify circumcision out from faith

and un-circumcision through the faith of Jesus.

3:31 Therefore, are we working according to the law through the faith of Jesus?

May the faith of Jesus not come to be something working according to the law; conversely we are positioning law.

Romans Chapter Four

4:1 Therefore, what shall we say Abraham our particular father to have discovered according to flesh?

4:2 for if Abraham were justified out from works, then he is having a boast; conversely, not toward the God;

4:3 for what is the Scripture saying? Moreover, Abraham believed in the God and it was rationalized to him into a state of justification.

4:4 On the one hand, to the one who is working for himself is the wage being rationalized according to grace; conversely, it is being rationalized according to the debt.

4:5 On the other hand, to the one who is not working, but one believing upon the One Who is justifying the irreverent one, his particular faith is being rationalized into a state of justification.

4:6 Even as David also is saying: The declaration of blessedness of the kind of man to whom the God is rationalizing a state of justification without works:

4:7 Blessed ones are they from whom the negations of law are released and from whom the negative testimonies are covered over.

4:8 A blessed male is he to whom Controller might absolutely not rationalize for Himself a negative-testimony.

4:9 Therefore, this particular declaration of blessedness: Is it declared upon the circumcision or also upon the un-circumcision? For, we are saying that the faith was being rationalized to the Abraham into a state of justification.

4:10 How therefore was it rationalized: While being in circumcision or in un-circumcision? Not in circumcision, conversely in un-circumcision.

4:11 Also, he received a sign of circumcision, a seal of the state of justification of the faith, of the faith in the un-circumcision, into the result for him to be a father of all the ones believing through un-circumcision into the result for the state of justification to be rationalized also to them.

4:12 Also, a father of circumcision for the ones not out from circumcision only; conversely also, for the ones orderly proceeding in the steps of the faith of our particular father Abraham;

4:13 for the complete announcement to the Abraham or to his particular seed *for* him to be the heir of the order was not through law; conversely, through a state of justification of faith;

4:14 for if the ones out from law are heirs, then the faith has been voided, and

remains voided; also the complete announcement has been worked accordingly:

By law;

4:15 for the law is working wrath for itself; for where no law is, neither is a transgression,

4:16 because of this it is out from faith, in order that it might be according to grace, into the result for the complete announcement to be steadfast to all the seed, not to the seed out from the law only; conversely also, to the seed out from faith of Abraham, who is father of all of us.

4:17 Just as it has been scripted and remains scripted that I have positioned you a father of many nations who believed accordingly: In correspondence to God, of the One Who is making alive the dead ones, that is, calling the things not being as things being,

4:18 who alongside a certain expectation upon a certain expectation he believed into the result for him to come to be a father of many nations according to the thing which, having been spoken, *remains spoken*: In this manner your particular seed will be.

4:19 And when not weak in the faith he minded his particular body accordingly: As one which already, having been deadened, remained dead, he being under-beginning a hundred years old, and the deadness of Sarah's womb.

4:20 Moreover, into the complete announcement of the God he was not dividedly

judged in the faith-negation; conversely, he was empowered in the faith when he gave opinion to the God.

4:21 Also when completely persuaded by that which had been completely announced: He is an able one also to do *it*,

4:22 wherefore, indeed it was rationalized to him into a state of justification.

4:23 Moreover, it was not scripted on account of him only that it was rationalized to him,

4:24 conversely also, on account of us, to whom it is about to be rationalized to the ones believing upon the One Who raised Jesus, the Controller of us out from dead ones;

4:25 Who was given alongside on account of our particular transgressions and was raised on account of our particular declaration of justification.

Romans Chapter Five

5:1 Therefore, after justified out from faith we are having peace toward the God through our particular Controller Jesus Christ,

5:2 through Whom also we have had, and continue to have a particular lead-toward by the faith of Jesus into this particular grace in which *grace* we have positioned *ourselves*, and are boasting upon a certain expectation of the Opinion of the God.

5:3 Moreover, not only are we boasting upon a certain expectation; conversely also, we are boasting in particular pressures as ones who, having noticed, *continue to notice* that the pressure is working an under-abide according to itself.

5:4 Moreover, the under-abide is working an approval according to itself, but the approval is working a certain expectation according to itself.

5:5 Moreover, the certain expectation is not shaming accordingly, because the love from the God has been poured out in our particular hearts through a Holy Spirit, the One which was given to us;

5:6 for as ones still being without strength, Christ died on behalf of irreverent ones according to a season;

5:7 for hardly on behalf of a just one will a certain one die; for on behalf of the good one, perhaps a certain one is even daring to die,

5:8 but, the God positioned His particular love together into us, because *while* we ourselves were still being devoted-ones-to-negative-testimony, Christ died on our behalf.

5:9 Therefore, in much more now after justified in His particular blood, we shall be saved away from the wrath through Him;

5:10 for if *while* being enemies, we were exchanged according to the God through the death of His particular Son, then in much more when exchanged accordingly we shall be saved in His particular life.

5:11 But not only are we boasting upon the certain expectation; conversely also, as ones boasting for ourselves in the God through our particular Controller Jesus Christ through Whom we now received the exchange accordingly.

5:12 Wherefore, as concerning this: Through one kind of man the negative-testimony entered into the order and through the negative-testimony the death, and in this manner into all kinds of men the death entered-through; upon which death all negatively-testify;

5:13 for until law a negative-testimony was among order, but a negative-testimony is not being rationalized *while* being no law.

5:14 Conversely, the death reigned away from Adam as far as Moses even upon the ones who did not negatively testify upon the likeness of the transgression of Adam who is a type of the One being about to come.

5:15 Conversely also, the grace-extension is not in this manner: As the fall alongside; for if by the fall alongside of the one the many ones died, in much more the grace from the God even the gift in grace, in the *grace* of the One kind of man Jesus Christ, the grace completely exceeds into many ones.

5:16 And not as through one who negatively testified is the gift; for on the one hand out from one the judgment into downward-judgment, but the grace-extension out from many transgressions into a requirement *of* justice;

5:17 for if by the fall alongside of the one the death reigned through the one, then

in much more the ones who are receiving the excess of the grace and the gift of the state of justification in life will reign through the One, Jesus Christ.

5:18 So then, therefore, as through one fall alongside death came into all kinds of men into downward-judgment, then in this manner also through one requirement of justice the grace-extension even the gift came into all kinds of men into a declaration of justification of life;

5:19 for as concerning through the hearing-alongside of the one kind of man the many ones were positioned accordingly: Devoted-ones-to-negative-testimonies; in this manner also, through the under-hearing of the One, the many ones will be positioned accordingly: Just ones.

5:20 Moreover, law entered alongside, in order that the fall alongside might abound; but where the negative-testimony completely abounded, the grace completely abounded beyond *it*,

5:21 in order that concerning as the negative-testimony reigned in the death, in this manner also the grace might reign through a state of justification into durative life through Jesus Christ our particular Controller.

Romans Chapter Six

6:1 Therefore, what *thing* shall we say: We might be *deliberately* abiding upon the negative-testimony, in order that the grace might abound?

6:2 May the grace not come to be a basis upon which we might *deliberately*

abiding! How will we which certain ones died to the negative-testimony, yet live in it?

6:3 or are you all ignoring that as many ones as were merged *by the right-announcement* into Christ Jesus were merged *by the right-announcement* into His particular death?

6:4 Therefore, we were buried together with Him through the merger *by the right-announcement* into the death, in order that concerning as Christ was raised out from dead ones through the opinion of the Father, in this manner also we ourselves might walk-around in newness of life;

6:5 for since we have come to be, and remain connate ones with Him in the similitude of His particular death, conversely then also we will be in the similitude of the resurrection,

6:6 *while* knowing this: That our particular old kind of man was crucified together with Him, in order that the body of the negative-testimony might be worked accordingly: Of the result for us to no longer be bond-slaving for the negative-testimony;

6:7 for the one who died with Him has been justified, *and remains justified* away from the negative-testimony.

6:8 Moreover, since we die together with Christ then we are believing that also we will live together with Him,

6:9 when we noticed that Christ, after He was raised out from dead ones, is no longer dying: Death is no longer controlling Him;

6:10 for which death He died, He died to the negative-testimony once upon all, but which life He is living, He is living for the God.

6:11 In this manner also, you yourselves be rationalizing yourselves to be on the one hand dead ones to the negative-testimony; but on the other hand, ones living for the God in Christ Jesus, our particular Controller;

6:12 do not, therefore, let the negative-testimony be reigning in your particular mortal body into the *result* to be under-hearing to its particularly complete cravings;

6:13 neither be standing your particular members alongside to be implements of injustice for the negative-testimony; conversely, stand yourselves alongside to the God as ones living out from dead ones; and your particular members to the God to be instruments of a state of justification;

6:14 for negative-testimony will not control anyone of you all; for you all are not under law; conversely, you all are under grace.

6:15 Therefore, what: Shall we negatively testify, because we are not under law; conversely, under grace? *May we be negatively testifying, because we are under grace* not come to be!

6:16 Do you all not notice that to whom you all are standing yourselves alongside

to be bond-slaves into under-hearing, you all are bond-slaves to whom you all are under-hearing; either indeed of negative-testimony into death or under-hearing into a state of justification?

6:17 But grace is in the God because you all were bond-slaves of the negative-testimony, but you all under-heard out from a heart into which heart you all were given alongside a type of instruction.

6:18 Moreover, when you all were freed away from the negative-testimony, you all were bond-slaved to the state of justification.

6:19 I am speaking as a kind of man on account of the weakness of your particular flesh; for concerning as you all stood your particular members alongside to be bond-slaves for the uncleanness and for the law-negation into the law-negation, in this manner now stand your particular members alongside to be bond-slaves to the state of justification into sanctification;

6:20 for when you all were bond-slaves of the negative-testimony, you all were free ones to the state of justification:

6:21 What fruit, therefore, were you all having then upon which things you all are now being ashamed? For death is the conclusion of those things.

6:22 But, at this moment, when freed away from the negative-testimony; indeed, when bond-slaved to the God, you all are having your particular fruit into sanctification. Indeed, the conclusion of sanctification is durative life;

6:23 for the salaries of the negative-testimony are death, but the grace-extension from the God is durative life in Christ Jesus, our particular Controller,

Romans Chapter Seven

7:1 or are you ignoring, brethren-for I am speaking to ones knowing law-that the law is controlling the kind of man upon as long as he is living?

7:2 for the woman under-husband has been and remains bound by law to the husband who is living; but if the husband might die, then she has been worked accordingly: Away from the law of the husband.

7:3 Therefore, then, if she marries a different husband for herself *while* the husband is living, she will be pronounced an adulteress; but if the husband might die, then she is freed away from the law: She *does not result* to be an adulteress *after she becomes married* to a different man;

7:4 consequently, my brethren, you yourselves also died to the law through the body of the Christ into the *result* to be for yourselves: for one another, for the One Who was raised out from dead ones, in order that we might bear fruit for the God.

7:5 For when we were in the flesh, the passions of the negative testimonies, the passions through the law were working for themselves in our particular members into the result of us to bear fruit for the death.

7:6 But at this moment, when dead in what we were being accordingly held, we

were worked accordingly: Away from the law. Consequently, we *resulted* to be bond-slaving newness of spirit, and not in oldness of letter.

7:7 What therefore shall we say: Is the law negative-testimony? May the law not come to be negative-testimony! Conversely, I did not know the negative-testimony if not through law; for neither had I noticed the complete craving if the law had not said: You will not completely crave!

7:8 But, when the negative-testimony received a base of operations, worked every complete craving in me accordingly; for without law negative-testimony is a dead testimony.

7:9 For I myself was being alive without law; but when the commandment came, the negative-testimony lived again, but I myself died.

7:10 Indeed, the commandment which was discovered into life, was discovered into death for me;

7:11 for when a base of operations was received through the commandment, the negative-testimony outwardly deceived me and through it I was killed:

7:12 consequently, then, the law is a holy law and the commandment a holy and just and good commandment.

7:13 Therefore, did the good commandment come to be death to me? May the good commandment not come to be death to me! Conversely, in order that the negative-testimony might be manifested as negative-testimony through the good

commandment, by working death in me accordingly, in order that the negative-testimony might come to be through the commandment accordingly: An excessiveness of devotion-to-negative-testimonies;

7:14 for we notice that the law is a spiritual *thing*, but I myself am fleshly *person* who, having been sold-under the negative-testimony, *remains under it*;

7:15 for I am not knowing according to that which I am working: For I am practicing this thing which I am not desiring; conversely, I am doing this thing which I am hating.

7:16 But, since I am not desiring this thing which I am doing, then I am affirming together with the law that it is an excellent law!

7:17 Moreover, at this moment, I myself am no longer working according to it; conversely, the negative-testimony which is dwelling in me is working according to it;

7:18 for I notice that a good thing is not dwelling in me; this is, in my particular flesh; for the *result* to be desiring is laying alongside me, but I am not discovering the ability to be working according to the excellent law!

7:19 for that good commandment which I am desiring, I am not doing; conversely, that evil thing which I am not desiring, this evil thing I am practicing.

7:20 But, if that which I am not desiring is this evil thing I am doing, then no longer am I myself he who is working according to it; conversely, the negative-

testimony which is dwelling in me is it that is working according to it.

7:21 I am discovering then, the law is the thing which is desiring in me to be doing the excellent commandment, because the evil thing is laying alongside me:

7:22 for according to the inner kind of man, I am delighting myself in the law of the God;

7:23 but, I am seeing a different law in my particular members battle-arraying against the law of my particular mind, and captivating me to the law of the negative-testimony, to the law of the negative-testimony being in my particular members.

7:24 I myself, a wretched kind of man! Who shall rescue me out from this particular body of particular death?

7:25 I am rightly--gracing to the God through Jesus Christ our particular Controller: Therefore, then, on the one hand I myself am bond-slaving with the mind for law of God; but on the other hand I am bond-slaving with the flesh for law of negative-testimony.

Romans Chapter Eight

8:1 Therefore, then, not even one downward-judgment for the ones in Christ Jesus: They are not walking-around according to flesh; conversely, according to Spirit;

8:2 for the law of the Spirit of the life in Christ Jesus freed me away from the law of the negative-testimony and the death;

8:3 for the inability of the law in that it was being weak through the flesh. When the God sent the Son of Himself in similitude of flesh, of negative-testimony and concerning negative-testimony He judged the negative-testimony accordingly: In the flesh,

8:4 in order that the requirement *of* justice from the law might be fulfilled in us: In the ones not walking-around according to flesh; conversely, according to Spirit;

8:5 for the ones being according to flesh are minding the things of the flesh; but the ones being according to Spirit are minding the things of the Spirit;

8:6 for the mind of the flesh is death, but the mind of the Spirit is life and peace,

8:7 because that the mind of the flesh is enmity into God; for to the law of the God it is not being subjected, neither is it able.

8:8 Moreover, the ones being in flesh are not able to please for God.

8:9 But you yourselves are not in flesh; conversely, in Spirit: If concerning a Spirit of God is dwelling in you all, but if a certain one is not having Spirit of Christ, then this one is not of Him.

8:10 But if Christ is in you all, then on the one hand the body is a dead thing through negative-testimony, but the Spirit is alive through a state of justification.

8:11 But if the Spirit of the One Who raised Jesus out from dead ones is dwelling in you all, then the One Who raised the Christ out from dead ones will also make your particular mortal bodies alive through His particular Spirit indwelling in you all.

8:12 Therefore, then, brethren we are not debtors to the flesh: Of the *result* to be living according to it;

8:13 for if you all are living according to flesh, then you all are being about to be dying; but, if by Spirit you all are mortifying the practices of the flesh, then you all will live;

8:14 for as many ones as are being led by a Spirit of God these ones are sons of God;

8:15 for you all did not receive a spirit of bond-slavery again into fear; conversely, you all received a spirit of a son-position in which position we are crying: Abba, the Father.

8:16 The Spirit Himself is testifying together with our particular spirit that we are children of God.

8:17 Moreover, if children, then also heirs: On the one hand heirs of God; but on the other hand, heirs together with Christ if concerning we are suffering together with Him, in order that we might be opined together with Him;

8:18 for I am rationalizing that the sufferings of this present season are not weighted toward the Opinion being about to be revealed;

8:19 for away from the persistent anticipation, the creation is receiving away for itself the revelation of the sons of the God:

8:20 for the creation was subjected to futility, not a desiring subject; conversely, on account of the One Who subjected *it* upon a certain expectation;

8:21 that also the creation itself will be freed away from the bond-slavery of the corruption into the freedom of the Opinion of the children of the God;

8:22 for we have noticed that all the creation is groaning together with and travailing until the present time.

8:23 But not only the creation; conversely also we ourselves *while* having the beginning away from the Spirit and we ourselves are groaning in ourselves, receiving away a son-position from the redemption of our particular body;

8:24 for by the certain expectation we are saved, but a certain expectation being seen is not a certain expectation; for why is a certain one certainly expecting that which one is seeing?

8:25 But, if we are certainly expecting that which we are not seeing, then we are receiving away from through an under-abide.

8:26 Likewise, indeed, the Spirit also is receiving together *in* correspondence to

our particular weaknesses; for we have not noticed, what particular thing we might pray according to what is necessary; conversely, the Spirit Himself is specifying beyond on behalf of our inexpressible sighs.

8:27 Moreover, the One Who is searching the hearts notices: What is the mind of the Spirit? because He is inwardly specifying according to God on behalf of holy ones.

8:28 Moreover, we notice that He is working all things into a good thing for the ones who are loving God, for the ones being called ones according to a pre-position,

8:29 because whom He foreknew, He also pre-appointed to be formed ones together with the image of His particular Son into the result for Him to be a first-product among many brethren.

8:30 Moreover, whom He pre-appointed, He also called these one, and whom He called, He also justified these ones; moreover, whom He justified, He also opined these ones.

8:31 Therefore, what shall we say toward these things? If the God is on behalf of us, then: Who can be against us?

8:32 Who indeed, did not spare His Own particular Son; conversely, He gave Him alongside on behalf of us all. How will He certainly not grace to us the all things together with Him?

8:33 Who will call in against chosen ones from God? The God is the One Who is justifying!

8:34 Who is the one judging accordingly? Christ is the One Who died, more rather indeed; also, Who was raised, Who also is on right hand of the God Who also is inwardly specifying on behalf of us:

8:35 Who will divide us away from the love of the Christ: Pressure, or distress, or persecution, or famine, or nakedness, or peril, or sword?

8:36 because, just as: We are being killed the entire day, we are rationalized as sheep of slaughter has been scripted, and remains scripted.

8:37 Conversely, in all these things we are prevailing beyond through the One Who loves us;

8:38 for I have been persuaded, and remain persuaded that neither death, nor life; neither announcers, nor rulers; neither powers, nor things which, have positioned inwardly, neither things being about to be;

8:39 neither height, nor depth; neither any different kind of creature will be able to divide us away from the love of the God, of the *love* in Christ Jesus, our particular Controller!

Romans Chapter Nine

9:1 I am speaking un-concealment in Christ, in Holy Spirit, as one witnessing

together with my particular conscience; I am not lying:

9:2 That a great sorrow is in me; indeed, an un-intermitted grief my particular heart!

9:3 for I myself was rightly--opining myself to be anathema away from the Christ on behalf of my particular brethren of the kinsmen according to my flesh,

9:4 which certain ones are Israelites of whom the son-position and the opinion and the covenant and the placement *of law* and the liturgy and the complete announcements,

9:5 of whom the fathers, and according to the flesh out from whom the Christ, the One being upon all: God is a rightly--speaking One into the duration, Amen!

9:6 Moreover, not the ones *from* whom the word of the God had fallen-out, and remained fallen-out; for all ones out from the Israel are not themselves Israel,

9:7 nor even because they are a seed of Abraham are they all children; conversely, in Isaac will a seed be called for you:

9:8 This is, the children of the flesh; these ones are not children of the God; conversely, the children of the complete announcement will be rationalized into a seed,

9:9 for the Word of a complete announcement is this: According to this particular season will I come and a son will be with the Sarah.

9:10 But not only this; conversely also, Rebecca, *while* having a conception out from one man: Our particular father, Isaac;

9:11 for when not yet generated, when neither *one* practiced a certain good thing or evil thing, in order that the chosenness of the God may be abiding according to a pre-position; not abiding out from works; conversely, out from the One Who is calling.

9:12 It was affirmed in her that the greater one will bond-slave for the lesser one.

9:13 Just as it has been scripted and remains scripted: The Jacob, I love; but the Esau, I hate.

9:14 What, therefore, shall we say? Injustice is not alongside to the God, is it? May injustice not come to be alongside to the God!

9:15 for He is saying to the Moses: I will compassionate whomsoever I may be helping, and I will pity whomsoever I may be pitying.

9:16 Therefore then, chosenness is not of the one who is desiring, neither of the one who is running; conversely, of God: Of the One Who is helping;

9:17 for the Scripture is saying to the Pharaoh: Because of this particular thing, I raised you outwardly. Consequently that I might indicate Myself My particular power in you and consequently My particular name might be thoroughly announced in all the earth.

9:18 Therefore, then, I am helping whom I am desiring, but I am indurating whom I am desiring.

9:19 Therefore, you will say to Me: Why are You yet blaming? for who has positioned, and remains positioned against His particular counsel?

9:20 But therefore, indeed, Oh kind of man! Who are you yourself, the kind of man judging away against the God? Will the formation speak to the One Who formed it: 'Why did You make me in this manner?'

9:21 Or is the potter not having authority of the clay out from the same particular lump to make on the one hand a vessel which is into honor, but on the other hand a vessel which is into dishonor?

9:22 Moreover, if the God, desiring to indicate for Himself the wrath, and to acknowledge His particular power, bore in much forbearance a vessel of wrath which, having been fitted, *remained fitted* unto destruction,

9:23 indeed, in order that He might acknowledge the wealth of His particular Opinion upon vessels of compassion which vessels were pre-made into an Opinion;

9:24 Who also called us; not only out from Jewish ones; conversely, also out from nations.

9:25 Then indeed, as to the Hosea He is saying: I will call a particular people who are not of Me, 'My people' and the one who, having not been loved, *remains*

unloved, 'One who, having been loved, remains loved.'

9:26 And it will be in the place where it was affirmed to them: You yourself are not a people of Me, there they will be called sons of Living God.

9:27 Moreover, Isaiah is crying on behalf of the Israel: If the sons of Israel may be being the number as the sand of the sea, then the remainder will be saved accordingly;

9:28 for a Word concluding jointly and cutting shortly, because Controller will do a word which, having been cut shortly, remains so upon the earth.

9:29 Also, according as Isaiah has previously spoken, and continues to speak: If Controller of Armies did not leave behind a seed among us, then as Sodom we are come to be and likened as Gomorrah.

9:30 Therefore then what shall we say: That nations who are not pursuing a state of justice received a state of justice according to a state of justice; indeed, a state of justice out from faith;

9:31 but Israel, by pursuing a law of a state of justification into a law of a state of justification, did not arrive?

9:32 On account of what *reason*? Because they did not pursue it out from faith; conversely, as out from works; for they stumbled forward on the Stone of the stumble!

9:33 according as it has been scripted and remains scripted: Notice! I position in Zion a Stone of stumble and a rock of offense and everyone believing upon Him will not be ashamed accordingly.

Romans Chapter Ten

10:1 Brethren, indeed, the right-opinion of my particular heart and the petition, the *petition* toward the God on behalf of the Israel is into salvation;

10:2 for I am testifying to them that they are having zeal of God; conversely, not according to complete knowledge;

10:3 for *while* ignoring the state of justification from the God and seeking to position their own state of justification, they were not subjected to the state of justification from the God;

10:4 for Christ is conclusion of law into a state of justification for everyone who is believing;

10:5 for Moses is scripting the state of justification the state of justification out from the law that the kind of man who does it will live for himself in them,

10:6 but the state of justification out from faith is speaking in this manner: You might not say in your particular heart, 'Who will ascend for himself into the heaven?' This question is to lead Christ downwardly,

10:7 or 'Who will descend for himself into the Abyss?' This question is to lead

Christ up out from dead ones.

10:8 Conversely, what thing is he saying? The expression is near you: In your particular mouth, and in your particular heart. This expression is the expression of the faith of Jesus which *faith* we are preaching.

10:9 That if you might speak similarly in your particular mouth: Controller Jesus, and might believe in your particular heart that the God raised Him out from dead ones, then you will be saved;

10:10 for with a heart *the expression* will be believed into a state of justification, moreover, with a mouth *the expression* will be spoken similarly into salvation;

10:11 for the Scripture is saying: Everyone who is believing upon Him will not be ashamed according to *the expression*;

10:12 for no distinction is between a Jewish one and a Gentile; for the same Controller of all ones is being a rich One into all the ones calling for themselves upon Him;

10:13 for everyone, whosoever, might call for himself upon the name of Controller will be saved.

10:14 Therefore, how will they call upon Him Whom they do not believe? Moreover, how will they believe Whom they do not listen? Moreover, how will they listen without one who is preaching?

10:15 Moreover, how will they preach if they might not be sent away? according as it has been scripted and remains scripted: As beautiful things are the feet of the ones who are rightly-announcing Peace, of the ones rightly-announcing the Good things!

10:16 conversely, all ones did not under-listen to the right-announcement; for Isaiah is saying: Controller, who believes our particular hearing?

10:17 Then the faith is out from hearing, but the hearing through an expression from God;

10:18 conversely, am I saying: They did not absolutely listen? Of course, not! Their particular sound went out into all the earth and their particular expressions went out into the extremities of the habitation;

10:19 conversely, I am saying: Israel absolutely did not know! First, Moses is saying: I Myself will zeal alongside you all upon no nation upon an unintelligent nation: I will rage alongside you all.

10:20 Moreover, Isaiah is being quite bold and is saying: I was discovered by the ones not seeking Me. I came to be a manifest One to the ones not completely inquiring Me,

10:21 but toward the Israel He is saying: I stretched out My particular hands the entire day toward a people negating passion, and anti-speaking.

Romans Chapter Eleven

11:1 Therefore, I am not saying the God thrust away His particular people. My that the God thrust away His people not come to be! For I myself also am an Israelite out from seed of Abraham, from tribe of Benjamin.

11:2 The God did not thrust away His particular people whom He foreknew. Or, have you all not noticed what the Scripture is saying in Elijah? How he is inwardly specifying to the God according to the Israel, saying:

11:3 Controller, they killed Your particular prophets, and dug down Your particular altars and I myself only am left behind and they are seeking my very soul.

11:4 Conversely, what is the Oracle saying to him? I retained seven thousand males for Myself which certain ones do not bend a knee to the Baal.

11:5 Therefore, in this manner indeed, in the present season, a remainder according to chosenness of grace has come to be and remains come to be!

11:6 Moreover, if by grace, then no longer out from works, upon the grace no longer comes to be grace, but if out from works, then no longer is it grace, since upon the work is no longer work.

11:7 Therefore what: Israel did not completely specify this which he is completely seeking? But the chosenness completely specified, but the remainder were hardened;

11:8 according as has been scripted and remains scripted: The God gave to

them a spirit according to a pierce: Eyes of the *result* to not be seeing and ears of the *result* to not be hearing until the same day.

11:9 Indeed, David is saying: Let their particular table come to be into a snare and into a trap and into a offense and into recompense to them.

11:10 Let their particular eyes be darkened of the *result* to not be seeing and let their particular back bend together constantly.

11:11 Am I saying, therefore, *that* they stumbled, in order that they might fall? May a stumble in order to fall not come to be for Israel!

11:12 Moreover, if their particular fall alongside is wealth of order, then also their particular diminution is wealth of nations! How much more their particular fullness?

11:13 for I am speaking to you all, to the Nations, upon whom, I myself am indeed, a sent away one of nations: I am opining my particular ministry.

11:14 If somehow I might zeal alongside of my particular flesh and might save certain ones out from them;

11:15 for if their particular cast away is an exchange according to order, then what *will be* the reception toward them if not life out from dead ones?

11:16 for if away from the beginning it is a holy thing, then also the lump; and, if the root is holy , then also the branches;

11:17 but, if certain ones of the branches are broken outwardly, but you yourself, *while* being a wild olive *branch* was pierced inwardly among them: Indeed, you became a co-participant of the root and of the fatness of the olive tree.

11:18 Do not be boasting for yourselves of the branches: Indeed, if you are boasting accordingly, then are you not bearing the root? Conversely, the root is bearing you!

11:19 Therefore you will say: The branches were broken outwardly, in order that I myself might be pierced inwardly.

11:20 Excellently stated: They were broken outwardly in the negation of faith; but, you yourself stand in the faith. Do not be being high minded; conversely, be fearing;

11:21 for if the God did not spare according to the natural branches, then perhaps He will not even spare from you?

11:22 Notice, therefore, the benevolence and severity of God on one hand severity upon the ones who fell, but on another hand benevolence upon you yourself, if you might remain under the benevolence; since upon, even you yourself will be broken outwardly.

11:23 But, those ones also if they might not completely remain under the negation of faith, then they will be pierced inwardly; for the God is an Able One to pierce them inwardly again;

11:24 for if you yourself you were cut outwardly out from the wild olive tree according to nature and were pierced inwardly alongside nature into a cultivated olive tree, then how much more than these ones, the ones according to nature, will they be pierced inwardly in their own olive tree?

11:25 for, brethren, I am not desiring you all to be ignoring this particular secret, in order that you all might not be wise ones alongside yourselves, because blindness away from portions came to be to the Israel until which time the Fullness of the nations might be come into.

11:26 Indeed, in this manner, all Israel will be saved according as it has been scripted, and remains scripted: He will arrive out from Zion, the One Who is rescuing, and will bring away irreverence away from Jacob!

11:27 and, this is My particular covenant with them, when I might take away their particular negative testimonies.

11:28 On the one hand they are enemies according to the right-announcement on account of you all; but on the other hand they are beloved ones according to the chosenness on account of the fathers;

11:29 for the grace-extensions and the call from the God are un-regretted things;

11:30 for as concerning you yourselves also then were dispassionate to the God, but at this moment are compassionated in these ones particular dispassion.

11:31 In this manner also these ones at this moment are dispassionate in your

particular compassion, in order that they themselves might be compassionated;

11:32 for the God closed together all the ones into dispassion, in order that He might compassionate the all ones.

11:33 Oh *the* Depth of wealth and wisdom and knowledge of God! As unsearchable things are His particular judgments and untraceable things are His particular ways!

11:34 for who knows Controller's mind or who comes to be His particular consultant?

11:35 or who first gives to Him and will be recompensed by Him?

11:36 because out from Him and through Him and into Him are the all things: To Whom be the Opinion into the duration. Amen!

Romans Chapter Twelve

12:1 Therefore, I am calling you all alongside, brethren, on account of the compassions from the God to stand your particular bodies alongside a living sacrifice, holy , a rightly--pleasing sacrifice to the God: Your particular rational liturgy.

12:2 And do not be fashioning yourselves to this particular duration; conversely, *result* to be transformed in the renewal of your particular minds, into the result for you all to be proving what the good, that is, rightly--pleasing and completed will of

the God is;

12:3 for I am speaking through the grace, the grace which was given to me, to every kind of man among you all: Not to be thinking beyond alongside that which is necessary to be thinking; conversely, to be thinking into the *result* to be soberly thinking as the God apportioned a portion of faith to each one.

12:4 for accordingly concerning in one body we are having many members, but all the members are not having the same practice:

12:5 In this manner, as many ones we are one body in Christ, but the members are according to one another.

12:6 Moreover, *while* having grace-extensions according to the grace, the grace which was given to us: They are various grace-extensions; whether prophecy according to the analog of the faith;

12:7 whether a deacon in the diaconate, whether the one who is instructing in the instruction;

12:8 whether the one who is calling alongside in the call-alongside: The one who is transferring do so in simplicity, the one who is standing before in speed, the one who is helping in alacrity;

12:9 Let the love be unpretentious, by abhorring the prostitution, be as ones being glued to the good thing.

12:10 Have friendly affections in the brotherly friendship into one another: As ones leading one another forward with honor,

12:11 in the speed, not indolent ones; ones being fervent in the spirit, *while* bond-slaving for the Controller;

12:12 ones rejoicing in the certain expectation, ones remaining under the pressure, ones persevering in the prayer:

12:13 As ones fellowshipping in the needs of the holy ones; ones pursuing the hospitality.

12:14 Be rightly--speaking the ones who are pursuing you all; be rightly--speaking and do not curse accordingly:

12:15 To be rejoicing in-association-with ones rejoicing, and to be weeping in-association-with ones weeping,

12:16 as ones thinking the same thing into one another; not thinking high things; conversely, as ones leading away together with the low ones: Do not come to be thinkers alongside to yourselves.

12:17 Do not be recompensing even one evil thing in-correspondence-to an evil thing: Be ones providing yourselves excellent things in the presence of all kinds of men.

12:18 If the thing out from you all is an able thing, then be ones being peaceful

in-association-with all kinds of men;

12:19 not as ones extracting justice *for* yourselves, beloved ones; conversely, give a place for the wrath; for it has been scripted and remains scripted: For Me is extraction of justice! Controller is saying: 'I Myself will recompense!'

12:20 Therefore, if your particular enemy may be pining, then supply him; if he may be thirsting, then be irrigating him; for by doing this thing you will pile coals of fire upon his particular head.

12:21 Do not be being conquered by the evil thing; conversely, be conquering the evil thing with the good thing!

Romans Chapter Thirteen

13:1 Let every soul be subjecting itself to the authorities who are holding beyond *it*; for no authority is if it is not away from God, but the authorities which are being are ones which, having been arranged, remain arranged by the God.

13:2 Consequently, the one who is resisting for himself to the authority-positions himself has stood, and continues to stand against the arrangement of the God; moreover, the one who having stood *and continue to stand against*, will receive judgment to themselves;

13:3 for the ones who are ruling are not a fear of the good works; conversely, of the evil works. But, you are not desiring to be fearing the authority! Be doing the good thing, and you will have a praise out from it;

13:4 for it is a deacon of God to you into the good thing; but, if you may be doing the evil thing, then be fearing; for it is not carrying the sword vainly; for it is a deacon of God, a justice extracting one, practicing into wrath on the evil thing.

13:5 Wherefore, to be subjecting yourselves is an incumbency not only on account of the wrath; conversely also, on account of the conscience;

13:6 on account of this, also be concluding taxes; for they are attendants who are constantly toward this very thing.

13:7 Give away, therefore, to all the debts, to the particular tax, the tax; to the particular conclusion, the conclusion; to the particular fear, the fear; to the particular honor, the honor.

13:8 Be owing not even one man even one thing, if not the *purpose* to be loving one another; for the one who is loving a different one, then he has fulfilled and continues to fulfill the law;

13:9 for the thing: You will not adulterate; You will not murder; You will not steal; You will not falsely testify; You will not completely crave and if a certain different commandment, then it is being headed up in this particular word, in the word: You will love your particular neighbor as yourself.

13:10 The love is not working evil to the neighbor: Therefore, the love is fullness of law.

13:11 Also, as ones who, having noticed, *continue to notice* the season: That

already an hour *for* you all to be raised out from sleep is; for at this moment our particular salvation is nearer than when we believed;

13:12 the night is advanced, the day has neared, and remains near: Let us, therefore, position away the works of the darkness and don ourselves with the implements of the light.

13:13 Let us walk-around decorously, as in daylight; not in carousals and in intoxicants; not in bedchambers and in debaucheries; not in strife and in zeal;

13:14 conversely, don for yourselves the Controller Jesus Christ and do not be making for yourselves a forethought of the flesh into complete cravings.

ROMANS CHAPTER FOURTEEN

14:1 Moreover, receive toward you the one who is being weak in the faith; not into duplicitous judgments of duplicitous words:

14:2 On the one hand, one is believing to eat all things; but on the other hand, the one being weak is eating vegetables.

14:3 Let the one who is eating not be despising the one who is not eating, and let the one who is not eating not be judging the one who is eating; for the God receives him toward Himself.

14:4 Who are you, the one who is judging another's house servant? To his own controller he is standing or falling. But, he will stand; for the God is an Able One

to stand him.

14:5 On the one hand, one is judging a day alongside a day, but one is judging every day, each day on its own. Let each man be completely carried in mind.

14:6 The one who is thinking the day is thinking to the Controller, and the one not thinking the day, is not thinking to Controller. The one who is eating is eating to Controller; for he is rightly--gracing to the God and the one not eating to Controller is not eating and not rightly--gracing to the God;

14:7 for not even one of us is living to himself and not even one of us is dying to himself;

14:8 for if we may be living, then we are also living for the Controller; if we may be dying, then we are dying for the Controller; if, therefore, we may be living, or if we may be dying, then we are of the Controller;

14:9 for into this Christ also died and stood again and lived again, in order that He might be Controller also of dead ones and living ones.

14:10 Moreover, why are you yourself judging your particular brother? Or also why are you yourself despising your particular brother? For we will all stand alongside the step of the Christ;

14:11 for it has been scripted and remains scripted: As I Myself am living, Controller is saying that to Me every knee will bend and every language will speak similarly for itself to the God.

14:12 Therefore, then, each one of us will give a word concerning himself to the God.

14:13 Therefore, let us no longer be judging one another; conversely, let us judge this thing more rather than each other: Unto the *purpose* to not be placing a stumble forward, or a offense for the brother.

14:14 I notice and have been persuaded in Controller Jesus that not even one thing is a common thing on account of itself if not to the one who is rationalizing a certain thing to be a common thing: To that one it is a common thing.

14:15 Moreover, if your particular brother is distressed on account of meat, then no longer are you walking-around according to love. Do not be destroying that one on behalf of whom Christ died with your particular meat.

14:16 Therefore, do not let your particular good thing be blasphemed;

14:17 for the kingship of the God is not meat and drink; conversely, a state of justice, and peace, and joy in Holy Spirit;

14:18 for the one who is bond-slaving in these things for the Christ will be a rightly--pleasing one to the God, and an approved one to the kinds of men;

14:19 Therefore, then, let us be pursuing the things of the peace and the things of the house-dome of the house-dome of one another;

14:20 do not be downwardly loosing the work of the Controller for the sake of

meat. All things are clean things indeed; conversely, it is an evil thing for the kind of man, for the kind of man who is eating toward a stumble.

14:21 An excellent thing is not the *result* to be eating cut-meat; neither to be drinking wine; neither on which thing your particular brother is stumbling forward or by which he is being offended or is weakening.

14:22 Are you yourself having faith? Be holding yourself in the presence of the God. Prosperous is the one who is not judging himself by that to which he is approving.

14:23 Moreover, the one who is duplicitously judging if he might eat is being judged downwardly, because he is not eating out from faith, but everything that which is not out from faith is negative-testimony.

Romans Chapter Fifteen

15:1 Moreover, we ourselves, the able ones, are owing to be bearing the weaknesses of the disabled ones and not to be pleasing for ourselves.

15:2 Let each one of us be pleasing to the neighbor into the good thing toward a house-dome;

15:3 for even the Christ did not please Himself; conversely, according as it has been scripted and remains scripted: The reproaches of the ones reproaching You fell upon Me!

15:4 for whatsoever things were previously scripted were scripted previously into our particular instruction, in order that through the under-abide and the call alongside of the Scriptures we may be having the certain expectation.

15:5 Moreover, May the God of the under-abide and of the call alongside give to you all the *result* to be thinking the same thing among one another according to Christ Jesus,

15:6 in order that unanimously in one mouth you all may be opining the God, that is, Father of our particular Controller, Jesus Christ.

15:7 Wherefore, be receiving one another toward yourselves according as also the Christ received us into opinion of God.

15:8 Moreover, I am saying: Christ Jesus *resulted* to have come to be, and remain, a deacon of circumcision on behalf of the un-concealment of God into the *purpose* to establish the complete announcements of the fathers:

15:9 but, on behalf of the nations, a compassion to opine the God according as it has been scripted *and remains scripted*: On account of this I will similarly speak outwardly to You among the Nations and will sing to Your particular Name!

15:10 And again He is saying: Rightly think, Nations, in-association-with His particular people.

15:11 And again: Praise the Controller, all the Nations and applaud Him, all the people!

15:12 And again, Isaiah is saying: The Root of the Jesse will be, and the One standing Himself up to be ruling Nations, in Him Nations will certainly expect!

15:13 Moreover, may the God of the certain expectation fill you all with every joy and peace in the purpose for you all to be believing into the *result of* you all to be excelling in the certain expectation in power of Holy Spirit!

15:14 Moreover, I myself also have been persuaded, and remain persuaded, my brethren, concerning you all that you yourselves are replete ones of goodness who, having been fulfilled, *remain filled* with every knowledge: Ones being able also to be mentally placing one another.

15:15 But, I script more daringly to you all than before, away from a portion as one completely reminding you all on account of the grace: The grace which was given to me by the God;

15:16 into the result for me to be being an attendant of Jesus Christ into the nations: One temple-working the right-announcement of the God, in order that the offering of the nations might come to be a rightly--pleasing offering, one which, having been separated, remains separated in Holy Spirit.

15:17 I am having, therefore, a boast in Christ Jesus: The things toward God;

15:18 for, I will not dare to be speaking a certain thing not being worked according to Christ through me into an under-hearing of nations in word and in work:

15:19 in power of signs and of wonders in power of Spirit from God;
consequently away from Jerusalem and around into the Illyricum I *resulted* to
have fulfilled, *and continued to fulfill* the right-announcement of the Christ.

15:20 Moreover, in this manner I am befriending honor to rightly-announce not
where Christ was named, in order that I may not be house-doming upon
another's foundation:

15:21 Conversely according as it has been scripted and remains scripted: To
whom it was not announced concerning Him, they will see *for* themselves, and
the ones *that* had not heard, *nor continued to hear*, they will understand.

15:22 Wherefore, I was also being inwardly struck by the many things to come
toward you all.

15:23 But certainly now, *while* no longer having a place in these particular
districts, indeed, *while* having complete passion *for* the *purpose* to come toward
you all away from many years,

15:24 whenever I may be proceeding into the Spain, I will come toward you all;
for I am certainly expecting to realize you all, *while* proceeding through and upon
you all to be sent forward there, if from you all first I might be inwardly filled away
from a portion;

15:25 but, just now I am proceeding into Jerusalem, serving for the holy ones;

15:26 for to make for myself a certain fellowship into the particular poor, the poor

holy ones, of the holy ones in Jerusalem, rightly-pleased Macedonia and Achaia;

15:27 for they were rightly-pleased and they are debtors of them; for if the Nations fellowship in their particular spiritual-extensions, then they are owing also in the flesh things to attend to them.

15:28 When, therefore, I completely conclude this thing and when I seal this particular fruit for them, I will come away from them on account of you all into the Spain.

15:29 Moreover, I noticed that *while* coming toward you all, I will come in fullness of a right word of the right-announcement of the Christ.

15:30 Moreover, I am calling you all alongside, brethren, on account of our particular Controller Jesus Christ, and on account of the love from the Spirit, to agonize together with me in the prayers on behalf of me toward the God,

15:31 in order that I might be rescued away from the ones who are negating passion in the Jerusalem, and in order that my particular ministry, the ministry into Jerusalem might come to be a rightly- pleasant one for the holy ones,

15:32 in order that I might come toward you all in joy on account of will of God, and I might pause again together with you all;

15:33 moreover: May the God of the peace be in-association-with all of you all.
Amen!

ROMANS CHAPTER SIXTEEN

16:1 I am standing Phebe together with you all, our particular sister she being a deacon of the congregation of the congregation in Cenchrea,

16:2 in order that you all might, worthily of the holy ones, receive her toward yourselves in Controller, and stand alongside her in whatever pragmatic thing she may be needing; for also of me she herself came to be a patroness of many things.

16:3 Greet Priscilla and Aquila, my particular joint-workers in Christ Jesus:

16:4 Which certain ones placed their particular necks under on behalf of my very soul, to whom I myself am not only rightly- gracing; conversely also, to all the congregations of the Nations.

16:5 Greet my particularly beloved Epaenetus, who is an away from beginning of the Achaia into Christ, and greet the congregation according to their house.

16:6 Greet Mary, which certain Mary toiled many things into us.

16:7 Greet Andronicus and Junia, my particular kinsfolk, and my joint-prisoners, which certain ones are noteworthy ones among the sent-away ones; indeed, the sent-away ones *that* came to be before me in Christ;

16:8 greet Amplias my particularly beloved one in Controller;

16:9 greet Urbane, our particular joint-worker in Christ and Stachys my particular

beloved one;

16:10 greet Apelles, the approved one in Christ. Greet the ones out from Aristobulus's household;

16:11 greet Herodion, my particular kinsfolk. Greet the ones out from the Narcissus, the ones being in Controller;

16:12 greet Tryphena and Tryphosa, the ones who toil in Controller. Greet the beloved Persis, which certain one toiled in Controller;

16:13 greet Rufus, the chosen one in Controller, and his particular mother and mine.

16:14 Greet Asyncritus, Phlegon, Herman, Patrobas, Hermes, and the brethren together with them;

16:15 greet Philogus and Julia, Nereus, and his particular sister and Olympus, and all the holy ones together with them;

16:16 greet one another in holy friendship. The congregations of the Christ are greeting you all.

16:17 Moreover, I am calling you all alongside, brethren, to be scoping the particular ones who are doing the disunions, and the offenses alongside the instruction which instruction you all learned. Indeed, recline out from them.

16:18 for these particular ones are not bond-slaving for our particular Controller,

Jesus Christ; conversely, they are bond-slaving for their own stomach; and through benevolent words and eulogies, they are outwardly seducing the hearts of the evilly-negative ones;

16:19 for your particular under-hearing spread into all ones. I am rejoicing, therefore, the thing upon you all; but, I am desiring you all on the one hand to be wise ones into the good thing; but, into the evil thing, naive ones.

16:20 Moreover, the God of the peace will bruise the Satan by your particular feet in quickness! The grace of our particular Controller, Jesus Christ be in-association-with you all!

16:21 Timothy, my particular joint-worker and Lucius and Jason and Sosipater, my particular kinsfolk are greeting you all.

16:22 I myself, Tertius, the one who scripted the epistle in Controller am greeting you all.

16:23 Gaius, my particular host and of the entire congregation is greeting you all. Erastus the house-lawyer of the city and Quartus, the brother, are greeting you all.

16:24 The grace of our particular Controller, Jesus Christ be in-association-with all of you all. Amen!

16:25 Moreover, to the One Who is able to establish you all according to my particular right-announcement and the proclamation of the Jesus Christ

according to revelation of secret which, having been silenced, *remained silent* in chronologies of a duration of durations.

16:26 But, has been manifested now through the Scriptures of prophets according to a mandate from the Durative God, when acknowledged into all the Nations into an under-hearing of faith.

16:27 To *the* Only Wise God be the Opinion through Jesus Christ in Whom is the Opinion into the durations. Amen! This epistle was scripted toward Romans away from Corinth and sent through Phebe the deacon of the congregation in Cenchrea.

I CORINTHIANS CHAPTER ONE

1:1. Paul, a called apostle of Christ Jesus through desire of God, and Sosthenes the brother,

1:2. to the particular congregation of the God which is being in Corinth, to ones called separate ones who, having been set apart, *remain set apart* in Christ Jesus together with all the ones who are calling *for* themselves upon the name of our Controller Jesus Christ in every place of them and of us:

1:3. Grace to you all and peace from Father-God of us and Controller Jesus Christ.

1:4. I am always giving thanks to the God concerning you all upon the particular grace of the God which is given to you all in Christ Jesus,

1:5. because in every thing you all are made wealthy in Him in every word and all knowledge,

1:6. according as the testimony of the Christ is confirmed among you all,

1:7. consequently you all *result* not to be being caused to fall short in even one gift of grace *while* eagerly receiving the revelation of our Controller Jesus Christ,

1:8. Who also will confirm you all as blameless *ones* until an end in the day of our Controller Jesus Christ.

1:9. The God *is* faithful, through Whom you all are called into fellowship of His Son, Jesus Christ our Controller.

1:10. Moreover, brothers, I am encouraging you all through the name of our Controller Jesus Christ in order that all *of* you all might be speaking the same *thing* and in order that dissensions might not be among you all, but in order that you all might be *ones* who having prepared yourselves, remain prepared in the same mind and in the same opinion;

1:11. for it was clarified for me concerning you all, brothers of me, by the *ones* of Chloe, that quarrels are among you all.

1:12. Moreover, I am saying this: That each of you all is saying, on one hand: I myself am of Paul, on another hand: I myself am of Apollos, on another hand: I myself am of Cephas, on another hand: I myself am of Christ.

1:13. Has the Christ been divided and remains divided? Was not Paul crucified on behalf of you all? Or, were you all merged *by the right-announcement* into the

name of Paul?

1:14. I am giving thanks that I merged not even one of you all *by the right-announcement*, except Crispus and Gaius,

1:15. in order that a certain one might not say that you all were merged *by the right-announcement* into my particular name.

1:16. Moreover, I also merged the house of Stephanas *with the right-announcement*. Finally, since I merged a certain other one *with the right-announcement*, then I do not notice *it*;

1:17. for Christ did not send me away to be merging *with the right-announcement*; conversely, to be rightly-announcing *it*, not in wisdom of word, in order that the cross of the Christ might not be made empty.

1:18. Certainly, on one hand, the word of the cross is foolishness to the ones who are being destroyed. On the other hand, it is power of God to us, ones who are being preserved,

1:19. for it has been scripted *and remains scripted*: I will destroy the wisdom of the wise *ones* and will nullify the mental-collection of the intelligent *ones*.

1:20. Where *is* a wise *one*? Where *is* a scribe? Where *is* an investigator of this particular duration? Does not even the God make dull the wisdom of the world?

1:21. For as much as, in the wisdom of the God, the world does not know the God through the wisdom, the God rightly- approves to preserve the ones who are believing through the foolishness of the preaching,

1:22. as much as both Jews are requesting signs and Greeks are seeking

wisdom.

1:23. Moreover, we ourselves are preaching Christ as One Who, having been crucified, *continues the consequences* on one hand, to Jews, He is an offense, on the other hand, to nations, He is foolishness.

1:24. Moreover, to the called *ones* themselves, both to Jews and to Greeks, we are preaching Christ as power of God and wisdom of God,

1:25. because the senseless *thing* of the God is a wiser *thing* than the men, and the weak *thing* of the God is stronger than the men,

1:26. for you all are seeing your call, brothers, that not many wise *ones* according to flesh, not many able *ones*, not many noble ones are chosen;

1:27. conversely, the God chooses the senseless *things* of the world in order that He might be completely embarrassing the wise *ones*, and the God chooses the weak *things* of the world, in order that He might be completely embarrassing the strong *things*,

1:28. and the God chooses the base *things* of the world and the things which have been despised and remain despised, the things which are not being in order that He might abolish the things which are being,

1:29. how that all flesh might not boast in presence of the God.

1:30. Moreover, out from Him you all yourselves are in Christ Jesus, Who was caused to come to be wisdom for us from God, as well as justice and sanctification and liberation,

1:31. in order that it may be according as it has been scripted *and remains scripted*: Let the one who is boasting be boasting in *the* Controller.

I CORINTHIANS CHAPTER TWO

2:1. Also, when I came toward you all, brothers, I myself did not come according to superiority of word or wisdom *while* I completely announced to you all the testimony of the God,

2:2. for I did not intend to notice anything among you all except Jesus Christ and this *One Who*, having been crucified *remains crucified*.

2:3. Also, I myself came to be toward you all in weakness and in fear and in much trembling,

2:4. and my word and my preaching were not in persuasive words of wisdom, conversely, were in a demonstration of Spirit and power,

2:5. in order that your faith might not be in wisdom of men, conversely, in power of God.

2:6. Moreover, we are speaking wisdom among the complete *ones*, but not the wisdom of this particular duration, nor of the rulers of this particular duration, of the things which are being abolished,

2:7. conversely, we are speaking wisdom of God in a secret, the wisdom which has been hidden away and remains hidden away, which wisdom the God pre-appointed before the durations into opinion of us,

2:8. which wisdom not even one of the rulers of this particular duration has known *nor presently knows*, for since they knew, but they did not, then they did

not crucify the Controller of the opinion, but they did.

2:9. Conversely, according as it has been scripted *and remains scripted*: Which *things* an eye does not see, and an ear does not listen, and upon a heart of man do not ascend as many things as the God prepares for the ones who are loving Him;

2:10. for the God reveals to us through the Spirit, for the Spirit is examining all *things*, also the deep *things* of the God,

2:11. for who of men notices the *things* of the man, except the particular spirit of the man in him? Thusly also not even one notices the *things* of the God except the Spirit of the God.

2:12. Moreover, we ourselves do not receive the spirit of the world, conversely, we receive the Spirit out from the God, in order that we might see the things which are graciously given to us by the God,

2:13. which *things* also we are not speaking in instructed words of human wisdom, conversely, in instructed words of Spirit, *while* comparing spiritual *things* with spiritual *things*.

2:14. Moreover, psychical man is not receiving the *things* of the Spirit of the God, for they are foolishness to him, and he is not able to know *them* because they are being examined spiritually.

2:15. Moreover, on one hand, the spiritual *man* is examining an *things*. On the other hand, he himself is being examined by not even one,

2:16. for who knows *the* mind of *the* Controller? Who will bind Him together?

Moreover, we ourselves are having *the* mind of Christ,

I CORINTHIANS CHAPTER THREE

3:1. and I myself, brothers, was not caused to be able to speak to you all as to spiritual *ones*, conversely, as to fleshly *ones*, as to infants in Christ.

3:2. I furnished you all milk to drink, not food, for you all were not yet able, conversely, neither now are you all able,

3:3. for you all are still fleshly *ones*, for where zeal and quarreling *is* among you all, are you all not even fleshly *ones* and are walking-around according to men?

3:4. Certainly, whenever a certain one may be saying on one hand: I myself am of Paul, on another hand a different one may be saying: I myself am of Apollos, *then* are you all not men?

3:5. Therefore, who is Apollos? Moreover, who is Paul? *They are* servants through whom you all believe, and to each as the Controller gave.

3:6. I myself planted. Apollos watered, conversely, the God was causing to grow,

3:7. Consequently, then, neither is the one who is planting something, nor the one who is watering, conversely, the God Who is causing to grow *is Something*.

3:8. Moreover, the one who is planting and the one who is watering are one.

Moreover, each will receive his own particular reward according to his own particular toil,

3:9. for we are co-workers of God. You all are a field of God, a building of God.

3:10. According to the particular grace of the God which is given to me, I placed a Foundation as a wise chief-carpenter. Moreover, another one is building *it* up,

but let each *one* be seeing how he is building *it* up,

3:11. for not even one is able to place another Foundation alongside the One Who is being laid, Who is Jesus Christ.

3:12. Moreover, since a certain one is building up upon the Foundation: Gold, silver, honorable stones, trees, grass, reed,

3:13. *then* the work of each *one* will be caused to come to be a manifest work, for the day will clarify *it*, because it is being revealed in fire, and what sort is the work of each *one*, the fire will approve it.

3:14. Since the work of a certain one which he builds up is remaining, *then* he will receive reward.

3:15. Since the work of a certain one is being burned down, *then* he will be damaged, but he himself will be preserved, but thusly as through fire.

3:16. You all do not notice that you all are a holy place of God, and the Spirit of the God is inhabiting among you all.

3:17. Since a certain one is corrupting the holy place of the God, *then* the God will corrupt this *one*, for the holy place of the God is a set-apart place, which certain *ones* you all yourselves are.

3:18. Let not even one be completely deceiving himself! Since a certain one is supposing to be a wise *one* among you all in this particular duration, *then* let him come to be a senseless *one* in order that he might come to be a wise *one*,

3:19. for the wisdom of this particular world is foolishness alongside to the God, for it has been scripted *and remains scripted*: The One Who is grabbing the wise

ones in their craftiness,

3:20. and again: The Controller is knowing the questions of the wise *ones* that they are fruitless questions.

3:21. Consequently: Let not even one be boasting in men, for all *things* are of you all,

3:22. whether Paul, whether Apollos, whether Cephas, whether *the* world, whether life, whether death, whether present *things*, whether coming *things*, all things are of you all.

3:23. Moreover, you all yourselves *are* of Christ. Moreover, Christ *is* of God.

I CORINTHIANS CHAPTER FOUR

4:1. Thusly, let a man be rationalizing us as attendants of Christ and stewards of secrets of God.

4:2. Here, henceforth, it is being sought among the stewards in order that a certain one might be found as a faithful steward.

4:3. Moreover, it is into a least *thing* in order that I might be examined by you all or by a human day, conversely, I am not even examining myself,

4:4. for I am conscious *of* not even one *thing* to myself, conversely, I have not been justified in this, but the One Who is examining me is *the* Controller,

4:5. consequently: Be not judging something before time, until ever the Controller might come, Who will both enlighten the hidden *things* of the darkness and will manifest the purposes of the hearts, and then the commendation will be caused

to come to be to each *one* from the God.

4:6. Moreover, brothers, I transformed these *things* into myself and Apollos because of you all in order that you all might learn among us not to result to learn above which *things* have been scripted *and remain scripted*, unless you all are puffing yourselves up one on behalf of the one against the different one.

4:7 Conversely, who is doubting you? Moreover, what are you having which you did not receive? Moreover, since also you did receive, *then* why do you boast as one who did not receive?

4:8. Already you all are *ones* having been satiated *and remaining satiated*.

Already you all are wealthy. You all reign without us, and I would that indeed you all did reign, in order that also we ourselves might reign together with you all,

4:9. for I am supposing the God showed us away, the last apostles, as *ones* doomed to death, because we are caused to come to be an exhibition to the world and announcers and men.

4:10. We ourselves *are* senseless *ones* because of Christ, but you all yourselves *are* thoughtful *ones*. We ourselves *are* weak *ones*, but you all yourselves *are* strong *ones*. You all yourselves *are* illustrious *ones*, but we ourselves are ones without honor.

4:11. Up to the present hour we are both hungering and thirsting and are poorly clad and are being punched and are unsettled

4:12. and are toiling *while* working with our own particular hands. *While* being verbally abused we are blessing. *While* being pursued we are enduring.

4:13. *While* being defamed we are encouraging. We are caused to come to be as off-scourings of the world, a scraping of all *things*, until now.

4:14. I am not scripting these things *while* shaming you all, conversely, *while* admonishing *you all* beloved children of me,

4:15. for if you all may be having countless child-leaders in Christ, *then* conversely, you all are not having many fathers, for in Christ I myself generated you all through the right-announcement of Jesus.

4:16. Therefore I am encouraging you all: Be coming to be imitators of me.

4:17. Because of this very *thing* I sent Timothy to you all, who is a beloved child of me and a faithful *one* in *the* Controller, who will remind you all about my particular ways in Christ Jesus, according as I am instructing everywhere in every congregation.

4:18. Moreover, when I *was* not coming toward you all, certain ones were puffed up.

4:19. Moreover, I will come quickly toward you all, if the Controller might desire, and I will not know the word of the ones who, having been puffed up *remains puffed up*, conversely, the power,

4: 20. for the kingship of the God *is* not in word, conversely, in power.

4:21. What are you all desiring? Should I come toward you all in rod or both in love and spirit of meekness.

I CORINTHIANS CHAPTER FIVE

5:1. Prostitution is being wholly heard among you all, and such prostitution, which

certain prostitution is not even among the nations, consequently a certain one results to be having a wife of the father,

5:2. and you all yourselves are *ones* who, having been puffed up *remain puffed up* and rather not even mourned, in order that the one who practices this particular work might be taken up out from *the* midst of you all,

5:3. for I myself, on one hand, *while* being absent in the body, but *while* being present in the spirit, have already judged , as being present, the one who accomplished this *thing*.

5:4. In the name of the Controller Jesus, *while* you all and my particular spirit are gathered together, together with the power of our Controller Jesus,

5:5. *result* to deliver the such *one* to the Adversary into misery of the flesh, in order that the spirit might be delivered on the day of the Controller.

5:6. Your boast *is* not an excellent *thing*. You all do not notice that a little leaven is leavening the whole lump.

5:7. Purge the old leaven in order that you all may be a new lump, according as you all are unleavened *ones*, for also our Passover was slain: Christ.

5:8. Consequently: We might not be feasting on old leaven, nor even on leaven of malice and wickedness, conversely, on unleavened *things* of undefilement and unconcealment.

5:9. I scripted to you all in the letter not to be mingling together with prostitutes,

5:10. not entirely with the prostitutes of this particular world or with the coveters, that is, ravenous men, or with idolaters, since upon you all were owing then to go

out from the world.

5:11. Moreover, I now script to you all not to be mingling up together if a certain one who is being named a brother may be a prostitute or coveter or idolater or verbal abuser or drunken *one*, *then* with the such *one* not even to be eating together,

5:12. for what is it for me to be judging the *ones* outside? Are not even you all yourselves judging the *ones* inside?

5:13. Moreover, the God will judge the *ones* outside. Pluck the wicked *one* out from you all, *the very ones!*

I CORINTHIANS CHAPTER SIX

6:1. Is a certain one of you all daring, *while* having a fact toward the different one, to be being judged upon the unjust *ones* and not even upon the holy *ones*?

6:2. Or, you all do not notice that the holy *ones* will judge the world. Also, since the world is being judged among you all, *then* are you all unworthy *ones* of *the* least tribunals?

6:3. You all do not notice that we will judge announcers, much less life-produced *things*.

6:4. Therefore indeed, concerning life-produced tribunals, if you all may be having the ones who, having been despised *remained despised* in the congregation, *then* be sitting these men down.

6:5. I am speaking toward respect for you all. Thusly, *is* not one among you all,

not even one wise *one*, who will be able to discern his brother above *the* midst?

6:6. Conversely, brother is being judged with brother; and this *judgment is* upon unbelieving *ones*.

6:7. Therefore indeed inferiority is already wholly among you all because you all are having judgments with yourselves. Because of what *reason* are you all not even rather being wronged? Because of what *reason* are you all not even rather being robbed?

6:8. Conversely, you all yourselves are wronging and are robbing, and this to J brothers.

6:9. Or, you all do not notice that unjust *ones* will not inherit a kingship from God. Be not being led astray! Neither prostitutes, nor idolaters, nor adulterers, nor soft *ones*, nor bed-fellows,

6:10. nor thieves, nor covetors, not drunken *ones*, not verbal abusers, not ravenous men, will inherit a kingship of God,

6:11. and certain ones *of* you all were these *things*, conversely, you all washed away *for* yourselves; conversely, you all were set apart, conversely, you all were justified in the name of the Controller Jesus Christ and in the Spirit of our God.

6:12. All *things* are lawful for me, conversely, all *things* are not profiting. All *things* are lawful for me, conversely, I myself will not be brought under authority by any.

6:13. The foods *are* for the stomach, and the stomach *is* for the foods, but the God will abolish both this stomach and these foods. Moreover, the body *is* not for the prostitution, conversely, for the Controller, and the Controller *is* for the body.

6:14. Moreover, the God also raised the Controller and will raise us out through His power.

6:15. You all do not notice that your bodies are members of Christ. Therefore, after I take up the members of Christ, might I make *them* members of a prostitute? It could not come to be!

6:16. Or, you all do not notice that the one who is being fastened to the prostitute is one body, for He is declaring: The two will be into one flesh.

6:17. Moreover, the one who is being fastened to the Controller is one spirit.

6:18. Be fleeing the prostitution! Every negative-testimony whichever a man might do is outside the body, but the one who is committing prostitution is negatively-testifying into his own particular body.

6:19. Or, you all do not notice that your body is a holy place of the Holy Spirit in you all, which Spirit you all are having from God, and you all are not of yourselves,

6:20. for you all are bought of a honor. Surely opine the God in your body!

I CORINTHIANS CHAPTER SEVEN

7:1. Moreover, concerning which *things* you all scripted: For a man not to be touching *for* himself of a woman *is* an excellent *thing*.

7:2. Moreover, let each husband be having the wife of himself, and let each wife be having her own particular husband.

7:3. Let the husband be giving away the debt to the wife! Moreover, similarly also let the wife be giving away the debt to the husband!

7:4. The wife is not having authority of her own particular body, conversely the husband *is*. Moreover, similarly also the husband is not having authority of his own particular body, conversely, the wife *is*.

7:5. Be not robbing one another, since unless then it may be out from an agreeing toward a time, in order that you all might stand empty for the prayer and might be agreeing again upon the same *thing*, in order that the Adversary may not be trying you all out, because of your intemperance.

7:6. Moreover, I am saying this according to indulgence, not according to direction.

7:7. Moreover, I am desiring all men to be as also myself, conversely, each is having his own gift of grace out from God. On one hand the one is having thusly. On the other hand the one is having thusly.

7:8. Moreover, I am saying to the unmarried *ones* and the widows: If they might remain as also I myself am, then it is an excellent *thing* for them.

7:9. Moreover, since they are not self-controlled, *then* let them marry, for to be marrying is better than to be being enflamed.

7:10. Moreover, I am charging to the ones who, having married *remain married*, not I myself, conversely, the Controller: A wife might not *result* to be separated from a husband.

7:11. Moreover, if also she might be separated, *then* let her be remaining an unmarried *one* or be reconciled with the husband, and a husband might not *result* to be leaving a wife.

7:12. Moreover, to the remaining *ones* I myself am saying, not the Controller:

Since a certain brother is having an unbelieving wife, and this wife is approving together with him to be inhabiting with him, *then* let him not be leaving her,

7:13. and which certain wife is having an unbelieving husband, and this husband is approving together with her to be inhabiting with her, *then* let her not be leaving the husband,

7:14. for the particular unbelieving husband has been set apart and remains set apart in the wife, and the particular unbelieving wife has been set apart *and remains set apart* in the husband. Otherwise then, your children are unclean children, but now they are holy children.

7:15. Moreover, since the unbelieving *one* is separating himself or herself, *then* let him or her be being separated! The brother or the sister has not been enslaved in the such *things*, but the God has called you all in peace,

7:16. for what do you notice, wife, since would you deliver the husband? Or what do you notice, husband, since would you deliver the wife?

7:17. Except as the Controller has divided to each *one*, as the God has called each one , thusly let him be walking-around, and thusly I am ordering in all the congregations.

7:18 Certain one was called *after* having been circumcised *and remaining circumcised*. Let him not be being drawn upon! A Certain one has been called *and remains called* in uncircumcision: Let him not be being circumcised!

7:19. The circumcision is not even one *thing*, and the uncircumcision is not even

one *thing*, conversely, a keeping of commandments of God is something.

7:20. Let each *one* be remaining in this: In the call for which he was called.

7:21. Were you called as a bond-slave? Let it not be a care to you, conversely, since also you are able to come to be a free *one*, *then* rather *result* to deal with it,

7:22. for the one who is called in *the* Controller as a bond-slave is a freedman of *the* Controller. Similarly, the one who is called as a free *one* is a bond-slave of Christ.

7:23. You all were bought of a honor. Quit coming to be bond-slaves of men!

7:24. Brothers, in which *thing* each *one* was called, let him be remaining in this alongside with God!

7:25. Moreover, concerning the virgins, I am not having direction of *the* Controller, but I am giving an opinion as *one* having been compassionated by *the* Controller to be a faithful *one*.

7:26. Therefore I am regarding this to be under-beginning an excellent *thing* because of the present necessity: That for a man to *result* to be thusly *is* an excellent *thing*:

7:27. You have been bound *and remain bound* to a woman? Be not seeking a release. You have been loosed *and remain loosed* from a woman? Be not seeking a woman!

7:28. Moreover, if also you might marry, *then* you do not negatively-testify, and if the virgin might marry, *then* she does not negatively-testify, but the ones *such as these* will be having pressure for the flesh. Moreover, I myself am sparing of you

all.

7:29. Moreover, brothers, I am declaring this: The time is time which, having been wrapped *remains wrapped* in order that for the remainder: Both the ones who are having wives may be as *ones* not having wives,

7:30. and the ones who are weeping as *ones* not weeping, and the ones who are rejoicing as *ones* not rejoicing, and the ones who are buying as *ones* not holding accordingly,

7:31. and the ones who are dealing with the world as *ones* not being consumed by it, for the shape of this particular world is passing alongside.

7:32. Moreover, I am desiring you all to be unanxious *ones*. The unmarried *one* is anxious about the *things* of the Controller,

7:33. how he might please for the Controller, but the one who marries is anxious about the *things* of the world, how he might please for the wife

7:34. and has been divided *and remains divided*. Also the particular unmarried woman and the virgin are anxious about the *things* of the Controller, in order that she might be a holy woman both in the body and in the spirit, but the one who marries is anxious about the *things* of the world, how she might please for the husband.

7:35. Moreover, I am saying this toward your profit, *the very ones*, not in order that I might cast a noose upon you all, conversely, toward the respectable *thing*, that is, to be rightly- devoted undistractedly to the Controller.

7:36. Moreover, since a certain one is regarding to be acting unbecomingly upon

his virgin, *then* if she might be *one* past prime and thusly is owing to be coming to be married, *then* let her be doing that which she is desiring! She is not negatively-testifying. Let them marry!

7:37. Moreover, who has stood and continues to stand as one steadfast in his heart, *while* not having necessity, but is having authority concerning his own particular desire and has judged this in his own particular heart: To be keeping the virgin of himself, he will do well.

7:38. Consequently: Both the one who is marrying the virgin of himself is doing well and the one who is not marrying will do better.

7:39. A wife has been bound and remains bound upon as much a span as her husband may be living, but if the husband might sleep, *then* she is a free *one* to whom she is desiring to be married, only in *the* Controller,

7:40. but if thusly she might remain, *then* she is *one* more prosperous according to my particular opinion. Moreover, also I myself am seeming to be having *the* Spirit of God.

I CORINTHIANS CHAPTER EIGHT

8:1. Moreover, concerning the idol offerings: We notice that we all are having knowledge. The knowledge is puffing up, but the love is building. Since a certain one is seeming to have known *and continue to know* something,

8:2. *then* he does not yet know according as it is necessary to know.

8:3. Moreover, since a certain one is loving the God, *then* this *one* has been known *and remains known* by Him.

8:4. Therefore, concerning the eating of the idol offerings: We notice that an idol *is* not even one *thing* in *the* world and that not even one is God except One,

8:5. for also provided that there are *ones* being called gods, whether in heaven or upon earth, as indeed gods are many ones, and controllers *are* many ones,

8:6. conversely, for us, One *is* God, the Father, out from Whom *are* the all *things*, and we ourselves *are* into Him, and One *is* Controller, Jesus Christ, through Whom *are* the all *things*, and we ourselves *are* through Him,

8:7. conversely, the knowledge *is* not in all. Moreover, certain ones *are* eating of the idol as idol offerings with the custom until just now, and their conscience, being weak, *is* being defiled.

8:8. Moreover, food will not stand us alongside with the God. Neither if we might not eat are we being caused to fall short, nor if we might eat are we overflowing.

8:9. Moreover, be seeing lest this particular authority of you all might come to be a hindrance to the weak *ones*,

8:10. for if a certain one might see you, the one who is having knowledge, *while* you are lying down in an idol's temple, *then* will not even his conscience, being a weak conscience, be built into the *result* to be eating the idol offerings?

8:11. Conversely, the one who is being weak *is* being destroyed in your particular knowledge, the brother because of whom Christ died.

8:12. Moreover thusly, *while* negatively-testifying into the brothers and *while* striking their conscience which is weak, you all are negatively-testifying into Christ.

8:13. On which account, since food is causing my brother to stumble, *then* I might absolutely not eat meat into the duration, in order that I might not cause my brother to stumble.

1 CORINTHIANS CHAPTER NINE

9:1. Am I not a free *one*? Am I not an apostle? Have I not even seen our Controller Jesus? Are not you all yourselves my work in *the* Controller?

9:2. Since I am not an apostle to others, *then* conversely indeed I am to you all, for you all yourselves are the seal of my apostleship in *the* Controller.

9:3. My particular defense to the ones who are examining me is this:

9:4. Are we absolutely not having authority to eat and to drink?

9:5. Are we absolutely not having authority to be leading around a sister, a wife, as also the remaining apostles and the brothers of the Controller and Cephas?

9:6. Or, are only I myself and Barnabas not having authority not to be working?

9:7. Who then is contending *for* himself for his own salaries? Who is planting a vineyard and is not eating its fruit? Or, who is shepherding a flock and is not eating out from the milk of the flock?

9:8. Am I not speaking these *things* according to man? Or, is not also the law saying these *things*?

9:9. Conversely, it has been scripted *and remains scripted* in the law of Moses: You will not muzzle a threshing ox. Is it not a care to the God of the oxen?

9:10. Or, is He saying this entirely because of you all? Conversely, it was scripted because of you all, because the one who is plowing is owing to be

plowing upon a certain expectation and the one who is threshing *to be threshing* upon a certain expectation of the *result* to be partaking.

9:11. Since we ourselves sow the spiritual *things* to you all, then is it a great *thing* since we ourselves will reap your fleshly *things*?

9:12. Since others are partaking of your authority, then might not we ourselves rather? Conversely, we did not deal with this particular authority, conversely, we are covering all *things*, in order that we might not give anyone an impediment to the right-announcement of the Christ.

9:13. You all do not notice that the ones who are working the sacred *things* are eating the *things* out from the temple. The ones who are attending to the altar are partaking together with the altar *for* themselves.

9:14. Thusly also the Controller ordered to the ones who are completely announcing the right-announcement to be living out from the right-announcement.

9:15. Moreover, I myself have not dealt with even one of these *things*. Moreover, I myself do not script these *things* in order that it might come to be thusly in me, for rather to die *is* an excellent *thing* for me than *that* even one will make my boast empty,

9:16. for if I may be rightly-announcing *then* a boast is not for me, for necessity is being laid upon me; for woe is for me if I might not rightly-announce!

9:17. For since I am practicing this voluntarily, *then* I am having a reward.

Moreover, since I am practicing this involuntarily, *then* I have been entrusted with

and remain entrusted with a stewardship.

9:18. Therefore, what is my reward? In order that, *while* rightly-announcing, I might place the right-announcement without expense, into the *result* not to be consumed by my authority in the right-announcement;

9:19. for, *while* being a free *one* out from all, I give service to all in order that I might gain the more.

9:20. So, I come to be as a Jew to the Jews, in order that I might gain Jews. I come to be as under law to the *ones* under law, *while* not being a same *one* under law, in order that I might gain the *ones* under law.

9:21. I come to be as a lawless *one* to the lawless *ones*, not being a law-negating *one* of God, conversely, a lawful *one* of Christ, in order that I might gain the law-negating *ones*.

9:22. I come to be a weak *one* to weak *ones* in order that I might gain the weak *ones*. I have come to be *and continue to be* all *things* to all the men, in order that I might deliver certain ones entirely.

9:23. Moreover, I am doing all *things* because of the right-announcement in order that I might come to be a joint-participant of it.

9:24. You all do not notice that the ones who are running in a stadium are on one hand, all running. On the other hand, one is taking the award. Thusly, you all are running in order that you all might receive according to the award.

9:25. Moreover, everyone who is agonizing is self-controlled *in all things*.

Therefore, on one hand, those men *are agonizing*, in order that they might

receive a corruptible crown; on the other hand, we ourselves are agonizing to receive an incorruptible crown.

9:26. Thusly I myself am running accordingly, not as indistinctly. Thusly I am boxing, not as *one* beating air,

9:27. conversely, I am annoying my body and am leading it as a bond-slave lest, *after I* preach to others, I, *the* very *one*, might come to be *one* disapproved.

I CORINTHIANS CHAPTER TEN

10:1. Conversely, brothers, I am not desiring you all to be ignoring that all *of* our fathers were under the cloud and all went through the sea,

10:2. and all merged themselves into Moses in the cloud and in the sea,

10:3. and all ate the same spiritual food,

10:4. and all drank the same spiritual drink, for they were drinking out from *the* spiritual Rock Which was following. Moreover, the Rock was the Christ,

10:5. conversely, the God did not rightly-approve among the more of them, for they were scattered in the wilderness.

10:6. Moreover, these *things* are caused to come to be patterns into the intent for us not to be complete-cravers of evil *things* according as those *men* also completely-craved.

10:7. Neither be coming to be idolaters according as certain ones of them, as indeed it has been scripted *and remains scripted*: The people sat down to eat and to drink and stood up to be playing.

10:8. Neither might we be prostituting according as certain ones of them

prostituted and fell, on one day, twenty-three thousand.

10:9. Neither might we be tempting out from the Controller according as certain ones of them tempted and were being destroyed by the snakes.

10:10 Neither be grumbling even as certain ones of them grumbled and were destroyed by the destroyer.

10:11. Moreover, these *things* were happening figuratively to those *men*.

Moreover, it was scripted toward a mental-position of us, into whom the ends of the durations have arrived and remain.

10:12. Consequently: Let the one who is seeming to have stood *and continues to stand* be seeing *that* he might not fall.

10:13. A test has not taken you all except what is human. Moreover, the God *is* faithful, Who will not allow you all to be tested beyond that which you all are able, conversely, will make together with the test also the egress of the result for you all to be able to bear under.

10:14. On which account, beloved *ones* of me, be fleeing away from the idolatry!

10:15. I am speaking as to thoughtful *ones*. Be judging, you all yourselves, that which I am declaring.

10:16. The cup of the blessing which we are blessing, is it not even fellowship of the blood of the Christ? The bread which we are breaking, is it not even fellowship of the body of the Christ?

10:17. Because we, the many ones, are one bread, one body, for we, the all, are partaking out from the one Bread.

10:18. Be seeing Israel according to flesh: Are not the ones who are eating the sacrifices companions of the altar?

10:19. Therefore, what am I declaring? That an idol offering is something, or that an idol is something?

10:20. Conversely, I am declaring that which *things* they are slaying are for sub-deities, and they are not slaying for God. Moreover, I am not desiring you all to be coming to be companions of the sub-deities.

10:21. You all are not able to be drinking a cup of *the* Controller and a cup of sub-deities. You all are not able to be partaking of a table of *the* Controller and a table of sub-deities,

10:22. or, are we provoking the Controller to jealousy? Are not we stronger *ones* than Him?

10:23. All *things* are lawful, conversely, all *things* are not profiting. All *things* are lawful, conversely, all *things* are not building.

10:24. Let not even one be seeking the *thing* of himself; conversely, the different *thing* of the other *one*.

10:25. Be eating everything which is being sold in a meat-market *while* examining not even one *thing* because of the conscience,

10:26. for the earth and its fullness *are* of the Controller.

10:27. Since a certain one of the unbelieving *ones* is calling you all, and you all are desiring to be proceeding, *then* be eating all which is being placed alongside for you all *while* examining not even one *thing* because of the conscience.

10:28. Moreover, if a certain one might say to you all: This *thing* is a *thing* offered in sacrifice, *then* be not eating because of that particular one who disclosed *it* and because of the conscience.

10:29. Moreover, I am not even saying the conscience of himself, conversely, the conscience of the other *of a different kind*, for in order that why is my freedom being judged by another conscience?

10:30. Since I myself am partaking by grace, *then* why am I being insulted for the sake of which *thing* I am giving thanks?

10:31. Therefore, whether you all are eating or are drinking or what you all are doing, be doing all *things* into opinion of God!

10:32. Be coming to be inoffensive *ones* both to Jews and to Greeks and to the congregation of the God,

10:33. according as also I myself am pleasing all *things* for all, *while* not seeking the profit of myself, conversely, the profit of the many ones in order that they might be delivered.

I CORINTHIANS CHAPTER ELEVEN

11:1. Be coming to be imitators of me according as also I myself am an imitator of Christ.

11:2. Moreover, I am commending you all because you all have been caused to remember *and continue to remember* all *things* of me and, according as I delivered the traditions to you all, you all are holding down.

11:3. Moreover, I am desiring you all to notice that the Head of every husband is

the Christ. Moreover, the husband *is* head of a wife. Moreover, the God *is* Head of the Christ.

11:4. Every man who is praying or prophesying *while* having his Head *veiled* accordingly is completely embarrassing his Head.

11:5. Moreover, every wife who is praying or is prophesying with the unveiled head is completely embarrassing her head, for one is also the same for the one who has been shaved *and remains shaved*,

11:6. for since a wife is not being veiled, *then* also let her be sheared, but since for a wife to result to be sheared or to be shaved *is* a shameful *thing*, *then* let her be being veiled,

11:7. for, on one hand, a husband is not owing to be veiling the Head *for* himself *while* he is being under-beginning an image and an opinion of God. On the other hand, the wife is an opinion of a husband,

11:8. for a husband is not out from a wife, conversely, a wife *is* out from a husband,

11:9. for also a husband was not created because of the wife, conversely, a wife was created because of the husband.

11:10. Because of this, the wife is owing to be holding authority upon the head because of the announcers.

11:11. Nevertheless, neither *is* a wife without a husband nor a husband without a wife in *the* Controller,

11:12. for as indeed the wife *is* out from the husband, thusly also the husband *is*

through the wife. Moreover, the all things are out from the God.

11:13. Be judging among yourselves, *the very ones*: Is an unveiled wife a fitting *one* to be praying to the God?

11:14. Is not even the nature itself instructing you all that, on one hand, if a husband may be having long hair, *then* it is no honor to him.

11:15. On the other hand, if a wife may be having long hair, *then* it is an opinion to her, because the head of hair has been given *and remains given* to her instead of a sheet.

11:16. Moreover, since a certain one is seeming to be a quarrelsome *one*, *then* we ourselves are not having such custom, not even the congregations of the God.

11:17. Moreover, *while* charging this, I am not commending because you all are coming together not into the better, conversely, into the worse,

11:18. for indeed, firstly, *while* you all are coming together in a congregation, I am hearing dissensions to be under-beginning among you all, and I am believing a certain part,

11:19. for also, for preferences to be among you all is necessary, in order that the approved *ones* might come to be manifest *ones* among you all.

11:20. Therefore, *while* you all are coming together upon the same *thing*, it is not to eat a controlled supper,

11:21. for each is taking away his own particular supper at the *intent* to eat, and, on one hand, who is hungering; on the other hand, who is drunk.

11:22. No! Conversely, are you all not having houses into the *result* to be eating as well as to be drinking? Or, you all are despising the congregation of the God and are completely embarrassing the ones who are not having. What might I say to you all? Will I commend you all? I am not commending you all in this;

11:23. for I myself received alongside from the Controller that which I also give-alongside to you all that the Controller Jesus, on the night in which He was being given alongside, took bread

11:24. and, *after He* gave thanks, broke *it* and said: This is My body, the body given on behalf of you all. Be doing this into My particular remembrance.

11:25. In like manner also He took the cup after the *result* to sup, saying: This particular cup is the new covenant in My particular blood. Be doing this, ever so often as you all may be drinking *it*, into My particular remembrance,

11:26. for ever so often as you all may be eating this particular bread and may be drinking the cup, *then* you all are completely announcing the death of the Controller until when He might come.

11:27. Consequently: Whoever may be eating the bread or may be drinking the cup of the Controller unworthily, *then* he will be *one* liable of the body and of the blood of the Controller.

11:28. Moreover, let a man be approving himself and thusly let him be eating out from the bread and let him be drinking out from the cup,

11:29. for the one who is eating as well as drinking *while* not discerning the body, is eating and is drinking judgment to himself.

11:30. Because of this many ones among you all *are weak ones* and *sick ones*, and sufficient *ones* are sleeping.

11:31. Moreover, since we were discerning ourselves but we are not, then we were not being judged but we are.

11:32. Moreover, *while* being judged by the Controller, we are being trained by the Controller in order that we might not be condemned together with the world.

11:33. Consequently, brothers of me: *While* coming together into the *intent* to eat, be awaiting one another!

11:34. Since a certain one is hungering, *then* let him be eating at his household in order that you all may not be coming together into judgment. Moreover, I will order the remaining *things* as ever I might come.

I CORINTHIANS CHAPTER TWELVE

12:1. Moreover, brothers, I am not desiring you all to be ignoring concerning the spiritual men.

12:2. You all notice that when you all were nations, *you all were ones* being led away toward the particular voiceless idols, as ever you all were being led.

12:3. Wherefore, I am acknowledging to you all that not even man, *while* speaking in Spirit of God, is saying Jesus *is* a curse, also, not even one man is able to say: Jesus *is* Controller, except in Holy Spirit.

12:4. Moreover, distributions of grace-extensions are, but the same Spirit distributes.

12:5. Also distributions of services are, and the same Controller distributes.

12:6. Also distributions of operations are, but the same God *is* Who is operating the all *things* in all *things*.

12:7. Moreover, the manifestation of the Spirit is being given to each *one* toward the thing which is profiting,

12:8. for, on one hand, to whom a word of wisdom is being given through the Spirit, on another hand, to another a word of knowledge *is being given* according to the same Spirit.

12:9. To another faith *is being given* in the same Spirit; on another hand, to another gifts of cures *are being given* in the one Spirit.

12:10. Moreover, to another, operations of powers *are being given*; moreover, to another prophecy; moreover, to another discerning of spirits, to another kinds of languages, moreover, to another: interpretation of languages *is being given*.

12:11. Moreover, the one and the same Spirit is operating all these *things*, *while* distributing to each one *his* own according as He is intending.

12:12. Conversely, even as the body is one and is having many members, but all the members of the body, being many ones, are one body, thusly also *is* the *body of Christ*,

12:13. for also all we ourselves are merged *by the right-announcement* in a one Spirit into a one body, whether Jews or Greeks, whether bond-slaves or free ones, also, all are furnished a one Spirit to drink,

12:14. for also the body is not one member, conversely, many ones.

12:15. If the foot might say: Because I am not a hand, I am not out from the body,

then not on account of this *saying* is it not out from the body.

12:16. Also, if the ear might say: Because I am not an eye, I am not out from the body, *then* not on account of this *saying* is it not out from the body.

12:17. Since the whole body *was* an eye, *then* where *is* the hearing? Since *the* whole *body* *was* hearing, *then* where *is* the smelling?

12:18. Moreover, God now places the members, each one of them, in the body according as He desires.

12:19. Moreover, since all the *members* were one member, *then* where *is* the body?

12:20. Moreover, now, on one hand, *are* many members, on the other hand *is* one body.

12:21. Moreover, the eye is not able to say to the hand: I am not having need of you. Or, again, the head to the feet: I am not having need of you all,

12:22. conversely, by much more, the members of the body which are seeming to be under-beginning weaker *members* are necessary,

12:23. and, which *members* of the body we are supposing to be without honor, to these we are conferring more abundant honor, and our uncomely *members* are having more abundant comeliness.

12:24. Moreover, our comely *members* are not having need, conversely, the God mixes the body together, giving more abundant honor to the member which is being caused to fall short,

12:25. in order that division may not be in the body, conversely, in order that the

members may be anxious about the same on behalf of one another,

12:26. and, whether one member is suffering, *then* all the members are suffering together, or a member is being opined, *then* all the members are rejoicing together.

12:27. Moreover, you all yourselves are a body of Christ and members individually.

12:28. Also, on one hand, whom did God place in the congregation? First, apostles; second, prophets; third, teachers; then, ones given powers; then, gifts of healings, aiding *ones*, wise counsels, kinds of languages.

12:29. All *may not be* apostles. All *may not be* prophets. All *may not be* teachers. All *may not be* ones given powers.

12:30. All are not having gifts of cures. All are not speaking in languages; all are not interpreting.

12:31. Moreover, be zealously seeking the particular greater gifts, and yet, I am exposing to you all a way according to excellence.

I CORINTHIANS CHAPTER THIRTEEN

13:1. If I may be speaking with the languages of the men and of the announcers, but may not be having love, *then* I have come to be and continue to come to be sounding brass or a clanging cymbal,

13:2. and if I may be having prophecy and might notice all the secrets and all the knowledge, and if I may be having all the faith so as to be removing mountains, but may not be having love, *then* I am absolutely nothing,

13:3. and if I might bestow all my under- beginning things and if I might deliver my body in order that I will be burned, but may not be having love, *then* I am profiting not even one *thing*.

13:4. The love is longsuffering. The love is using kindness. The love is not envying. The love is not boasting of itself. The love is not puffing itself up.

13:5. The love is not acting unbecomingly. The love is not seeking the *things* of itself. The love is not being provoked. The love is not rationalizing the evil *thing*.

13:6. The love is not rejoicing upon the injustice, but the love is rejoicing together with the unconcealment.

13:7. The love is covering all *things* of unconcealment. The love is believing all *things* of unconcealment. The love is certainly expecting all *things* of unconcealment. The love is enduring all *things* of unconcealment. The love is never at any time falling.

13:8. Moreover, whether prophecies, they will be abolished; or languages, they will stop themselves; or knowledge, it will be abolished;

13:9. for we are knowing out from a part and we are prophesying out from a part.

13:10. Moreover, whenever the complete *thing* might come, *then* the *thing* out from a part will be abolished.

13:11. When I was an infant, I was speaking as an infant, I was thinking as an infant, I was rationalizing as an infant. When I have come to be and continue to be a man, I have abolished and continue to abolish the *things* of the infant,

13:12. for we are now seeing through a mirror in obscurity, but then, face toward

face. I am now knowing out from a part, but then, I will completely know according as also I am completely-known.

13:13. Moreover, even now these particular three: faith, certain expectation, love are remaining, but the love is the greater of these.

I CORINTHIANS CHAPTER FOURTEEN

14:1. Be pursuing the love. Moreover, be zealously seeking the spiritual *things*. Moreover rather, in order that you all may be prophesying;

14:2. for the one who is speaking in a language is not speaking to men, conversely, to God, for not even one is hearing, but he is speaking secrets in spirit.

14:3. Moreover, the one who is prophesying is speaking edification and call-alongside: Indeed, a consolation for men.

14:4. The one who is speaking in a language is edifying himself, but the one who is prophesying is edifying a congregation.

14:5. Moreover I am desiring all of you all to be speaking in languages. Moreover rather, in order that you all may be prophesying. Moreover, the one who is prophesying *is* greater than the one who is speaking in languages, except unless he may be interpreting, in order that the congregation might receive edification.

14:6. Moreover, now, brothers, if I might come to you all, *while* speaking in languages, *then* what might I profit you all if I mightnot speak to you all either in a revelation, or in knowledge, or in prophecy, or in instruction?

14:7. Although the lifeless *things*, whether pipe or harp, which are giving a sound,

if it might not give a distinction to the notes, *then* how will the *thing* which is being piped or the *thing* which is being harped be known?

14:8. Certainly also, if a trumpet might give an indistinct sound, *then* who will prepare himself for war?

14:9. Thusly also, if you all yourselves might not give a clear word through the language, *then* how will the thing which is being spoken be known? Certainly you all will be *ones* speaking into air.

14:10. Since, for example, so many kinds of sound are in *the* world and not even one *is* without sound,

14:11. therefore, if I might not notice the power of the sound, *then* I will be a foreigner to the one who is speaking, and the one who is speaking at me will be a foreigner.

14:12. Thusly also, since upon you all yourselves are zealots of spiritual *things*. Be seeking toward the edification of the congregation, in order that you may be overflowing.

14:13. Wherefore, let the one who is speaking in a language be praying in order that he may be interpreting,

14:14. for if I may be praying in a language, *then* my spirit is praying, but my mind is unfruitful.

14:15. Therefore, what is it? I will pray in the spirit, moreover also, I will pray in the mind; I will sing in the spirit; moreover also, I will sing in the mind.

14:16. Otherwise, if you may be rightly-speaking in spirit, *then* how will the one

who is filling up the place of the idiot state the Amen upon your particular right-grace; since he does not now notice what you are saying?

14:17. Certainly, indeed, you yourself are rightly-gracing excellently; conversely, the different one is not being edified.

14:18. I am rightly-gracing in the God. I am speaking in languages more than all of you,

14:19. conversely, in a congregation, I am desiring to speak five words in my mind than countless words in a language, in order that also I might instruct others.

14:20. Brothers, be not coming to be little children in the cognitives; conversely, continually be infant like in the evil *thing*. Moreover, be coming to be complete *ones* in the cognitives.

14:21. It has been scripted *and remains scripted* in the law that: The Controller is saying: I will speak to this particular people in different languages and in lips of different ones; and, thusly, they will not even give heed of Me.

14:22. Consequently, the languages are into a sign, not for the ones who are believing; conversely, for the faith-negating *ones*. Moreover, the prophecy *is* not for the faith-negating *ones*; conversely, for the ones who are believing.

14:23. Therefore, if the whole congregation might come together upon the same *thing* and all may be speaking in languages; moreover, *if* idiots or faith-negating *ones* might enter, *then* will they not state that you all are raving?

14:24. Moreover, if all may be prophesying, moreover a certain unbelieving *one*

or unlearned *one* might enter, *then* he is being honored-over by all, he is being examined by all.

14:25. The hidden *things* of his heart are coming to be manifest *things*, and, thusly, *after he* falls upon his face, he will kneel to the God, *while* announcing away that the God really is among you all.

14:26. Therefore, what is it, brothers, whenever you all may be coming together? Each one is having a psalm. Each one is having instruction. Each one is having a revelation. Each one is having a language. Each one is having an interpretation. Let all *things* be coming to be toward edification!

14:27. Although a certain one is speaking in a language, then be speaking by two or, at the most, three, and in turn,

14:28. and let one be interpreting. Moreover, if an interpreter may not be, *then* let him keep silent in a congregation. Moreover, let him be speaking to himself and to the God.

14:29. Moreover, let prophets speak by two or three,

14:30. and let the others doubt. Moreover, if something might be revealed to another who is sitting, *then* let the first *one* keep silent,

14:31. for all *of* you all are able to be prophesying singularly, in order that all may be learning and all may be being called-alongside.

14:32. Also, spirits of prophets are being subjected to prophets,

14:33. for the God is not of confusion, conversely, of peace, as in all the

congregations of the holy *ones*.

14:34. Let the women keep silent in the congregations, for to them to be speaking is not being allowed, conversely, let them be subjected, according as also the law is saying.

14:35. Moreover, since they are desiring to learn something, *then* let them question their own particular husbands at home. Certainly for a woman to be speaking in a congregation is a shame.

14:36. Or did the word of the God go out from you all or arrive only into you all?

14:37. Since anyone is supposing to be a prophet or a spiritual *one*, *then* let him be completely-knowing that which *things* I am scripting to you all are commandment of *the* Controller.

14:38. Moreover, since anyone is ignoring *Controller's commandments*, *then* let him be ignoring *Controller's commandments*.

14:39. Consequently, brothers of me, be zealously seeking the *result* to be prophesying and be not hindering the *result* to be speaking in languages.

14:40. Moreover, let all *things* be coming to be decorously and according to order.

I CORINTHIANS CHAPTER FIFTEEN

15:1. Moreover, I am acknowledging to you all, brothers, the right-announcement which I rightly-announced to you all, which you all also received alongside, on which also you all have stood *and continue to stand*,

15:2. through which also you all are being delivered by which word I rightly-

announced to you all, since you all are holding *it* down, except unless you all believed vainly,

15:3. for I gave to you all among first *things* that which I also received alongside: That Christ died on behalf of our negative-testimonies according to the Scriptures,

15:4. and that He was buried and that He has been raised and remains raised on the particular third day according to the Scriptures,

15:5. and that He was seen by Cephas then by the twelve.

15:6. Furthermore, He was seen by over 500 brothers at once, out from whom the more are remaining until now, but certain ones fell asleep.

15:7. Furthermore, He was seen by James, then by all the apostles.

15:8. Moreover, last of all, as indeed since for the untimely generation of me, He was seen by me also,

15:9. for I myself am the latest of the apostles, who is not sufficient to be being called an apostle because that I pursued the congregation of the God.

15:10. Moreover, I am what I am by grace of God, and His particular grace was not caused to come to be empty into me, conversely, I labor more exceedingly than all of them, but not I myself, conversely, the grace of the God together with me.

15:11. Therefore, whether I myself or those, thusly we are preaching and thusly you all believe.

15:12. Moreover, since Christ is being proclaimed that He has been raised *and*

remains raised out from dead *ones*, *then* how are certain ones among you all saying that a resurrection of dead *ones* is not?

15:13. Moreover, since a resurrection of dead *ones* is not, *then* neither has Christ been raised *nor remains raised*.

15:14. Moreover, since Christ has not been raised *nor remains raised*, *but He is*, then our preaching *is* empty and your faith *is* empty, *but it's not*.

15:15. Moreover, we are also being found as false witnesses of the God, because we witnessed according to the God that He raised the Christ, Whom He did not raise, provided that then dead *ones* are not being raised,

15:16. for since dead *ones* are not being raised, *then* neither has Christ been raised *nor does He remain raised*.

15:17. Moreover, since Christ has not been raised *and remains raised*, *then* your faith is fruitless, you all are still in your negative-testimonies,

15:18. then also the ones who fall asleep in Christ perish.

15:19. Since in only this particular life we are *ones* who, having certainly expected *continue to certainly expect* in Christ, *then* we are more pitiful than all men,

15:20. but even now Christ has been raised and remains raised out from dead *ones*, First fruit of the ones who having fallen asleep *remain asleep*.

15:21. Certainly, forasmuch as death came through a man, also resurrection from dead *ones* came through a Man,

15:22. for as indeed, all are dying in Adam, thusly also all will be made alive in

Christ,

15:23. but each *one* in his own particular appointment, Christ as First fruit, furthermore, the *ones* of the Christ at His being-alongside,

15:24. then the end, whenever He may be giving the kingship alongside to the God, that is, Father, whenever He might abolish all rule and all authority and power.

15:25. Certainly, for Him to be reigning until when He might place all the enemies under His feet is necessary.

15:26. The last enemy, the death, is being abolished, for He subjected all *things* under His feet.

15:27. Moreover, whenever He might say that all *things* have been subjected *and remain subjected* to Him, *it is* clear that: All except the One Who subjected the all *things* to Him.

15:28. Moreover, whenever the all *things* may be subjected to Him, then also He Himself, the Son, will be subjected to the One Who subjected the all *things* to Him, in order that the God may be all *things* in all *things*.

15:29. Otherwise what are the ones who are being merged *by the right-announcement* in place of dead *ones* doing? Since dead *ones* are not being raised at all, *then* why also are they being merged *by the right-announcement* in place of them?

15:30. Why also are we ourselves being put in peril every hour?

15:31. I affirm your particular boasting, brothers, which I am having in Christ

Jesus our Controller: I am dying daily.

15:32. Since according to man I fought with wild beast in Ephesus, *then what is* the profit to me? Since dead *ones* are not being raised, *then* let us eat and let us drink, for tomorrow we are dying!

15:33. Be not being led astray! Bad companions are ruining beneficial morals.

15:34. Be justly aware and be not negatively-testifying! Certainly, certain ones are holding an ignorance of God. I am speaking toward respect for you all.

15:35. Conversely, a certain one is stating: How are the dead *ones* being raised? Moreover, with what sort of body are they coming?

15:36. Senseless *one!* That which you yourself are sowing is not being made alive unless it might die.

15:37. Also, that which you are sowing, you are not sowing the particular body which will come to be; conversely, you are sowing a naked kernel, since perhaps from a grain or from a certain of the remainder.

15:38. Moreover, the God is giving a body to it, according as He desires, and to each *one* of the seeds its own body.

15:39. All flesh *is* not the same flesh; conversely, on one hand, another flesh is of men, on another hand, another flesh is of beasts of burden, on another hand, another flesh is of birds, on another hand, another flesh is of fish.

15:40. Also, bodies *are* heavenly, and bodies *are* earthly, conversely, on one hand, the opinion of the heavenly bodies is a different *opinion*, on the other hand, the opinion of the earthly bodies is a different *opinion*.

15:41. Another opinion is of a sun, and another opinion is of a moon, and another opinion is of stars; for a star is differing from a star in opinion.

15:42. Thusly also *is* the resurrection of the dead *ones*: It is being sown in corruption, it is being raised in incorruption.

15:43. It is being sown in no honor, it is being raised in opinion. It is being sown in weakness, it is being raised in power.

15:44. It is being sown as a psychical body, it is being raised as a spiritual body. Since a psychical body is, *then* also a spiritual *body* is.

15:45. Thusly also it has been scripted *and remains scripted*: The first man, Adam, came to be into a living soul. The last Adam came to be into a Spirit making alive.

15:46. Conversely, the spiritual body was not first, conversely, the psychical body was first, afterward came the spiritual *body*.

15:47. The first man *was* out from ground, an earthy *one*. The second Man *was* out from heaven.

15:48. The kind of *the* earthy one is also such as the earthy *ones*, and the kind of *the* heavenly One is also such as the heavenly *ones*.

15:49. Also, according as we wear the image of the earthy *one*, we will also wear the image of the heavenly *One*.

15:50. Moreover, brothers, I am declaring this: That flesh and blood is not able to inherit a kingship of God, neither is the corruption inheriting the incorruption.

15:51. Notice, I am telling a secret to you all: We all will not be caused to fall

asleep, but we all will be changed,

15:52. in a moment, in a blink of an eye, at the last trumpet, for it will trumpet, and the dead *ones* will be raised incorruptible, and we ourselves will be changed.

15:53. Certainly, for this particular corruptible *body* to put incorruption on itself, and *for* this particular mortal *body* to put immortality on itself is necessary.

15:54. Moreover, whenever this particular corruptible *body* might put incorruption on itself, and this particular mortal *body* might put a negation-of-mortality on itself, then the word which has been scripted *and remains scripted* will come to be: The death is swallowed in victory.

15:55. Death, where *is* your victory? Death, where *is* your sting?

15:56. Moreover, the sting of the death *is* the negative-testimony. Moreover, the power of the negative-testimony *is* the law,

15:57. but grace *is* by the God Who is giving the victory to us through our Controller Jesus Christ.

15:58. Consequently, my beloved brothers, be coming to be *ones* steadfast, undisplaced, *while* always overflowing in the work of the Controller, *since you all* notice that your labor is not empty in *the* Controller.

I CORINTHIANS CHAPTER SIXTEEN

16:1. Moreover, concerning the particular collection into the holy *ones*, as indeed I ordered to the congregations of Galatia, thusly also you all yourselves do:

16:2. According to one *day* of a week, let each of you all be placing alongside for himself, *while* storing whatsoever he is being caused to prosper, lest whenever I

might come, then collections may be coming to be.

16:3. Moreover, whenever I might come to be alongside, *then* whomever you all might approve, I will send these through letters to carry away your grace into Jerusalem,

16:4. but, if the result for me also to be proceeding may be a worthy *thing*, *then* they will proceed together with me.

16:5. Moreover, I will come toward you all whenever I might come through Macedonia, for I am coming through Macedonia.

16:6. Moreover, perhaps I will remain awhile toward you all or will even winter *there*, in order that you all yourselves might send me forward wherever I may be proceeding,

16:7. for I am not desiring to see you all just now in passage, for I am certainly expecting to completely remain a certain session toward you all, if the Controller might allow *it*.

16:8. Moreover, I will completely remain in Ephesus until the Pentecost,

16:9. for a great and effective door has opened, *and remains open*, and *ones* lying opposite *are* many ones.

16:10. Moreover, if Timothy might come, *then* be seeing in order that he might come to be without fear toward you all, for he is working work of *the* Controller, as also I myself.

16:11. Therefore, a certain one might not despise him. Moreover, send him forward in peace, in order that he may come toward me, for I am awaiting him

with the brothers.

16:12. Moreover, concerning the brother Apollo: I called him alongside much, in order that he might go toward you all with the brothers, and it was not entirely a desire, in order that he might go, but he will come whenever he might have a right-time.

16:13. Be watching! Stand in the faith! Be manly! Be being made mighty!

16:14. Let all *things* of you all be coming to be in love!

16:15. Moreover, I am encouraging you all, brothers, notice the house of Stephanus, that it is a first fruit of Achaia, and they appointed themselves into service for the holy *ones*,

16:16. in order that also you all yourselves might be subjecting yourselves to the such *ones* and to everyone who is working together with *them*, that is, laboring.

16:17. Moreover, I am rejoicing upon the being-alongside of Stephanus and Fortunatus and Achaicus, because these men filled up your particular lack,

16:18. for they refreshed my particular spirit and your particular spirit. Therefore, be completely knowing the such *ones*!

16:19. The congregations of Asia are greeting you all. Aquila, as well as, Priscilla, is greeting you all much in *the* Controller, together with the congregation down at their house.

16:20. All the brothers are greeting you all. Greet one another in a holy kiss!

16:21. The greeting of Paul is scripted by my *own* hand.

16:22. Since anyone is not befriending the Controller, *then* let him be a curse!

Maranatha!

16:23. The grace of the Controller Jesus *is* with you all.

16:24. My love in Christ Jesus *is* with you all.

II CORINTHIANS CHAPTER ONE

1:1. Paul, an apostle of Christ Jesus through a desire of God, and Timothy the brother, to the particular congregation of the God which is being in Corinth, together with all the particular holy *ones* which are being in the whole *of* Achaia:

1:2. Grace to you all and peace from Father-God of us and *the* Controller Jesus Christ.

1:3. A Rightly-speaking *One is* the God, that is, Father of our Controller Jesus Christ, the Father of the compassions, that is, God of all call-alongside,

1:4. the One Who is calling us alongside upon all our pressure into the result for us to be able to be calling the *ones* alongside, in every pressure, through the call-alongside, of which *call-alongside* we, same *ones*, are being called-alongside by the God,

1:5. because according as the sufferings of the Christ are overflowing into us, thusly also, our call-alongside is overflowing through the Christ.

1:6. Moreover, whether we are being troubled, *it is* on behalf of your call-alongside, that is, deliverance, or we are being called-alongside, *it is* on behalf of your call-alongside, which is being operated in an under-abide of the same sufferings which also we ourselves are suffering.

1:7. Also, our certain expectation *is* firm on behalf of you all, *since* we notice that

as you all are companions of the sufferings, thusly also *you all are companions* of the call-alongside.

1:8. Certainly, we are not desiring you all to be ignoring, brothers, into our pressure which came to be in Asia, that according to excess we were burdened beyond power; consequently, we *resulted* to be utterly perplexed also of the *purpose* to be living.

1:9. Conversely, we, same *ones*, have had *and continue to have* the answer of the death in ourselves, in order that we might not be *ones* who, having persuaded *remain persuaded* upon ourselves; conversely, upon the God Who is raising the dead *ones*,

1:10 Who rescued us out from a mighty death and will rescue *us*, into Whom we have certainly expected *and continue to surely expect* that also He will still rescue *us*,

1:11. while you all are also helping together on our behalf by the petition, in order that the gift of grace into us through many ones may be rightly-graced out from many faces on our behalf.

1:12. Certainly, our boasting is this: The testimony of our conscience, because we were caused to behave in the world, but more abundantly toward you all, in holiness and undefilement of the God, not in fleshly wisdom, conversely, in grace of God,

1:13. for we are not scripting to you all other things rather than what *things* you all are reading or are also completely knowing. Moreover, I am certainly

expecting that you all will completely know *them* until an end,

1:14. according as also you all completely know us from a part, that we are a boast of you all even as also you all yourselves *are a boast* of us, in the day of our Controller, Jesus.

1:15. Also I was formerly intending in this particular persuasion: To come toward you all, in order that you all may be having a second grace,

1:16. and through you all to go through into Macedonia and to come again from Macedonia toward you all and to be sent forward by you all into Judea.

1:17. Therefore, *while* intending this, did I then not even deal with the lightness, or am I intending which *things* I am intending according to flesh, in order that alongside me the yes might be yes and the no, no?

1:18. Moreover, the God *is* faithful that our particular word toward you all is not yes and no,

1:19. for the Son of God, Christ Jesus, the One Who was proclaimed among you all through us, through me and Silvanus and Timothy, did not come to be yes and no, conversely, has come to be *and continues to be*: Yes in Him;

1:20. for as many complete-announcements as *are* of God in Him *are* the yes.

Wherefore also through Him *they are* the: Amen to the God toward opinion through us.

1:21. Moreover, the One Who is confirming us together with you all into Christ, that is, Who anointed us, *is* God,

1:22. the One Who also sealed us, that is, Who gave the earnest of the Spirit in

our hearts.

1:23. Moreover, I myself am calling *for* myself upon the God for a Witness upon my particular soul that, *while* sparing of you all, I did not yet come into Corinth,

1:24. because we are not controllers of your faith, conversely, we are co-workers of your joy, for you all have stood *and continue to stand* in the faith.

II CORINTHIANS CHAPTER TWO

2:1. Moreover I judged this for myself: to result not to come again toward you all in grief,

2:2. for since I myself am grieving you all, *then* also who is the one who is making me glad except the one who is being grieved out from me?

2:3. Also, I script this same *thing* in order that, *when I* come, I might not have grief from whom it was necessary for me to be rejoicing, having *first* been confident *and remaining confident* upon all *of* you all that my particular joy is of all of you all,

2:4. for out from much pressure and constraint of heart I script to you all through many tears, not in order that you all might be grieved; conversely, in order that you all might know the love which I am having more abundantly into you all.

2:5. Moreover, since anyone has been grieved *and remains grieved*, *then* he has not *and continues not to* grieve me; conversely, from a portion, in order that I might not be overly burdening all *of* you all.

2:6. This *particular* honor-over by the majority *is* sufficient for the such *one*,

2:7 consequently, on the contrary, rather, for you all *to result* to graciously

release and to encourage is sufficient, lest the such *one* might be swallowed down by the more abundant grief.

2:8. Wherefore I am encouraging you all to ratify love into him.

2:9. Certainly I also script into this: in order that I might know your approval, since you all are obedient *ones* into all *things*.

2:10. Moreover, to whom you all are graciously releasing anything, also I myself *am graciously releasing*, for also, that which I myself have graciously released , since I have graciously released, and continue to release anything, *then it is* because of you all at *the* face of Christ,

2:11. in order that we might not be taken advantage of by the Adversary, for we are not ignoring his notifications.

2:12. Moreover, *when I* came into Troas into the right-announcement of the Christ, also, *after* a door *was* one which, having been opened *remained open* for me in *the* Controller,

2:13. I have not had relief in my spirit in *the result* for me not to find Titus my brother, conversely, *after I* bid farewell to them *for* myself, I went out into Macedonia.

2:14. Moreover, grace *is* by the God Who is always causing us to triumph in the Christ, that is, Who is manifesting the odor of His knowledge through us in every place,

2:15. because we are a right-odor of Christ to the God among the ones who are being delivered and among the ones who are being destroyed.

2:16. On one hand, among which ones *being destroyed we are* an odor out from death into death. On the other hand, among which ones *being delivered, we are* an odor out from life into life. Also, who *is* sufficient toward these *things*?

2:17. Certainly we are not as the many ones who are peddling the word of the God, conversely, *we are speaking as ones* out from clearness; conversely, we are speaking as *ones* out from God accordingly: In presence of God in Christ.

II CORINTHIANS CHAPTER THREE

3:1. Are we beginning again to be commending ourselves? Or are we not in need, as certain ones, of commendatory letters toward you all or out from you all, are we?

3:2. You all yourselves are our letter, having been engraved and remaining engraved on our hearts, *while* being known and *while* being read by all men,

3:3. *while* being manifested that you all are a letter of Christ which is served by us, ones who having been engraved *remain engraved*, not in ink, conversely, in a spirit of a living God, not on stone tablets, conversely, on flesh tablets, that is, hearts.

3:4. Moreover, we are having such persuasion through the Christ toward the God.

3:5. *This persuasion is* not that we are sufficient *ones* from ourselves to account anything as out from ourselves; conversely, our sufficiency *is* out from the God,

3:6. Who also made us sufficient as servants of a new covenant, not *a covenant* of letter, conversely, of spirit; for the letter is killing, but the spirit is making alive.

3:7. Moreover, since the service of the death in letters which has been imprinted, and remains imprinted in stones was made to come to be in opinion, consequently the sons of Israel *resulted* not to be able to look fervently into the face of Moses because of the opinion of his face, the *opinion* which was being suppressed,

3:8. *then* how rather will not even the service of the spirit be in opinion?

3:9. Certainly, since the service of the condemnation *was* opinion, *then* by much rather the service of the justice is overflowing in opinion,

3:10. for also, the thing which has been opined *and remains opined* has not been opined *nor continues to be opined* in this particular part on account of the opinion which is excelling.

3:11. Certainly, since the thing which is being suppressed *was* through opinion, *then* by much rather the thing which is remaining *is* in opinion.

3:12. Therefore, *while* having such certain expectation, we are dealing with much frankness,

3:13. and not even as Moses was placing a veil upon his face toward the result for the sons of Israel not to look fervently into the end of the thing which is being suppressed.

3:14. Conversely, their perceptions were made callous. Certainly, as far as the day, today, the same veil is remaining upon the reading of the old covenant, *while* not being uncovered, because it is being suppressed in Christ.

3:15. Conversely, until today, at which time ever Moses may be being read, a veil

is lying upon their heart.

3:16. Moreover, if at which time it might return toward *the* Controller, *then* the veil is being cast off.

3:17. Moreover, the Controller is the Spirit. Moreover, where the Spirit of *the* Controller is there is freedom.

3:18. Moreover, all we ourselves, with a face which, having been uncovered *remained uncovered*, while reflecting *for* ourselves the opinion of *the* Controller, are being transfigured into the same image, from opinion into opinion, even as from *the* Spirit of *the* Controller.

II CORINTHIANS CHAPTER FOUR

4:1. Because of this, *while* having this particular service, according as we are compassionated, we are not fainting,

4:2. conversely, we renounced the hidden *things* of the shame *for* ourselves, *while* not walking-around in craftiness nor ensnaring the word from the God; conversely, *while* establishing ourselves by the manifestation of the unconcealment toward every conscience of men in presence of the God.

4:3. Moreover, since also our right-announcement is *one* having been covered and remaining covered, *then* it is *one* having been covered and remaining covered among the ones who are being destroyed,

4:4. among whom the god of this particular duration blinds the perceptions of the faith-negating *ones* into the *result of* the enlightenment of the right-announcement of the opinion of the Christ, Who is an Image of the God, not to

be bright.

4:5. Certainly, we are not preaching ourselves, conversely, Christ Jesus to be Controller, but we are preaching ourselves to be bond-slaves of you all because of Jesus,

4:6. because the God *is* the One Who said: Light will shine out from darkness, Who shines in our hearts toward enlightenment of the knowledge of the opinion of the God in *the* face of Christ.

4:7. Moreover, we are having this particular treasure in clay vessels in order that the excellence of the power may be of the God and not out from us.

4:8. In everything we are ones being troubled, conversely, not *ones* being compressed. We are ones being perplexed, conversely, not *ones* being utterly perplexed.

4:9. We are ones being pursued, conversely, not *ones* being abandoned. We are ones being cast down, conversely, not *ones* being destroyed.

4:10. We are ones always bearing around the deadness of Jesus in the body, in order that also the life of Jesus might be manifested in our body.

4:11. Conversely, we ourselves, the ones who are living, are always being given alongside into death, because of Jesus, in order that the life of Jesus might also be manifested in our mortal flesh;

4:12. consequently the death is being operated in us, but the life is being operated in you all.

4:13. Moreover, *while* having the same spirit of the faith according to the thing

which has been scripted *and remains scripted*: I believe, wherefore I speak, also we ourselves are believing, wherefore also we are speaking,

4:14. *since we* notice that the One Who raised the Controller Jesus will also raise us together with Jesus and will stand *us* alongside together with you all,

4:15. for the all things are through you all in order that the grace which abounds through the majority might cause the right-gracing to overflow into the opinion of the God.

4:16. Wherefore we are not fainting; conversely, since also our outside man is being ruined, *then* conversely, our inside *man* is being renewed by day and by day,

4:17. for the momentary lightness of our pressure, according to excellence into excellence, is accomplishing a durative weight of opinion for us,

4:18. *since we* are not looking at the things which are being seen, conversely, at the things which are not being seen, for the things which are being seen *are* temporary, but the things which are not being seen *are* durative.

II CORINTHIANS CHAPTER FIVE

5:1. Certainly we notice that if our earthly house of the tabernacle might be destroyed, *then* we are having a building out from God, a house not hand-made, durative in the heavens,

5:2. for also in this habitation we are sighing, *while* craving to be clothed upon with our particular habitation out from heaven.

5:3. Since indeed also, after we put on *for* ourselves, *then* we might not be found

as naked,

5:4. for also, we, the ones who are in the tabernacle, are sighing, I *while* being burdened, upon which tabernacle we are not desiring to strip *for* ourselves, but rather, to be clothed upon, in order that the mortal tabernacle might be swallowed down by the life.

5:5. Moreover, the One Who accomplished us into this very purpose is God, the One Who gave to us the earnest of the Spirit.

5:6. Therefore, we are ones always being courageous, *since*, also, we notice that, *while* being at home in the body, we are abroad from the Controller,

5:7. for we are walking-around through faith, not through sight.

5:8. Moreover, we are courageous and are rightly- approving rather to go abroad out from the body and to be at home toward the Controller.

5:9. Wherefore, also, we are ambitious, whether being at home or going abroad, to be *ones* rightly- pleasing to Him.

5:10. Certainly, the result of the all *things* to be manifested in advance of the judgment-seat of the Christ is necessary for us, in order that each may obtain *for* himself the *things* through the body, toward which *things* he practiced, whether good or worthless.

5:11. Therefore, *since we* notice the fear of the Controller, we are persuading men, but we have been and remain manifested to God. Moreover I am certainly expecting also to have been and remain manifested in your consciences.

5:12. We are not commending ourselves again to you all, conversely, we are

ones giving to you all a base of operation of a boast on our behalf, in order that you all may be holding us toward the ones who are boasting in a face and not in a heart,

5:13. for whether we are out of our place, *it is* to God, or we are sensible, *it is* to you all.

5:14. Certainly, the love of the Christ is holding us together, after we judge this: Because One died on behalf of all, then the all died.

5:15. Also, He died on behalf of all in order that the ones who are living may no longer be living for themselves, conversely, for the One Who died on behalf of them, that is, Who was raised,

5:16. consequently, from the present, we ourselves notice not even one *man* according to flesh, since also we have known *and continue to know* Christ according to flesh, conversely, now we are no longer knowing even one man according to flesh,

5:17. consequently, since anyone *is* in Christ, then he is a new creation. The archaic *things* pass alongside; notice, new *things* have come to be *and remain*.

5:18. Moreover, the all things are out from the God Who changed us according to Himself through Christ, that is, Who gave to us the service of the change-accordingly,

5:19. as that God was *One* changing a world according to Himself in Christ, not rationalizing their trespasses to them and *Who* placed in us the word of the change-accordingly.

5:20. Therefore, as of the God Who is encouraging through us, we are ambassadors on behalf of Christ, we are petitioning on behalf of Christ: Be changed according to the God!

5:21. He made the One Who did not know negative-testimony to be negative-testimony on our behalf, in order that we ourselves might come to be justice of God in Him.

II CORINTHIANS CHAPTER SIX

6:1. Moreover, *while* working together with *you all*, we are also encouraging you all not to receive the grace of the God into emptiness,

6:2. for He is saying: I completely heard of you in an acceptable time, and I compassionated you in a day of deliverance. Notice, now *is* a well-received time. Notice, now *is* a day of deliverance,

6:3. *while* giving not even one occasion of stumbling in even one *thing*, in order that the service mightnot be faulted,

6:4. conversely, *while* establishing ourselves as servants of God in everything: in much patience, in pressures, in necessities, in anguishes, in afflictions,

6:5. in prisons, in confusions, in labors, in insomnias, in fasting,

6:6. in purity, in knowledge, in longsuffering, in kindness, in Holy Spirit, in unpretentious love,

6:7. in word from Unconcealment, in power of God, through the instruments of the justice of the right as well as *the* left,

6:8. through opinion and no honor, through defamation and right report, as

deceiving *ones* and unconcealed *ones*,

6:9. as *ones* being unknown and *ones* being completely known, as *ones* dying and; notice, we are living, as *ones* being trained and not *ones* being put to death,

6:10. as *ones* being grieved, but always *ones* rejoicing, as poor *ones* but *ones* enriching many *ones*, as *ones* who having not even one *thing*; indeed while being *ones* holding according to all *things*.

6:11. Our mouth has opened, *and remains open* toward you all, Corinthians. Our heart has been enlarged, *and remains enlarged* toward you all.

6:12. You all are not being compressed in us, but you all are being compressed in your tender-mercies of compassion.

6:13. Moreover, I am speaking as to children *toward* the same compensation: Be enlarged *toward me*, also you all yourselves.

6:14. Do not be coming to be *ones* unequally yoked with faith-negating *ones*, for what partnership *is* with justice and with law-negation, or, what fellowship *is* with light toward darkness?

6:15. Moreover, what accord *is* of Christ toward Belial, or, what part *is* for a faithful *one* with a faith-negating *one*?

6:16. Moreover, what agreement *is* for a temple of God with idols, for we ourselves are a living temple of God, according as the God said that: I will indwell among them, and I will walk around among *them*, and I will be God of them, and they themselves will be a people of Me.

6:17. Wherefore, come out from within *the* midst of them and be marked off, *the*

Controller is saying, and be not touching *for yourselves* of an unclean *thing*,
6:18. and I Myself will favorably receive you all and will be into a Father for you
all, and you all yourselves will be into sons and daughters for Me, *the Almighty*
Controller is saying.

II CORINTHIANS CHAPTER SEVEN

7:1. Therefore, *while* having these particular complete-announcements, beloved
ones, we might cleanse ourselves away from all defilement of flesh and of spirit,
while finishing up holiness in fear of God.

7:2. Yield *to us!* We wrong not even one. We corrupt not even one. We take
advantage of not even one.

7:3. I am not speaking toward condemnation, for I have previously stated, *and*
continue to state that you all are in our hearts, into the *result for us* to die
together with *you all* and to be living together with *you all*.

7:4. Much frankness *is* with me toward you all. Much boasting *is* with me in your
place. I have been fulfilled, *and remain fulfilled* by the call-alongside. I am being
caused to super abound by the joy upon all our pressure,

7:5. for also, *since* we came into Macedonia our flesh has had *and continues to*
have not even one relief; conversely, *while* being troubled in everything: Fights
are outside, fears *are* inside.

7:5. Conversely, the God, the One Who is encouraging the humble *ones*, called
us alongside in the being-alongside of Titus.

7:7. Moreover, not only in his being-alongside; conversely, also in the call-

alongside in which he was called-alongside upon you all, *while* announcing again to us your craving, your sorrowing, your zeal, on my behalf; consequently I *resulted* to be caused rather to rejoice,

7:8. because since also I grieved you all in the letter, *then* I am not regretting.

Since also I was regretting, *then* I am seeing that that particular letter, since also toward an hour, grieved you all.

7:9. I am now rejoicing, not because you all were grieved, conversely, because you all were grieved into a mind-after *the right-announcement*. Certainly you all were grieved according to God in order that you all might be damaged in not even one *thing* out from us,

7:10. for the grief according to God is working a mind-after *the right-announcement* into unregretted deliverance, but the grief of the world is accomplishing death,

7:11. for notice, the *result* to be grieved according to God accomplished this very *thing* in you all: how much diligence, conversely, *how much* defense, conversely, *how much* indignance, conversely, *how much* fear, conversely, *how much* craving, conversely, *how much* zeal, conversely, *how much* vindication. In everything you all established yourselves to be pure *ones* in the fact.

7:12. Since then also I scripted to you all, *then it was* not on account of the one who wronged nor on account of the one who was wronged, conversely, on account of the *purpose* for your diligence to be manifested, the *diligence* on our behalf toward you all in presence of the God.

7:13. Because of this we have been called-alongside, *and remain called-alongside*. Moreover, upon our call-alongside we rejoiced more abundantly rather upon the joy of Titus, because his spirit has been refreshed, *and remains refreshed* from all of you all,

7:14. because since I have boasted, *and continue to boast* anything to him in your place, *then* I was not made to be completely embarrassed, conversely, as we spoke all *things* to you all in unconcealment, thusly also our boasting upon Titus was caused to come to be unconcealment.

7:15. Also, his tender-mercies of compassion are more abundantly into you all, *while* he is reminding himself of the obedience of all of you all, as with fear and trembling you all received him.

7:16. I am rejoicing that in everything I am courageous at you all.

II CORINTHIANS CHAPTER EIGHT

8:1. Moreover, we are acknowledging to you all, brothers, the grace of the God which has been given *remains given* among the congregations of Macedonia,

8:2. that in much approval of pressure, the overflow of their joy and their poverty according to depth overflows into the wealth of their singularity.

8:3. I am testifying that according to power and alongside power, as voluntary *ones*,

8:4. with much call-alongside, *while* petitioning our grace and the fellowship of the particular service into the holy *ones*,

8:5. and not according as we certainly expected, conversely, they first gave

themselves to the Controller and to us through a desire of God,

8:6. into the result for us to encourage Titus in order that according as he previously began thusly also he might finish up into you all also this particular grace,

8:7. conversely, as indeed you all are overflowing in everything, in faith and in word and in knowledge and in all diligence and in the love out from us in you all, in order that also you all may be overflowing in this particular grace.

8:8. I am not speaking according to direction, conversely, *I am speaking* through the diligence of others, *while* also approving the genuineness of your particular love,

8:9. for you all are knowing the grace of our Controller Jesus Christ, that because of you all He was poor *while* being wealthy, in order that you all yourselves might be wealthy by the poverty of that *One*.

8:10. Also, I am giving knowledge in this *matter*, for this is profitable for you all, which certain *ones*, not only previously began from last year *toward* the *intent* to do, conversely, also, *toward* the *result* to be desiring,

8:11. but also, even now, finish up the *intent* to do, how that even as the eagerness *is* of the *result* to be desiring, thusly also the *result* to finish up *is* out from the *result* to be having.

8:12. Certainly, since the eagerness is lying before, *then* according to whatever *one* may be having *is* well-received, not according to that which *one* is not having,

8:13. for relief *is* not in order that *it might be* for others: Being pressure for you all, conversely, *relief is* out from equality.

8:14. At the present time, your excess *is* into the lack of those in order that also the excess of those might come to be into your lack, how that equality might come to be,

8:15. according as it has been scripted, and remains scripted: The *one* did not abound the much, and the *one* did not diminish the little.

8:16. Moreover, grace *is* to the God Who is giving the same diligence in your place in the heart of Titus,

8:17. because, on one hand, he received the call-alongside, on the other hand, *while* being under-beginning more diligent, as a voluntary *one*, he went out toward you all.

8:18. Moreover, we sent together with him the brother of whom *is* the commendation in the right-announcement through all of the congregations,

8:19. moreover, not only *this*, conversely, *who* also was voted by the congregations as a fellow- traveler of us in this particular grace which is being served by us toward the opinion of the very Controller, that is, our eagerness,

8:20. *while* arranging this *for* themselves, *that* a certain one might not fault us in this particular bountiful collection which is being served by us.

8:21. Certainly, we are taking thought for excellent *things* not only in presence of *the* Controller, conversely also in presence of men.

8:22. Moreover, we sent together with them our brother, whom we frequently

approved in many things *as one* being diligent, but even now, much more diligent in much particular reliance into you all.

8:23. Whether *I am speaking* on behalf of Titus, a companion of me and co-worker into you all, or *about* brothers of us, apostles of congregations, *it is* opinion of Christ.

8:24. Therefore, *we are ones* demonstrating, into a face of the congregations, the demonstration of your love, that is, our boasting in your place into them.

II CORINTHIANS CHAPTER NINE

9:1. Conversely, indeed, it is extreme for me *into the purpose* to be scripting to you all concerning the particular service into the holy *ones*,

9:2. for I notice your eagerness which I am boasting in your place to Macedonians that Achaia has been prepared, *and remains prepared* ever since last year. So, your zeal provoked the majority.

9:3. Moreover, I sent the brothers in order that our particular boast might not be made empty in this particular part, in order that according as I was saying, you all were *ones* who, having been prepared *remain prepared*,

9:4. lest, if Macedonians might come together with me and might find you all as *ones* unprepared, *then* we ourselves might be completely embarrassed, in order that we may not be saying you all yourselves *are completely embarrassed*, in this particular substance.

9:5. Therefore, I deemed *it* a necessary *thing* to encourage the brothers, in order that they might go before into you all and might pre-arrange your blessing which,

having been previously completely-announced, *remained completely-announced*, this *blessing to result* to be *one* ready thusly as a blessing and not as covetousness.

9:6. Moreover, this: The one who is sowing sparingly will also reap sparingly, and the one who is sowing upon blessings will also reap upon blessings,

9:7. each one according as he has preferred, *for* himself in the heart, not out from grief or out from necessity; for the God is loving a cheerful giver.

9:8. Moreover, the God *is one* able to cause all grace to over flow into you all, in order that, *while* always having all self-contentment in everything, you all might overflow into every good work,

9:9. according as it has been scripted, *and remains scripted*: He scattered. He gave to the paupers. His justice is remaining into the duration.

9:10. Moreover, the One Who is completely supplying seed to the one who is sowing and bread into a meal will supply *seed* and multiply your sowing and will cause the products of your justice to grow,

9:11. *while you all are* being made wealthy in everything into all singularity which certain *singularity* is working according to a right-grace in the God through us,

9:12. because the service of this particular office is not only *one* toward filling up the lacking *things* of the holy *ones*; conversely, is one also overflowing through many right-graces in the God,

9:13. *while* you all are opining the God through the approval of this particular service upon the submission of your agreement into the right-announcement of

the Christ, that is, upon the singularity of the fellowship into them and into all,
9:14. *after* they were completely-doting upon you all by petition in your place
because of the grace of the God which is excelling upon you all.

9:15. Grace *is* to the God upon His indescribable gift.

II CORINTHIANS CHAPTER TEN

10:1. Moreover, I myself, *the* very Paul, am encouraging you all through the
meekness, that is, fairness of the Christ, who, on one hand, according to face, *is*
a humble *one* among you all, on the other hand, *while* being absent I am
courageous into you all.

10:2. Moreover, *while* not being present, I am petitioning the *intent* to be
courageous by the confidence which I am rationalizing to dare upon certain ones
who are rationalizing us as walking-around according to flesh,

10:3. for, *while* walking-around in flesh, we are not contending *for* ourselves
according to flesh,

10:4. for the instruments of our battle *are* not fleshly; conversely, they *are*
powerful to the God toward demolition of strongholds, *ones* demolishing
accounts

10:5. and every height being lifted up against the knowledge of the God and are
ones subjugating every mental-construct into the obedience of the Christ,

10:6. and are ones having in readiness to avenge all disobedience whenever
your obedience might be fulfilled.

10:7. Be seeing the *things* according to a face: Since a certain one has

persuaded *and continues to persuade* for himself to be of Christ, *then* let him again be rationalizing this upon himself: that according as he himself *is* of Christ, thusly also we ourselves *are* of Christ.

10:8. Certainly, as well, if I might more exceedingly boast something concerning our authority, which the Controller gave into edification and not into demolition of you all *then* I will not be ashamed,

10:9. in order that I might not seem as if to be terrifying you all through the letters,

10:10. because, on one hand, the letters, he is declaring, *are* heavy and strong. On the other hand, the presence of the body *is* weak, and the word *is* having been despised and remaining despised.

10:11. Let the such *one* be rationalizing this: that we are *the* kind of *ones* in the word through letters *while* being absent, such are we also *while* being present in the work.

10:12. Certainly, we are not daring to judge among or to compare ourselves with certain ones of the ones who are commending themselves, conversely, they themselves, *while* measuring themselves among themselves and comparing themselves with themselves, are not understanding.

10:13. Moreover, we will not boast into the immeasurable *things*, conversely, we will boast according to the measure of the rule which the God divided to us, of a measure to be reaching as far as even you all.

10:14. Certainly, we are not over-stretching ourselves, as *ones* not reaching into

you all, for we arrived in the right-announcement of the Christ as far as even you all.

10:15. We did not arrive *while* boasting into the immeasurable *things* in foreign labors, but *while* having a certain expectation of your faith growing to be magnified according to our rule into an overflow

10:16. to rightly-announce into the regions beyond you all. We did not arrive to boast in a foreign rule into the *things* ready.

10:17. Moreover, let the one who is boasting be boasting in *the* Controller,

10:18. for the one who is commending himself, that *one* is not an approved *one*, conversely, whom the Controller establishes is an approved one.

II CORINTHIANS CHAPTER ELEVEN

11:1. I would that you all were enduring from me a little thing of senselessness,

11:2. for I am zealously seeking you all with a zeal from God, for I joined you all to one husband, to stand a pure virgin alongside to the Christ.

11:3. Moreover, I am fearing lest, as the snake completely deceived Eve in its craftiness, your perceptions might be corrupted away from the singularity and the particular purity into Christ.

11:4. Conversely, since indeed the one who is coming is preaching another Jesus, whom we did not preach, or you all are receiving a different spirit which you all did not receive from me, or different right-announcement which you all did not receive from me, *then* you all are enduring him well,

11:5. for I am rationalizing to have fallen short and remain fallen short not even

one *thing* from the most eminent apostles.

11:6. Moreover, since indeed I am unlearned in the word, *then*, conversely, not in the knowledge, conversely, in everything we are ones manifested in all *things* into you all,

11:7. or did I do a negative-testimony *while* humbling myself in order that you all yourselves might be exalted because I freely rightly-announced the right-announcement of the God to you all?

11:8. I robbed other congregationse when I took a salary from them toward your service,

11:9. and *while* being present toward you all and I when I was caused to fall short, I was not burdensome of even one, for the brothers filled up toward my lacking *things* when they came from Macedonia. Indeed, in everything I kept and will keep myself unburdensome to you all.

11:10. Unconcealment from Christ is in me that this particular boasting will not be blocked into me in the regions of Achaia.

11:11. Because of what reason? Because I am not loving you all? God notices.

11:12. Moreover, that which I am doing, also I will do, in order that I might impede the base of operation of the one who is desiring a base of operation, in order that, in which they are boasting, they may be found according as also we ourselves,

11:13. for the such *are* false apostles, deceitful workmen, who are transforming themselves into apostles of Christ.

11:14. Indeed, this is not a wonder, for the Adversary himself is transforming himself into an announcer of light.

11:15. Therefore, *it is* not a great *thing* since his servants are transforming themselves as servants of justice, of whom the end will be according to their works.

11:16. Again I am saying, a certain one might not suppose me to be senseless. Since, indeed, since upon, even if a certain one might think me to be as senseless, *then* receive me, in order that also I myself might boast a little something.

11:17. That which I am speaking, I am not speaking according to *the* Controller, conversely, as in senselessness, in this particular substance of the boasting.

11:18. Otherwise, many ones are boasting according to the flesh, *then* also I myself will boast,

11:19. for you all, *while* being thoughtful *ones*, are gladly enduring from the senseless *ones*.

11:20. Conversely, you all are enduring since a certain one is binding you all down, since a certain one is devouring you all, since a certain one is taking you all, since a certain one is lifting himself up, since a certain one is beating into a face.

11:21. am talking according to no honor, as that we ourselves have been weak and remain weak. Moreover, in whatever a certain one may be daring, I am talking in senselessness, also I myself am daring.

11:22. They are Hebrews...Indeed, I myself *am a Hebrew*. They are Israelites...
Indeed, I myself *am an Israelite*. They are seed of Abraham... Indeed, I myself
am seed of Abraham.

11:23. They are servants of Christ, I am speaking *while* being insane, I myself
am beyond *them*: More abundantly in labors, more abundantly in prisons, above
measure in afflictions, frequently in deaths.

11:24. Five times I received thirty-nine lashes by Jews.

11:25. I was caned three times. Once I was stoned. I was *in* a shipwreck three
times, being a night and a day in the deep. I have done and continue to do:
frequently in journeys, in perils from rivers, in perils from robbers, in perils out
from my race, in perils out from nations, in perils in a city, in perils in a
wilderness, in perils in a sea, in perils among false brothers,

11:27. in labor and in hardship, frequently in insomnias, in famine and thirst,
frequently in fastings, in cold and nakedness.

11:28. This is apart from the *things* omitted: The particular incursion on me daily,
that is, the anxiety of all of the congregations.

11:29. Who is weak, and I am not weak? Who is being caused to stumble, and I
myself am not being burned?

11:30. Since to boast the *things* of my weakness is necessary, *then* I will boast.

11:31. The God, that is, Father of the Controller Jesus, the God Who is being a
rightly-spoken *One* into the durations, notices that I am not lying.

11:32. In Damascus, the tetrarch of the king, Aretas, was protecting the city of

Damascus to apprehend me,

11:33. and I was lowered in a basket through a window, through the wall and escaped his hands.

II CORINTHIANS CHAPTER TWELVE

12:1. To boast is necessary. On one hand, *it is* not profitable. On the other hand, I will come into visions and revelations of *the* Controller.

12:2. I notice a man in Christ, before fourteen years ago, whether in body I do not notice, or outside the body I do not notice, the God notices, the such *man* who was snatched up until a third heaven,

12:3. and I notice the such man, whether in body or apart from the body I do not notice, the God notices,

12:4. that he was snatched up into the paradise and heard unspeakable expressions *which are* not lawful for a man to speak.

12:5. I will boast on behalf of the such *man*, but I will not boast on behalf of myself, except in the weaknesses,

12:6. for if I might desire to boast, *then* I will not be a senseless *one*, for I will state unconcealment, but I am sparing. A Certain one is not rationalizing into me beyond that which he is seeing me or is hearing out from me

12:7. and in the excellence of the revelations. Wherefore, in order that I might not be being made haughty, a splinter in the flesh was given to me, an announcer from the Adversary, in order that it might be abusing me, in order that I might not be being made haughty.

12:8. On behalf of this, I called the Controller alongside three times, in order that he might stand off away from me,

12:9. and He has stated *and continues to state*: My grace is sufficient for you, for the power is being completed in weakness. Therefore, I will gladly rather boast in the weaknesses in order that the power of the Controller might dwell over upon me.

12:10. Wherefore, I am rightly- approving in weaknesses, in shameful treatments, in necessities, in persecutions and anguishes for the sake of Christ, for whenever I may be weak, then I am a powerful *one*.

12:11. I have come to be a senseless *one*. You all yourselves compelled me, for I myself was owing to be established by you all, for I fall short not even one *thing* of the most eminent apostles, since also I am not even one *thing*.

12:12. Even the signs of the apostle were accomplished among you all in all patience, both by signs and wonders and powerful deeds.

12:13. Conversely, what is that which you all were made inferior over the remaining congregations, except that I myself, *the very one*, was not burdensome of you all? Graciously release to me this particular wrong!

12:14. Notice, I am readily having to come toward you all this third time, and I will not be burdensome, for I am not seeking your *things*, conversely, you all, for the children are not owing to be storing for the parents, conversely, the parents for the children.

12:15. Moreover, I myself will gladly spend and will be spent out for the sake of

your souls. Since I am more abundantly loving you all, *then* I am loved less,

12:16. but let it be! I myself did not weight you all down; conversely, *while* existing as a crafty *one*, did I take you all by deceit?

12:17. Anyone of whom I have sent away toward you all,

12:18. through him did I not take advantage of you all? I called-alongside Titus and sent him away together with the brother. Did, perchance, Titus take advantage of you all? Did we not walk-around in the same spirit? Did we not walk-around in the same footprints?

12:19. You all are supposing formerly that we are making a defense to you all.

We are speaking opposite from God in Christ. Moreover, the all *things*, beloved *ones*, are for the sake of your edification,

12:20. for I am fearing lest, when I come, I might find you all as the kind of *ones* as I am not desiring, and I myself might be found by you all as the kind of *one* as you all are not desiring, lest, quarreling, jealousy, wraths, seditions, defamations, whisperings, loftinesses, confusions might come to be;

12:21. consequently, when I come again my God might not humble me toward you all, and I might grieve many ones of the ones who, having previously negatively-testified, *continue to negatively-testify* and who do not mind-after *the right-announcement* upon the uncleanness, that is, prostitution and a negation-of-morality which they practice.

II CORINTHIANS CHAPTER THIRTEEN

13:1. I am coming toward you all this third time. Every expression might be set

upon a mouth of two and three witnesses.

13:2. I have plainly spoken, and I am *still* plainly speaking, as being present the second time and being absent now, to the ones who, having previously negatively-testified, *continue to negatively-testify* and to all the remaining *ones* that if I might come into the result to plainly speak, *then* I will not spare again,

13:3. since upon, you all are seeking approval of the Christ Who is speaking in me, Who is not weak into you all, conversely, is powerful among you all,

13:4. for also He was crucified out from weakness, conversely, He is living out from power of God, for also we ourselves are weak in Him, conversely, we will live together with Him out from power of God into you all.

13:5. Be testing yourselves, since you all are in the faith. Be approving yourselves, or you all are not completely knowing yourselves, that Jesus Christ *is* among you all, since, perchance, you all are *ones* disapproved.

13:6. Moreover, I am certainly expecting that you all will know that we ourselves are not *ones* disapproved.

13:7. Moreover, we are pleading toward the God *that* you all not *result* to do even one evil *thing*, not in order that we ourselves might shine as *ones* approved, conversely, in order that you all yourselves might do the excellent *thing*, but we ourselves may be as *ones* disapproved.

13:8. Conversely, we are not able to do anything against the unconcealment, conversely, for the sake of the unconcealment,

13:9. for we are rejoicing whenever we ourselves may be weak, but you all

yourselves may be powerful *ones*. Also, we are pleading this: your preparation.

13:10. Because of this, *while* being absent, I am scripting these *things*, in order that, *while* being present I might not deal sharply according to the authority which the Controller gave to me into edification and not into demolition.

13:11. Finally, brothers, be rejoicing, be preparing yourselves, be being called-alongside, be thinking the same thing: Be holding peace, and the God of the love, that is, peace will be with you all.

13:12. Be greeting one another in a holy kiss.

13:13. All the holy *ones* are greeting you all.

13:14 The grace of the Controller Jesus Christ and the love from the God, and the fellowship of the Holy Spirit *is* with all of you.

GALATIANS CHAPTER ONE

1:1 Paul, one sent-away; not away from kinds-of-men, neither through a kind-of-man; conversely, through Jesus Christ and Father, God the One Who raised Him out from the corpses;

1:2 and all the brethren together with me, to the Congregations of a *particular* Galatia:

1:3 Grace to you all and peace away from God: Father of us; and Controller Jesus Christ:

1:4 The One Who gave Himself on behalf of our *particular* negative-testimonies, consequently He might extract us out from the present *particular* duration of prostitution according to the will of the God, that is, Father of us,

1:5 to Whom the Opinion is into the duration of the durations. Amen!

1:6 I am marveling, because you all are so quickly transposing yourselves away from the One Who called you by Christ's Grace into different right-announcement;

1:7 which is not another right-announcement if not for certain men who are agitating you all, that is, desiring to transmute the right-announcement of the Christ;

1:8 conversely, indeed, if we ourselves or an announcer from heaven might rightly-announce to you all alongside that which we rightly-announced to you all, then let him be a curse!

1:9 As we have stated before and continue to state even now: I am again saying: Since anyone is rightly-announcing into you all alongside that which you all received alongside, then let him be a curse,

1:10 for now, am I persuading kinds of men or the God? Or, am I seeking to be pleasing to kinds of men? For if I were yet pleasing kinds of men but I'm not, then I would not be a bond-slave of Christ but I am.

1:11 For I am acknowledging to you all, brethren, the right-announcement, the right-announcement rightly-announced by me: That it is not according to a kind of man!

1:12 For not even I myself received it from alongside of a kind of man, neither was I instructed by any kind of man, conversely, through a revelation from Jesus Christ.

1:13 For you all heard my conduct then in the Judaism, that according to excessiveness I was pursuing the Congregation of the God and I was laying it waste!

1:14 Also, I was advancing in the Judaism beyond many peers in my race, *while* under beginning a more abundant zealot of my fathers' traditions.

1:15 But when the God, the One Who marked me out from my mother's womb; that is, called through His *particular* Grace, was rightly- pleased

1:16 to reveal His Son in me, in order that I might rightly-announce Him among the nations, I did not immediately consult with flesh and blood for myself.

1:17 I neither went up into Jerusalem toward the sent-away ones before me, conversely, I departed into Arabia and I again returned into Damascus.

1:18 Afterwards-after three years-I went up to Jerusalem to inquire Peter and I completely remained toward him fifteen days.

1:19 But, I did not notice another of the sent-away ones except James the brother of the Controller.

1:20 So, what things I am scripting to you all, Notice, in presence of the God, that I am not lying!

1:21 Afterward I went into the regions of the Syria and the Cilicia.

1:22 But, I was as one being unknown to the face by the Congregations, the ones in Christ of the Judea.

1:23 So, they were as ones hearing only that The One who was pursuing us then is now rightly-announcing the Faith Which he was then wasting.

1:24 Indeed, they were opining the God in me.

GALATIANS CHAPTER TWO

2:1 Afterward, through fourteen years, I went up again into Jerusalem with Barnabas when I also took Titus alongside together with us.

2:2 Moreover, I went up according to revelation and I placed up for myself to them the right-announcement which I am preaching among the nations; but according to my own self with the ones supposing to be a certain thing, lest I am running, or I ran into emptiness.

2:3 Conversely, not even Titus the one together with me, *while* being a Greek, was being compelled to be circumcised.

2:4 Moreover, that of the craftily introduced false-brethren, which certain ones entered alongside to spy-out our freedom which we are having in Christ Jesus, in order that they might enslave us.

2:5 To whom we yielded with the subjection not even toward an hour, in order that the Unconcealment of the right-announcement might remain through toward you all.

2:6 So, I departed away from the ones who are supposing to be a certain thing: Of what sort they were then is carrying through not even one thing for me. The God is not receiving even one thing from them; for the ones who are supposing to be a certain thing did not impart even one thing for themselves to me.

2:7 Conversely, on the contrary, after they noticed that I had been entrusted the right-announcement of the un-circumcision just as Peter has been, *and remains*

entrusted the right-announcement of the circumcision;

2:8 For the One Who is works inwardly for Peter into an apostleship of the circumcision also works inwardly for me into the nations.

2:9 And when they knew the Grace which was given to me, James and Peter and John the ones supposing to be pillars, gave to Barnabas and me right hands of fellowship, in order that we ourselves might be into the nations; but they themselves into the circumcision.

2:10 Only of the poor ones did they speak, in order that we may be remembering them which indeed, I gave diligence to do this very thing.

2:11 But, when Peter came to Antioch, I stood against him to face, because he was blamable.

2:12 For before the result of certain ones away from James to come, he was eating together in-association-with the nations; but, when they came, he was withdrawing and was separating himself, fearing the ones out from circumcision.

2:13 Indeed, also the remaining Jews pretended together with him, consequently consequently, even Barnabas was led away together away from them by the pretense.

2:14 Conversely, when I noticed that they are not walking-around straight-footed toward the unconcealment of the right-announcement, I said to Peter: Since you yourself a Jew *while* under-beginning as a Gentile are also not living as a Jew, then how are you compelling the nations to be adopting Judaism?

2:15 We ourselves, Jews in nature and not devoted-ones-to-negative-

testimonies out from nations!

2:16 Indeed, when we noticed that a man is not being justified out from works of law if not through faith of Jesus Christ: Even we ourselves believed into Christ Jesus, in order that we might justified out from faith of Christ and not out from works of law, because all flesh will not be justified out from works of law.

2:17 Moreover, since *while* seeking to justified in Christ, they themselves are discovered to be negatively-testified-devotees, then is Christ a ministrant of negative-testimony? May *Christ* never come to be *a ministrant of negative-testimony!*

2:18 For if I am house-doming again these things which I loosed down, then I place myself together with a transgressor.

2:19 For I myself, because of law, died to law, in order that I might live to God!

2:20 I have been, *and remain*, crucified together with Christ: Moreover, I myself am no longer living, but Christ is living in me: But that which I am living now in flesh, I am living by the faith of the *particular* Son of the God, of the One Who loved me and gave Himself alongside instead of me!

2:21 I am not negatively positioning the grace from the God: For if justification is because of law, then Christ died needlessly.

GALATIANS CHAPTER THREE

3:1 Oh unintelligent Galatians! Who bewitched you all to not be persuaded by the Unconcealment: According to whose eyes Jesus Christ was scripted-before among you all as One Who, having been crucified, *continues the results!*

3:2 I am desiring to learn away from you all only this: Did you all receive the Spirit out from works of law or out from hearing of faith?

3:3 In this manner you all are unintelligent ones: You all began inwardly in Spirit are now being completed upon flesh!

3:4 You all suffered so many things in vain: If indeed, it was in vain, but it wasn't

3:5 Therefore, then, the One Who is completely supplying the Spirit to you all; that is, energizing powers among you all: Is He doing so out from works of law or out from hearing of faith?

3:6 Just as Abraham believed in the God and it was rationalized to him for justification,

3:7 So then, you all are knowing that the ones out from faith, these ones are sons of Abraham.

3:8 Moreover, the Scripture which foresaw that the God is justifying the nations out from faith, rightly-announced before to the Abraham that In you all the nations will be inwardly eulogized;

3:9 consequently, the ones out from faith are being eulogized together with the faithful Abraham!

3:10 For as many ones are out from works of law are under a curse; for that Everyone is a cursed one who is not inwardly abiding in all the things which, having been scripted, *remain scripted* in the book of the law, of the *purpose* to do them.

3:11 Moreover, that not even one man is being justified out from works of law

alongside the God is evident because The justified man will live out from faith.

3:12 Moreover, the law is not out from faith, conversely: The kind of man who does them will live in them.

3:13 Christ purchased us out from the curse of the law when He came to be a curse instead of us, because: Everyone who is being hanged upon a tree is cursed has been scripted and remains on record,

3:14 in order that into the nations the eulogy of the Abraham might come to be in Christ Jesus, in order that we might receive the complete announcement of the Spirit through the faith.

3:15 Brethren, I am speaking according to a kind of man though *it be* of a kind of man: Not even one is negatively positioning or completely ordering through a covenant which, when having been ratified, remains ratified though *it be* of a kind of man.

3:16 Moreover, the complete announcements were specifically stated t the Abraham, and to his *particular* Seed. *The Scripture* is not saying to *particular* seeds as upon many ones; conversely, as upon One: Even to your Seed, Who is Christ!

3:17 Moreover, I am saying this: The law which, having come to be, continues to become after four hundred and thirty years is not invalidating a covenant which when it had been previously ratified, *remains ratified* by the God into Christ into the result to idle down the complete announcement:

3:18 For if the inheritance were out from law, but it is not, then it is no longer out

from a complete announcement, but it is. But, the God has graced *the inheritance* to the Abraham through a complete announcement.

3:19 Therefore: Why is the law? It was graciously placed away due to the transgressions, when it was assigned through announcers in a mediator's hand, until ever the Seed might come by Whom it has been completely announced, and *continues to be* completely announced.

3:20 Moreover, the mediator is not of one, but the God is One!

3:21 Therefore, is the law against the complete announcements of the God? May *the law* never come to be against the complete announcements of the God! For if a law were given which was able to make alive *but it was not*, then in this manner the justification would be out from a law, *but it is not*.

3:22 Conversely, the Scripture closes the all things under negative-testimony, in order that the complete announcement out from faith might be granted to the ones who are believing.

3:23 Moreover, before the result of the Faith to come, we were guarded together with *each other* under law as ones being closed together into the Faith being about to be revealed.

3:24 Consequently, the law has come to be, and remains a child-leader into Christ, in order that we might be justified out from faith.

3:25 But after the Faith came we are no longer under a child-leader;

3:26 for all of you all are sons of God through the Faith in Christ Jesus.

3:27 for as many ones *of you all* as were merged *by the right-announcement* into

Christ donned Christ for yourselves.

3:28 One is not a Jewish one, nor a Greek; One is not a bond-slave, nor a free-man; One is not male and female. Indeed, all of you yourselves are one in Christ Jesus.

3:29 But since you yourselves are of Christ, then you all are Abraham's seed: Indeed, heirs according to a complete announcement.

GALATIANS CHAPTER FOUR

4:1 Moreover, I am saying *that* upon so long a time as the heir is an infant, he is carrying through not even one thing from a bond-slave *while* being controller of all things.

4:2 Conversely he is under guardians and stewards until the pre-appointed day of the father.

4:3 In this manner also, we ourselves, when we were infants, were ones who, having been enslaved, *remained enslaved* beneath the elements of a *particular* order.

4:4 But when the Fullness of a *particular* time came, the God outwardly sent away His *Particular* Son: When He came to be out from a woman, when He came to be under law,

4:5 in order that He might buy the ones out from under law, in order that we might receive away the son-position.

4:6 Moreover: Because you all are sons, the God sent away out from the Spirit of His Son into our heart, crying: Abba, Father,

4:7 consequently, you are no longer a bond-slave, conversely a son! Moreover since you are a son, then *you are* also an heir through Christ.

4:8 Conversely, formerly; on the one hand, as ones who, having not noticed God, you all bond-slaved for the things which in nature are not deities.

4:9 Now, on the other hand, after you all knew God; more rather, after you all were known by God, how are you all returning again upon the weak things, that is, beggarly elements: For which things you all are desiring to be bond-slaving repeatedly.

4:10 You all are adhering for yourselves alongside days and months, and seasons and years.

4:11 I have feared you all lest somehow I have labored into you all vainly.

4:12 Brethren, I am begging of you all: Be coming to be as I myself, because I myself am also as you yourselves. You all did me not even one injustice.

4:13 Moreover, you all notice that through weakness of the flesh I rightly-announced to you the former thing.

4:14 Also, you all did not despise, neither did you all loathe my *particular* trial, the trial in my *particular* flesh; conversely, you all received me as an announcer of God like Christ Jesus!

4:15 Therefore, where was your *particular* beatification being? For I am testifying to you all that if possible, then after you all extracted your *particular* eyes, you all would give them to me.

4:16 Consequently I have become, and remain, an enemy, *by speaking un-*

concealment to you all?

4:17 They are not seeking you all excellently; conversely, they are desiring to shut-out you all, in order that you all may be seeking them!

4:18 Moreover, to be sought by an excellent thing is always an excellent thing; indeed, not only in the result of me to be alongside toward you all.

4:19 Children from me, whom I am again travailing until from which travailing Christ might be formed among you all,

4:20 Moreover, I was desiring just now to be alongside toward you all, and to modify my *particular* voice, because I am being perplexed by you all.

4:21 You all be speaking with me, the ones who are desiring to be under law: You all are not hearing the law!

4:22 For that Abraham had two sons has been scripted and remains on record: One out from the female-slave, and one out from the free female.

4:23 Conversely, on the one hand the son out from the female-slave has been generated according to flesh, but the son out from the free female has been generated, *and remains generated* through the complete announcement,

4:24 which certain things are being allegorized; for these females are two covenants: On the one hand, one female away from Mount Sinai into bond-slavery which certain female is Hagar.

4:25 Moreover, Hagar is the Mount Sinai in Arabia; indeed, she is corresponding to the Jerusalem now; for she is bond-slaving with her *particular* children.

4:26 But, on the other hand the Jerusalem above is a free female which certain

one is mother of all of us:

4:27 For Be rightly- framed sterile female, the female who is not producing: Break away and shout, the female not travailing, because the many children of the desolate female were more than the female who is having the husband has been scripted and remains on record.

4:28 Indeed, you yourselves, brethren, are children of a complete announcement according to Isaac.

4:29 Conversely, then, as concerning the son who was generated according to flesh was pursuing the son generated according to spirit: In the same manner then, also now.

4:30 Conversely, What is the Scripture saying? Cast out the female-slave and her *particular* son; for the son of the female-slave might absolutely not inherit in-association-with the son of the free female!

4:31 So then, brethren, we are not children of a female-slave; conversely, we are children of the free female.

GALATIANS CHAPTER FIVE

5:1 Therefore, be standing in the freedom in which Christ freed us and do not be being held-in again by a yoke of bond-slavery.

5:2 Notice, I myself, Paul, am saying to you all that if you all may be being circumcised, then Christ will profit you all not even one thing.

5:3 Moreover, I am again witnessing for myself to every man who is being circumcised that he is a debtor to do the whole law.

5:4 You all, whichever ones who are being justified in law, are worked accordingly: Away from the Christ. You all are fallen out from the Grace.

5:5 For we ourselves, in spirit, are eagerly awaiting a certainty of justification out from faith.

5:6 For in Christ Jesus neither circumcision is exerting a certain thing; neither uncircumcision; conversely, faith which is working for itself through love.

5:7 You all were running well: Who impeded you all not to be being persuaded in the Un-concealment?

5:8 The persuasion is not out from the One Who is calling you all.

5:9 A little leaven is leavening the entire lump.

5:10 I myself have persuaded into you all in Controller that you all will understand not even one other thing. Moreover, whoever he may be being who is agitating you all will bear the judgment.

5:11 Moreover, I myself, brethren, if I am still preaching circumcision, then why am I still being pursued? The fall alongside of the cross has been worked downwardly.

5:12 Indeed, I wish the ones who are standing against you all would cut themselves off!

5:13 For you yourselves, brethren, were called upon freedom only: Do not turn the freedom into a base of operations for the flesh; conversely, through the love be serving for one another.

5:14 For every law is being fulfilled in one word, in the Word: You will love your

particular neighbor as yourself.

5:15 But, if you all are biting and devouring one another, then be seeing that you all might not be consumed of one another.

5:16 Moreover, I am saying: Be walking-around in spirit and you might absolutely not complete a complete-craving of flesh.

5:17 For the flesh is craving according to the spirit, but the spirit is craving according to the flesh: Moreover these things are opposing one another, in order that whatsoever things you all may be desiring, these things you all may not be doing.

5:18 Moreover if you all are being led by spirit, then you all are not under law.

5:19 Moreover, the works of the flesh are manifest works: Whatever things are adultery, prostitution, uncleanness, negation-of-constraint;

5:20 image-worship, pharmacy, hostility, quarrels, rivalries, rages, electioneerings, divisions, preferences,

5:21 ill-wills, murders, intoxicants, carousals, and the things similar to these things; which things I am speaking toward you all just as I also spoke before, that the ones practicing these *particular* things will not inherit a kingship from God.

5:22 Moreover, the fruit of the Spirit is love, joy, peace, long-suffering, generosity, goodness, faith,

5:23 gentleness; temperance: According to these *particular* things is no law.

5:24 Moreover, the ones of the Christ crucify the flesh together with the passions, and *particular* cravings.

5:25 If we are living in spirit, then let us also be orderly proceeding in spirit.

5:26 Let us not be coming to be vainly-opined ones, ones calling toward one another, ones spiting one another.

GALATIANS CHAPTER SIX

6:1 Indeed, brethren, if a kind of man might be received toward in a certain transgression, then you yourselves, the dispositional ones be adjusting this *particular kind of man* accordingly: In gentleness of spirit, aiming yourself *in order that* you yourself might not also be tested.

6:2 You all be bearing the burdens of one another. Indeed, in this manner fill up the law of Christ.

6:3 For if a certain one is supposing to be a certain thing, *while* being not even one thing, he is misleading himself.

6:4 Moreover, let each one be examining the work of himself, and then he will have the boast into himself only and not into the different one.

6:5 For each man will bear his own load.

6:6 Moreover, let the man who is being catechized the Word be fellowshiping with the one who is catechizing in all good things.

6:7 Do not be being led astray! God is not being mocked: For if a kind of man may be sowing then also this thing he will reap.

6:8 Because the one who is sowing into the flesh of himself, he will reap corruption out from the flesh: But, the one sowing into the spirit, he will reap out

from the Spirit durative life.

6:9 Moreover, *while* doing the excellent thing, let us not be fainting; for by not being outwardly loosed we will reap in our own season.

6:10 Therefore, then, *while* we are having a season, let us be working the good thing toward all, but mostly toward the adherents of the faith.

6:11 Notice with how great letters I script to you all with my hand.

6:12 As many ones as are desiring to appear right in the flesh, these men are compelling you all to be circumcised, only in order that they may not be being pursued by the cross of the Christ.

6:13 For not even the ones themselves who are being circumcised are adhering law; conversely, they are desiring you all to be circumcised, in order that they might boast in your *particular* flesh.

6:14 Indeed, may it not come to be for me to be boasting except in the cross of our *particular* Controller Jesus Christ, through Whom an order has been crucified to me and I myself to the order.

6:15 For in Christ Jesus neither circumcision or un-circumcision is exerting anything, conversely a new creation *is exerting something*.

6:16 Indeed, as many ones as will be proceeding orderly in this *particular* canon: Peace upon them, and compassion, even upon the Israel of the God!

6:17 Of the remaining ones, let not even one be holding labors alongside to me; for I myself am bearing the stigmas of the Jesus Christ in my *particular* body.

6:18 Brethren, the Grace from our *particular* Controller Jesus Christ is in-

association-with your *particular* spirit, Amen!

EPHESIANS CHAPTER ONE

1:1 Paul, an apostle of Christ Jesus through a will of God: To the holy ones in Ephesus, that is, trustworthy ones in Christ Jesus.

1:2 Grace to you all and peace away from God: Father of us and Controller Jesus Christ.

1:3 A Rightly speaking One is the God, that is, Father of Jesus Christ, Controller of us: The One Who rightly- speaks us in every spiritual, right word in the upper heavenlies in Christ,

1:4 Just as He spoke us out in Him before downcast of order for us to be holy ones and unblemished ones according to His presence in love,

1:5 after He pre-appointed us into a son-place through Jesus Christ into Him, according to the right opinion of His will,

1:6 into upper praise of opinion of the grace from Him, from which *grace* He graced us in the One Who, having previously been loved, *remains loved*,

1:7 in Whom we are having the redemption through the blood of Him, the release from the trespasses, according to the wealth of the grace from Him,

1:8 from which *wealth* He completely exceeds into us in all wisdom and intelligence,

1:9 when He acknowledges for us the secret of the will of Him, according to the right opinion of Him which *right opinion* He pre-positioned in Him,

1:10 into a stewardship of the fullness of the times, to head-up *for* Himself the all things in the Christ: The things upon the heavens and the things upon the earth in Him,

1:11 in Whom also we were allotted, when He pre-appointed according to a preposition from the One Who is energizing the all things according to the determination of the will of Him,

1:12 into the result for us to be into upper-praise of opinion of Him: The ones who, having previously expected, *continue to certainly-expect* in Christ,

1:13 in Whom also you yourselves, when you heard the word of the unconcealment: the right- announcement of the deliverance of you, in Whom also, when you trusted you were sealed by the Holy Spirit of the complete-announcement,

1:14 Who is a pledge of the allotment of us, into redemption of the complete product, into upper praise of the opinion of Him,

1:15 because of this, indeed, I myself, when I heard the trust according to you in the Controller Jesus and the love into all the holy ones,

1:16 am not pausing *for* myself, *while* rightly- gracing on behalf of you, making a mention upon the prayers from me,

1:17 in order that the God of the Controller of us Jesus Christ, the Father of the Opinion, might give to you a spirit of wisdom and revelation in complete knowledge of Him,

1:18 when the eyes of your hearts are ones which, having been enlightened, remain enlightened into the result for you to notice: Who is the Hope of the call of Him, Who is the Wealth of the Opinion of the allotment from Him among the holy ones?

1:19 Indeed, Who is the One Who is hyper-casting greatness of the power from Him into us: The ones who trusted according to the energy of the force from the ability of Him,

1:20 which *greatness* He energized in the Christ when He raised Him out from corpses and seated Him on right of Him in the upper-heavenlies,

1:21 hyper-above all rule and authority and power and control and every name being named, not only in this particular duration, conversely also, in the one being about to be,

1:22 and arranged all things under the feet of Him and gave Him Headship on behalf of the congregation,

1:23 which certain congregation is the body of Him: The fullness of the One Who is fulfilling *for* Himself the all things among all things?

EPHESIANS CHAPTER TWO

2:1 Indeed, *while* being corpses in the trespasses and in the negative testimonies from you,

2:2 in which *trespasses and negative testimonies* you then walked-around according to the duration of this particular order, according to the ruler of the

authority of the air, of the spirit of the one which is now energizing among the sons of the negative passion.

2:3 We ourselves, all ones, were then *repeatedly* turned-around in the complete cravings of the flesh of us, doing the wills of the flesh and from the thorough thoughts: Indeed, we were children of wrath by nature even like the residual ones.

2:4 But, the God being a wealthy One in compassion, because of the much love from Him with which *love* He loved us,

2:5 even *while* being corpses in the trespasses He made us alive together with the Christ –you are ones who, having previously been delivered, *remain delivered by grace-*

2:6 Indeed, He jointly-raised and jointly-seated *us* in the upper-heavenlies in Christ Jesus,

2:7 in order that among the durations: The ones completely coming, He might exhibit *for* Himself the hyper-casting of wealth of the Grace from Him in benevolence upon us in Christ Jesus.

2:8 For you are ones who, having previously been delivered, *remain delivered* in the Grace through a trust, and this particular gift from God is not out from you,

2:9 not out from energies, in order that a certain one might not boast *for* himself.

2:10 For when created in Christ Jesus upon good works, which works the God pre-made, in order that we might walk-around in them: We are a product of Him.

2:11 Wherefore, be remembering that then you yourselves, the nations in flesh, the ones who are being spoken *uncircumcision* by the circumcision being spoken *for itself* handmade in flesh,

2:12 that you were at that time without Christ, ones who, having been previously alienated, *remained alienated* away from citizenship of the Israel and foreign ones from the covenants of the complete announcement, not having hope and atheistic ones in the order.

2:13 But, now in Christ Jesus, we ourselves the ones, then being afar were come to be near in the blood of the Christ.

2:14 For He Himself is the peace of us, the One Who made the both things one thing in the flesh of Him, that is, Who loosed the wall of the partition: the enmity,

2:15 Who downwardly worked the law of the commandments in dogmas, in order that He might create in Him the two men into one new man, making peace,

2:16 and He might exchange the both ones in one body according to the God through the cross, when in Him He killed the enmity.

2:17 Indeed, when He came, He rightly-announced peace for you to the ones afar and peace to the ones near:

2:18 That through Him we, the both ones are having the forward-lead in one spirit toward the Father.

2:19 Therefore, consequently you are no longer foreign ones and para-housed ones, conversely you are joint-citizens of the holy ones and housed ones of the God,

2:20 when you were house-domed upon the apostles, that is, prophets, Christ Jesus Himself being a highest-keystone,

2:21 in Whom every house-dome which is jointly-spoken together is growing into a holy temple in Controller,

2:22 in Whom also, you are house-domed together in a spirit accordingly: into a household from the God.

EPHESIANS CHAPTER THREE

3:1 Of this grace, I myself, Paul am the prisoner of the Christ Jesus on behalf of you the nations.

3:2 Since, indeed, you heard the stewardship of the grace from the God, of the grace which was given to me into you,

3:3 that the secret acknowledged to me according to revelation, just as I previously scripted in brief,

3:4 toward which secret you are able by reading to consider my particular synthesis in the secret from the Christ,

3:5 which secret was not acknowledged to different generations, to the sons of the men as it is now revealed to the holy apostles from Him, that is, prophets in a spirit:

3:6 The nations to be jointly-allotted ones and jointly-bodied ones and jointly-partaking ones of the complete announcement in Christ Jesus through the right-announcement,

3:7 of which right-announcement I was come to be a servant according to the gift of the grace from the God of the grace which was given to me according to the energy from the power of Him:

3:8 To me, to the very least one of all holy ones was given this particular grace, to rightly-announce to the nations the unsearchable wealth from the Christ

3:9 and to enlighten all: What is the fellowship of the secret, of the secret which, having been previously encrypted, *remains encrypted* away from the durations in the God, in the One Who created the all things,

3:10 in order that the much variegated wisdom of the God might now be acknowledged for the rulers and the authorities in the upper-heavenlies through the congregation:

3:11 according to a pre-position of the durations which *pre-position* He made in the Christ Jesus: the Controller of us,

3:12 in Whom we are having the expression alongside, that is, forward lead in confidence through the trust of Him?

3:13 Wherefore, I am requesting you for myself not to be cowering in the pressures of me on behalf of you, which certain confidence is an opinion of you.

3:14 Of this grace I am bending the knees of me toward the Father,

3:15 out from Whom every lineage is being named in heaven and upon the earth,

3:16 in order that He might give to you according to the wealth of the Opinion from Him to be made mighty in power through the Spirit of Him into the inward man-

3:17 The Christ to house accordingly: Through the trust in the hearts of you, in love, ones who, having been previously rooted, *remain rooted* and who, having been previously grounded, *remain grounded*.

3:18 in order that you might be outwardly strengthened to receive according to yourselves together with all the holy ones: What is the breadth, that is, length, and height, and depth:

3:19 Both to know the hyper-casting love of the knowledge from the Christ, in order that you might be fulfilled into all the fullness of the God.

3:20 Moreover, to the One Who is powered to do beyond measure, beyond all things, of which things we are requesting *for* ourselves or are thinking according to the power, the power being energized in us,

3:21 For Him *is* the opinion in the congregation and in Christ Jesus into all the generations of the duration of the durations. Amen!

EPHESIANS CHAPTER FOUR

4:1 Therefore, I myself, the prisoner in Controller am calling you alongside to walk-around worthily of the call, of which you were called,

4:2 with all low-mindedness and meekness, with endurance: ones holding up one another in love,

4:3 hasting to be keeping the oneness from the Spirit in the joint-bond of the peace:

4:4 one body and one Spirit, just as also you were called in a one hope from your particular call:

4:5 A One Controller, a one trust, a one merger,

4:6 One God and Father of all: the *God and Father* upon all and through all and in all.

4:7 Moreover, the Grace was given to each one of us according to the measure of the gift from the Christ.

4:8 Wherefore, it is saying: When He ascended into a height He captured captives. He gave gifts to the men.

4:9 Moreover: What is *He ascended*, if not that also He descended into the lower portions of the earth?

4:10 The One Who descended, He Himself is also the One Who ascended far above all the heavens, in order that He might fulfill the all things.

4:11 Indeed, He Himself, on one hand, gave the apostles, on another hand, the prophets, on another hand, the shepherds, that is, instructors,

4:12 toward the fitting of the holy ones accordingly: into a work of service, into a house-dome of the body of Christ.

4:13 to the extent that all the holy ones might attain according to the oneness of the trust and of the complete knowledge of the Son of the God: Unto a complete male, into a measure of maturity- of the fullness of Christ,

4:14 in order that we might no longer be negatively speaking ones, being tossed and being carried around by every wind from the instruction in the sleight of the men, in every work of the deceit.

4:15 Moreover, by negating concealment, let us increase the all things into Him,
Who is the Head, Christ,

4:16 out from Whom all the body, being jointly spoken together and being based
together through every connection from the completely led supply according to
an energy in each measure: one from all portions, *while* making the increase
Himself of the body into a house-dome of Himself in love.

4:17 Therefore, I am speaking and am testifying *for* myself in Controller: For you
to no longer be walking-around just as also the nations are walking-around in
depravity from their minds,

4:18 ones, who, having previously been darkened, remain darkened in the
thorough-knowledge, by being ones, who, having previously been estranged,
remain estranged away from the life from the God through the ignorance: The
ignorance being in them through the callousness of their heart,

4:19 which certain ones who, after having previously lost-feeling, they, without it
deliver themselves to the incontinence into a work of all uncleanness in
covetousness:

4:20 but, you yourselves did not learn the Christ in this manner.

4:21 Indeed, since you heard Him, then you also were instructed by Him, even as
un-concealment is in the Jesus,

4:22 for you to put away *for* yourselves the old man, according to the previous
return-around, who is being corrupted according to the complete-cravings of the
deceit,

4:23 but, to be renewed in the spirit of your mind,

4:24 and to endow the new man *for yourselves* who is created according to God in justice, and piety from the un-concealment.

4:25 Wherefore, when you put away the lie *for yourselves*, then be speaking, each one, un-concealment with the neighbor from Him, because we are members of one another:

4:26 Be angered and do not be negatively testifying! Do not let the sun be completely setting upon your anger alongside your neighbor,

4:27 neither give a place for the double-cast one!

4:28 Let the one who is stealing no longer be stealing; more rather, indeed, as one working the good thing, let him be toiling with his own hands, in order that he may be having something to be giving to the one having a need.

4:29 Let not every rotten word be outwardly proceeding out from the mouth of you, conversely, since a certain good word is toward a house-dome of the need, then let it be outwardly proceeding out from the mouth of you in order that might give grace to the ones who are hearing,

4:30 and do not be sorrowing the Holy: the Holy Spirit from the God, in Whom you were sealed into a day of redemption!

4:31 Let all bitterness and wrath and rage and clamor and slander be raised up away from you together with every evil thing.

4:32 Moreover, be coming to be benevolent ones, rightly- compassionate ones, into one another, gracing to yourselves, just as also the God graced to you in Christ.

EPHESIANS CHAPTER FIVE

5:1 Therefore, be coming to be imitators of the God as beloved children,

5:2 and be walking-around in love, just as also the Christ loved us and gave Himself alongside on behalf of us an offering and sacrifice into an odor of a right-fragrance.

5:3 But, indeed, let every uncleanness and prostitution or covetousness be not even being named among you,

5:4 and obscenity and moronic word or a right turn which things were not appertaining, more rather, right grace is appertaining;

5:5 for you are ones knowing this: that every prostitute or unclean one or coveter, which is an idolater, is not having an allotment in the kingship of the Christ, that is, God.

5:6 Let not even one man be deceiving you with empty words; for because of these things the wrath from the God is coming upon the negative passion.

5:7 Therefore, do not be coming to be their joint-partners,

5:8 for you were formerly darkness, but now light in Controller: Be walking-around as children of light,

5:9 For the fruit of the light *is* in all goodness and justice and un-concealment –

5:10 proving: What is rightly- pleasing to the Controller?

5:11 Indeed, do not be fellowshipping together with the unfruitful works of the darkness, more rather, indeed, be convincing them.

5:12 For, even to be speaking the things which are coming to be cryptically by them is a shameful thing.

5:13 But, all the things being convinced by the light are being manifested;

5:14 for everything which is being manifested is light. Wherefore He is saying: Be arising, the one who is sleeping and stand up out from the corpses, and the Christ will shine upon you.

5:15 Therefore, be seeing accurately how you are walking-around, not as unwise ones; conversely, as wise ones:

5:16 Ones redeeming the moment for yourselves, because the days are perilous.

5:17 Because of this, do not be coming to be unintelligent ones, conversely, be understanding: What is the will of the Controller?

5:18 Indeed, do not be being intoxicated by wine, by which is a negative deliverance, conversely, be being fulfilled in spirit,

5:19 *while* speaking to yourselves in psalms and hymns and spiritual songs, ones singing and strumming in the heart of you to the Controller,

5:20 always rightly- gracing on behalf of all things in name of Jesus Christ: the Controller of us, to the God, that is, Father,

5:21 *while* submitting yourselves to one another in fear from Christ:

5:22 The wives to their own husbands as to the Controller,

5:23 because husband is head of the wife as also Christ-He Himself head of the congregation-Savior of the body,

5:24 conversely, as the congregation is submitting herself to the Christ, in the same manner also the wives, in everything, to the husbands.

5:25 The husbands: Be loving the wives as Christ loved the congregation and gave Himself alongside on behalf of her,

5:26 in order that He might sanctify her, when He cleanses her in the bath from the water in an expression,

5:27 in order that He Himself might stand the *intrinsically* opined congregation alongside for Himself, having no spot or wrinkle or any of the such things; conversely, in order that she might be a holy and unblemished *congregation*.

5:28 In the same manner also, the husbands are owing to be loving their wives as their own bodies: The who is loving his wife is loving himself;

5:29 for not even one man ever hated his own flesh, conversely he is outwardly nurturing and warming it just as Christ is the congregation,

5:30 because we are members of His body;

5:31 In correspondence to this a man will leave behind the father and the mother accordingly: Indeed, he will be glued toward his wife and the two will be into one flesh.

5:32 This is a great secret, but I myself am speaking into the congregation, that is, Christ.

EPHESIANS CHAPTER SIX

6:1 The children: be under-hearing the parents of you in Controller; for this is a just thing.

6:2 Be honoring the father of you and the mother, which certain commandment is foremost in complete announcement,

6:3 in order that it might come to be right for you: Indeed, you might be a time enduring one upon the land.

6:4 Also, the fathers: Do not be raging alongside the children of you, conversely, be outwardly nourishing them in education and mental-placement of Controller.

6:5 The bond-slaves: Be under-hearing for the controllers according to the flesh with fear and trembling in a union of the heart of you as to the Christ,

6:6 not according to eye-slavery like men-pleasers, conversely, as bond-slaves of Christ doing the will of the God out from soul,

6:7 with a right-mind, ones slaving as to the Controller and not to the men,

6:8 who, having noticed, continues to notice that if each certain one might do a good thing, then he will requite for himself from alongside Controller, whether a bond-slave or a free-slave.

6:9 Also, the controllers: be doing the same things toward them, omitting the threat, as ones who, having previously noticed, *continue to notice* that also the Controller of them and of you is in the heavens and *that* partiality is not alongside Him.

6:10 Of the remainder: be being empowered in Controller and in the might of His strength.

6:11 Endow *for yourselves* the pan-armor of the God toward the result for you to be powered to stand toward the methods of the double-cast one:

6:12 Because the wrestling for us is not toward blood and flesh; conversely, toward the rulers, toward the authorities, toward the cosmic-mights of this darkness, toward the spirits of the prostitution in the upper-heavenlies.

6:13 Because of this, take up the pan-armor of the God, in order that you might be powered to anti-stand on the perilous day, indeed, *while* working accordingly: Altogether to stand.

6:14 Therefore, when you gird your waist around in un-concealment, and endow *for yourself* the breastplate of the justice, stand!

6:15 Indeed, when you bind under the feet *for yourselves* in readiness of the right-announcement of the peace,

6:16 when among all things, you take up the shield of the trust, on which shield you will be powered to quench all the arrows from the perilous one: The arrows which, having previously been enflamed, *remain enflamed*.

6:17 Also, receive *for yourselves* the helmet of the deliverance and the sword of the Spirit, which sword is an expression from God,

6:18 by praying through every prayer and petition in every moment in spirit, and *while* sleeplessly attending into it in every perseverance and petition concerning all the holy ones,

6:19 and on behalf of me, in order that to me a word might be given in a reopening of my mouth in every expression to acknowledge the secret of the right-announcement,

6:20 on behalf of which secret I am an elder in chain, in order that in it I might express all as it is necessary *for* me to speak.

6:21 Moreover, in order that you yourselves might also notice the things according to me: What am I practicing? Tychicus, the beloved brother, that is, trustworthy servant in Controller, will acknowledge all things for you:

6:22 Whom I sent toward you into this same thing, in order that you might know the things concerning us and *that* he might call the heart of you alongside.

6:23 Peace to the brethren and love with trust away from Father-God and Controller of us, Jesus Christ.

6:24 The grace be with all the ones who are loving the Controller of us Jesus Christ in incorruption.

PHILIPPIANS CHAPTER ONE

1:1 Paul and Timothy, bond-slaves of Christ Jesus, to all the holy ones in Christ Jesus, to the ones who are being in Philippi together with overseers and servants:

1:2 Grace to you all and peace away from God: Father of us, and Controller Jesus Christ.

1:3 I am rightly--gracing to my *particular* God upon every *particular* remembrance of you all,

1:4 always in every petition on behalf of everyone of you all, making the petition in-association-with joy,

1:5 upon your *particular* fellowship into the right-announcement away from the first day until now;

1:6 as one who, having been persuaded, *remains persuaded* of this thing itself: That the One Who initially began a good work in you all will completely complete it until day of Christ Jesus.

1:7 Just as for me to be understanding this thing on behalf of all of you is a just thing, because of the *result of me* to be holding you all in the heart: One both in my *particular* bonds and in the apology, that is, establishment of the right-announcement; all *of you* being participants together with my *particular* grace;

1:8 for the God is my witness as I am longing all *of you* all in entrails of Christ Jesus.

1:9 Also I am praying this: In order that your *particular* love may be exceeding yet more and more in complete knowledge and in all discernment,

1:10 into the *purpose for you* all to examining the things which are carrying through, in order that you might be sun-judged ones: Indeed, non-stumbling ones into Christ's day,

1:11 as ones, who having been filled remain filled by fruit of justice, the fruit through Jesus Christ into opinion and praise of God.

1:12 Moreover, brethren, I am determining you all to be knowing that the things according to me have become, and remain more rather into advancement of the right-announcement;

1:13 consequently, then my *particular* bonds *result* to become manifest bonds in Christ among the entire palace and among all the remainder of the brethren.

1:14 Indeed, the majority of the brethren in Controller, ones who, having been persuaded in my *particular* bonds, *purpose* to be more exceedingly bold into the *result* to be speaking the Word fearlessly.

1:15 Indeed, on one hand certain men are preaching through envy and contention, but on another hand certain men are also preaching Christ through a right-opinion.

1:16 On one hand *particular* men are preaching out from love, noticing that I am appointed into an apology of the right-announcement.

1:17 But, on another hand the men out from electioneering are announcing according to the Christ insincerely, supposing to be raising pressures in my *particular* bonds.

1:18 What then? Nevertheless, indeed! I am rejoicing, conversely, I will be rejoicing *for* myself in this- That Christ is being announced accordingly: In every place whether in pretext, whether in un-concealment.

1:19 For you all notice that this thing will turn away *for* itself to me into deliverance through the petition of you all, that is, supply of the Spirit of Jesus Christ,

1:20 according to the persistent anticipation, that is, my certain expectation, because that in not even one thing will I be dishonored; conversely in all openness- as always and now- Christ will be magnified in my body whether through life; whether through death;

1:21 for to me, then, the *purpose* to be living is Christ, and the *result* to die is an advantage.

1:22 Moreover, since the *result* is to be living in flesh, then this is fruit of labor to me; indeed, am I not acknowledging: What will I choose *for* myself?

1:23 Moreover, I am being held together out from two *particular* things: Having a complete-craving into the *result* to depart upwardly, that is, to be together with Christ; for, indeed, to be together with Christ is much more better than to be living in flesh.

1:24 But, the *result* to be completely abiding in the flesh is an indispensable thing on behalf of you all.

1:25 Moreover, as one who having been persuaded, remains persuaded *of* this: Indeed, I notice that I will remain alongside all of you all into your advancement, that is, joy of the faith,

1:26 in order that your boast may be exceeding in Christ Jesus in me through my being-alongside toward you all again:

1:27 Only that you be walking-around a citizenship worthy of the right-announcement of the Christ, in order that whether I come and realize you all, or whether I am being away from you all, I may be hearing the things concerning you all: That you

all are standing in one spirit, in one soul by contending together with the faith of the right-announcement.

1:28 And not be frightened by even one thing by the ones who are lying in opposition; which certain posture is for them a demonstration of destruction, but a demonstration of your deliverance: Indeed, this is away from God.

1:29 Because to you all it was graced on behalf of the Christ, not only to *result* to be believing into Him; conversely also, to *result* to be suffering on behalf of Him,

1:30 having the same agony which agony you all noticed in me, and are now hearing in me.

PHILIPPIANS CHAPTER TWO

2:1 If, therefore, a certain call-alongside is in Christ; if a certain narrative-alongside is in Christ; if a certain fellowship of spirit is in Christ; if certain affections and compassion are in Christ,

2:2 then, fulfill my joy, in order that you may be understanding the same thing: Holding the same love, joint-souls, understanding the One:

2:3 One is absolutely not according to electioneering, neither according to vain-opinions; conversely, One is in the humility, considering one another as holding-beyond yourselves:

2:4 Each one not scoping your *particular* things; conversely indeed, each one scoping others' *particular* things.

2:5 Be understanding among yourselves this: That which is also in Christ Jesus,

2:6 Who, in God's form under-beginning, did not consider retaining the right to be equal forms with God;

2:7 conversely, He emptied Himself when He received a bond-slave's form, when He came to be in mankind's likeness, indeed when He was found in a schematic as a kind-of-man:

2:8 He humiliated Himself until death, indeed, until death of a cross, when He became an under-hearing One;

2:9 wherefore indeed, the God highly exalted Him and graced to Him the *particular* Name beyond every name,

2:10 in order that in the Name of Jesus every knee might bend: Of heavenly knees and upon-earth knees and subterranean knees,

2:11 and, in order that every language might outwardly agree that Controller is Jesus Christ into God-Father's Opinion.

2:12 Consequently, my beloved ones, just as you all always under-listen: Not as in the presence of me only; conversely, now much more in the absence of me, then be working according to your *particular* deliverance in-association-with fear and trembling.

2:13 For God is the One Who is energizing in you all on behalf of the right-opinion.

2:14 Be doing all things without murmurings and dialogues,

2:15 in order that you might become blameless and unmixed: Blemish-free children of God in middle of a crooked and distorted generation, among whom you all shine *for yourselves* as luminaries in order,

2:16 ones completely holding Life's Word into a boast for me into day of Christ: That I did not run into a vain thing, neither did I toil into a vain thing.

2:17 Conversely, since I am also being poured upon the sacrifice, that is, administration of your *particular* faith, than I am boasting; indeed, I am boasting together with all of you.

2:18 Moreover, you yourselves are also boasting; indeed, you all are boasting together with me.

2:19 Moreover, I am certainly expecting in Controller Jesus to quickly send Timothy to you all, in order that I myself also might be a right-soul, when I know the things concerning you all.

2:20 For I am not having even one man of equal-soul who will sincerely care for the things concerning you all.

2:21 For all *particular* ones are seeking the things of themselves; not the things of Jesus Christ.

2:22 Moreover, you all are knowing His *particular* service, because like a father together with a son, he serves with me into the right-announcement.

2:23 Therefore, I am also certainly expecting to send this man immediately whenever I might realize-away the things concerning myself.

2:24 Also, I have been persuaded in Controller that even I will soon come again.

2:25 Moreover, then, I again considered to send Epaphroditus, the brother, that is, worker together with me; that is, my associate soldier, but your *particular* sent-away one and administrator of my *particular* need, a necessary thing;

2:26 but upon since, he was one longing upon all of you all, and not as one abiding at home on account that you all heard that he was ill.

2:27 For indeed, he was ill almost alongside death. Conversely, the God compassionated him, but He did not compassionate him only; conversely, He compassionated me also, in order that I might not have grief upon grief.

2:28 Therefore, I send him more hastily, in order that by noticing him you might be rejoicing again, and I myself might be of lesser grief.

2:29 Therefore, you all receive him toward yourselves in Controller with all joy and be holding the ones such as these men as honorable men.

2:30 Because on behalf of Christ's *particular* work he came near to the point of death when he ventured recklessly in the soul, in order that he might fill up your *particular* lack, of the lack toward me of administration.

PHILIPPIANS CHAPTER THREE

3:1 The remainder, brethren, be boasting in Controller. On one hand for me to be scripting the same things to you all is not a backward thing, but on another hand for you all it is a firm thing.

3:2 You all be seeing the dogs! Be seeing the evil workers! Be seeing the concision!

3:3 For we ourselves are the circumcision: The ones who are worshipping in God's Spirit; that is, boasting in Christ Jesus; that is, ones who, not having been persuaded, *remain un-persuaded* by flesh.

3:4 Indeed, concerning I myself am also one having a persuasion in flesh: Since a certain other one is supposing to have been persuaded by flesh, then I myself more:

3:5 By an Eighth Day circumcision; out from a nation of Israel, of Benjamin's tribe; a Hebrew out from a Hebrew; according to law, a Pharisee;

3:6 according to zeal, one pursuing the Congregation; according to justification, the justification in law, I became a blameless one.

3:7 Conversely, certain things which were gain to me, these things have been considered *and remain* a loss.

3:8 Conversely, certainly indeed, therefore, I am considering all things to be loss on behalf of the surpassing of the knowledge of Christ Jesus my Controller through Whom I was incurred loss and am considering all *particular* things refuse, in order that I might gain Christ:

3:9 Indeed, be found by Him as one not having my own justification, the justification out from law; conversely, the justification through faith of Christ, the justification out from God upon the Faith;

3:10 for the *purpose* to know Him and the power of His resurrection, and the fellowship of His sufferings, by being formed together with His *particular* death,

3:11 since in any way I arrive into the outward resurrection, the outward resurrection from corpses;

3:12 not that I already received it or have been completed by it; but, I am pursuing it, since I received according to it by Christ Jesus;

3:13 I myself, brethren, am not considering myself to have obtained according to it. Moreover, one thing: On one hand, by loosing away the things behind; on the other hand I am pressing forward to the things in presence of me.

3:14 I am pursuing according to a scope into the prize of the upward call of the God in Christ Jesus.

3:15 Therefore, let as many ones of us, complete ones, be understanding this. And since you all are understanding a different thing, then the God will reveal this to you all.

3:16 Nevertheless, into which thing we anticipate, then we are to be directing to Him in a row; the *purpose* to be understanding the same thing.

3:17 Brethren, be coming to be joint-imitators of me, and be observing the ones who are walking-around in this manner, just as you are having us, a type.

3:18 For many ones are walking-around *of* whom I was speaking frequently to you then, but also now *while* weeping I am speaking them: The Enemies of the Cross of the Christ,

3:19 whose *particular* end is destruction, whose *particular* god is the colon; indeed, whose *particular* opinion is in their shame: The ones who are understanding the things upon earth.

3:20 For our *particular* citizenship is under-beginning in heavens, out from which we also are eagerly receiving *for* ourselves a Savior: Controller Jesus Christ.

3:21 Who will transform the body of our humility into a form together with His *particular* Opinion according to the energy of the *purpose for* His power to be; that is, to subject the all things to Him.

PHILIPPIANS CHAPTER FOUR

4:1 Consequently, then, my brethren, beloved and ones longed-upon, my joy and garland, stand in Controller in this manner: Beloved ones.

4:2 I am calling Euodias alongside and I am calling Syntyche alongside to be understanding the same thing in Controller.

4:3 Indeed, I am asking you also, sincere one, receive them together with which certain ones who strove simultaneously in-association-with me in the right-announcement, also Clement and the remainder associate-workers of me, whose *particular* names are in Life's Book.

4:4 You all be rejoicing always in Controller; I will speak it again: Be rejoicing in Controller.

4:5 You all acknowledge your *particular* mildness to all kinds-of-men: The Controller is near.

4:6 Do not be being anxious *about* even one thing. Conversely, in everything by the prayer and the petition let your requests be acknowledged toward the God with right-grace.

4:7 Indeed, the peace from the God which surpasses all understanding will guard your

hearts and your thoughts in Christ Jesus.

4:8 The remainder, brethren, as many things as are unconcealed things, as many things as are noble things; as many things as are just things, as many things as are holy things; as many things as are toward-love things, as many things as are rightly-reported things; since any virtue and since any upper-praise, then be speaking these things,

4:9 which things you all learned and received alongside and heard and noticed in me: Be practicing these things and the God of the Peace will be in-association-with you all.

4:10 Moreover, I greatly rejoiced in Controller, because now at length you revived the *result* to be understanding on behalf of me, upon which thing also you all were understanding, but you all lacked opportunity.

4:11 Not because I am speaking according to lack; for I myself learned to be self-sufficient in which thing I myself am.

4:12 Indeed, I notice how to be impoverished, and I notice how to be abounding: I have been instructed by everything, and by all things to be satisfied and to be hungering, and to be abounding and to be lacking *for* myself.

4:13 I am overcoming all things by Christ: the One Who is empowering me;

4:14 notwithstanding; you all did excellently when you all jointly-participated in my pressure.

4:15 Moreover, you yourselves, Philipians, notice that in beginning of the right-announcement when I departed away from Macedonia, *that* not even one

Congregation fellowshipped to me into a word of deliverance and of a receipt except only you all yourselves.

4:16 Because indeed, in Thessalonica both once and again you all sent into the need for me;

4:17 Not that I am inquiring the gift; conversely, I am inquiring fruit, the fruit which is abounding into a word of you all.

4:18 Further, I am holding away from all things and I am abounding. I have been filled *and remain filled* after I appropriated from alongside Epaphroditus the things alongside you all, a rightly--scented odor: An acceptable sacrifice, rightly-pleasing to the God.

4:19 Moreover, the God of me will fill your every need according to His riches in Opinion, in Christ Jesus.

4:20 Moreover, to the God, that is, our Father be the Opinion into the durations of the durations. Amen!

4:21 You all salute every holy one in Christ Jesus. The brethren together with me are saluting you all.

4:22 All the holy ones are saluting you all; but mostly the ones out from the house of Caesar.

4:23 The Grace from the Controller Jesus Christ be in-association-with your *particular* spirit. Amen!

COLOSSIANS CHAPTER ONE

1:1 Paul, one sent-away away from Christ Jesus through a will of God, and Timothy, the brother;

1:2 To the ones in Colossae, holy ones and faithful brethren in Christ: Grace to you all and peace away from God-Father of us.

1:3 We are always rightly-gracing: Ones praying to the God-Father of the Controller of us Jesus Christ-concerning you all,

1:4 when we heard of your *particular* faith in Christ Jesus and the love which you all are having into all the holy ones,

1:5 on account of the certain-expectation, the one stored for you all in the heavens, which you all heard before in the word of the un-concealment of the right-announcement,

1:6 of the one being alongside into us, just as also among all the order: It is being one bearing fruit for itself and is one being increased, just as also among you all away from which day you all heard and completely knew the Grace from the God in un-concealment,

1:7 even as you all learned away from Epaphras the beloved bond-slave together with us who is a servant of Christ in your place:

1:8 The one who relayed to us your *particular* love in spirit.

1:9 Indeed, on account of this love and faith we ourselves do not cease ourselves away from which day we heard, being ones praying and requesting for

ourselves on behalf of you all, in order that you all might be filled by the complete knowledge of His *particular* will in all wisdom and spiritual understanding,

1:10 to walk-around worthily of the Controller into all pleasing in every good work:

Ones bearing fruit and ones being increased by the complete-knowledge of the God,

1:11 in every power, ones being powered according to the might of His Opinion into every under-remaining and longsuffering in-association-with joy:

1:12 Ones rightly-gracing to the Father, to the One Who qualifies you all into the portion of the inheritance of the holy ones in the Light,

1:13 Who rescued us for Himself out from the authority of the darkness and transferred us into the kingship of the Son-of His *particular* beloved Son,

1:14 in Whom we are having the deliverance-the release from negative-testimonies,

1:15 Who is the God's Icon, of the Unrealizable One, First-born of all creation,

1:16 because in Him the all things in the heavens and upon the earth, the realized things, and the unrealized things, whether thrones, or controllers; whether rulers or authorities were created. The all things have been created through Him and into Him.

1:17 Indeed, He Himself is before all things and the all things have stood together in Him.

1:18 Indeed, He Himself is the Head of the body, or the Congregation, Who is Ruler: First-born out from the corpses, in order that He Himself might come to be among all men One being Foremost.

1:19 He rightly--opined that all the fullness *result* to dwell in Him accordingly,

1:20 and to exchange the all things accordingly: Through Him into Himself, when He made peace through the blood of the cross, through Him, whether the things upon the earth; whether the things in the heavens.

1:21 Indeed, then were you all ones who, having been alienated, remained alienated and enemies in the mind by the very wicked works,

1:22 but, now has He exchanged you accordingly: In the body of His *particular* flesh through the death to stand you all alongside holy ones and blameless ones, and innocent ones in His *particular* presence,

1:23 since you all are abiding upon the faith as ones who, having been grounded, remain grounded and settled; indeed, not being swayed away from the certain expectation of the right-announcement which you all heard, of the one being heralded among the entire creation: Among the creation beneath the heavens, of which I myself Paul became a servant.

1:24 Now, I am rejoicing in the things suffered on behalf of you all and I am thoroughly fulfilling the things lacking from the pressures of the Christ in my *particular* flesh on behalf of His *particular* body which is the Congregation,

1:25 of which I have become a servant according to the stewardship from the God, when the stewardship was given to me into you all to fulfill the Word of the God:

1:26 The secret, the secret which, having been concealed, *remained concealed* away from the durations, away from the beginnings; but now has been manifested to His *particular* holy ones:

1:27 To Whom the God wills to acknowledge among the nations: What is the richness of the Opinion of this *particular* secret? Which secret is Christ among you all, the Certain Expectation of the Opinion!

1:28 Whom we ourselves announce accordingly: Ones warning every kind-of-man and instructing every kind-of-man, in each wisdom, in order that we might stand every kind-of-man a completed one in Christ;

1:29 Unto which secret I am striving, agonizing according to His *particular* energy, the energy which is energizing in me in power.

COLOSSIANS CHAPTER TWO

2:1 For I am desiring you all to notice how great an agony I am having on behalf of you all and on behalf of the ones in Laodicea and of as many ones as have not realized my *particular* face in flesh,

2:2 in order that, when they are united in love, their *particular* hearts might indeed be called alongside into every richness of the complete assurance of the intellectual-juncture, into complete knowledge of the secret of the God: Christ,

2:3 in Whom are all the hidden treasures of the wisdom, that is, knowledge.

2:4 I am speaking this, in order that not even one of you all might be deceived by appealing words.

2:5 For since indeed, I am being absent in the flesh; then, conversely, I myself am together with you in the spirit, rejoicing and seeing your *particular* excellent and the steadfastness of your *particular* faith into Christ.

2:6 Therefore; as you all received alongside the Christ Jesus, the Controller, be walking-around in Him,

2:7 ones who, having been firmly rooted, remain firmly rooted and ones built upon Him; indeed, ones who, having been confirmed, remain confirmed in the faith just as you all were instructed, *while* abounding in Right-grace.

2:8 Be seeing that a certain one not *result* to be the one who is capturing you allthrough *particular* philosophies, that is, vain-deceitfulness according to the tradition of the kinds-of-men according to the rudiments of the order, and not according to Christ;

2:9 because in Him is dwelling all the Fullnes of the Divinity bodily.

2:10 Indeed, you are ones who, having been completed, *remain completed* in Him, Who is the Head of every ruler and authority;

2:11 by Whom also you were circumcised by a circumcision not hand-made by the removal of the body of the flesh; conversely, by the circumcision of the Christ,

2:12 when buried together with Him by the merger *in the right-announcement*, by which merger also you were raised together with Him through the faith of the energy of the God, of the One Who raised Him out from corpses.

2:13 Indeed, when you all were corpses in the failures and in the un-circumcision of your *particular* flesh, enlivened you all together with Him, when He graced for you all the failures,

2:14 when He blotted-out the handwriting in the dogmas, which was a hostile thing to us; indeed, when He had removed it out from the middle space, He nailed it to the cross;

2:15 when He disarmed the rulers and the authorities, He displayed them in public, when He triumphed them in it!

2:16 Therefore, do not let anyone be judging you all in meat and in drink; or in respect of a festival, or of a new moon or of Sabbaths,

2:17 which things are a shadow of the being about to be things: Moreover, the body of the Christ.

2:18 Let not even one man be umpiring you all by desiring in pusillanimity; indeed, a religion of announcers, gazing in which things, *while* standing on which things he has not realized, nor does he now realize, being naturalized by the mind of the flesh of it the religion of announcers.

2:19 Indeed, as one not connecting to the Head, out from Whom all the body through the joints, that is bands, being supplied and being held together is increasing by the increase from the God.

2:20 Since you all are dead together with Christ away from the elements of the order; then: Why are you all being dogmatized like ones living in order:

2:21 Touch not, neither taste, neither handle;

2:22 which things are all into corruption by *particular* utilization according to *particular* commandments and doctrines of *particular* kinds-of-men?

2:23 Which certain things are rational, indeed, holding both wisdom in will-worship and pusillanimity, and negligence of body: Not in any certain honor toward the fulfillment of the flesh.

COLOSSIANS CHAPTER THREE

3:1 Therefore, since you all are raised together with the Christ, then be upwardly seeking the things where the Christ is sitting down on the God's right hand.

3:2 Be upwardly understanding the things where Christ is sitting on the God's right hand, not the things upon the earth.

3:3 For you all are dead, and your *particular* life has been concealed, *and remains concealed* together with the Christ in the God.

3:4 Whenever the Christ-your *particular* life-might be manifested, then you yourselves will be manifested together in opinion with Him.

3:5 Therefore, mortify the *particular* members upon the earth: Prostitution, uncleanness, pathos, evil complete-cravings, and the covetousness, which certain covetousness is idolatry.

3:6 Because of which things the wrath from the God is coming upon the sons of the disobedience,

3:7 among which things also you yourselves then walked-around, when you all lived among them.

3:8 But now, you yourselves put away also the things- Wrath, extremism, evil, blasphemy: Inappropriate word out from your *particular* mouth.

3:9 Do not lie into one another after you all discard the former kind-of-man together with his *particular* practices.

3:10 Indeed, after you all endow the neo kind-of-man the kind-of-man being renewed into complete-gnosis according to Icon of the One Who created him.

3:11 Wherein Gentile and Jew; Circumcision and Un-circumcision; Barbarian, Scythian; Bond-slave, Freeman is not; conversely, Christ in all, in all *particular* things.

3:12 Endow, therefore, as chosen ones of the God, holy ones: Indeed, ones being loved, entrails of pity; kindness, low mindedness; meekness, longsuffering,

3:13 forbearing one another: Indeed, as ones being graced! If anyone may be holding a complaint toward anyone, then just as the Controller graced for you all, then in this manner also you yourselves grace.

3:14 Moreover, upon all these things is the Love, Which Love is a bond of *particular* completion.

3:15 Also, let the peace of the Christ be umpiring in your *particular* hearts, into which also you all were out-called in one body; indeed, come to be rightly-graced ones!

3:16 Let the Word of the Christ be indwelling among you all richly in all wisdom, by instructing and admonishing yourselves with psalms, hymns, dispositional songs, ones singing in the Grace, in your *particular* hearts to the God.

3:17 Also, if everything which anyone might do in word or in work, then do all such things in name of Controller Jesus, *while* rightly-gracing to the God, Father, through Him:

3:18 The wives, be submitting yourselves to the husbands as proper in Controller;

3:19 The husbands, be loving the wives and do not be being embittered toward them.

3:20 The Children, be under-hearing to the parents according to all things; for this is a rightly-pleasing thing in Controller.

3:21 The Fathers, do not be provoking your *particular* children, in order that they may be dissuaded.

3:22 The bond-slaves, be under-hearing to the controllers according to flesh according to all things: Not with eye-slavery as a kind-of-men pleasers; conversely, in sincerity of heart, ones fearing the Controller.

3:23 If that which you all may be doing, then be working *that* out from soul as into the Controller and not for a kinds-of-men,

3:24 noticing that away from Controller you all will requite *for* yourselves the reward of the inheritance: You all be bond-slaving for the Controller;

3:25 for the one who is negating justice will obtain that which he did unjustly: Indeed, no partiality is.

COLOSSIANS CHAPTER FOUR

4:1 The controllers, be giving *for* yourselves the gift and the equity to the bondslaves, *while* noticing that you yourselves are having a Controller in heaven.

4:2 Be devoting to the prayer, as ones watching in it in right-grace,

4:3 ones praying simultaneously concerning us also, in order that the God might open for us a door of the word to speak the secret of the Christ, because of which *secret* I also have been bound, *and remain bound*,

4:4 in order that I might manifest it as for me to speak is necessary:

4:5 Be walking-around in wisdom toward the ones outwardly, as ones redeeming out from the accorded time.

4:6 Your *particular* word is always in grace, being seasoned with salt, to notice how necessary for you to answer each man is.

4:7 Tychicus, the beloved brother, and faithful servant and joint, bond-slave in Controller will acknowledge to you all the all things according to me,

4:8 whom I sent toward you all into this same thing, in order that he might know the things concerning you all, and might call your *particular* hearts alongside,

4:9 together with Onesimus the faithful *one*, that is, beloved brother who is out from you all: They will acknowledge all the things here.

4:10 Aristarchus, the fellow prisoner of me, and Marcus the cousin of Barnabus, are saluting you all, concerning from whom you all received a commandment, if he might come toward you all, then receive him,

4:11 and Jesus the one being accounted Justus, the ones being out from circumcision, these men only ones, joint-workers into the kingship of the God, which certain men became for me a consolation.

4:12 Epaphras, the one out from you all, a bond-slave of Christ Jesus, is saluting you all, as one agonizing concerning you all in the prayers, in order that you all might stand complete ones and as ones who, having been fulfilled, *remain fulfilled* in will of the God;

4:13 for I am testifying to you all that he is having much pain on behalf of you all and of the ones in Laodicea and of the ones in Heirapolis.

4:14 Luke, the beloved physician, and Demas are saluting you all.

4:15 Salute the brethren in Laodicea and Nymphas, and the congregation according to his house.

4:16 Also, whenever the epistle might be read alongside to you all, then you all do, in order that it might also be read to the congregation of the Laodiceans, and in order that you yourselves might read the *epistle* out from Laodicea;

4:17 and speak to Archippus: See the service which you received in Controller, in order that you may be fulfilling it.

4:18 The salutation is by my *particular* hand, Paul; be remembering the bonds of me: The Grace be in-association-with you all.

FIRST THESSALONIANS CHAPTER ONE

1:1. Paul and Silvanus and Timothy, to the congregation of Thessalonians in Father-God and *the* Controller Jesus Christ: Grace to you all and peace.

1:2. We are always giving thanks to the God concerning all of you all, *while* unceasingly making mention of you all upon our prayers,

1:3. *while* remembering of your work of the faith and of the toil of the love and of the patience of the certain expectation of our Controller Jesus Christ in advance of the God, that is, our Father,

1:4. *since we* notice, brothers who, having been loved *remain loved* by God, your choice,

1:5. because our right-announcement was not caused to come to be into you all in word only, conversely, also, was caused to come to be in power and in holy spirit and a large complete-load, according as you all notice we were caused to come to be *the* kind of *ones* among you all because of you all.

1:6. Also, you all yourselves were caused to come to be imitators of us and of the Controller, when you all received the word in much pressure with joy of a holy spirit,

1:7. consequently you all *result* to come to be a pattern to all the ones who are believing in Macedonia and Achaia,

1:8. for from you all the word of the Controller is not only being sounded out in Macedonia, that is, Achaia, conversely, in every place your particular faith toward the God has gone out and continues to go out, consequently we *result* not to be having a need to be speaking anything,

1:9. for they themselves are announcing away concerning us what sort of entrance we had toward you all, and how you all returned toward the God away

from the idols to be giving service to God Who is Living and Unconcealed
1:10. and to be awaiting His Son out from the heavens, Whom He raised out
from the dead *ones*, Jesus, the One Who is rescuing us out from the particular
wrath which is coming.

FIRST THESSALONIANS CHAPTER TWO

2:1. Certainly, you all, *the* very brothers, notice our particular entrance toward
you all that it has not come to be empty,

2:2. conversely, after we suffered previously and were treated shamefully in
Philippi, according as you all notice, we were bold in our God to speak the right-
announcement of the God toward you all in much agony,

2:3. for our call-alongside *is* not out from error nor out from uncleanness nor in
deceit,

2:4. conversely, according as we have been approved and remain approved by
the God to be entrusted with the right-announcement, thusly we are speaking,
not as *ones* pleasing to men, conversely, as ones pleasing to the God Who is
approving our hearts,

2:5. for neither were we then caused to come to be in a word of flattery,
according as you all notice, nor in an excuse of covetousness, God *is* Witness,

2:6. nor *while* seeking opinion out from men nor from you all nor from others ,

2:7. *while* being *ones* able in weight to be apostles as apostles of Christ,
conversely, we were caused to come to be expressive *ones* in *the* midst of you
all, as if a nurse might warm the children of herself.

2:8. Thusly I, while yearning after you all, we were rightly-approving to share with you all not only the right-announcement of the God, conversely, also the souls of ourselves, because that you all were caused to come to be beloved *ones* to us,

2:9. for you all are remembering, brothers, our toil and the hardship, from night and from day. *While* working toward the *result* not to overly burden anyone of you all, we proclaimed the right-announcement of the God into you all.

2:10. You all yourselves *are* witnesses, as well as the God, as sacredly and justly and faultlessly we were caused to come to be to you all, the ones who are believing,

2:11. even as you all notice as each one of you all we were caused to come to be as a father *toward* children of himself, *while* we were encouraging you all and *while* we were consoling

2:12. and *while* we were testifying into the *purpose for* you all to be walking about worthily of the God, the One Who is calling you all into the kingship, that is, opinion of Himself.

2:13. Indeed, because of this, also we ourselves are unceasingly giving thanks to the God, because, when you all took alongside a word of a hearing alongside from us from the God, you all did not receive word from men, conversely, according as truthfully it is, word from God, which *word* is also being operated among you all, the ones who are believing,

2:14. for you all yourselves were caused to come to be imitators, brothers, of the

particular congregations of the God which are being in Judea in Christ Jesus, because you all suffer the same *things*, indeed, you all yourselves, by your own particular tribes-men, according as also they themselves suffer by the Jews, 2:15. the ones who kill both the Controller Jesus and the prophets, that is, who banish us and who are not pleasing to God and are ones contrary to all men, 2:16. *while* hindering us to speak to the nations in order that they might be saved, into the *result* always to fill up their negative-testimonies, but the wrath arrives upon them into an end.

2:17. Moreover, we ourselves, brothers, after we were bereft off away from you all toward a time of an hour, in face not in heart, were giving diligence more abundantly, in much completely-crave to see your face,

2:18. because that we desired to come toward you all, indeed, I myself, Paul, both once and twice, and the Adversary impeded us,

2:19. for what certain expectation or joy or crown of boasting *is* of us? Or, *are* not even also you all yourselves these things in advance of our Controller Jesus at His being-alongside?

2:20. Conversely, you all yourselves are our opinion and the joy.

FIRST THESSALONIANS CHAPTER THREE

3:1. Wherefore, *while* no longer forbearing, we rightly- approved to be left behind alone in Athens

3:2. and sent Timothy our brother, that is, co-worker of the God in the right-announcement of the Christ, into the *intent* to stabilize you all, that is, to

encourage for the sake of your faith,

3:3. into the intent for not even one to be being disturbed in these particular pressures, for you all, *the very ones*, notice that we are being laid into this,

3:4. for also when we were toward you all, we were plainly speaking to you all that we are about to be being troubled, according as also it came to be, and you all notice.

3:5. Because of this, also I myself, *while* no longer forbearing, sent into the *intent* to know your faith, lest the one who is tempting tempted you all, and our toil might come to be into emptiness.

3:6. Moreover, just now, *after* Timothy came toward us from you all and *after he* rightly-announced to us your faith and love, and that you all are always having good mention of us, *while* craving to see us even as also we ourselves are craving to see you all,

3:7. because of this, we were called-alongside, brothers, upon you all upon all our necessity, that is, pressure because of your faith,

3:8. because now, if we may be living, *then* you all yourselves are standing in *the* Controller.

3:9. Conversely, what thanksgiving are we able to repay to the God concerning you all upon all the joy, which Joy we are rejoicing in advance of our God

3:10. from night and from day, *while* petitioning beyond measure into the desire to see your face and to mend the deficiencies of your faith?

3:11. Moreover, could that our Father-God Himself and our Controller Jesus

straighten under our way toward you all!

3:12. Moreover, could that the Controller cause you all to abound and to exceed in the love into one another and into all even as also we ourselves abound and exceed in love into you all,

3:13. into the *intent* to stabilize your hearts as faultless in holiness in advance of our Father-God at the being-alongside of our Controller Jesus with all of His holy *ones*.

FIRST THESSALONIANS CHAPTER FOUR

4:1. Therefore, finally, brothers, we are asking you all and are encouraging *you all in the* Controller Jesus, in order that according as you all received alongside beside from us for the *result* how for you all to be walking-around, that is, to be pleasing to God is necessary, according as also you all are walking-around, in order that you all may be exceeding more,

4:2. for you all notice what charges we give to you all through the Controller Jesus,

4:3. for a desire of the God is this: Your sanctification, for you all to result to be holding yourselves away from the prostitution,

4:4. for each of you all to notice the vessel of himself, to be procuring *it* in sanctification and honor,

4:5. not in passion of a complete-craving even as also the particular nations which do not notice the God,

4:6. not for the *result* to be going beyond, that is, to be taking advantage of his

brother in the fact, because that *the* Controller *is* Avenger concerning all of these *things*, according as also we plainly spoke to you all and thoroughly testified,

4:7. for the God did not call us upon uncleanness, conversely, in sanctification.

4:8. Consequently, the one who is nullifying is not nullifying man, conversely, is nullifying the God Who is giving His Holy Spirit into you all.

4:9. Moreover, concerning the brotherly love, you all are not having need to be scripting to you all, for you all yourselves, *the very ones*, are God-instructed *ones* into the *result* to be loving one another;

4:10. for also you all are doing *the* same into all the brothers in the whole of Macedonia, but we are encouraging you all, brothers, to be exceeding more

4:11. and to be ambitious to be abstaining and to be practicing your own particular things and to be working with your hands, according as we announced- alongside to you all,

4:12 in order that you may be walking-around decorously toward the ones outside and may be holding a need of even one thing.

4:13 Moreover, we are not desiring you all to be ignoring, brothers, concerning the ones who are falling asleep, in order that you all might not grieve according as also the particular remaining *ones* who are not having certain expectation,

4:14. for since we are believing that Jesus died and stood up, *then* thusly also the God will bring the ones who fell asleep through Jesus together with Him,

4:15. for we are saying this to you all in word from *the* Controller: That we ourselves, the ones who are living, the ones who are being left around into the

being-alongside of the Controller, might absolutely not precede the ones who fell asleep,

4:16. because the Controller Himself will descend from heaven at an order, at a voice of a chief announcer and at a trumpet of God, and first the dead *ones* in Christ will be caused to stand up,

4:17. furthermore, we ourselves, the ones who are living, the ones who are being left around, will be seized away simultaneously together with them in clouds into a meeting of the Controller into an atmosphere, and thusly we will always be together with Controller.

4:18. Consequently: be encouraging one another in these particular words.

FIRST THESSALONIANS CHAPTER FIVE

5:1. Moreover, brothers, you all are not having need to be being scripted to you all concerning the times and the times,

5:2. for you all, *the very ones*, notice accurately that day of Controller is thusly coming as a thief at night.

5:3. Whenever they may be saying: Peace and reliability, then unexpected misery is being caused to stand upon them as indeed the travail to the one who is with child, and they might absolutely not escape.

5:4. Moreover, you all yourselves, brothers, are not in darknes, in order that the day might take you all accordingly: Like a thief,

5:5. for all *of* you all are sons of light and sons of day: We are not of night, nor of darkness.

5:6. Therefore, accordingly, we might not be sleeping as the remaining *ones*, conversely, we might be watching and might be aware,

5:7. for the ones who are sleeping are sleeping from night, and the ones who are being intoxicated are intoxicated from night.

5:8. Moreover, *while* being of day, we ourselves might be aware, after we put on *for* ourselves a breastplate of faith and of love and a helmet which is certain expectation of deliverance,

5:9. because the God did not place us *for* Himself into wrath, conversely, into preservation of deliverance through our Controller Jesus Christ,

5:10. the One Who died concerning us, in order that whether we may be watching or may be sleeping we might live at the same time together with Him.

5:11. Wherefore, be encouraging one another and be building one *to* the one, according as also you all are doing.

5:12. Moreover, we are asking you all, brothers, to notice the ones who are toiling among you all, that is, who are standing themselves before you all in *the* Controller and who are admonishing you all,

5:13. and to be deeming them beyond measure in love because of their work. Be having peace among yourselves!

5:14. Moreover, we are encouraging you all, brothers: Be admonishing the disorderly *ones*! Be consoling the faint-minded *ones*! Be holding yourselves firmly of the weak *ones*! Be longsuffering toward all!

5:15. See *that* a certain one might not give away an evil *thing* in accordance to

an evil *thing*; conversely, always be pursuing the good *thing* into one another and into all!

5:16. Always be rejoicing!

5:17. Be praying unceasingly!

5:18. Be giving thanks in everything, for this *is* a desire of God in Christ Jesus into you all.

5:19. Be not quenching the Spirit!

5:20. Be not despising prophecies!

5:21. Moreover, be approving all *things*! Be holding according to the excellent *thing*!

5:22. Be holding yourselves away from every sight of evil *thing*!

5:23. Could *that* the God of the peace Himself set you all apart as wholly-complete *ones*, and could *that* your wholly-allotted spirit and soul and body be kept faultlessly at the being-alongside of our Controller Jesus Christ.

5:24. The One Who is calling you all *is* a faithful *One*, Who indeed will do *it*.

5:25. Brothers, be praying concerning us!

5:26. Be greeting all the brothers in a holy kiss!

5:27. I am imploring you all in the name of the Controller *that* the letter results to be read by all the brothers.

5:28. The grace of our Controller Jesus Christ *is* with you all.

SECOND THESSALONIANS CHAPTER ONE

1:1. Paul and Silvanus and Timothy, to the congregation of Thessalonians in
Father-God of us and Controller Jesus Christ:

1:2. Grace to you all and peace from Father-God and Controller Jesus Christ.

1:3. We are owing to be giving thanks always to the God concerning you all,
brothers, according as it is a worthy *thing*, because your faith is significantly
growing, and the love of each one of all of you all is abounding into one another.

1:4. Consequently, we, *the very ones*, *result* to be boasting on you all in the
congregations of the God on behalf of your patience, that is, faith in all your
persecutions and the pressures which you all are enduring.

1:5. It is a demonstration of the just judgment of the God into the result for you all
to be judged worthy of the kingship of the God, on behalf of which kingship also
you all are suffering.

1:6. Provided that to repay pressure to the ones who are troubling you all *is* a just
thing alongside God,

1:7. as well as to repay to you all, the ones who are being troubled, relief with us
at the revelation of the Controller Jesus from heaven with announcers of power
from Him,

1:8. in flaming fire *while* giving vindication to the ones who do not notice God and
to the ones who are not obeying to the right-announcement of our Controller
Jesus,

1:9. which certain *ones* will pay a judicial sentence: Eternal misery away from *the*
face of the Controller and away from the opinion of His strength,

1:10. whenever He might come to be adorned with opinion among His holy *ones* and to be marveled at among all the ones who believe, because our testimony upon you all was believed in that particular day,

1:11. into which witness we are always praying concerning you all in order that our God might count you all worthy of the call and might fulfill every right pleasure of goodness and work of faith in power,

1:12. how that the name of our Controller Jesus might be adorned with opinion among you all, and you all yourselves might be adorned with opinion in Him according to the grace of our God, that is, Controller Jesus Christ.

SECOND THESSALONIANS CHAPTER TWO

2:1. Moreover, we are asking you all, brothers, for the sake of the being-alongside of our Controller Jesus Christ, that is, our congregating upon Him,

2:2. into the result for you all not to be shaken quickly from the mind nor to be being frightened, neither through spirit nor through word nor through a letter as through us, as that the day of the Controller has stood in and remains present.

2:3. A Certain one might not completely deceive you all according to even one fashion, because if the defection might not come first, and the man of the law-negation, the son of the destruction, might be revealed,

2:4. that is, the one who is lying opposite, that is, who is making himself haughty upon everything which is being called God or *is* an object of worship;

consequently, he results to sit down into the temple of the God, *while* showing away himself that he is god.

2:5 Are you all not remembering that while still being toward you, I was speaking these things to you all?

2:6 Also, now, you all notice that which is holding down into the *purpose for* him to be revealed in his time,

2:7. for the secret of the law-negation is already being operated, only just now the One Who is holding down is operating also until He might come to be out from *the* midst,

2:8. and then the lawless *one* will be revealed, whom the Controller Jesus will destroy with the spirit of His mouth and will abolish with the appearance of His being-alongside,

2:9. of whom the being-alongside is according to an operation of the Adversary in all power and signs and wonders from a lie,

2:10. and in every deceitfulness of injustice with the ones who are perishing *for* themselves, in exchange of which *things* they did not receive the love of the unconcealment into the result for them to be saved.

2:11. Also, because of this, the God is sending an operation of error to them into the result for them to believe on the lie,

2:12. in order that all the particular ones who did not believe, conversely, who approved in the injustice, might be judged by the unconcealment.

2:13. Moreover, we ourselves are owing to be giving thanks to the God always concerning you all, brothers who, having been beloved, *remain loved by the* Controller, because the God preferred you all *for* Himself as firstfruit into

deliverance in sanctification of *the* Spirit and faith of unconcealment,

2:14. into which also He called you all through our right-announcement into preservation from opinion of our Controller Jesus Christ.

2:15. Therefore accordingly, brothers, stand and be taking hold of the traditions which you all were instructed, either through word or through a letter from us.

2:16. Moreover, could that our Controller Jesus Christ Himself and the God our Father, the One Who loves us, that is, Who gives a durative call-alongside and a good certain expectation in grace,

2:17. call your hearts alongside and stabilize you all in every work and good word.

SECOND THESSALONIANS CHAPTER THREE

3:1. For the remainder, brothers, be praying concerning us, in order that the word of the Controller may be running and may be being opined according as also toward you all,

3:2. and in order that we might be rescued away from the improper, that is, evil men, for the faith *is* not of all *men*.

3:3. Moreover, the Controller is a faithful *One*, Who will stabilize you all and will guard *you all* away from the evil *thing*.

3:4. Moreover, we have been confident and remain confident in *the* Controller upon you all that which *things* we are charging, you all are both doing and will do.

3:5. Moreover, could that the Controller straighten your hearts under into the love of the God and into the patience of the Christ.

3:6. Moreover, we are charging to you all, brothers, in *the* name of the Controller Jesus Christ, *that* you all *result* to be arranging yourselves away from every brother who is walking-around disorderly and not according to the tradition which you all received alongside from us,

3:7. for you all, *the* very *ones*, notice how to be imitating us is necessary, because we were not disorderly among you all.

3:8. We did not even eat bread freely alongside from anyone, conversely, we ate in toil and hardship from night and from day, *while* working toward the *result* not to overly burden anyone of you all,

3:9. not that we are not having authority, conversely, in order that we might give ourselves as a pattern into the *purpose* for you all to be imitating us,

3:10. for also when we were toward you all, we were charging this to you all that since anyone is not desiring to be working, *then* let him neither be eating!

3:11. Conversely, we are hearing certain ones who are walking-around disorderly among you all *while* not even working, conversely, *while* being busybodies.

3:12. Moreover, we are charging to the such *ones* and are encouraging *them* in *the* Controller Jesus Christ, in order that they may be eating the bread of themselves with quietness, *while* working.

3:13. Moreover, brothers, you all yourselves might not lose courage *while* doing excellently.

3:14. Moreover, since a certain one is not obeying to our word through the letter, *then* be marking this one for yourselves, not to be mingling up together with him

in order that he might be caused to respect.

3:15. Also, be not deeming him as an enemy; conversely, be admonishing him as a brother.

3:16. Moreover, would that the Controller of the peace Himself give the peace to you all through everything in every fashion. The Controller *is* with all of you all.

3:17. The greeting *is* by my particular hand, from Paul, which is a sign in every letter I am thusly scripting.

3:18. The grace of our Controller Jesus Christ *is* with all of you all.

FIRST TIMOTHY CHAPTER ONE

1:1. Paul, an apostle of Christ Jesus according to direction of Savior-God of us and of Christ Jesus our Certain expectation,

1:2. to Timothy, a genuine child in faith; Grace, compassion, peace from Father-God and Christ Jesus our Controller.

1:3. According as I called you alongside to remain away in Ephesus *while* I was proceeding into Macedonia, do, in order that you might charge to certain *ones* not to be instructing different doctrines,

1:4. nor even to be holding toward to fables and to endless genealogies, which certain *things* are holding investigations alongside rather than the house-law of God in faith.

1:5. Moreover, the end of the charge is love out from a pure heart and a good conscience and unpretentious faith.

1:6. From which *things* certain *ones*, *after they* deviated, were turned aside into

fruitless speech,

1:7. *while* desiring to be law-teachers, *while* not grasping either which *things* they are saying or concerning *things* they are confidently confirming.

1:8. Moreover, we notice that the law *is* an excellent *thing* if anyone may be lawfully dealing with it *for* himself,

1:9. after we notice this: that law is not being laid for a just *one*, but for lawless and unruly *ones*, irreverent and devoted-ones-to-negative-testimonies: Unsacred and profane *ones*, father and mother killers, men-slayers,

1:10. prostitutes, bed-fellows, kidnappers, liars, perjurers, and since any different things is lying opposite to the doctrine which is healthy,

1:11. according to the right-announcement of the opinion of the prosperous God, with which right-announcement I myself am entrusted.

1:12. I am having grace with the One Who makes me able, that is, with Christ Jesus our Controller, because He deemed me a faithful *one when He* placed me for Himself into service,

1:13. me, the aforesaid being a slandering *one* and a pursuer and a prideful *one*; conversely, I was compassionated, because, *while* being one ignoring *the grace of our Controller*, I did *it* in a faith- negation.

1:14. Moreover, the grace of our Controller super-abounds with faith and the love in Christ Jesus.

1:15. The word is a faithful *word*, that is, worthy of all acceptance: That Christ Jesus came into the world to save devoted-ones to-negatively-testimony, of

whom I myself am a foremost *devoted-one-to-negative-testimony*.

1:16. Conversely, because of this I was compassionated, in order that Jesus Christ might demonstrate in me first the longsuffering altogether toward a sketch of the ones who are about to be believing upon Him into durative life.

1:17. Moreover, to the King of the durations, that is, to *the* incorruptible, unseen, only God, be honor and opinion into the durations of the durations. Amen!

1:18. I am placing alongside *for* myself this particular charge to you, child Timothy, according to the archaic prophecies upon you, in order that you may be contending the excellent contention in them,

1:19. *while* having faith and a good conscience, which certain *ones*, *after they* thrust away *for* themselves concerning the faith, made shipwreck,

1:20. of whom is Hymenaeus and Alexander, whom I gave alongside to the Adversary, in order that they might be trained not to be slandering.

FIRST TIMOTHY CHAPTER TWO

2:1. Therefore I am encouraging, first of all *things*, for you to be making *for* yourself petitions, prayers, appeals, right-graces on behalf of all men,

2:2. on behalf of kings and of all of the *ones* being in superiority, in order that we may be passing through a calm and tranquil living in all right reverence and dignity.

2:3. This *is* an excellent and acceptable *thing* in presence of God our Savior,

2:4. Who is desiring all men to be saved and to come into a complete-knowledge of unconcealment.

2:5. Conversely, God *is* One. One *is* also a Mediator of God and men, a man, Christ Jesus,

2:6. the One Who gave Himself as an exchange: A ransom on behalf of all, the witness being in its own seasons.

2:7. Into which witness I myself, a preacher and an apostle, I am speaking unconcealment I am not lying: I am placed an instructor of nations in faith and unconcealment.

2:8. Therefore, I am directing the males in every place to be praying, *while* lifting up sacred hands, without wrath and question.

2:9. In like manner, *I am directing* women to be ordering themselves in orderly clothing with reverence and sensibleness, not in braidings and gold or pearls or a costly garment,

2:10. conversely, *to be ordering themselves in* that which is fitting for women who are completely-announcing *for* themselves divine-reverence through good works.

2:11. Let a woman be learning in quietness in all submission.

2:12. Moreover, I am not allowing for a woman to be instructing nor to be exercising authority of a male, conversely to be in quietness,

2:13. for Adam was molded first, then Eve.

2:14. Also, Adam was not deceived, but the woman, after she was completely deceived, has come to be *and continues to be* in transgression.

2:15. Moreover, she will be delivered through the childbearing, if they might remain in faith and love and sanctification with sensibleness.

FIRST TIMOTHY CHAPTER THREE

3:1. This word *is* a faithful *word*: Since any *man* is aspiring *for* himself of an office of overseer, *then* he is completely-craving of an excellent work.

3:2. Therefore, it is necessary for the irreprehensible overseer to result to be: a husband of one wife, aware, sensible, orderly, hospitable, skillful in instructing,

3:3. not *one* alongside wine, not a pugilist, conversely, fair, noncontentious, without love of money,

3:4. *while* standing himself well before his own particular household, having children in submission with all dignity.

3:5. Moreover, since any *man* does not notice *how* to stand before his own particular household, *then* how will he take care of a congregation of God?

3:6. *He must* not be a recent convert, lest, *after he* is fooled, he might fall in into judgment of the duplicator.

3:7. Moreover, it is necessary to be having an excellent testimony from the *ones* outside, lest he might fall in into a reproach and snare of the duplicator.

3:8. In like manner, it is necessary for deacons to be dignified *ones*, not double-tongued, not holding away to much wine, not eager for shameful gain,

3:9. *while* holding the secret of the faith in a pure conscience.

3:10. Also, moreover, let these first be approved, then let them serve, being *ones* uncategorized.

3:11. In like manner, it is necessary for their wives to be dignified *ones*, sensible, faithful in all *things*.

3:12. Let the deacons be husbands of one wife, *while* standing themselves well before their children and their own particular households,

3:13. for the ones who serve well are acquiring for themselves an excellent position and much confidence in the faith in Christ Jesus.

3:14. I am scripting these *things* to you *while* certainly expecting to come toward you quickly.

3:15. Moreover, if I may be delaying, then I am scripting, in order that you might notice how it is necessary to be behaving yourself among a household of God, which certain *household* is a congregation of *the* living God, a pillar and bulwark of the unconcealment.

3:16. Also, agreeably, the secret of the right-reverence is great: Who was manifested in flesh, was justified in spirit, was seen by announcers, is proclaimed among nations, is believed in *the* world, is taken up in opinion.

FIRST TIMOTHY CHAPTER FOUR

4:1. Moreover, the Spirit is stating that in latter times, certain *ones* will depart for themselves from the faith, *while* holding toward deceiving spirits and doctrines of sub-deities,

4:2. *that is*, of *ones* speaking lies in pretension, of ones who, having branded *continue to brand* for themselves their own particular conscience,

4:3. *while* hindering to be marrying, to be holding themselves away from foods, which foods the God created into participation with thanksgiving by the faithful *ones*, that is, *ones* who, having completely known, *continue to completely know*

the unconcealment,

4:4. because every creature of God *is* excellent, and not even one, *while* being received with thanksgiving, *is* a rejected creature,

4:5. for it is being set apart through a word of God and an appeal to Him.

4:6. *While* supplying these things for yourself to the brothers, you will be a excellent servant of Christ Jesus, *while* being fed within by the words of the faith and of the excellent doctrine to which you have followed alongside and continue to follow alongside.

4:7. Moreover, be declining the profane, that is old-womanish fables, but be exercising yourself toward right reverence,

4:8. for the bodily exercise is profitable toward a little, but the right reverence *is* profitable toward all *things*, *while* having a complete-announcement of the present life and of the *life* about to be.

4:9. *This* word *is* faithful, that is, worthy of all acceptance.

4:10. Conversely, we are laboring and we are agonizing into this: because we have certainly expected and continue to certainly expect upon a living God, Who is Savior of all men, especially of faithful *men*.

4:11. Be charging these *things* and be instructing *them*.

4:12. Let absolutely no one be thinking little of your youth, conversely, be coming to be a pattern of the faithful *ones* in word, in behavior, in love, in faith, in purity.

4:13. Until I am coming, be holding toward the reading, the calling-alongside:

The doctrine.

4:14 Be not being careless of the gift of grace in you, which was given to you through a telling away with laying on of the hands of the elders.

4:15. Be regarding these *things*! Be in these *things*, in order that your progress may be a manifest progress to all.

4:16. Be holding up to yourself and to the doctrine. Be remaining up by them, for *while* doing this, you will deliver both yourself and the ones who are hearing of you.

FIRST TIMOTHY CHAPTER FIVE

5:1. Do not chide with an older *man*, conversely, be encouraging him as a father. Be encouraging younger *men* as brothers.

5:2. Be encouraging older women as mothers, younger women as sisters in all purity.

5:3. Be honoring the widows who are really widows.

5:4. Moreover, since any widow is having children or relatives, *then* let them learn first to be rightly-respecting their own particular house and to be giving away requitals to the progenitors, for this is acceptable in presence of the God.

5:5. Moreover, the widow who has also been really left alone *and remains alone* has certainly expected *and continues to certainly expect* upon God and is remaining toward Him in the petitions and the prayers night and day.

5:6. Moreover, *when she* is extravagant, the *widow* who lives has died *and remains dead*.

5:7. Also, be charging these *things* in order that they might be irreprehensible.

5:8. Moreover, since anyone is not thinking beforehand of his own particular matters and especially of family matters, *then* he has *negatively-expressed and continues to negatively express* the faith and is worse than an faith-negating *one*.

5:9. Let not a widow be being enrolled who has come to be *and continues to be* less than sixty years old, a wife of one husband,

5:10. *while* being testified in excellent works: Since she raised children, since she lodged strangers, since she washed feet of holy *ones*, since she gave assistance to *ones* being troubled, since she followed completely in every good work.

5:11. Moreover, be declining younger widows, for whenever they might grow excessive against the Christ, *then* they are desiring to be marrying,

5:12. *while* having judgment because they nullify the first faith.

5:13. Moreover, at the same time they are also learning to be idle, *while* going around the houses, but not only idle; conversely, also to be gossips and busybodies, *while* not speaking the things which are being necessary.

5:14. Therefore, I am directing younger widows to be marrying, to be bearing children, to be managing households, to be giving not even one base of operation to the one who is lying opposite for the pleasure of verbal abuse;

5:15. for certain *ones* already deviated behind the Adversary.

5:16. Since any faithful family is having widows, *then* let them be giving assistance to them, and let the congregation not be being burdened, in order that it might really give assistance to the widows.

5:17. Let the elders who, having stood excellently before the congregation

continue to stand well before the congregation be counted worthy of double honor, especially the ones who are laboring in word and doctrine,

5:18. for the Scripture is saying: You will not muzzle a threshing ox, and The workman *is* worthy of his reward.

5:19. Do not be receiving alongside an accusation against an elder, except unless upon the testimony of two or three witnesses.

5:20. Be honoring-over the ones who are negatively-testifying in presence of all, in order that also the remaining *ones* may be having fear.

5:21. I am thoroughly-testifying in presence of the God, that is, Christ Jesus and the chosen announcers, in order that you might guard these *things* without pre-judgment, *while* doing not even one *thing* according to partiality.

5:22. Do not be laying hands quickly upon not even one man, nor be sharing in negative-testimonies belonging to others: Be keeping yourself pure.

5:23. No longer be drinking water only; conversely, be using a little wine, because of the stomach and your frequent weaknesses.

5:24. The negative-testimonies of certain men are openly evident, *while* going before into judgment. Moreover, also, with certain *men*, they are completely following.

5:25. In like manner, also, the very particular excellent works of certain men are openly evident and the excellent works which are holding, since upon are not able to be hidden.

FIRST TIMOTHY CHAPTER SIX

6:1. Let as many ones as are slaves under a yoke deem their own particular masters as worthy of all honor in order that the name of the God and the doctrine might not be being insulted.

6:2. Moreover, let the slaves who are having faithful masters not think little of them because they are brothers, but more rather, let them give *them* service because they are faithful *ones* and beloved *ones*, the ones who are being received in turn of the right business. Be instructing and be encouraging these *things!*

6:3. Since a certain one is instructing different doctrines and is not approaching to words being healthy, that is, to the words of our Controller Jesus Christ and to the doctrine according to right reverence,

6:4. *then* he has been fooled *and remains fooled*, while completely-minding not even one *thing*; conversely, *while* being sick concerning investigations and word-battles, out from which envy, quarreling, slanders, evil-suppositions are coming to be,

6:5. as well as constant wranglings of men who, having ruined *the mind continue to ruin* the mind for themselves and who having robbed themselves, *continue to rob themselves* of the unconcealment, *while* regarding progress results to be the right-reverence.

6:6. Moreover, the right reverence with self-contentment is great progress,

6:7. for we have conveyed and continue to convey not even one *thing* into the world, because neither are we able to carry anything out.

6:8. Moreover, *while* having sustenances and coverings we will be satisfied by these *things*.

6:9. Moreover, the ones who are determining to be rich are falling in into temptation and a snare and many foolish and hurtful complete-cravings, which certain *things* are sinking the men into misery and destruction,

6:10. For the love of money is a root of all the evil things, of which things, certain *ones* are caused to stray off away from the faith and pierce themselves around with many sorrows by aspiring for it for themselves.

6:11. Moreover, you yourself, Oh man of God, be fleeing these *things*, but be pursuing justice, right reverence, faith, love, patience, meekness.

6:12. Be agonizing the excellent agony of the faith. Take hold *for* yourself of the durative life, into which you were called and agreed the excellent agreement in presence of many witnesses.

6:13. I am charging you, in presence of the God Who is causing the all *things* to come to be alive, and Christ Jesus, the One Who testified the excellent agreement upon Pontius Pilate,

6:14. to keep the spotless, irreprehensible commandment until the appearance of our Controller Jesus Christ,

6:15. which appearance the prosperous *One*, that is only Potentate, the King of the ones who are reigning and the Controller of the ones who are lording, will show in His own times,

6:16. the only One Who is having immortality, *while* inhabiting unapproachable

light, Whom not even one of men noticed nor is able to see, to Whom is honor and durative might. Amen!

6:17. Be charging to the wealthy *ones* in the present duration: Not to be high-minded, nor to have certainly expected *and continue to certainly expect* upon uncertainty of wealth, conversely, to certainly expecting upon the God Who is richly holding alongside for us all *things* into enjoyment.

6:18. Be charging them to be working good, to be wealthy in good works, to be *ones* rightly-informing, *ones* sharing,

6:19. *while* storing away for themselves an excellent foundation into the future, in order that they might really take hold *for* themselves of the life.

6:20. Oh Timothy, guard the deposit, *while* turning *for* yourself from the profane empty-expressions, that is, opposing-tenets of the falsely-named knowledge,

6:21. which falsely-named knowledge, certain *ones*, while completely-announcing *for* themselves, deviated concerning the faith. The grace be with you all.

II TIMOTHY ONE

1:1. Paul, an apostle of Christ Jesus through a desire of God, according to a complete-announcement of the life in Christ Jesus,

1:2. To beloved child Timothy: Grace, compassion, peace from Father-God and Jesus Christ our Controller.

1:3. I am having grace with the God, to Whom I am worshiping, away from progenitors, in a pure conscience, as without a break I am having mention

concerning you in my petitions night and day,

1:4. *while* completely craving to see you, *since I* have been caused to remember *and continue to remember* your tears, in order that I might be fulfilled of joy,

1:5. *while* I take a recollection of the unpretentious faith in you, which certain faith first indwelled in your grandmother, Lois, and in your mother, Eunice, but I have been persuaded *and remain persuaded* that it indwells also in you.

1:6. Because of which *reason* I am reminding you to be rekindling the gift of grace of the God, which gift of grace is in you through the laying on of my hands,

1:7. for the God did not give to us a spirit of cowardice, conversely, He gave a spirit of power and of love and of sensitivity.

1:8. Therefore, you might not be ashamed of the witness of our Controller, nor of me His captive, conversely, suffer evil together with the right-announcement according to power of God,

1:9. the One Who delivered us, that is, called *us* to a holy call, not according to our works; conversely, according to His own purpose and grace which was given to us in Christ Jesus before durative times,

1:10. but is now manifested through the appearance of our Savior, Christ Jesus, manifested on one hand *after He* abolished the death, on the other hand, *after He* enlightened life and incorruption through the right-announcement,

1:11. into which right-announcement I myself, preacher and apostle and instructor, was placed.

1:12. Because of which reason I am also suffering these *things*, conversely, I am

not being ashamed, for I notice in Whom I have believed *and continue to believe* and have been persuaded *and remain persuaded* that He is *One* able to guard my deposit into that particular day.

1:13. Be holding a sketch of words being healthy, which words you heard alongside me in faith and the love in Christ Jesus.

1:14. Guard the excellent deposit through the Holy Spirit Who is indwelling in us.

1:15. You notice this: That all the *ones* in Asia, of whom is Phygelus and Hermongenes, turned away from me.

1:16. May the Controller compassionate to the house of Onesiphorus, because he frequently refreshed me and was not ashamed of my chain,

1:17. conversely, *when he* came to be in Rome, he diligently sought me and found me.

1:18. May the Controller give to him to find compassion alongside *the* Controller in that particular day. Also, as many things as he served in Ephesus, you yourself are knowing very well.

SECOND TIMOTHY CHAPTER TWO

2:1. Therefore, you yourself, child of me, be being enabled in the particular grace in Christ Jesus!

2:2. Also, which *things* you heard alongside me through many witnesses, place these *things* alongside *for* yourself to faithful men, which certain *men* will be *ones* sufficient also to teach different ones.

2:3. Suffer evil together with the right-announcement as an excellent soldier of

Christ Jesus.

2:4. Not even *one* who is contending is entangling himself with the pursuits of the living, in order that he might please to the one who recruited him.

2:5. Moreover, also, if anyone may be competing, *then* he is not being crowned unless he might compete lawfully.

2:6. To be partaking first of the fruits is necessary for the husbandman who is laboring.

2:7. Be grasping that which I am saying! Conversely, the Controller will give mental-collection to you in all *things*.

2:8. Be remembering Jesus Christ, Who has been raised *and remains raised* out from dead *ones*, Who has been raised out from the seed of David, according to my right-announcement.

2:9. In which right-announcement I am suffering evil as a malefactor until bonds, conversely, the word of the God has not been bound *and remains unbound*.

2:10. Because of this, I am enduring all *things* because of the chosen *ones*, in order that they themselves might also obtain of the deliverance in Christ Jesus with a durative opinion.

2:11. The word *is* faithful, for since we die together with Him, *then* also we will live together with Him.

2:12. Since we are enduring, *then* also we will reign together with Him. Since we negatively-state Him, *then* consequently, One negatively-states us.

2:13. Since we are unfaithful, *then* that One is remaining faithful, for He is not

able to negatively-state Himself.

2:14. *While* thoroughly testifying in presence of the God, be reminding these things: Not to be word-contending into not even one benevolent *thing*, upon subversion of the ones who are hearing.

2:15. Give diligence to stand yourself alongside as one approved by the God, as an unashamed workman, as one cutting the word of the unconcealment straight.

2:16. Moreover, be avoiding *for* yourself the profane empty-expressions, for they will more widely promote unsacrednesses.

2:17. Also, their word will be having fodder as gangrene, of which are Hymenaeus and Philetus,

2:18. which certain *ones* deviated concerning the unconcealment, *while* saying resurrection has already come to be *and continues to be*, and are overthrowing the faith of certain *ones*.

2:19. Nevertheless, the solid foundation of the God has stood *and continues to stand*, while having this particular seal: The Controller knows the ones who are being of Him, and: Let everyone who is naming the name of *the* Controller stand off away from injustice.

2:20. Moreover, in a great house are not only golden and silver vessels, conversely, also, wood and clay vessels, and, on one hand, which vessels are into honor, on the other hand, which vessels are into no honor.

2:21. Therefore, if anyone might purge himself away from these dishonorable vessels, *then* he will be a vessel into honor, *one* which, having been set apart,

remains set apart: A rightly- beneficial *one* for the master, *one* which, having been prepared *remains prepared* into every good work.

2:22. Moreover, be fleeing the youthful complete-cravings, but be pursuing justice, faith, love, peace with the ones who are calling *for* themselves upon the Controller out from a pure heart,

2:23. but be refusing senseless and untrained investigations, *while* you notice that they are begetting fights.

2:24. Moreover, for a bond-slave of *the* Controller to be fighting is not necessary, conversely, to be an affable *bond-slave* toward all, skillful in instructing, enduring evil, is necessary,

2:25. *while* in meekness training the ones who are assigning against themselves, lest at any time the God might give a mind-after *the right-announcement* to them into a complete-knowledge of unconcealment,

2:26. and they may be regaining awareness out from the snare of the duplicator, ones whoo, having been previously caught alive *remain caught alive* by him, into the desire of that *one*.

SECOND TIMOTHY CHAPTER THREE

3:1. Moreover, be knowing this: that in last days, dangerous times will be present,

3:2. for the men will be lovers of self, lovers of money, boasters, arrogant *ones*, slandering *ones*, *ones* disobedient to parents, ungracious *ones*, unsacred *ones*

3:3. *ones* without natural affection, irreconcilable *ones*, slanderous *ones*,

uncontrollable *ones*, savage *ones*, *ones* without a love of goodness,

3:4. traitors, reckless *ones*, *ones* who, having been *self-conceited remain conceited*, lovers of pleasure rather than lovers of God,

3:5. *ones* who, while having a form of right-reverence but while having *negatively-expressed, continue to negatively-express* the power of it. Also, turn away from these *ones*!

3:6. Conversely, out from these *ones* are the *ones* who are creeping into the houses, that is, who are taking captive little women who, having been heaped, *remain heaped* in negative-testimonies, *while* being led by various complete-cravings,

3:7. *while* always learning and never being able to come into a complete knowledge of unconcealment.

3:8. Moreover, which manner Jannes and Jambres stood-against Moses, thusly also these *ones* are standing themselves against the unconcealment, men who, having been completely corrupted, continue to corrupt the mind *for* themselves, disapproved *ones* concerning the faith.

3:9. Conversely, they will not promote more widely, for their mindlessness will be conspicuous to all, as also the mindlessness of those opposed to Moses came to be conspicuous.

3:10. Moreover, you yourself followed alongside with my doctrine, my manner, my purpose, my faith, my longsuffering, my love, my patience,

3:11. my persecutions, my sufferings, *the* kind as came to be to me in Antioch, in

Iconium, in Lystra. I bore under *the* kind of persecutions, and the Controller rescued me out from all *things*.

3:12. Moreover, also, all who are desiring to be living rightly- respectful in Christ Jesus will be pursued.

3:13. Moreover, evil men and charlatans will promote upon the worse, *while* leading astray and being led astray,

3:14. but be remaining, you yourself, in which *things* you learned and were made faithful, *while* you notice alongside from whom you learned,

3:15. and that from a baby you noticed sacred letters, the letters which are able to make you wise into deliverance through the faith in Christ Jesus.

3:16. Every Scripture *is* God-breathed and *is* profitable toward doctrine, toward proof, toward remedy, toward the discipline in justice,

3:17. in order that the man of the God may be an equipped *one*, having been first out-fitted and remaining out-fitted toward every good work.

SECOND TIMOTHY CHAPTER FOUR

4:1. I am thoroughly testifying both His appearance and His Kingdom in presence of the God, that is, Christ Jesus, the One Who is about to be judging living *ones* and dead *ones*.

4:2. Proclaim the word! Stand over favorably-timed, unfavorably-timed! Rebuke, honor-over,

encourage in all longsuffering and instruction,

4:3. for a time will be when they will not endure of the doctrine which is being

healthy, conversely, according to their own particular complete-cravings, *while* tickling the hearing *for* themselves, they will heap up teachers for themselves.

4:4. Also, on one hand, they will turn away the hearing from the unconcealment. On the other hand, they will be turned aside upon the fables.

4:5. Moreover, be aware, you yourself, in all *things!* Suffer evil! Do work of a right-announcer! Fully bear your service,

4:6. for I myself am already being poured, and the time of my departure has come over and remains.

4:7. I have agonized *and continue to agonize* the excellent agony. I have completed *and continue the course*. I have kept the faith *and continue to keep it*.

4:8. Finally, the crown of the justice is being laid away for me, which crown the Controller, the just Judge, will give away to me in that particular day, but not only to me, conversely, indeed, to all the ones who, having loved *continue to love* His appearance.

4:9. Give diligence to come toward me quickly,

4:10. for Demas, *after he* loved the present duration, abandoned me and proceeded into Thessalonica, Crescens went into Galatia, Titus went into Dalmatia.

4:11. Only Luke is with me. When you take up, be bringing Mark with yourself, for he is a rightly-beneficial *one* into service.

4:12. Moreover, I sent away Tychicus into Ephesus.

4:13. As you are coming, be bearing the cloak, which I left behind in Troas

alongside Carpus, and the scrolls, especially the vellum sheets.

4:14. Alexander, the coppersmith, demonstrated many evil *things* to me. The Controller will give away to him according to his works,

4:15. whom also you yourself guard, for he exceedingly stands opposed to our particular words.

4:16. At my first defense not even one came to be alongside with me, conversely, all abandoned me. Would *that* it not be rationalized to them,

4:17. but the Controller stood alongside with me and enabled me, in order that the preaching might be completely borne through me, and all the nations might listen. So, I was rescued out from a mouth of a lion.

4:18. The Controller will rescue me away from every evil work and will deliver me into His heavenly kingship, to Whom *is* the opinion into the durations of the durations, Amen!

4:19. Greet Prisca and Aquila and the household of Onesiphorus.

4:20. Erastus remains in Corinth. Moreover, Trophimus, being weak, I left behind in Miletus.

4:21. Give diligence to come before winter. Eubulus and Pudens and Linue and Claudia and all the brethren are greeting you.

4:22. The Controller be with your spirit. The grace be with you all.

TITUS CHAPTER ONE

1:1. Paul, a bond-slave of God, moreover, an apostle of Jesus Christ, according to faith of chosen *ones* of God and complete knowledge of the unconcealment

according to right reverence,

1:2. *positions* upon a certain expectation of durative life, which the non-lying God completely-announced before durative times,

1:3. but He manifested His word in His own times in preaching, with which *preaching* I myself am entrusted, according to direction of our Savior God,

1:4. to Titus, a genuine child according to common faith: Grace and peace from Father-God and Christ Jesus our Savior.

1:5. I left you behind in Crete on this account: in order that you might completely set in order the things which are missing and might set elders according to city, as I myself directed to you:

1:6. Since anyone is a blameless *one*, a husband of one wife, having faithful children, children not in an accusation of incorrigibleness or unruly *ones*, then let him be ordained.

1:7. Certainly, to purpose to be *one* not self-pleasing, *one* not prone to anger, *one* not alongside wine, not a smiter, without love of money, is necessary for the blameless overseer as a steward of God.

1:8. Conversely, to purpose to be hospitable, *one* loving good, sensible, just, sacred, temperate,

1:9. *while* firmly holding himself of the faithful word according to the instruction is necessary, in order that he may be *one* able both to be encouraging in the particular doctrine which is being healthy and to be honoring-over the ones who are contradicting.

1:10. Certainly, there are many unruly *ones*, fruitless speakers, and seducers, especially the *ones* out from the circumcision,

1:11. whom to be reducing to silence is necessary, which certain *ones* are overthrowing entire houses on account of shameful gain, *while* not instructing which *things* are necessary.

1:12. A Certain one out from them, their own prophet, said: Cretans *are* always liars, evil-beasts: Idle-gluttons.

1:13. This particular testimony is unconcealed, because of which *reason*, be honoring-over them sharply, in order that they may be being healthy in the faith,

1:14. *while* not holding toward Jewish fables and to commandments of men who are turning away the unconcealment.

1:15. All things are pure to the pure *ones*, but not even one thing is pure to the ones who, having been stained, *remain stained*, that is, to faith-negating *ones*, conversely, both their mind and conscience has been stained *and remains stained*.

1:16. They are agreeing to notice God, but they are *negatively-stating* Him by the works, *while* they are being abominable *ones* and disobedient *ones* and *ones* disapproved toward every good work.

TITUS CHAPTER TWO

2:1. Moreover, be speaking, you yourself, which *things* are fitting for the doctrine which is being healthy:

2:2. for old men to result to be: aware, dignified *ones*, sensible, *while* being

healthy in the faith, in the love, in the patience,

2:3 in like manner, for older women to result to be suitably-sacred in demeanor, not slanderous ones, neither ones who, having been enslaved *remain enslaved* by much wine: excellent teachers,

2:4. in order that they may be sensitizing the young women to result to be: husband-lovers, child-lovers,

2:5. sensible, chaste, domestic, good, *ones* subjecting themselves to their own particular husbands, in order that the word of the God may not be being insulted.

2:6. In like manner, be encouraging the younger *men* to be sensible concerning all *things*,

2:7. *while* holding yourself alongside *for* yourself as a pattern of excellent works in the doctrine, *as* incorruption, *as* dignity,

2:8. *as* healthy, guiltless speech, in order that the *one* out from a contrary position might be caused to revere, *while* having not even one worthless *thing* to be saying concerning us.

2:9. Bond-slaves *are* to be subjecting themselves to their own masters in all *things*, to result to be *ones* rightly-pleasing, not *ones* contradicting:

2:10. not *ones* embezzling; conversely, *ones* demonstrating every good faith, in order that they may be ordering the particular doctrine of our Savior-God in all *things*.

2:11. Certainly, the saving grace of the God is made apparent to all men,

2:12. *while* training us, in order that, after we negatively-state the unsacredness

and the worldly complete-cravings, we might live sensibly and justly and rightly-respectful in the present duration,

2:13. *while* accepting the prosperous certain expectation, that is, appearance of the Opinion of the great God, that is, our Savior, Jesus Christ,

2:14. Who gave Himself on our behalf, in order that He might purchase us *for* Himself away from all law-negation and might cleanse for Himself a select people, zealots of excellent works.

2:15. Be speaking and be encouraging and be honoring-over these *things* with every direction! Let not even one be ignoring you!

TITUS CHAPTER THREE

3:1. Be reminding them to be subjecting themselves to rulers, to authorities, to be obeying, to result to be *ones* prepared toward every good work,

3:2. to be slandering not even one person, to result to be non-contentious *ones*, fair *ones*, *while* demonstrating all meekness toward all men,

3:3. for then also we ourselves were *ones* foolish, disobedient, *ones* being led astray *while* giving service to complete-cravings and various pleasures, *ones* passing through in malice and envy, detestable *ones*, *while* hating one another.

3:4. Moreover, when the kindness and the benevolence of our Savior-God was made apparent,

3:5. not out from works in justice which we ourselves did, conversely, according to His compassion, He delivered us through a washing of regeneration and renovation of Holy Spirit,

3:6. of which Spirit He was richly pouring out upon us through Jesus Christ our Savior,

3:7. in order that, when we were justified by the grace of that *One*, we might come to be heirs according to a certain expectation of durative life.

3:8. The word *is* faithful, and I am directing you to be confidently confirming concerning these words in order that the ones who, having believed, *continue to believe* in God might be thoughtful of excellent works, to be standing themselves before *them*. These works are excellent works and profitable for the men.

3:9. Moreover, be avoiding *for yourself* senseless investigations and genealogies and quarrels and legal fights, for they are unprofitable and fruitless.

3:10. Be refusing a factious man after one and a second mental-positioning,

3:11. *while* you notice that the such *man* has been perverted *and remains perverted* and is negatively-testifying, being *one* self-condemned.

3:12. Whenever I may be sending Artemus or Tychicus toward you, *then* give diligence to come toward me into Nicopolis; for I have judged and continue to judge to winter there.

3:13. Diligently send Zenas the lawyer and Apollos before *them*, in order that not even one *thing* may be missing for them.

3:14. Moreover, let our particular people learn of excellent works, to stand themselves before *them* into the necessary needs, in order that they may not be unfruitful *ones*.

3:15. All the *ones* with me are greeting you. Greet the ones who are befriending

us in faith. The grace *is* with all of you all.

PHILEMON

1. Paul, a captive of Christ Jesus, and Timothy, the brother, to Philemon, the beloved *one*, that is, our co-worker,

2. and to Apphia, the sister, and to Archippus our fellow-soldier, and to the congregation according to your household:

3. Grace to you all and peace from Father-God of us and Controller Jesus Christ.

4. I am giving thanks always to my God, *while* making mention of you upon my prayers,

5. *while* hearing your love and the faith which you are having toward the Controller Jesus and into all the holy *ones*,

6. how that, the fellowship of your faith might come to be effective in a complete knowledge of every particular good *thing* in us into Christ,

7. for I hold much joy and call-alongside upon your love, because the tender-mercies of the holy *ones* have been refreshed *and remain refreshed* through you, brother.

8. Wherefore, *while* having much frankness in Christ to be directing to you the thing which is due,

9. I, being such an old man as Paul, but even now also a captive of Christ Jesus, am rather calling *you* alongside because of the love.

10. I am encouraging you concerning my particular child, whom I generated in the bonds, namely, Onesimus,

11. the *one* then unbeneficial to you, but even now rightly- beneficial both to you and to me,

12. whom I send again to you, even, him, this *one* is my own tender-mercies,

13. whom I myself was intending to be holding accordingly: Toward myself, in order that he might be serving to me in your place in the bonds of the right-announcement,

14. but apart from your own opinion I desired to do not even one *thing*, in order that your good judgment might not be as according to necessity, conversely, as according to a willful judgment,

15. for perhaps he was separated toward an hour because of this: in order that you may be having him away duratively,

16. no longer as a bond-slave, conversely, above a bond-slave, a beloved brother, especially to me, but by how much more to you both in flesh and in *the* Controller!

17. Therefore, since you are having me as a companion, *then* take him away as me.

18. Moreover, since he wronged you or is owing anything, *then* be charging this to me.

19. I myself, Paul, script with my own hand: I myself will pay away, in order that I may not be saying to you that, also, you are owing away yourself to me.

20. Yes, brother, may I myself be having an advantage from you in *the* Controller! Refresh my tender-mercies in Christ!

21. Having first trusted by your obedience, I script to you noticing that also you will do beyond which *things* I am saying.

22. Moreover, at the same time, also, be preparing lodging for me, for I am certainly expecting that through your prayers I will be graciously given to you all.

23. Epaphras, my fellow-captive in Christ Jesus, is greeting you,

24. as well as, Mark, Aristarchus, Demas, Luke, my co-workers.

25. The grace of the Controller Jesus Christ is with your spirit.

HEBREWS CHAPTER ONE

1:1. The God, Who spoke to the fathers by the prophets in many portions and in many ways formerly,

1:2. upon a last of these particular days, spoke to us in a Son, Whom He placed as Heir of all *things*, through Whom also He made the durations,

1:3. Who, being a radiance of the opinion and a facsimile of His substance, as well, *while* bearing the all *things* by the expression of His power, *after He* made a cleansing of the negative-testimonies *for* Himself, sat down on *the* right of the majesty in high places.

1:4. By so much, *when He* came to be better than the announcers, by much as He has inherited *and retains* a more excellent name beyond them,

1:5. for to which of the announcers did He ever say: You yourself are a Son of Me: I Myself have generated You *and continue to generate* You today, and again: I Myself will be to Him into a Father, and He Himself will be to Me into a Son?

1:6. Moreover, again, whenever He might bring in the First-born into the inhabited earth, He is also saying: Let all announcers of God kneel to Him!

1:7. Also, on the one hand, He is saying toward the announcers: The One Who is making His announcers *as* spirits and His officials *as* flames of fire.

1:8. On the other hand, He is saying toward the Son: Your throne, the God, *is* into the duration of the duration, and the rod of the uprightness *is* a rod of His kingship.

1:9. You love justice and hate law-negation. Because of this, the God, Your God, anointed You with oil of gladness beyond Your partners.

1:10. Also: You Yourself, Controller, founded the earth according to beginnings, and the heavens are works of Your hands.

1:11. They themselves will perish *for* themselves, but You Yourself are persevering, and all will be made old as a garment,

1:12. and You will fold them together as though they were a sheet, and they will be changed as a garment, but You Yourself are the same *One*, and Your years will not cease.

1:13. Moreover, toward which of the announcers has He ever stated *and continues to state*: Be sitting from My right until ever I might place Your enemies as a footstool of Your feet!

1:14. Are they not even all officiating spirits which are being sent away into service because of the ones who are about to be inheriting deliverance?

HEBREWS CHAPTER TWO

2:1. Because of this, for us to be holding more abundantly toward the things which are heard is necessary lest at any time we might drift alongside,

2:2. for since the word which was spoken through announcers came to be a firm *word*, and every transgression and disobedience received a just recompense,

2:3. *then* how will we ourselves, *after* we are negligent of a mighty deliverance, escape? Which certain *deliverance*, *after it* received a beginning to be spoken through the Controller, was confirmed into us by the ones who heard,

2:4. *while* the God was completely testifying together with *them* by both signs and wonders and various powerful deeds and dispersals of holy spirit according to His desire;

2:5 for He did not subject the particular inhabited earth which is about to be coming, concerning which world we are speaking, to announcers.

2:6 Moreover, He thoroughly-testified somewhere, saying: What is man that You are being reminded of him, or a son of man that You are looking after him?

2:7. You decreased him a certain little beside announcers. You crowned him with opinion and honor.

2:8. You subjected all *things* underneath his feet; for in the *result* to subject the all *things* to him, He left not even one unruly *thing* to him. Moreover, now, we are not yet recognizing the all *things* which, having been subjected *remain subjected* to him,

2:9. but we are seeing Jesus, the One Who having been decreased, *remained decreased* a certain little alongside announcers because of the suffering of the

death, One Who, having been crowned *remains crowned* with opinion and honor,
how that, by grace of God, He might taste of death in place of everyone,

2:10. for to complete the Author of their deliverance, *when He* brought many
sons into opinion, through sufferings was fitting for Him, because of Whom the all
things are and through Whom the all *things are*,

2:11. for both the One Who is setting apart and the ones who are being set apart
are all out from One, because of which reason He is not being ashamed to be
calling them brothers,

2:12. saying: I will announce away Your name to My brothers. I will sing the
praise of You in *the* midst of a congregation,

2:13. and again: I Myself will be *One* Who, having persuasion *remains persuaded*
upon Him, and again: Notice, I Myself and the little children whom the God gave
to Me.

2:14. Therefore, since upon the little children have shared *and continue to share*
of blood and of flesh, *then* also He Himself similarly partook of the same *things* in
order that through the death He might abolish the one who is having the might of
the death. This *one* is the duplicator.

2:15. Also, *in order that* He might release these: As many ones as were *ones*
liable of slavery by fear of death through all the *intent* to be living,

2:16. for without doubt He is not taking hold of announcers, conversely, He is
taking hold of a seed of Abraham.

2:17. Whereby, He was owing, according to all *things* to be likened to the

brothers in order that He might come to be a compassionate and faithful High Priest, the *things* toward the God into the result to conciliate for the negative-testimonies of the people,

2:18. for, *after He* was tried-out, in that which He Himself has suffered *He continued in it*, He is able to give compassion to the ones who are being tried.

HEBREWS CHAPTER THREE

3:1. Whereby, holy brothers, partners of a heavenly call, mind the Apostle accordingly: That is High Priest of our agreement, namely, Jesus,

3:2. *One* being faithful to the One Who made Him, as also Moses was faithful among his whole household.

3:3. Conversely, this *One* has been counted worthy and remains counted worthy of more opinion beside Moses by so much as the one who makes it ready is having more honor than the household,

3:4. for every household is being readied by a certain one, but the One Who made all *things* ready *is* God.

3:5. Also, Moses, on one hand, *was* faithful among his whole house, as an attendant, into a testimony of the things which would be spoken.

3:6. On the other hand, Christ *is* as a Son upon His house, of Whom we ourselves are a house, if we might hold according to the firm confidence and the boast of the certain expectation until an end.

3:7. Wherefore, according as the Holy Spirit is speaking: Today, if you all might listen from His voice,

3:8. *then* you all might not be hardening your hearts as in the provocation according to the day of the trial in the wilderness,

3:9. where your fathers tried Me, in putting Me to the proof and noticed My works forty years.

3:10. Wherefore, I was displeased with this particular generation, and I said: Always they are being led astray by the heart! Moreover, they themselves do not know My ways,

3:11. as I affirmed in My wrath, Since they will enter into My particular pause accordingly.

3:12. Be seeing, brothers, lest at any time an evil heart of unbelief will be in certain ones of you all in the *result* to depart away from a living God,

3:13. conversely, be encouraging yourselves according to each day to the time that it is being called the today, in order that certain ones out from you all might not be hardened by deceitfulness of the negative-testimony,

3:14. for we have come to be *and remain* partners of the Christ, if indeed we might hold according to the firm beginning of the substance until an end,

3:15. in the *result* to be being said: Today, if you all might listen from His voice, *then* you all might not be hardening your hearts as in the provocation,

3:16. for who, *after they* heard, provoked? Conversely, not all the ones who came out from within Egypt through Moses provoked.

3:17. Moreover, with whom was He displeased forty years? Was it not with the ones who negatively-testified, of whom the carcasses fell in the wilderness?

3:18. Moreover, with whom did He affirm not to enter into His pause-accordingly, if not to the ones who disobeyed?

3:19. Also, we are seeing that they were not enabled to enter because of unbelief.

HEBREWS CHAPTER FOUR

4:1. Therefore, a complete-announcement being left behind to enter into His pause-accordingly, let us be fearing lest at any time a certain one out from you all may be seeming to have fallen short, *and remain short*,

4:2. for, also, we are ones having been rightly-announced to *and remaining rightly-announced to* even as also those, conversely, the word of the hearing did not profit those which, having not been mixed together, *remained unmixed* with the faith by the ones who heard.

4:3. Conversely, we, the ones who believe, are entering into the accordingly: According as He has stated *and continues to state*: As I affirmed in My wrath, Since they will enter into My accordingly, and yet He speaks of the works which have been caused to come to be *and continue to be* from a casting down of an order,

4:4. for He has stated *and continues to state* somewhere concerning the seventh *day* thusly. And the God paused-accordingly: On the particular seventh day from all of His works,

4:5. and again in this *statement*: Since they will enter into My pause accordingly.

4:6. Therefore, since upon for a certain one to enter into it is being left away, and

after they were rightly-announced, the former *ones* did not enter because of disobedience.

4:7. Again, He is appointing a certain day, today, in David, saying, after so much a session, according as He has previously stated *and continues to state*: Today, if you all might listen from His voice, *then* you all might not be hardening your hearts.

4:8. Conversely, since Joshua caused them to pause-accordingly, but he did not, then He was not speaking concerning another day after these days, but He was.

4:9. So then, a Sabbatical is being left away to the people of the God,

4:10. for the one who enters into His pause-accordingly also, he himself, pauses-accordingly: From his works as indeed the God paused-accordingly from His own works.

4:11. Therefore, we might give diligence to enter into that particular pause-accordingly, lest a certain one might fall in the same adumbration of the disobedience,

4:12. for the word of the God *is* living and effective and sharper beyond every two-edged sword and *is* penetrating as far as a dispersal of soul and of spirit, both of joints and of marrows and *is* adjudicative of deliberations and of mental-inclinations of heart.

4:13. Also, creation is not unmanifest in presence of Him, but all things are naked, indeed *things* which, having been laid bare *remains laid bare* to His eyes, toward Whom the word *is* to us.

4:14. Therefore, having a great High Priest Who has gone through the heavens *and remains through*; namely, Jesus the Son of the God, we might be taking hold of the agreement,

4:15. for we are not having a High Priest Who is not being able to suffer together with our weaknesses, but Who has been tried according to all *things* according to a likeness without negative-testimony.

4:16. Therefore, we might be approaching with confidence to the throne of the grace in order that we might receive compassion and might find grace into a rightly- timed compassion.

HEBREWS CHAPTER FIVE

5:1. Conversely, every high priest, being taken out from men, is being set down on behalf of men the *things* toward the God, in order that he may be bringing away both gifts and sacrifices on behalf of negative-testimonies,

5:2. being able to be having moderated feelings for the ones who *are* ignoring *compassion*, that is, ones being led astray, since upon also he himself is being compassed with weakness.

5:3. Also, because of it he is owing to be bringing away concerning negative-testimonies, according as concerning the people, thusly also concerning himself.

5:4. Also, a certain one is not taking the honor for himself, conversely, *one* being called by the God, according as indeed also Aaron.

5:5. Indeed, thusly, the Christ did not opine Himself to be caused to come to be a High Priest; conversely, the One Who spoke toward Him: You Yourself are a Son

of Me. Today I Myself have generated You and You remain generated,

5:6. according as also He is saying in another place *of a different kind*: You Yourself *are* a Priest into the duration according to the order of Melchisedec,

5:7. Who, in the days of His flesh, was One Who brought away, with a strong clamor and tears, both petitions and supplications toward the One Who was able to be delivering Him out from death, and was One Who was given heed from the reverence.

5:8. Also indeed, *while* being a Son, He learned the obedience from which *things* He suffered.

5:9. Also, *after He* was made complete, He came to be a causative factor of durative salvation for all the ones who are obeying to Him,

5:10. *after He* was addressed by the God as a High Priest according to the order of Melchisedec.

5:11. Concerning Whom the word for us to be saying *is* much and hard to interpret, since upon you all have come to be *and continue to be* sluggish ones to the hearings,

5:12. for also, because of the session *while* owing to be teachers, you all are again having a need of the result for a certain one to be instructing you all the fundamentals of the beginning of the sayings of the God and have come to be and continue to be ones having a need of milk, not of solid food,

5:13. for everyone who is partaking of milk *is* untried of a word of justice, for he is an infant.

5:14. Moreover the solid food is of complete *ones*, of the ones who are having the faculties which, having been exercised *remain exercised*, because of the use toward discernment both of an excellent *thing* and of an evil *thing*.

HEBREWS CHAPTER SIX

6:1. Wherefore, after we leave the word of the beginning of the Christ, we might be being borne upon the maturity, not again casting down a foundation of a mind-
after *the right-announcement* away from dead works and of faith upon God,

6:2. of instruction of mergers, both of a laying on of hands, of a resurrection of dead *ones* and of durative judgment.

6:3. Also, we will do this, if indeed the God may be allowing;

6:4. for to again be renewing the ones who were once enlightened, both *after they* tasted of the particular heavenly gift and *after they* were caused to come to be partners of Holy Spirit,

6:5. and *after they* tasted both an excellent statement from God as well as powers of a coming duration,

6:6. and when they fall alongside, into a mind-*after the right-announcement*, *while* re-crucifying the Son of God for themselves and exposing Him infamously *is* an impossible *thing*,

6:7. for, the earth, when it drinks the rain frequently coming upon it and *while* giving generation to suitable fodder for those, because of whom it is also being tilled, is partaking of a blessing from the God.

6:8. Moreover, *while* bearing away thorns and thistles, *it is* disapproved and a

curse, of which the end *is* near into a burning.

6:9. Moreover, since indeed we are thusly speaking the better *things*, that is, *things* having deliverance, *then* we have been persuaded *and remain persuaded* concerning you all, beloved *ones*,

6:10. for the God *is* not an unjust *One* to be forgetful of your work and of the love which you all demonstrated into His name when you all served for the holy *ones* and *while* serving.

6:11. Moreover, we are completely-craving each one of you all to be demonstrating the same earnestness toward the complete-load of the certain expectation, until an end,

6:12. in order that you all might not come to be sluggish *ones*, but might come to be imitators of the ones who, through faith and longsuffering, are inheriting the complete-announcements.

6:13. Conversely, when He completely-announced to Abraham, the God, since upon according to not even one greater was He having to affirm, *then* He affirmed according to Himself,

6:14. saying: Since, truly, *while* blessing, I will bless you, and, *while* multiplying, I will multiply you,

6:15. and, thusly, *after Abraham* was longsuffering, he attained of the complete-announcement,

6:16. for men are affirming according to the greater, and the oath *is* a termination of all contradiction for them into confirmation.

6:17. By which fact, the God, *while* intending more abundantly to expose the unalterable *nature* of His purpose to the heirs of the complete-announcement, mediated *it* with an oath,

6:18. in order that through two unalterable facts, in which for God to lie *is* impossible, we, the ones who fled away to take hold of the certain expectation which is lying before us, may be having a strong call-alongside,

6:19. which *call-alongside* we are holding, as an anchor of the soul, both unailing and firm, and *while* entering into the inner side of the curtain,

6:20. where a forerunner, Jesus, entered on our behalf, *after He* came to be a High Priest, according to the order of Melchisedec, into the duration. **HEBREWS**

CHAPTER SEVEN

7:1. Certainly, this Melchisedec *was* King of Salem, priest of the most high God, the one who met together with Abraham *while* he was returning from the slaughter of the kings, that is, who rightly-spoke him,

7:2. to whom also Abraham divided a tenth from all spoils. Melchisedec was first, on the one hand, being interpreted: King of justice, then, on the other hand, also King of Salem, which title is: King of peace.

7:3. He was without father, without mother, without genealogy, having neither a beginning of days nor an end of life. Moreover, who, having been assimilated *remains assimilated* with the Son of the God, he is remaining a priest into the carrying through to Another.

7:4. Moreover, be viewing how great this one was, to whom the patriarch

Abraham gave a tenth out from the spoils.

7:5. Also, on the one hand, the ones out from the sons of Levi who are receiving the priesthood are having a commandment according to the law to be receiving away tithes from the people. This is about their brothers, who, also indeed, have come out *and remain out* from the loin of Abraham.

7:6. On the other hand, the one who is not tracing his genealogy out from them has received tithes from Abraham and has rightly-spoken *and continues to rightly speak* the one who is having the complete-announcements.

7:7. Moreover, apart from all contradiction, the lesser is being rightly-spoken by the greater.

7:8. Also, here, on the one hand, men who are dying are receiving tithes, on the other hand, there, it is being testified that he is living.

7:9. Also, as to express a thought: Indeed, Levi, the one who is receiving the tithe, has been made to pay a tithe through Abraham,

7:10. for he was still in the loin of the father when Melchisedec met together with him.

7:11. Therefore, since indeed completion was through the Levitical priestly office, for the people have been furnished *and remain furnished* law by it *then why was* a need yet for another priest *of a different kind*, according to the order of Melchisedec and not according to the order to be being named of Aaron, to stand up?

7:12. Conversely, *while* the priestly office is being transposed, out from a

necessity, a transposition of law is also coming to be,

7:13. for upon Whom these *things* are being spoken has partaken *and continues to partake* of a different tribe, from which not even one has held away and continues to hold away to the altar,

7:14. for that our Controller has arisen and remains arisen out from Judah *is* openly evident, into which tribe Moses spoke not even one *thing* concerning priests,

7:15. and it is yet more abundantly quite evident, since a different Priest, according to the likeness of Melchisedec, is caused to stand up,

7:16. Who has not come to be *nor remains according to* a fleshly commandment, conversely, according to power from indestructible life,

7:17. for, that You Yourself *are* a Priest into the duration according to the order of Melchisedec, is being testified.

7:18. Conversely, indeed, an annulment of *the* preceding commandment is coming to be because of its weakness, that is, unprofitableness,

7:19. for the law made not even one *thing* complete, but *was* an introduction of a better certain expectation, through which certain expectation we are drawing near to the God.

7:20. Also, Jesus is a superior High Priest according to as much as He is not without an affirmation of an oath, for, on the one hand, the ones who, having come to be priests, *remain priests* are without an affirmation of an oath.

7:21. On the other hand, Jesus is a Priest with an affirmation of an oath through

the One Who is saying toward Him: The Controller affirmed and will not regret:
You Yourself *are* a Priest into the duration.

7:22. According to so much indeed, Jesus has come to be and remains a surety
of a better covenant.

7:23. Also, on one hand, the ones who, having come to be priests, *remain priests*
are more in number because of the *result* to be hindered by death to be
surviving.

7:24. On the other hand, Jesus is having the unchangeable priestly office
because of the *result of* Him to be remaining into the duration.

7:25. Whereby, also, He is able to be saving the ones who are approaching to
the God through Him into the all-completeness, *while* always living into the *result*
to be interceding on their behalf,

7:26. for indeed, such a High Priest was fitting for us: sacred, guileless,
unstained, Who having been separated *remains separated* from the devoted-
ones-to-negative-testimonies, and *Who* came to be higher than the heavens,

7:27. Who is not having a necessity according to a day, as indeed the chief
priests, to be firstly carrying up sacrifices on behalf of His own negative-
testimonies, then on behalf of the negative-testimonies of the people, for He did
this once for all *after He* carried Himself up,

7:28. for the law is setting men down as chief priests who are having a
weakness, but the word of the affirmation of an oath, the affirmation of an oath
after the law, is setting a Son down Who has been made complete *and remains*

complete into the duration.

HEBREWS CHAPTER EIGHT

8:1. Moreover, a main point upon the things which are being said is this: We are having such a High Priest, Who sits down on *the* right of the throne of the majesty in the heavens,

8:2. an Official of the holy *things* and of the unconcealed tabernacle which the Controller fastened together, not man.

8:3. Certainly, every high priest is being set according to into the *result* to be bringing away both gifts and sacrifices. Whereby, for this High Priest also to be having something which He might bring away *is* necessary.

8:4. Therefore, indeed, since He was a High Priest upon earth but He was not, then He was not even a priest of ones being of the ones who are bringing away the gifts according to law but He was.

8:5. Which certain *ones* are worshiping for an adumbration and a shadow of the heavenly *things*, according as Moses has been warned *and remained warned while* being about to be finishing up the tabernacle, for, He is declaring: Be recognizing! You shall do all things according to the pattern which was shown to you in the mountain.

8:6. Moreover, now, He has obtained and still has a more excellent office. Also, by so much, He is a Mediator of a better covenant, which certain covenant has been legislated and remains legislated upon better complete-announcements,

8:7. for, since that first particular covenant was a faultless one but it was not,

then a place of a second covenant was not being sought but it was,

8:8. for, *while* finding fault with them, He is saying: Notice, days are coming, the Controller is saying, and I will conclude a new covenant upon the household of Israel and upon the household of Judah.

8:9. It will not be according to the covenant which I made with their fathers in a day when I took up their hand to lead them away out from a land of Egypt, because they themselves did not remain within on My covenant, and I Myself was careless of them, the Controller is saying,

8:10. because this *is* the covenant which I will assign to the household of Israel after those particular days, the Controller is saying, *while* giving laws of Me into their understanding. Also I will inscribe them upon hearts of them and I will be to them into a God, and they themselves will be to Me into a people,

8:11. and by no means might they teach, each *one* his fellow-citizen and each *one* his brother, saying: Know the Controller, because all will notice Me, from a small *one* even to a great *one* of them,

8:12. because I will be a helpful *One* to their unrighteousnesses, and by no means might I still be reminded of their negative-testimonies.

8:13. In the *result* to be saying: a new covenant, He has made *and continues to make* the first covenant old. Moreover, that which is obsoleted, that is, which is senescent *is* nearly from a disappearance.

HEBREWS CHAPTER NINE

9:1. Therefore, indeed, the first covenant was having both ordinances of ministry and the worldly holy place,

9:2. for the first tabernacle was made ready in which were both the lampstand and the table and the shewbread of the loaves, which certain tabernacle is being called: Holy.

9:3. Moreover, after the second curtain *was* the tabernacle which is being called: Holy of Holies,

9:4. having a golden altar and the ark of the covenant, which having been covered around *remains covered around* on all sides with gold, in which *is* a golden jar having the manna and the rod of Aaron which sprouted, and the tablets of the covenant.

9:5. Moreover, above it *are* Cherubim of opinion completely shading the mercy-seat, concerning which, time is not now to be speaking in detail.

9:6. Moreover, these *things* having been thusly made ready and remaining ready, the priests, on one hand, enter continually into the first tabernacle *while* finishing up the ministries.

9:7. On the other hand, the high priest enters alone into the second tabernacle once of the year, not without blood which he is bringing away on behalf of himself and on behalf of the omissions of the people,

9:8. *while* the Holy Spirit is clarifying this, the way of the holy-place results not yet to have been manifested *and remain manifested* while the first tabernacle *is* still having a standing,

9:9. which certain tabernacle is a parable into the particular time which has stood in *and remains present*, according to which parable both gifts and sacrifices are being brought away, *while* not being able to complete, according to conscience, the one who is worshiping

9:10. only upon foods and drinks and various mergers, ordinances of flesh, until a time of restoration *is* laying upon.

9:11. Moreover, Christ is He Who came to be alongside as a High Priest of the good *things* which came to be through the greater, that is, more complete tabernacle, not hand-made. This is: Not of this particular creation,

9:12. neither through blood of goats and of calves, but through His own blood He entered once for all into the holy places, *after He* found *for* Himself durative redemption,

9:13. for since the blood of goats and of oxen and sprinkling ashes of a heifer is setting apart the ones who, having been defiled *remain defiled* toward the purification of the flesh,

9:14. *then* by how much more the blood of the Christ, Who through a durative spirit brought away Himself, an unblemished *One*, to the God, will cleanse our conscience from dead works into the *result* to be worshiping to a living God.

9:15. Also, because of this He is a Mediator of a new covenant, how that, *after* a death came to be into liberation of the transgressions upon the first covenant, we, the ones who, having been called, *remain called* might receive the complete-announcement of the durative inheritance,

9:16. for, where a covenant *is*, of the one who is assigning *it* to be bearing *for* himself death *is* a necessity,

9:17. for a covenant *is* firm upon dead *ones*, since upon it is never strong when the one who is assigning *it* is living.

9:18. Whereby, not even the first covenant has been dedicated and remains dedicated without blood,

9:19. for, *after* every commandment according to the law was spoken by Moses to all the people, *after he* took the blood of the calves and of the goats with water and scarlet wool and hyssop, he sprinkled both the scroll itself and all the people,

9:20. saying: This *is* the blood of the covenant which the God commanded toward you all.

9:21. Moreover, he similarly sprinkled also the tabernacle and all the vessels of the office with the blood.

9:22. Indeed, almost all *things* are being cleansed in blood according to the law, and without bloodshed release is not coming to be.

9:23. Therefore, on one hand, for the representations of the *things* in the heavens to be being cleansed by these *was* a necessity. On the other hand, the heavenly *things* themselves must be cleansed by better sacrifices besides these,

9:24. for Christ did not enter into hand-made, holy, anti-typical places of the unconcealed *things*, conversely, into the heaven itself, now to be shown at the face of the God on our behalf,

9:25. not even in order that He might be bringing Himself away frequently as

indeed the high priest is entering into the holy places yearly on foreign blood,
9:26. since upon for Him to suffer frequently from a casting down of an order was
necessary, but even now, once, upon a consummation of the durations, He has
been manifested and remains manifested into an annulment of the negative-
testimony through His sacrifice,

9:27. and, according to as much as for men to die once is being laid away, but
after this, judgment,

9:28. thusly also, the Christ, Who was brought away once into the *result* to carry
up negative-testimonies of many ones, will be seen without negative-testimonies
out from a second time by the ones who are eagerly receiving Him into
deliverance.

HEBREWS CHAPTER TEN

10:1. Conversely, the law, having a shadow of the good *things* which are about to
be: Not the very image of the facts. *The law* is never at any time able to
complete the ones who are approaching yearly with the same sacrifices which
they are bringing away into the carrying through to deliverance,

10:2. since upon then, would they not cease being brought away because of the
result of the ones who are worshiping who, having been once *for* all cleansed
would have remained cleansed, to be having yet not even one conscience of
negative-testimonies?

10:3 Conversely, in them *is* a yearly remembrance of negative-testimonies;

10:4 conversely, for blood of oxen and goats to be taking away negative-

testimonies is impossible.

10:5 Wherefore, *while* entering into the world, He is saying: You did not desire sacrifice and offering, but You prepared a body for Me.

10:6 You did not rightly- approve whole burnt offerings also concerning negative-testimonies.

10:7 Then I said, Notice, I am arriving, in a volume of a scroll it has been scripted *and remains scripted* concerning Me, of the *result* to do Your desire, the God!

10:8. Above, *while* saying that sacrifices and offerings and whole burnt offerings also concerning negative-testimonies You did not desire neither rightly- approve, which certain *things* are being brought away according to law,

10:9. then He has stated: Notice, I am arriving of the *result* to do Your desire. He is taking up the first, in order that He might set the second.

10:10. On which desire we are *ones* having been set apart *and remain set apart* once for all through the offering of the body of Jesus Christ.

10:11. Also, on one hand, every priest has stood and continues to stand *while* daily officiating and frequently bringing away the same sacrifices, which certain sacrifices are never at any time able to cast off negative-testimonies.

10:12. On the other hand, this Jesus, *after He* brought away one sacrifice on behalf of negative-testimonies into the carrying through to deliverance, sat down at a right *hand* of the God,

10:13. for the remainder of time *while* waiting until His enemies might be placed as a footstool of His feet,

10:14. for by one offering He has completed the ones who are being set apart and they remain complete into the carrying through to deliverance.

10:15. Moreover, the Holy Spirit is also testifying to us, for it was after the *result* to have stated *and continues to state*,

10:16. This *is* the covenant which I will assign toward them after those particular days, *the* Controller is saying, *while* giving laws of Me upon hearts of them. Also, I will inscribe them upon their understanding.

10:17. Also: by no means will I still be reminded of their negative-testimonies and of their law-negations.

10:18. Moreover, where a release from these *is*, an offering concerning negative-testimonies *is* no longer.

10:19. Therefore, brothers, *while* having confidence in the blood of Jesus into the entrance of the holy places,

10:20. which entrance He dedicated for us, a fresh and living way, through the curtain, this curtain is His flesh,

10:21. and *while* having a great Priest upon the house of the God,

10:22. we might be approaching with an unconcealed heart in a complete-load of faith, having sprinkled *for* ourselves the hearts away from an evil conscience and having washed *for* ourselves the body in pure water.

10:23. We might be unwaveringly holding according to the agreement of the certain expectation, for the One Who completely-announced *for* Himself *is* faithful.

10:24. Also, we might be minding one another accordingly: Into an incitement of love and excellent works,

10:25 *while* not abandoning the complete-gathering of ourselves, according as a custom for certain ones *is*, conversely, *while* encouraging one another, and by so much more in as much as you all are seeing the day which is drawing near,

10:26. for, *while* we *are* willfully negatively-testifying after the *result* to receive the complete-knowledge of the unconcealment, a sacrifice concerning negative-testimonies is no longer being left away,

10:27. but being left away is a certain fearful expectation of judgment and a zeal of fire which is about to be eating the opposite *ones*.

10:28. Anyone who nullifies a law of Moses, upon two or three witnesses, is dying without compassions.

10:29. By how much, are you all supposing, will the one who tramples the Son of the God, that is, who deems the blood of the covenant, by which he is set apart, to be common, and who slanders the Spirit of the grace, be counted worthy of worse punishment?

10:30. Conversely, we notice the One Who says: Vindication *is* for Me. I Myself will repay, and again: The Controller will judge His people.

10:31. The *result* to fall in into hands of a living God *is* a fearful *thing*.

10:32. Moreover, be recalling *for* yourselves the former days, in which, *after* you all were enlightened, you all endured a large agony of sufferings,

10:33. on one hand, this: *while* being displayed for both reproaches and

pressures; on the other hand this: *after you all* were caused to come to be companions of the ones being thusly overthrown,

10:34. for also, you all suffered together with the prisoners and accepted with joy the spoil of your under-beginning things, *while* knowing yourselves to be having a better and abiding an under-beginning thing.

10:35. Therefore, you all might not throw away your confidence, which certain confidence is having a great recompense,

10:36. for you all are having a need of patience in order that, *after you all* do the desire of the God, you all might recover the complete-announcement *for* yourselves,

10:37. for yet, *in* a very little *while*, the One Who is coming will arrive and will not delay.

10:38. Moreover: My just *one* will live *for* himself out from faith, and if he might withdraw himself, *then* My soul is not rightly- approving in him.

10:39. Moreover, we ourselves are not of withdrawal into destruction, conversely, we are of faith into a preservation of soul.

HEBREWS CHAPTER ELEVEN

11:1 Moreover, faith is a substance of facts being certainly expected, proof of facts not being seen,

11:2 for, the elders are testified in this.

11:3 By faith we are grasping the durations to have been prepared and remain prepared by an expression of God, into the result that the thing which is being

seen has not come to be *nor continues* out from *things* which are being manifested.

11:4. By faith Abel brought away to the God a more excellent sacrifice than Cain, through which sacrifice he was testified to be a just *one*, *while* the God was testifying upon his gifts, and through it, *after he* died, he is still speaking.

11:5. By faith Enoch was transposed, of the *result* not to see death, and was not being found, because that the God transposed him,

11:6. for before the transposition he has been testified and *continues to be attested* to have been acceptable *and remain acceptable* to the God. Moreover, to be acceptable to God apart from faith is impossible, for, it is necessary for the one who is approaching to the God to believe that He is and *that* He is coming to be a Rewarder to the ones who are seeking Him out.

11:7. By faith, Noah, *after he* was warned concerning the things which were not as yet being seen, *after he* revered the warning, made an ark ready into deliverance of his household, through which he condemned the world, and came to be an heir of the justice according to faith.

11:8. By faith, Abraham, being called, obeyed to go out into a place which he was about to be receiving into an inheritance, and he went out, *while* not completely-minding where he is going.

11:9. By faith he sojourned into a land of the complete-announcement as a foreign *one*, *when he* dwelt in tents with Isaac and Jacob, the co-heirs of the same complete-announcement,

11:10. for he awaited the city which is having the foundations, of which city the God *is* Craftsman and Builder.

11:11. By faith, Sarah herself also received power into a casting down of a seed, even beyond a time of duration, since upon she deemed the One Who completely-announced *for* Himself *to be* a faithful *One*.

11:12. Wherefore, also, they were caused to come to be from one, and these things *after he* has died and remains dead, according as the stars of the heaven in the multitude, and as the sand, the particular innumerable sand alongside the shore of the sea.

11:13. These all, who did not recover the complete-announcements *for* themselves, conversely, who noticed them and who greeted *them* from afar, and who agreed that they are strangers and outsiders upon the earth, died according to faith.

11:14. Conversely, the ones who are saying such *things* are showing that they are seeking over a native country.

11:15. Also, since on one hand they were remembering of that native country from which they departed but they were not remembering, then they were having a time to return but they were not.

11:16. On the other hand, now, they are aspiring *for* themselves of a better native country, this is: aspiring of a heavenly native country. Wherefore, the God is not being ashamed of them to the result of them to be calling upon Him as God, for He prepared a city for them.

11:17. By faith, Abraham, *while* being tested, has brought away *and continues to bring* Isaac away. Indeed, the one who has embraced the complete-
announcements was bringing away the only generated son,

11:18. toward whom it was spoken that: A seed will be called for you in Isaac,

11:19. *after he* rationalized that the God is One able to be raising *him* even out from dead *ones*, from which also he recovered him *for* himself in a parable.

11:20. By faith Isaac also rightly-spoke Jacob and Esau concerning *things* about to be.

11:21. By faith, Jacob, *while* he was dying, rightly-spoke each of the sons of Joseph and kneeled upon the tip of his rod.

11:22. By faith, Joseph, *while* he was terminating, remembered concerning the exodus of the sons of Israel and commanded concerning his bones.

11:23. By faith, Moses, *after he* was generated, was hidden three months by his parents because that they noticed the child to be comely and did not fear the ordinance of the king.

11:24. By faith, Moses, *after he* came to be great, *negatively-expressed* to be being called a son of a daughter of Pharaoh,

11:25. *after he* preferred, rather, to be being oppressed together with the people of the God than to be having temporary enjoyment of negative-testimony,

11:26. *after he* deemed the reproach of the Christ to be greater wealth than the treasures of Egypt; for he was looking away into the recompense.

11:27. By faith, *when he* did not fear the rage of the king, he left Egypt behind,

for, he was steadfast, as *one* seeing the unseen *One*.

11:28. By faith, he has made and *continues to make* the Passover and the application of the blood, in order that the one who was endangering the firstborn *ones* might not touch of them.

11:29. By faith, they went through the Red Sea as through dry land, through which, when they took an attempt, the Egyptians were swallowed.

11:30. By faith the walls of Jericho fell *after they* were circled upon seven days.

11:31. By faith Rahab the prostitute, after she received the spies with peace, did not perish together with the ones who disobeyed.

11:32. Indeed, what might I still be saying? Certainly, the session will completely leave me *while* recounting concerning Gideon, Barak, Sampson, Jephthae, David, both also Samuel and the prophets,

11:33 who through faith agonized against kingdoms worked justice, attained from complete-announcements; blocked mouths of lions,

11:34 extinguished power of fire, escaped mouths of a sword, were made able from weakness, were caused to come to be strong in war, declined camps of foreign *ones*,

11:35. women received their dead *ones* out from a resurrection. Moreover, others were tortured, *after they* did not accept the liberation, in order that they might obtain a better resurrection.

11:36. Moreover, different ones received an experience of mockings and scourgings, further still, of bonds and prison.

11:37. They were stoned. They were tempted. They were sawed. They died in murder from a sword. They went around in sheepskins, in goatskins, *while* being caused to lack, *while* being troubled, *while* being oppressed,

11:38. of whom the world was not a worthy *one*, *while* they were being led astray upon deserts and mountains and caves and the holes of the earth.

11:39. Indeed, these all, *after they* were testified through the faith, did not recover the complete-announcement,

11:40. *after* the God foresaw something better concerning us, in order that they might not be made complete apart from us.

HEBREWS CHAPTER TWELVE

12:1. Consequently, also we ourselves, *while* having so much a cloud of witnesses lying around for us, after we put away *for* ourselves every encumbrance and the most surrounding negative-testimony, might be running, through patience, the race which is lying before for us,

12:2. *while* looking away into Jesus, the Author, that is, Completer of the faith, Who, instead of the joy which was lying before to Him, *after He* thought little of shame, endured a cross, indeed, has sat down *and remains seated* on *the* right of the throne of the God.

12:3. Conversely, analyze the One Who has endured *and prevailed* such a contradiction by the devoted-ones-to-negative-testimony into Himself, in order that you all might not grow weary in your souls, *by* being caused to faint.

12:4. You all do not yet resist toward the negative-testimony until blood *while*

agonizing against *the negative-testimony*.

12:5. Also, you all have forgotten from the call-alongside, which certain *call-alongside* is dialoguing with you all as with sons: Son of me, be not thinking little of discipline of *the* Controller, nor be fainting *while* being honored-over by Him,

12:6. for whom *the* Controller is loving, He is disciplining. Moreover, He is scourging every son whom He is receiving alongside.

12:7. Be enduring into discipline! The God is bringing away *for* Himself with you all as with sons, for who *is* a son whom a father is not disciplining?

12:8. Moreover, since you all are without discipline, of which all have come to be *and remain* partners, then you all are illegitimates and not sons.

12:9. Furthermore indeed, we were having the fathers of our flesh as trainers and we gave *them* reverence *for* ourselves. Shall we not much more be subjected to the Father of the spirits and will live?

12:10. Conversely, on one hand, the *fathers of our flesh* were disciplining, toward a few days, according to that which was seeming to them. On the other hand, the *Father of spirits is disciplining* upon the thing which is profiting into the *purpose* to partake of His holiness.

12:11. On one hand, indeed, all discipline is not seeming to be of joy toward the present, conversely, of grief. On the other hand, later, it is giving away peaceable fruit of justice to the ones who, having been exercised *remain exercised* through it.

12:12. Wherefore, straighten again the hands which, having been exhausted

remains exhausted, and the knees which have been feebled, remain feeble.

12:13. Also, be making straight courses for your feet in order that the lame might not turn aside, moreover, rather, might be healed.

12:14. Be pursuing peace with all *people* and the sanctification, without which *sanctification* not even one will see the Controller,

12:15. *while* looking carefully, lest, anyone *may be* falling short away from the grace of the God, lest, any root of bitterness shooting up may be annoying and through this *root* the many ones might be stained,

12:16. lest, anyone *may be* a prostitute or profane *one* as Esau, who, in exchange for one meal, gave away *for* himself the birthrights of himself,

12:17. for, notice indeed, subsequently, *while* desiring to inherit the blessing, he was disapproved, for he did not find a place of a *mind-after the right-announcement*, even indeed *after he* sought it out with tears.

12:18. Certainly, you all have not approached to a mountain which is being handled and having been burned with fire and to a fog and to a blackness and to a tempest

12:19. and to a noise of a trumpet and to a voice of expressions, from which *voice* the ones who heard declined not a word to be placed away to them,

12:20. for they were not bearing the thing which was being ordered, *such as*: Even if a beast may be touching of the mountain, *then* it will be pelted with stones.

12:21. Indeed, thusly the thing which was being exposed was a fearful *thing*.

Moses said: I am terrified and trembling.

12:22. Conversely, you all have approached Mount Zion and to a city of Living God, heavenly Jerusalem, and to myriads of announcers among a festal congregation

12:23. and to a congregation of firstborn *ones* who, having been registered *remain registered* in heavens and to God, Judge of all, and to spirits of just *ones* who, having been completed *remain complete*,

12:24. and to Jesus, Mediator of a new covenant, and to blood of sprinkling which is speaking a better *thing* than Abel.

12:25. Be seeing! You all might not decline the One Who is speaking, for since those who declined the one who was warning upon earth did not escape, much more we ourselves, the ones who are turning away the *One Who is warning* from heaven, *do not escape*.

12:26. Of Whom the voice then shook the earth, but now has completely-announced by saying: Yet once I will not only stir the earth, conversely also, the heaven.

12:27. Moreover, the word: yet once, is clarifying the transposition of the things which are being shaken, as of things which, having been made *remained made*, in order that the things which are not being shaken might remain.

12:28. Wherefore, we may be having an unshakable kingship *while* receiving grace alongside, through which *grace* we may be worshiping acceptably, with reverence and awe to the God;

12:29. for indeed, our God *is* a thoroughly consuming Fire.

HEBREWS CHAPTER THIRTEEN

13:1. Let the brotherly love be remaining!

13:2. Do not be being forgetful of the hospitality, for through this, when they entertained announcers, certain ones were unaware.

13:3. Be being reminded of the captives, as *ones* who, having been bound *remained bound* together of the ones who are being maltreated, as also being same *ones* in a body.

13:4. The wedding *is* honorable among all, and the co-habitation *is* unstained. Certainly, the God will judge prostitutes and adulterers.

13:5. The style *of life should be* without love of money, *while* being satisfied by the present *things*, for He Himself has stated, and continues state: By no means might I give you up, neither by any means might I abandon you.

13:6. Consequently, *while* being courageous, we *result* to be saying: Controller *is* Helper for me. I will not fear. What will man do to me?

13:7. Be remembering of your leading *ones*, which certain *ones* speak the word of the God to you all, of whom, *while* realizing-again the egress of the conduct, be imitating the faith.

13:8. Jesus Christ *is* the same yesterday and today and into the durations.

13:9. Be not being borne alongside by various and strange instructions.

Conversely, for the heart to be being confirmed by grace, not by foods, *is* an excellent *thing*, in which *foods* the ones who are walking-around are not

profited.

13:10. We are having an altar out from which the ones who are worshiping in the tabernacle are not having authority to eat,

13:11. for of which living beings the blood concerning negative-testimonies is being conveyed into the holy *places* through the high priest, of these the bodies are being burned down outside the camp.

13:12. Wherefore also Jesus, in order that He might set the people apart through His own blood, suffered outside the gate.

13:13. Accordingly, we might be going out toward Him, outside the camp, *while* bearing His reproach,

13:14. for we are not having an abiding city here, conversely we are seeking upon the *city* which is about to be.

13:15. Therefore, we might be always carrying up a sacrifice of praise to the God through Him. This is fruit of lips agreeing with His name.

13:16. Moreover, be not being forgetful of the right-doing, that is, fellowship, for the God is being rightly-pleased by such sacrifices.

13:17. Be being persuaded by your leading *ones* and be yielding, for they themselves are being attentive on behalf of your souls as ones who will give away a word, in order that they may be doing this with joy and *while* not sighing, for this *is* an unprofitable thing for you all.

13:18. Be praying concerning us, for we are being persuaded that we are having an excellent conscience, *while* in all *things*, desiring to be behaving ourselves

well.

13:19. Moreover, I am encouraging *you all* to do this more abundantly, in order that I might be quickly restored to you all.

13:20. Moreover, may the God of the peace, the One Who led the great Shepherd of the sheep, our Controller Jesus, up out from dead *ones* in blood of a durative covenant,

13:21. prepare you all in every good *thing* into the *result* to do His desire, *while* doing in us the rightly- pleasing *thing* in presence of Him through Jesus Christ, to Whom *is* the opinion into the durations of the durations. Amen!

13:22. Moreover, I am encouraging you all, brothers, be enduring of the word of the call-alongside; for, indeed, I script a letter to you all only briefly.

13:23. Be knowing our brother Timothy, *after he* has been loosed away, *remains loosed away*, with whom, if he may be coming quickly, *then* I will see you all.

13:24. Be greeting all *of* your leading *ones* and all the holy *ones*. The *ones* from Italy are greeting you all.

13:25. The Grace *be* with all of you all!

JACOB CHAPTER ONE

1:1. Jacob, a bond-slave of God and *the* Controller Jesus Christ, to the particular twelve tribes in the dispersion: *Intend* to be rejoicing.

1:2. My Brethren, deem *it* all joy, whenever you all might encounter with various trials,

1:3. *while* knowing that your approval of the faith is accomplishing patience.

1:4. Moreover, let the patience be having complete work, in order that you all may be complete and wholly allotted *ones*, *while* being left in not even one *thing*.

1:5. Moreover, since anyone of you all is being left of wisdom, *then* let him be requesting alongside from the God Who is giving singly to all, that is, Who is not reproaching, and it will be given to him,

1:6. but let him be requesting in faith, *while* not being caused to doubt, for the one who is being caused to doubt is like to a surge of sea which is being agitated and which is being put in motion.

1:7. Conversely, let not that particular man be feeling that he will receive anything alongside from the Controller.

1:8. A double-souled man *is* a confused *one* in all his ways.

1:9. Moreover, let the particular humble brother be boasting in his height.

1:10. Moreover, *let* the wealthy brother be boasting in his humility, because he will pass alongside as a flower of grass,

1:11. for the sun rises together with the heat and withers the grass, and its flower falls off, and the comeliness of its face is being destroyed. Thusly also the wealthy *brother* will be extinguished in his undertakings.

1:12. Prosperous *is* a man who is enduring a trial, because *after he* comes to be an approved *one* he will receive the crown of the life, which *crown* He completely-announced to the ones who are loving Him.

1:13. Let not even one be saying, *while* being tempted, that: I am being tempted

from God, for the God is *One* un-temptable from evil *things*. Moreover, He Himself is tempting not even one,

1:14. but each *one* is being tempted by his own particular complete-craving, *while* being lured out and being baited.

1:15. Then, the conceived completed-craving is generating negative-testimony. Moreover, the negative-testimony which is completed away is bringing away death.

1:16. My brothers, be not being led astray.

1:17. Every good dose and every complete benefaction from above is *one* descending from the Father of the lights, alongside Whom *is* not one variation or shade from rotation.

1:18. *After He* purposed, He brought us away by word of unconcealment into the result for us to be a certain firstfruit of His creatures.

1:19. Understand, beloved brothers of me. Moreover, let every person be quick into the *result* to listen, slow into the *result* to speak, slow into wrath,

1:20. for wrath of man is not working justice of God.

1:21. Wherefore, *after you all* put away every filthiness and overflow of malice, receive in meekness the particular implanted word which is able to deliver your souls.

1:22. Moreover, be coming to be doers of *the* word and not hearers only, *while* cheating yourselves,

1:23. Because since anyone is a hearer of word and not a doer, then this one is

like to a man who is minding-according to the face of his origin in a mirror;

1:24. for he minds-according to himself and has gone away, *and remains away* and immediately forgets what sort he was.

1:25. Moreover the one who stoops alongside into the perfect law of the freedom, that is, who remains alongside, *when he* comes to be not a hearer of forgetfulness, conversely, a doer of work, this *one* will be a prosperous *one* in his doing.

1:26. Since a certain one is seeming to be religious *while* not bridling a language of himself, conversely, *while* deceiving a heart of himself, *then* the religion of this one is fruitless.

1:27. Pure and unstained religion alongside the God, that is, Father is this: to be looking after bereft *ones* and widows in their pressure, to be keeping himself as a spotless *one* away from the world.

JACOB CHAPTER TWO

2:1. My brothers, you all are not holding the faith of our Controller Jesus Christ, *the Controller* of the opinion in partialities.

2:2. For, if a gold-ringed man in bright apparel might enter into a synagogue of you all, moreover, a poor *man* in filthy apparel might enter.

2:3. Moreover, *if* you all might take notice upon the one who is wearing the particular bright apparel and might say: You yourself, be sitting excellently here, and might say to the poor *man*: You yourself, stand there, or: Be sitting under my footstool,

2:4. *then* are you all not caused to doubt among yourselves and come to be judges of evil questions?

2:5. Hear, beloved brothers of me! Did not the God choose the poor *ones* in the world as wealthy *ones* in faith and heirs of the kingship which He completely-announced to the ones who are loving Him?

2:6. Moreover you all yourselves devalue the poor *one*. Are not the wealthy *ones* oppressing of you all? Also, they themselves are dragging you all into tribunals.

2:7. Are they themselves not slandering the excellent name which is called over upon you all?

2:8. Since, nevertheless, you all are completing a royal law according to the Scripture: You will love your neighbor as yourself, *then* you all are doing well.

2:9. But, since you all are partial, *then* you all are working negative-testimony, *while* being honored-over by the law as transgressors.

2:10. Conversely, which certain *one* might keep the whole law, but might stumble at one *thing*, has come to be, *and continues to be one* liable of all,

2:11. for the One Who said: You may not commit adultery, also said: You might not murder. Moreover, since you are not adulterating, but you are murdering, *then* you have come to be *and continue to be* a transgressor of law.

2:12. Be speaking thusly and be doing thusly: as *ones* about to be being judged through law of freedom,

2:13. for the judgment *is* not compassionate to the one who does not compassionate. Compassion is exulting of judgment.

2:14. What *is* the profit, brothers of me, if a certain one may be claiming to be having faith, but may not be having works? Is the faith not able to deliver him?

2:15. If a brother or sister may be under-beginning naked *ones* and *ones* being left of the daily food;

2:16. moreover a certain one out from you all might say to them: Be departing in peace. Be being warmed and satisfied, but might not give the suitable *things* of the body to them, *then* what *is* the profit?

2:17. Thusly also, if the faith may not be having works, *then* it is dead *faith* according to itself.

2:18. Conversely, a certain one will state: You yourself are having faith, and I myself am having works. Show your faith to me apart from the works, and I myself will show my faith to you out from the works.

2:19. You yourself are believing that One is the God. You are doing well. The sub-deities are also believing and are shuddering.

2:20. Moreover, are you desiring to know, Oh empty man, that the faith apart from the works is idle *faith*?

2:21. Was not Abraham our father justified out from works *when he* carried up Isaac his son upon the altar?

2:22. You are seeing that the faith was working together with his works, and the faith was completed out from works.

2:23. Also, the Scripture is fulfilled which is saying, Moreover, Abraham believed in the God and was rationalized by Him into justice and was called a friend of

God.

2:24. You all are considering that a man is being justified out from works and not out from faith alone.

2:25. Moreover, similarly also was not Rahab the prostitute justified out from works when she harbored the announcers and when she cast *them* out by another way?

2:26. Conversely, as indeed the body apart from a spirit is a dead *body*, thusly also the faith apart from works is dead *faith*.

JACOB CHAPTER THREE

3:1. Let not many ones be coming to be teachers, brothers of me, *since* you all notice that we will receive greater judgment,

3:2. for we, all together, are tripping many things. Since a certain one is not tripping in word, *then* this *one is* a complete man, an able *one* to bridle also the whole body.

3:3. Moreover, since we are casting the bridles into the mouths of the horses into the result for them to be being persuaded by us, *then* also we are directing their whole body.

3:4. Notice also the boats, *while* being mighty *ones* and *while* being driven by hard winds, are being directed by a very small rudder, where the impulse of the one who is rightly- guiding is intending.

3:5. Thusly also the tongue is a small member and is boasting great *things*.

Notice how little fire is kindling up how great wood.

3:6. Also the language is fire, the world of the injustice. The language is being set down among our members as the thing which is spotting the whole body, that is, which is igniting the wheel of the origin and which is being ignited by the Gehenna;

3:7. for every nature, both of beasts and of birds, both of reptiles and of marine *creatures* having been tamed, *remains tamed* by the nature of the human,

3:8. but not even one kind-from-men is able to tame the language. *It is a* confused, evil *thing*, complete of deadly poison.

3:9. With it we are rightly-speaking the Controller, that is, Father, and with it we are cursing the particular men who, having come to be, *continues to be* according to a likeness of God.

3:10. Out from the same mouth a right-speech and a curse is issuing-outwardly. These *things* thusly to be coming to be is not proper, my brothers.

3:11. Is the fountain not even gushing away the sweet and the bitter *water* out from the same hole?

3:12. My brothers, is a fig tree not able to make olives or a vine figs? Neither is salt *water able* to make sweet water.

3:13. Who is a wise and understanding *one* among you all? Let him show his works out from the excellent conduct in meekness of wisdom!

3:14. Moreover, since you all are having bitter zeal and sedition in your heart, *then* be not exulting and lying against the unconcealment.

3:15. This particular wisdom which is coming down is not from above,

conversely, *it is* earthly, psychical, a sub-like-deity,

3:16. in which place zeal and sedition *are*, confusion and every worthless fact *are* there.

3:17. Moreover, the wisdom from above, on one hand, is first pure, then; peaceable, fair, rightly- compliant, full of compassion and good fruits, without uncertainty: An unpretentious one.

3:18. On the other hand, fruit of justice is being sown in peace by the ones who are making peace.

JACOB CHAPTER FOUR

4:1. From where *are* wars and from where *are* fights among you all? *Are they* not from here: Out from your pleasures which are contending among your members?

4:2. You all are completely-craving and are not having. You all are murdering and are zealously seeking and are not able to attain. You all are fighting and are warring. You all are not having because of the *result of* you all not to be requesting *for* yourselves.

4:3. You all are requesting and are not receiving because that you all are requesting *for* yourselves evilly, in order that you all might squander *it* on your pleasures.

4:4. Adulterers! You all do not notice that the friendship of the world is enmity of the God. Therefore, whoever might purpose to be a friend of the world is being positioned accordingly: An enemy of the God.

4:5. Or you all are supposing that the Scripture is saying emptily: The spirit which

dwells in you all is craving toward envy.

4:6. Moreover, He is giving greater grace. Wherefore it is saying: The God is opposing *for* Himself to arrogant *ones*, but He is giving grace to humble *ones*.

4:7. Therefore, be subjected to the God! Moreover, stand opposed to the duplicator and he- will flee away from you all.

4:8. Draw near to the God, and He will draw near to you all. Cleanse your hands, devoted-ones-to-negative-testimonies and purify your hearts, *double-souled ones!*

4:9. Be miserable and mourn and weep! Let your laughter be change-altered into mourning, and the joy into dejection.

4:10. Be humbled in presence of *the* Controller, and He will exalt you all.

4:11. Be not defaming of one another, brothers. The one who is defaming of a brother or is judging his brother is defaming of law and is judging law. Moreover, since you are judging law, *then* you are not a doer of law, conversely, *are* a judge.

4:12. One is Legislator and Judge: the One Who is able to deliver and to destroy. Moreover, who are you yourself, the one who is judging the neighbor?

4:13. Come now, the ones who are saying: Today or tomorrow we will proceed into even the particular city and will do there a year and will merchandise and will gain.

4:14. You all, which certain *ones*, are not completely-minding from the morrow: What sort of *things will be for* your life; for you all are the vapor which is

appearing *for* itself toward a brief *time*, that is, which is then being removed.

4:15. Instead of the result for you all to be saying: If the Controller might desire, *then* we will both live and will do this or that.

4:16. Moreover, you all are now boasting in your egotisms. All such boasting is evil *boasting*.

4:17. Therefore, to him who notices to be doing an excellent *thing* and who is not doing *it*, it is negative-testimony.

JACOB CHAPTER FIVE

5:1. Come now, the wealthy *ones*! Weep *while* howling upon your miseries which are coming over.

5:2. Your wealth has become rotten, *and remains rotten*, and your garments have come to be, *and remain* moth-eaten *garments*.

5:3. Your gold and the silver has been rusted, and remains rusted, and their poison will be into a testimony to you all and is eating *for* itself your flesh as a fire. You all stored *them* in last days.

5:4. Notice, the particular reward of the particular workmen who mowed upon your provinces which, having been robbed *remains robbed* from you all, is crying, and the shouts of the ones who reaped have entered into the ears of *the* Controller of hosts.

5:5. You all live luxuriously upon the earth and are extravagant. You all feed your hearts in a day of slaughter.

5:6. You all damn. You all murder the just *one*. He is not opposing *for* himself to

you all.

5:7. Therefore, be longsuffering, brothers, until the being-alongside of the Controller. Notice, the husbandman is awaiting the honorable fruit of the earth, *while* being longsuffering upon it, until he might receive early and later *rain*.

5:8. Also, be longsuffering, you all yourselves. Stabilize your hearts, because the being-alongside of the Controller has drawn near *and remains near*.

5:9. Be not sighing against one another, brothers, in order that you all might not be judged. Notice, the Judge has stood, *and remains* before the doors.

5:10. Receive an adumbration, brothers, of the distress and the longsuffering, *namely*, the prophets, who spoke in the name of *the* Controller.

5:11. Notice, we are pronouncing the ones who endure as prosperous. You all heard the patience of Job and noticed the end of Controller, that the Controller is *One* very tender and *One* compassionate.

5:12. Moreover, before all *things*, brothers of me, be not swearing, neither *by* the heaven, nor *by* the earth, nor *by* any other oath, but let your yes be yes and the no *be* no, in order that you all might not fall into an under-judgment.

5:13. A Certain one is suffering evil among you all? Let him be praying! A Certain one is rightly- cheerful among you all? Let him be making music!

5:14. A Certain one is being weak among you all? Let him call toward the older *ones* of the congregation *for* himself, and let them pray upon him *after they* anoint *him* with oil in the name of the Controller,

5:15 and the plea of the faith will deliver the one who is growing weary, and the

Controller will raise him, and if he may be *one* who, having done negative-testimonies, *then* it will be released to him.

5:16. Therefore, be agreeing outwardly the negative-testimonies to one another and be praying on behalf of one another: How that you all might be healed. A petition which is being operated of a just *one* is very strong.

5:17. Elijah was a man of like passion to us and prayed in prayer of the *intent* not to be sending rain, and He did not send rain upon the earth for three years and six months,

5:18. and again he prayed, and the heavens gave rain, and the earth sprouted its fruit.

5:19. My brothers, if a certain one among you all might be led astray away from the unconcealment, and a certain one might return him,

5:20. *then* be knowing that the one who returns a devoted-one-to-negative-testimonies out from an error of a way of him will deliver a soul of him out from death and will cover a multitude of negative-testimonies.

I PETER CHAPTER ONE

1:1. Peter, an apostle of Jesus Christ, to chosen outsiders of dispersion of Pontus, Galatia, Cappodocia, Asia, and Bithynia:

1:2. according to foreknowledge of Father God in sanctification of Spirit into obedience of sprinkling of blood of Jesus Christ. *Would that* grace to you all and peace be multiplied!

1:3. A Rightly-speaking *One is* the God, that is, Father of our Controller Jesus

Christ, the One Who regenerated us according to His abundant compassion into a living, certain expectation through resurrection of Jesus Christ out from dead ones,

1:4. into an incorruptible and unstained and inextinguishable inheritance which having been kept, *remains kept* in *the* heavens into you all,

1:5. the ones who are being protected in power of God through faith into deliverance ready to be revealed at a last time.

1:6. In which *time* you all are exulting *for* yourselves a little *time* just now, since *after you all* are grieved in various trials *is something* being necessary,

1:7. in order that your approval of the faith; *being* more honorable than the gold which is being destroyed, though being approved through fire; might be found into commendation and opinion and honor at a revelation of Jesus Christ,

1:8. Whom, *though you all* see not, you all are loving; into Whom, just now, *while* not seeing, but *while* believing, you all are exulting *for* yourselves with joy unspeakable and having been opined, *you remain opined*,

1:9. *while* recovering *for* yourselves the end of the faith, a deliverance of souls.

1:10. Concerning which deliverance prophets who prophesied concerning the grace into you all sought out and examined out,

1:11. *while* examining into what or what sort of time the Spirit of Christ was clarifying among them *while* testifying beforehand the sufferings into Christ and the opinions after these *sufferings*.

1:12. To whom it was revealed that they were not serving for themselves but for

you all same *things* which are now announced-again to you all through the ones who rightly-announce *to* you all in Holy Spirit Who is sent away from heaven, into which *things* announcers are completely-craving to stoop alongside.

1:13. Wherefore, *after you all* gird up *for* yourselves the waists of your understanding, *while* being completely aware, certainly expect upon the grace which is being carried to you all at a revelation of Jesus Christ.

1:14. As children of obedience, *while* not conforming yourselves to the former complete-cravings in your ignorance,

1:15. conversely, according to the Holy *One* Who called you all, also be caused to come to be *the* same holy *ones* in every conduct,

1:16. because that it has been scripted *and remains scripted* that: You all will be holy *ones* because I Myself *am* a holy *One*.

1:17. Now since you all are calling *for* yourselves upon the Father Who is judging impartially according to the work of each *one*, *then* you all might be caused to behave *in* the session of your sojourning in fear,

1:18. *since you all* notice that you all were not purchased out from your fruitless, ancestrally delivered conduct by corruptible *things*, silver, or gold,

1:19. conversely, *you all were purchased* by honorable blood of Christ, as of an unblemished and spotless lamb,

1:20. on one hand, Who has been foreknown, *and remains foreknown* before a casting down of order, on the other hand, Who was manifested upon *the* last of the times because of you all,

1:21. the faithful *ones* through Him into the God Who raised Him out from dead *ones*, that is, Who gave opinion to Him, so as your faith, that is, certain expectation *results* to be into God.

1:22. *After you all* have purified *and continue to purify* your souls in the obedience of the unconcealment into unpretentious brotherly love, fervently love one another out from *the* heart,

1:23. *since you all* have been regenerated, *and remain regenerated*, not out from corruptible seed, conversely, incorruptible *seed*, through *the* living and abiding word of God,

1:24. because that all flesh *is* as grass, and all opinion of it *is* as a flower of grass. The grass is withered, and the flower falls off,

1:25. but the expression of *the* Controller is remaining into the duration.

Moreover, this is the particular expression which is rightly-announced into you all.

I PETER CHAPTER TWO

2:1. Therefore, *after you all* put away *for yourselves* all malice and all deceit and pretensions and envies and all defamations,

2:2. as newborn babies, crave the reasonable, undeceitful milk, in order that you all might be caused to grow in it into deliverance,

2:3. since you all taste that the Controller *is* a beneficial *One*,

2:4. *while* approaching toward Whom as a living Stone, on the one hand, a Stone Which having been disapproved, *remained disapproved* by men, on the other hand, a chosen, invaluable *Stone* alongside God.

2:5. Also, you all, *the very ones*, are being built as living stones, a spiritual household, into a holy priesthood to carry up spiritual, well-received sacrifices to God through Jesus Christ,

2:6. because that it is containing in Scripture: Notice, I am placing in Zion a chosen Stone, an invaluable Keystone, and the one who is believing upon Him might by no means be completely embarrassed.

2:7. Therefore, the honor *is* to you all, the ones who are believing. Moreover, to disbelieving *ones*, this Stone, which the ones who were building disapproved, was caused to come to be into a Head of a corner,

2:8. and a Stone of hindrance and a Rock of offense, who, *while* disobeying, are striking away at the word,

2:9. into which *condition* they are placed, but you all yourselves *are* a chosen race, a royal priesthood, a holy nation, a people into preservation, how that you all might announce-outwardly the excellencies of the One Who called you all out from the darkness into His marvelous light,

2:10. who then *were* not a people, but now *are* a people of God, who *were* not *ones* who, having beencompassionated, continuing to be compassionated, but now *are ones* who are compassionated.

2:11. Beloved *ones*, I am encouraging *you all* as sojourners and outsiders to be holding yourselves away from the fleshly complete-cravings, which certain *complete-cravings* are contending against the soul,

2:12. *while* having your excellent conduct among the nations, in order that at

which *time* they are speaking of you all accordingly: As of doers of evil, *while they* are looking upon out from the excellent works, they might opine the God in a day of inspection.

2:13. Be subjected to every human creation because of the Controller, whether to a king as *one* holding superiority,

2:14. or to governors as to *ones* being sent through him into vindication of doers of evil, but *into* a commendation of doers of good,

2:15. because the desire of the God is thusly, *while you all* are doing good: to be muzzling the insensibility of the senseless men,

2:16. as free *ones*, and not *ones* having the freedom as a pretext of the malice, conversely, *ones having the freedom* as bond-slaves of God.

2:17. Honor all *men!* Be loving the brotherhood! Be fearing the God! Be honoring the king!

2:18. The house-servants: *while* subjecting yourselves in all fear to the masters, not only to the good, that is, fair *masters*, conversely, also to the crooked *masters, honor them.*

2:19. Certainly, grace *is* this: Since because of conscience of God anyone is bearing under griefs, *while* suffering unjustly,

2:20. for what sort of report *is it* since *while* negatively-testifying and being abused you all are enduring? Conversely, since *while* doing good and suffering you all are enduring, *then this is* grace alongside God,

2:21. for you all were called into this, because Christ also suffered in your place,

while leaving behind a copy for you all, in order that you all might completely follow in His footprints,

2:22. Who negated no testimony, neither was deceit found in His mouth,

2:23. Who, *while* being verbally abused, did not verbally abuse in return, *while* suffering, was not threatening, but was giving alongside to the One Who is judging justly,

2:24. Who Himself carried up our negative-testimonies in His body upon the tree in order that, *after we* come to be away to the negative-testimonies, we might live for the justice, by whose bruise you all are healed,

2:25. for you all were as sheep which were being led astray, conversely, you all now return upon the Shepherd, that is, Overseer of your souls.

I PETER CHAPTER THREE

3:1. Similarly wives, *while* subjecting yourselves to your own particular husbands, *honor them*, in order that also, since any are disobeying to the word, *then* they will be gained through the conduct of the wives without word,

3:2. *after they* inspect your pure conduct in fear.

3:3. Of which *wives*, let the order be not outside from a braiding of hairs and from a placing around of gold *things* or from a clothing of garments,

3:4. conversely, *let the order be* the hidden man of the heart in the incorruptible *thing* of the meek, that is, tranquil spirit, which *spirit* is precious in presence of the God,

3:5. for thusly also formerly the particular holy wives who were certainly

expecting into God were ordering themselves *while* subjecting themselves to their own particular husbands,

3:6. as Sarah obeyed to Abraham *while* calling him controller, of whom you all are caused to be children *while you all* are doing good and are not fearing even one terror.

3:7. Similarly the husbands: *while* dwelling together with the female according to knowledge, as with a weaker vessel, *honor them, while* assigning honor as also to co-heirs of grace of life, into the result for your prayers not to be being impeded.

3:8. Moreover, the conclusion: *Let* all be concordant, sympathetic: *Ones* loving brothers, rightly- compassionate, humbly-minded ones,

3:9. *while* not giving away evil in accordance to an evil or verbal-abuse in place of verbal-abuse, but, on the contrary, by rightly--speaking, because you all are called into this, in order that you all might inherit a right-speech.

3:10. Conversely, let the one who is desiring to be loving life and to see good days stop the language away from an evil thing, and lips be of the *result* not to speak deceit.

3:11. Moreover, let him deviate away from evil and let him do good and let him seek peace and let him pursue it,

3:12. because eyes of *the* Controller *are* upon just *ones*, and ears of Him *are* into a petition of them. Moreover, *the* face of *the* Controller *is* upon *ones* doing evil *things*.

3:13. Also, if you all might come to be zealots of the good *thing, then* who is the

one who will harm you all?

3:14. Conversely, since also you all could be suffering because of justice, *then you all are prosperous ones*. Moreover, be not caused to fear their fear nor be agitated!

3:15. Moreover, set apart the Christ as Controller in your hearts. Always *be ready ones* toward a defense to everyone who is requesting from you all a word concerning the certain expectation in you all,

3:16. conversely, *answer* with meekness and fear, *while* having a good conscience, in order that at which time you all are being defamed, the ones who are despising your good conduct in Christ might be completely embarrassed,

3:17. for since the desire of the God could be desiring, *then* to be suffering *while* doing good *is* better than *to be suffering while* doing evil,

3:18. because Christ also once died concerning negative-testimonies, a just *One* on behalf of unjust *ones*, in order that He might bring you all away to the God, on one hand, *after He* was put to death by flesh, on the other hand, *after He* was made alive by spirit,

3:19. in which *spirit*, *after He* proceeded, He also proclaimed to the spirits in prison,

3:20. to *ones* disobeying, when formerly the longsuffering of the God was eagerly receiving in days of Noah *while* an ark was being made ready, into which ark few, this is, eight souls were thoroughly-delivered through water,

3:21. which now an antitypical merger is also delivering us, not *by* a stand-away

from filth of flesh; conversely, *by* a stipulation of a good conscience into God through resurrection of Jesus Christ,

3:22. Who is at *the* right of God, *after He* proceeded into heaven, *when* announcers and authorities and powers were subjected to Him.

1 PETER CHAPTER FOUR

4:1. Therefore, *since* Christ suffered in flesh, also, you yourselves arm yourselves with the same mental-*inclination*, because the one who suffers in flesh has stopped himself and *continues to stop himself* from negative-testimony,

4:2. into the *result* no longer to spend the completely-remaining session in flesh for complete-cravings of men, conversely, for desire of God,

4:3. for the session which, having passed alongside, *remains passed alongside* is a sufficient session for us to have accomplished the deliberation of the nations, *after they* have proceeded in immoralities, complete-cravings, addictions to wine, revellings, carousings, and criminal idolatries,

4:4. in which *deliberation* they are entertaining themselves, *while* you all are not running together with *them* into the same excess of the delinquency, *while they* are slandering,

4:5. who will give away a word to the One Who is readily having *authority* to judge living *ones* and dead *ones*,

4:6. for into this *judgment* also it was rightly-announced to dead *ones* in order that, on one hand, they might be judged according to men in flesh, on the other hand, they might be living according to God in spirit.

4:7. Moreover, the end of all *things* has drawn near *and remains near*. Therefore, be sensible and aware into prayers,

4:8. *while* having, before all *things*, the fervent love into yourselves, because love is covering a multitude of negative-testimonies.

4:9. *Be* hospitable *ones* into one another without grumbling,

4:10. according as each *one* received a gift of grace, *while* serving it into yourselves as excellent stewards of *the* variegated grace of God.

4:11. Since anyone is speaking, *then he is speaking* as sayings of God. Since anyone is serving, *then he is serving* as out from strength which the God is supplying, in order that the God might be being opined in all *things* through Jesus Christ, to Whom is the opinion and the might into the durations of the durations.
Amen!

4:12. Beloved *ones*, be not being entertained by the burning which is coming to be among you all toward a test for you all as of a strange thing which is happening to you all,

4:13. conversely, according to that which you all are sharing with the sufferings of the Christ, be rejoicing, in order that also, you all might be caused to rejoice at the revelation of His opinion, *while* being caused to exult.

4:14. Since you all are being reproached in *the* name of Christ, *then you all are* prosperous *ones*, because the *Spirit* of the opinion and the Spirit of the God is refreshing *for* Himself upon you all.

4:15. Certainly, let not anyone of you all be suffering as a murderer or a thief or a

doer of evil or as a meddler.

4:16. Moreover, since *anyone is suffering* as a Christian, *then* let him not be being ashamed, but let him be opining the God in this particular name,

4:17. because the time *is* of the result for the judgment to begin from the household of the God. Moreover, since *it does begin* first from us, *then* what *is* the end of the ones who are disobeying to the right-announcement of the God?

4:18. Also, since the just *one* is being delivered with difficulty, *then* where will the irreverent, that is, devoted-one-to-negative-testimonies appear *for* himself?

4:19. So as indeed, let the ones who are suffering according to the desire of the God be placing alongside *for* themselves their souls in doing good to a Faithful Creator.

I PETER CHAPTER FIVE

5:1. Therefore I, the co-elder, that is, witness of the suffering of the Christ, also the companion of the opinion which is about to be being revealed; am encouraging older *men* among you all:

5:2. Shepherd the flock of the God among you all, not by compulsion, conversely, willfully, according to God; nor by eagerness for shameful gain, conversely, eagerly;

5:3. nor as *ones* lording over the allotments, conversely, *ones* coming to be patterns of the flock.

5:4. Indeed, when the Chief Shepherd is made manifest, you all will recover *for* yourselves the perennial crown of the opinion.

5:5. Similarly, younger *men*, be subjected to older *men*! Moreover, all, strap on the low- mindedness to one another, because the God is opposing *for* Himself to arrogant *ones*, but He is giving grace to humble *ones*.

5:6. Therefore, be humbled under the mighty hand of the God in order that He might exalt you all in time,

5:7. *after you all* throw all your anxiety up upon Him because concerning you all is a care to Him.

5:8. Be aware! Watch! Your opponent, a slanderer, as a lion, *while* roaring, is walking-around *while* seeking whom to swallow.

5:9. To whom, solid *ones* to the faith, stand opposed, *since you all* notice the same *things* of the sufferings *result* to be being completed by your brotherhood in the world.

5:10. Moreover, the God of all grace Himself, the One Who called you all into His durative opinion in Christ, *after you all* suffer a little, will mend, will stabilize, will strengthen, will found *you all*.

5:11. To Him *is* the might into the durations of the durations. Amen!

5:12. I script through Silvanus the faithful brother, as I am rationalizing, to you all through a few *words*, *while* encouraging and *while* completely witnessing this to be unconcealed grace of the God, into which grace, stand!

5:13. The co-chosen *congregation* in Babylon, as well as Mark my son, is greeting you all.

5:14. Greet one another in a kiss of love. Peace *is* to you all, to all the *ones* in

Christ.

SECOND PETER CHAPTER ONE

1:1. Simon Peter, a bond-slave and apostle of Jesus Christ, to the ones who obtained equally honorable faith with us in justice of our God, that is, Savior, Jesus Christ:

1:2. Would *that* grace to you all and peace be multiplied in complete knowledge of the God, that is, Jesus our Controller,

1:3. as the all *things* of His divine power which, having been given, *remains given* to us through the complete knowledge of the One Who called us for His own opinion and excellence, the *things* toward life and right-reverence,

1:4. through which *things* He has given, *and continues to give* the honorable, that is, greatest complete-announcements to us in order that through these you all might come to be companions of divine nature *since you all* fled away from the corruption in the world in completely-crave.

1:5. Moreover also, *after you all with* all diligence convey this very *thing* alongside, completely supply the excellence on your faith, moreover, the knowledge on the excellence,

1:6. moreover, the temperance on the knowledge, moreover, the patience on the temperance, moreover, the right-reverence in the patience,

1:7. moreover, the brotherly love on the right-reverence, moreover, the love on the brotherly love.

1:8. Certainly, *while* these *things* are *ones* being under-beginning and abounding

in you all, they are setting *you all* down as neither idle nor unfruitful into the complete knowledge of our Controller Jesus Christ,

1:9. for in whom these *things* be not present, *then* he is a blind *one* who is seeing dimly, *after he* took forgetfulness of the cleansing of his ancient negative-testimonies.

1:10. Wherefore, rather, brothers, give diligence to be making *for yourselves* your call, that is, choice, firm; for *while* making these *things firm* you all might absolutely not ever trip.

1:11. Conversely, thusly the entrance into the durative kingship of our Controller, that is, Savior, Jesus Christ will be richly completely supplied to you all.

1:12. Wherefore, I will always be about to be reminding you all concerning these *things* even indeed though *you all* notice and have been stabilized, *and remain stabilized* in the unconcealment which is present.

1:13. Moreover, I am deeming a just *thing*, upon as long as I am in this particular tabernacle, to be thoroughly raising you all in recollection,

1:14. *since* notice that the putting away of my tabernacle is a swift *event*, according as also our Controller Jesus Christ clarified to me.

1:15. Moreover, indeed, I will give diligence at every time to be having you all, after my particular exit, to be making *for yourselves* the mention of these *things*,

1:16. for after we yielded, we did not acknowledge to you all the power, that is, being-alongside of our Controller Jesus Christ by fables which, having been made wise, *remain wise*, conversely, *we acknowledged to you all, after we were*

caused to come to be observers of the magnificence of that *One*,

1:17. for *after He* received honor and opinion alongside from Father-God from such a voice which was borne to Him by the majestic opinion, *it said*: This is My Son, My beloved *Son*, into Whom I Myself rightly- opine.

1:18. Now we ourselves heard this particular voice which was borne out from heaven *while* being together with Him in the holy mountain.

1:19. Also, we are having the firmer prophetic word, to which, *while* holding toward *it* as to a lamp which is shining in a dusky place, until when a day might dawn and a day-star might rise in your hearts, you all are doing well,

1:20. *while* first knowing this: that every prophecy of Scripture is not coming to be of its own discharge,

1:21. for prophecy was not ever borne by a desire of man; conversely, men spoke from God, *while* being borne by *the* Holy Spirit.

SECOND PETER CHAPTER TWO

2:1. Moreover, false prophets also came to be among the people, as also false teachers will be among you all, which certain ones will craftily introduce preferences of destruction: Indeed *negatively-stating* the Master Who bought them, *while* bringing upon themselves swift destruction.

2:2. Also, many ones will yield to their immoralities, because of whom the way of the unconcealment will be insulted,

2:3. and they will merchandise you all in covetousness with molded words, for whom the judgment of ancient *time* is not delaying, and their destruction is not

nodding,

2:4. for since the God did not spare of announcers which were negatively-testifying; conversely, *after He cast them to Tartarus, then He gave them alongside to pits of blackness, while they are being kept into judgment.*

2:5. Also, He did not spare of *the* archaic world, conversely, He guarded the eighth *man*, Noah, a preacher of justice, *after He* brought up a deluge on a world of irreverent *ones*.

2:6. Also, He condemned *the* cities of Sodom and Gomorrah to a catastrophe *when He* incinerated them Who, having *first placed them, they continue as an* adumbration of *men* about to be negating reverence,

2:7. and He rescued just Lot who was being completely caused to have pain by the conduct of the nullifying *ones* in a negation-of-morality,

2:8. for with a look and a hearing the just *man* who was dwelling on among them day out from day tormented *his* just soul at unlawful works.

2:9. Controller notices to be rescuing rightly- reverent *ones* out from temptation, but to be keeping unjust *ones* who are being punished into a day of judgment,

2:10. but especially the ones who are proceeding behind flesh in a complete-craving of pollution, that is, who are thinking little of Control. Darers, *ones* self-willed, are not trembling *while* slandering opinions,

2:11. where announcers who are being greater *ones* in strength and power are not carrying slandered judgment against them alongside *the* Controller.

2:12. Moreover, these *men are* as instinctive, irrational living beings which,

having been generated, *remain generated* into capture and corruption, at which *things* they are ignoring, *while* slandering at their corruption. Indeed, they will be corrupted,

2:13. *while* wronging themselves with a reward of injustice, *while* deeming pleasure as the luxury in a day. *They are* spots and blemishes who are living luxuriously in their deceitfulness, *while* entertaining themselves together with you all,

2:14. *while* having complete eyes of an adulteress and which are un-resting of negative-testimony, *while* baiting unstable souls, *while* having a heart which, having been exercised, *remains exercised* of covetousness, children of a curse.

2:15. *While* leaving behind a level way, they were led astray, *while* yielding to the way of Balaam the *son* of Beor, who loved a reward of injustice.

2:16. Moreover, he had refutation of his own illegality. A voiceless ass which expressed in a voice of man hindered the insanity of the prophet.

2:17. These *men* are waterless fountains and mists which are being driven by a squall, for whom the blackness of the darkness has been kept, *and remains kept*,

2:18. for *while* stating *for* themselves extravagant *things* of worthlessness, they are baiting with immoralities in complete-cravings of flesh the ones who are scarcely fleeing away, the ones who are behaving *for* themselves in error.

2:19. *While* completely-announcing *for* themselves freedom to them, they themselves *are ones* being under-beginning bond-slaves of the corruption; for, by whom a certain one who having been made inferior, *remains inferior* to this *one*:

he has been enslaved, *and remains enslaved*,

2:20. for since, *after they* flee away from the pollutants of the world in complete knowledge of the Controller, that is, Savior, Jesus Christ, but they have been made inferior, *and remain inferior after they* are interweaved again, *then* the last *things* have come to be, *and remain* worse than the first *things*;

2:21. for, not to have completely known the way of the justice was a better *thing* for them than, *after they* completely knew, to return from the holy commandment which was given alongside them.

2:22. The *thing* has happened to them of the unconcealed proverb: A dog which returns upon its own particular vomit and a sow which was washed into wallowing of mire.

SECOND PETER CHAPTER THREE

3:1. Already, beloved *ones*, I am scripting this second letter to you all, in which *letters* I am thoroughly raising your undefiled understanding in recollection,

3:2. to be caused to remember of the expressions which, having been plainly spoken, *remain spoken* by the holy prophets and apostles of the commandment of your Controller, that is, Savior,

3:3. *while* knowing firstly that mockers will come upon the last days, *while* proceeding in mockery according to their own particular complete-cravings

3:4. and *while* saying: Where is the complete-announcement of His being-alongside, for from which *day* the fathers fell asleep, all *things* are thoroughly remaining thusly from beginning of creation.

3:5. Certainly, *while* they are desiring this, it is secret that heavens were from ancient *time*, and *the* earth which stood together by the word of the God was out from water and through water,

3:6. through which *things* the world which was then, *after it was* deluged by water, perished,

3:7. but the heavens now, as well as the earth, which, having been stored, *remains stored* by the same word are *ones* being kept for fire into a day of judgment and destruction of the irreverent men.

3:8. Moreover, let not this one *thing* be secret *to* you all, beloved *ones*, that one day alongside *the* Controller *is* as a thousand years, and a thousand years *is* as one day.

3:9. Controller is not delaying of the complete-announcement, as certain ones are deeming a delay; conversely, He is longsuffering into you all, *while* not intending anyone to perish; conversely, *while intending* all to advance into a mind-after *the right-announcement*.

3:10. Moreover, *the* day of *the* Controller will arrive as a thief, in which *day* the heavens will pass alongside with a loud noise. Moreover, elements will be loosed *while* burning, and earth and the works in it will be found.

3:11. Thusly, *while* all these *things* are being loosed, what manner is necessary for you all to be under-beginning in holy conducts and right-reverences,

3:12. *while you all* are looking toward and are hurrying the being-alongside of the day of the God, through which *being-alongside* heaven will be loosed *while* being

set on fire and elements are being melted *while* burning.

3:13. Moreover, we are looking toward new heavens and new earth according to His complete-announcement, in which *heavens* justice is dwelling.

3:14. Wherefore, beloved *ones*, *while* looking toward these *things*, give diligence to be found by Him as spotless and unblemished *ones* in peace,

3:15. and be deeming the longsuffering of our Controller *as* salvation, according as also our beloved brother Paul scripted to you all according to the wisdom which was given to him,

3:16. as also in all letters, *while* speaking in them concerning these *things*, in which *letters* are certain ones hard to be understood *things*, which *things* the unlearned, that is, unstable *ones* are torturing, as also the remaining Scriptures, toward their own particular destruction

3:17. Therefore, beloved *ones*, *while* foreknowing, be guarding yourselves, you all yourselves, lest, *after you all* are led away together by the error of the nullifying *ones*, you all might fall off from your own particular stability.

3:18. Moreover, be growing in grace and knowledge of our Controller and Savior Jesus Christ. The opinion *is* in Him, both now and into a day of a duration.

I JOHN ONE

1:1 That Which was being away from beginning; That Which we have heard; That Which we have seen with our *particular* eyes; That Which we observed for ourselves, and touched with our *particular* hands: Concerning the Word of the Life.

1:2 Indeed, the Life was manifested; and we have seen and are testifying and we are announcing away to you all the Eternal Life, Which Certain Life was being toward the Father and was manifested to us.

1:3 We are announcing away to you all That Which we have seen and have heard, in order that you yourselves also may be having fellowship in-association-with us. Moreover, also, our *particular* fellowship is in-association-with the Father and in-association-with His *particular* Son Jesus Christ.

1:4 Indeed, we ourselves are scripting these things, in order that our *particular* joy may be being one, which having been fulfilled, remains fulfilled.

1:5 Indeed, this is the announcement which we have heard away from Him and are announcing to you all: The God is Light; and in Him is absolutely no darkness.

1:6 If we might say that we are having fellowship with Him, and may be walking-around in the darkness, then we are lying to ourselves and are not doing the Un-concealment.

1:7 But, if we may be walking-around in the Light, as He Himself is in the Light, then we are having fellowship in-association-with one another, and the blood of Jesus, His *particular* Son, is purifying us away from every negative-testimony.

1:8 If we might say that that we are not having a negative-testimony, then we are deceiving ourselves and the Un-concealment is not in us.

1:9 If we are similarly-speaking our *particular* negative-testimonies, then He is a Faithful One, and a Just One, in order that He might release the negative-testimonies for us and might purify us away from all injustice.

1:10 If we might say that we have not negatively-testified, then we are making Him a liar, and His *particular* Word is not in us.

I JOHN CHAPTER TWO

2:1 My children, I am scripting these things to you all, in order that you all might not negatively-testify: Indeed, if a certain one might negatively-testify, then we are having a Pleader toward the Father Jesus Christ, the Just One.

2:2 Indeed, He Himself is the conciliation concerning our *particular* negative-testimonies, but not concerning our *particular* negative-testimonies only; conversely, concerning also the entire order.

2:3 Indeed, we are knowing that we have known Him in this: If we may be observing His *particular* commands.

2:4 The one saying that I have known Him, *while* not even observing His *particular* commands is a liar, and the Un-concealment is not in this one.

2:5 But the Love has been completed without-concealment in this: Whosoever may be observing His *particular* Word of the God; in this we are knowing that we are in Him.

2:6 The one who is saying To be abiding in Him is owing also to be walking-around in this manner: Just as That One walked-around.

2:7 Beloved ones, I am not scripting to you all a new command; conversely, an old command which was always being away from beginning. The *particular* old command is the Word which you heard.

2:8 Again, I am scripting to you all a new command, Which Un-concealment is in Him and in you all, because the darkness is being led alongside and the *particular* Un-concealed Light is already shining.

2:9 The one saying *he results* to be in the Light, *while* also hating his *particular* brother is in the darkness until now.

2:10 The one loving his *particular* brother is abiding in the Light, and a offense is not in him.

2:11 But, the one who is hating his *particular* brother is in the darkness and is walking-around in the darkness; and has not noticed where he is leading-under, because the darkness blinds his particular eyes.

2:12 Children, I am scripting to you all, because the negative-testimonies have been released for you all, because of His *particular* Name.

2:13 Fathers, I am scripting to you all, because you all have known the One away from beginning. Youths, I am scripting to you all, because you all have overcome the evil one. Toddlers, I scripted to you all, because you have known the Father.

2:14 Fathers, I scripted to you all, because you have known the One away from beginning. Youths, I scripted to you all, because you all are strong ones, and the Word of the God is abiding in you all, and you all have overcome the evil one.

2:15 Do not be loving the order, neither the things in the order. If a certain one may be loving the order, then the Love of the Father is not in him.

2:16 Because everything, the thing in the order: The complete-cravings of the flesh and the complete-cravings of the eyes and the presumption of life-resources-is not out from the Father; conversely, out from the order.

2:17 Indeed, the order and the complete craving are being led alongside, but the one who is doing the will of the God is abiding into the duration.

2:18 Toddlers, a last hour is; just as you heard an anti-Christ is coming; even now many anti-Christ's have come whereby we are knowing that a last hour is:

2:19 They exited out from us; conversely, they were never being out from us; for, if they were always being out from us, but they weren't, then they would have abode in-association-with us; conversely, in order that they might be manifested that not all ones are out from us.

2:20 Indeed, you all yourselves are having an Ointment away from the Holy One, and have noticed all things.

2:21 I did not script to you all, because you all did not notice the Un-concealment; conversely, because you all notice it, and because every lie is not out from the Un-concealment.

2:22 Who is the liar except the one who is negatively-stating that Jesus is not the Christ? This one is the anti-Christ- the one who is negatively-stating the Father and the Son.

2:23 Everyone who is negatively-stating the Son is not having the Father; the one who is speaking similarly the Son is having the Father also.

2:24 Let That Which you all heard away from beginning be abiding in you all: If That Which you all heard away from beginning might abide in you all, then you all yourselves will be abiding in the Son and in the Father.

2:25 Indeed, the complete announcement which He Himself completely announced for Himself is this: The particular durative Life.

2:26 I script these things to you all concerning the ones deceiving you all.

2:27 Indeed, the Ointment which you all yourselves received away from beginning is abiding among you all and you all are not having a need, in order that a certain one might instruct you all; conversely, as the Ointment from Him is instructing you all concerning all things; He is Un-concealment and is not a lie, and just as He teaches you all, be abiding in Him.

2:28 Children, even now, be abiding in Him, in order that if He might be manifested, then we might have every-expression and might not be ashamed away from Him in His *particular* arrival.

2:29 If you all have noticed that He is a Just One, then you all are knowing that also everyone who is doing the justice has been generated out from Him.

I JOHN CHAPTER THREE

3:1 Notice what-kind-of Love the Father has given to us, in order that we might be called children of God, and we are! Because of this the order is not knowing us, because it does not know Him.

3:2 Beloved ones, now we are children of God and what will we be for ourselves is not yet manifested, but we have noticed that He might be manifested, then we will be similar ones for ourselves to Him, because we will see Him for ourselves just as He is.

3:3 Indeed, everyone that is having this *particular* expectation upon Him is purifying himself just as That One is a Pure One.

3:4 Everyone who is doing the negative-testimony is also doing the law-negation: Indeed, the negative-testimony is the law-negation.

3:5 Indeed, you all have noticed that That One was manifested, in order that He might bear the negative-testimony, and in Him is no negative-testimony.

3:6 Everyone who is not abiding in Him is negatively-testifying; everyone who is negatively-testifying has not observed Him, neither has he known Him.

3:7 Children, let not even one man be deceiving you all: The one doing justice is a just one, just as That One is a Just One.

3:8 The one who is doing the negative-testimony is out from the Double-caster, because the Double-caster is negatively-testifying away from beginning. The Son of the God was manifested into this: In order that He might loose the works of the Double-caster.

3:9 Everyone who, having been generated previously out from the God is not negatively-testifying, because His seed is abiding in Him and he is not able to be negatively-testifying, because he has been generated out from the God.

3:10 The children of the God and the children of the Double-caster are manifest in this: Everyone who is not doing justice, and the one who is not loving his *particular* brother is not out from the God.

3:11 Because the announcement which you all heard away from beginning is this: In order that we may be loving one another.

3:12 Not just as Cain, he was being out from the Prostituted one, and murdered his *particular* brother: Indeed, in-favor-of what did he murder him? Because his *particular* works were being prostituted works, but the works of his *particular* brother, just works.

3:13 Brethren, Do not be marveling if the order is hating us.

3:14 We have noticed that we have stepped-in-association out from the death into the Life, because we are loving the brethren: The one who is not loving is abiding in the death.

3:15 Everyone who is hating his *particular* brother is a man-killer, and you all notice that every man-killer is not having durative life abiding in him.

3:16 We have known the Love in this: Because That One placed His *particular* Soul on behalf of us; indeed, we ourselves are owing to place the souls on behalf of the brethren.

3:17 Moreover, whosoever may be having the life-resources of the order, and may be observing his *particular* brother having a need, and might shut his *particular* internal-organs away from him, how is the Love of the God abiding in him?

3:18 Children, let us not be loving in a word, neither with the language; conversely, in work and un-concealment.

3:19 Indeed, in this we will know for ourselves that we are out from the Un-concealment, and we will persuade our *particular* heart in His presence.

3:20 Because if our *particular* heart may be knowing downwardly, then because the God is a Greater One than our *particular* heart. Indeed, He is knowing all things:

3:21 Beloved ones, if our *particular* heart may not be knowing downwardly, then we are having every expression toward the God,

3:22 And are receiving away from Him whatsoever we may be asking, because we are observing His *particular* commands and are doing the pleasant things in His sight.

3:23 And His *particular* command is this: In order that we may be believing in the name of His *particular* Son Jesus Christ, and may be loving one another just as He gave a command to us.

3:24 Also, the one who is observing His *particular* commands is abiding in Him, and He Himself in him. Indeed, we are knowing that He is abiding in us in this: Out from the Spirit, Which Spirit He gave to us.

I JOHN CHAPTER FOUR

4:1 Beloved ones, do not be believing every spirit; conversely, be examining the spirits: Whether it is out from the God, because many pseudo-prophets have exited into the order.

4:2 You all are knowing the Spirit of the God in this: Each Spirit which is speaking Jesus Christ similarly: As One Who, having come in the flesh, remains come is out from the God;

4:3 And each spirit which is not speaking the Jesus similarly is not out from the God. Indeed, this *spirit* is of the anti-Christ which you all have heard that It has come for itself. Indeed, it is now in the order already.

4:4 Children, we ourselves are out from the God and we have overcome them, because the One among us is a Greater One than the one among the order:

4:5 They themselves are out from the order, because of this they are speaking out from the order and the order is hearing from them.

4:6 We ourselves are out from the God. We are knowing the Spirit of the Unconcealment and the spirit of the deception out from this: The one who is knowing the God is hearing from us; whoever is not out from the God is not hearing from us.

4:7 Beloved ones, let us be loving one another, because the Love is out from the God and everyone who is loving has been generated out from the God and is knowing the God.

4:8 The one who is not loving does not know the God, because the God is love.

4:9 The Love of the God was manifested among us in this: The God has sent away His *particular* Son, the Only-generated One, into the order, in order that we might live through Him.

4:10 The Love is in this: Not that we ourselves have loved the God; conversely, that He Himself loved us and sent away His *particular* Son, a propitiation concerning our *particular* negative-testimonies.

4:11 Beloved ones, if the God loved us in this manner, then we ourselves are owing to be loving one another also.

4:12 Not even one has ever observed God for himself; if we may be loving one another, then the God is abiding among us, and His *particular* Love is One Which, having been completed, *remains completed* among us.

4:13 We are knowing that we are abiding in Him and He Himself among us in this: Because He has given to us this knowledge out from His *particular* Spirit.

4:14 Indeed, we ourselves have observed for ourselves and are testifying that the Father has sent away the Son: Savior of the order.

4:15 Whosoever might speak similarly that Jesus is the Son of the God: The God is abiding in him, and he himself in the God.

4:16 Indeed, we ourselves have known and have believed the Love Which the God is having among us. The God is love, and the one who is abiding in the Love is abiding in the God and the God is abiding in him.

4:17 The Love has been completed, and remains completed in-association-with us in this: In order that we may be having every expression on the day of the judgment, because in this *particular* order we ourselves are just like That One is.

4:18 The Love is not in fear; conversely, the Complete Love is casting outwardly the fear, because the fear is holding a penalty. Moreover, the one who is fearing has not been completed in the Love.

4:19 We ourselves are loving, because He Himself first loved us.

4:20 If anyone might say that I am loving the God, and may be hating his *particular* brother, then he is a liar; for the one who is not loving his *particular* brother whom he has observed is not able to be loving the God Whom he has not observed.

4:21 Indeed, we are having this *particular* command away from Him, in order that the one who is loving the God might also be loving his *particular* brother.

I JOHN CHAPTER FIVE

5:1 Everyone who is believing that Jesus is the Christ has been generated out from the God and everyone who is loving the One Who generates is also loving the one, who, having been generated, *remains generated* out from the God.

5:2 We are knowing that we are loving the children of the God in this: Whenever we may be loving the God and may be doing His *particular* commands;

5:3 For this is the Love of the God, in order that we may be observing His *particular* commands: Indeed, His *particular* commands are not burdensome commands,

5:4 because everything which, having been generated, remains generated out from the God is overcoming the order and this is the victory: Our *particular* faith, the faith which overcomes the order.

5:5 Moreover: Who is the one who is overcoming the order if not the one who is believing that Jesus is the Son of the God?

5:6 This is the One Who came through water and blood Jesus Christ; not in the water only, conversely also, He is the Spirit, the One Who is testifying that He came in the water and in the blood, because the Spirit is the Un-concealment:

5:7 Because Three are the Ones Who are testifying in the heaven: the Father, the Word, and the Holy Spirit, and These Three Ones are one.

5:8 Because Three are the Ones Who are testifying on the earth: The Spirit, and the Water, and the Blood: And the Three Ones are into the one testimony.

5:9 If we are receiving *particular* testimony of kinds-of-men, then the testimony of the God is a greater testimony than *any* kind of men's testimony, because it is the testimony of the God that has been testified concerning His *particular* Son.

5:10 The one who is believing into the Son of the God is having the testimony in himself, the one who is not believing in the God has made Him a liar, because he has not believed into the testimony into the testimony which the God has testified concerning His *particular* Son.

5:11 Indeed, this is the testimony: That the God gave to us durative life and This *particular* Life is in His *particular* Son.

5:12 The one who is having the Son is having the Life, the one not having the Son of the God is not having the Life.

5:13 I script these things to you all, to the ones who are believing into the Name of the Son of the God, in order that you all might have noticed that you all are having durative Life.

5:14 Indeed, this is the every-expression which we are having toward Him: That if we may be requesting for ourselves anything according to His *particular* will, then He is hearing from us.

5:15 Indeed, if we have noticed that He is hearing from us, then we have noticed that we are having the things requested which things we have requested away from Him.

5:16 If anyone might notice his *particular* brother who is negatively-testifying a negative-testimony not toward death, then he will ask and He will give life to him, to the ones who are not negatively-testifying toward death. A negative-testimony is toward death. I am not speaking, in order that he might ask concerning that negative-testimony.

5:17 Every injustice is a negative-testimony, and a negative-testimony is not toward death.

5:18 We have noticed that everyone who, having been generated, *remains generated* out from the God is not negatively-testifying; conversely, the one who is generated out from the God is observing Him, and the Prostituted one is not fastening himself to him.

5:19 We have noticed that we are out from the God and the entire order reclines itself on the Prostituted one.

5:20 Moreover, we have noticed that the Son of the God is being present and has given to us a thorough-mind, in order that we may be knowing the Un-concealment and we are in the Un-concealment in Him, in the Son Jesus Christ: This One is the Un-concealed God, and Eternal Life.

5:21 Children, flee yourselves away from the idols.

II JOHN CHAPTER ONE

1:1 The Elder to the chosen lady, and to her *particular* children, whom I am loving in un-concealment, and not I myself only; conversely also, all *particular* ones who, having known the Un-concealment, continue to know Him.

1:2 by means of the Un-concealment, the *Un-concealment* abiding in us, and will be in-association-with us into the duration:

1:3 Grace, compassion, peace will be in-association-with us from alongside God, Father, and from alongside Controller Jesus Christ the Son of the Father, in un-concealment and love.

1:4 I was cheered much because I discovered out from your *particular* children ones walking-around in un-concealment, just as we received commandment from alongside the Father.

1:5 Also now I am asking you, Lady, not as one scripting to you a new commandment; conversely, one which we were having away from beginning, in order that we may be loving one another.

1:6 Indeed the Love is this: In order that we may be walking-around according to His *particular* commandments. This *particular* commandment is just as you all heard away from beginning, in order that you all may be walking-around in it,

1:7 because many deceptive ones entered into the order; the ones not speaking-similarly: Jesus Christ as One having come in flesh. This *particularly* deceptive one is indeed the Antichrist:

1:8 Be seeing yourselves, in order that you all might not be loosed away from those things for which we worked for ourselves; conversely, let us receive our complete wage.

1:9 Every *particular* one walking alongside and not remaining in the instruction of the Christ, is not having God: The one remaining in the instruction of the Christ, this one is indeed having the Father and the Son!

1:10 If a certain one is coming toward you all, and this *particular* instruction he is not bearing, then do not receive him into residence, and do not be speaking to be cheering for him;

1:11 for the one speaking to be cheering for him is fellowshiping in the works: His *particularly* prostituted works.

1:12 I am having many things to be scripting to you all, I did not determine to be scripting through paper and black ink: Conversely, I am certainly expecting to come toward you all and to speak face toward face, in order that our particular joy might be one which, having been fulfilled *might remain filled*.

1:13 The children of your *particular* sister, of the chosen sister are greeting you.

Amen!

III JOHN CHAPTER ONE

1:1 The Elder, to the Beloved Gaius, whom I am loving in un-concealment.

1:2 Beloved one: I am wishing you to be rightly-coursed and to be being healthy just as your *particular* soul is being rightly-coursed;

1:3 for I was cheered much from brethren coming and witnessing to your *particular* un-concealment: Just as you are walking-around in un-concealment.

1:4 I am having no greater joy than these children: In order that I may be hearing my *particular* ones are children walking-around in un-concealment.

1:5 Beloved one, you are a faithful one doing that whatsoever you might work into the brethren and into the foreign ones:

1:6 The ones witnessed before the congregation of your *particular* love: Whom you will do excellently when you send worthily toward the God;

1:7 for on behalf of the Name they departed *while* receiving not even one thing away from the nations.

1:8 Therefore, we ourselves are owing to be receiving alongside these *particular* kind of men, in order that we may be coming to be working ones together with the Un-concealment.

1:9 I scripted for the congregation: Conversely Diotrephes the one who, of them, is befriending first *place* did not completely receive us.

1:10 Because of this when I might come, I will remind *him* of his *particular* works which works he is doing: One berating us with prostituted words and not being satisfied upon these kinds of men, neither is he himself completely receiving the brethren. Also he is stopping the ones determining *to be received* and is casting them out from the congregation.

1:11 Beloved one, do not imitate the evil thing, conversely the good thing: The one who is doing *the* good thing is out from the God; the one who is doing *the* evil thing has not realized the God.

1:12 Demetrius has been witnessed by all and by the Un-concealment Himself: Indeed, we ourselves are witnessing, and have noticed that our *particular* witness is an Un-concealed One.

1:13 I was having many things to be scripting, conversely, I am not desiring through pen and black *ink* to script to you.

1:14 I am certainly expecting to notice you soon and we will speak face toward face. Peace to you. The friends are greeting you. Greet the friends according to name.

JUDE

1. Jude, a bond-slave of Jesus Christ, moreover, a brother of James, to the ones who, having been loved, remain loved in Father-God, that is, who, having been kept, remain kept as called *ones* by Jesus Christ:

2. Help to you all and peace, and could *that* love be multiplied.

3. Beloved *ones*, *while* making all diligence *for* myself to be scripting to you all

concerning our common salvation, I had a necessity to script to you all *while* encouraging *you all* to be completely agonizing for the faith which was once given-alongside for the holy *ones*,

4. for certain men crept in, the *men* anciently who, having been previously scripted *remained scripted* into this particular judgment: Irreverent *ones* who transpose the grace of our God into a negation-of-morality and who are *negatively-stating* the only Master, that is, Jesus Christ, Controller of us.

5. Moreover, I am intending to remind you all, since you all once noticed all *things*, that *the* Controller, *after He* delivered people out from Egyptian land, next destroyed the ones who did not believe.

6. Likewise He has kept, *and continues to keep* announcers, the ones who did not keep the beginning of themselves, conversely, who left behind their own particular habitation, into judgment of a great day with everlasting bonds under blackness,

7. as Sodom and Gomorra and the cities around them which outwardly committed prostitution, that is, which went away behind different flesh, *He has kept, and continues to keep* the like style for these *men*. They are lying before as an exposition of durative fire *while* undergoing a judicial sentence.

8. Similarly, nevertheless, also these *men*, *while* dreaming *for* themselves; on one hand, are staining flesh. On the other hand, they are nullifying Control. Moreover, they are slandering opinions.

9. Moreover, when Michael, the chief-announcer, while thoroughly-judging for

himself with the duplicator was dialoguing concerning the body of Moses, he did not dare to carry up a judgment of slander; conversely he said: Would *that the* Controller honor-over you!

10. Moreover, these *men*, on one hand, have not noticed, *nor do they presently notice* as many things as they are slandering; on the other hand, as many things as they are completely-minding, *they are completely-minding them* instinctively, as irrational living beings, in these *complete-mindings* they are being corrupted.

11. Woe to them because they proceed in the way of Cain and in the error of Balaam. They are poured outwardly from a wage. Also, they destroy themselves in the contradiction of Korah.

12. These *men* are reefs in your love-feasts, the ones who are entertaining together with themselves without fear. *While* shepherding themselves, *they are* waterless clouds which are being carried alongside by winds. *They are* unfruitful autumn trees which, *after they* died twice, are rooted out.

13. *They are* natural waves of *the* sea which are foaming up the shames of themselves. *They are* stray stars, for which the blackness of the darkness has been kept, *and remains kept* into a duration.

14. Moreover, Enoch, a seventh *one* from Adam, also prophesied to these *men*, saying: Notice, *the* Controller comes among myriad holy *ones* of Him,

15. to do judgment against all and to honor-over all the irreverent *ones* concerning all of their works of irreverence which they irreverently commit, and

concerning all of the hard *things* which irreverent negatively-testified *ones* say against Him.

16. These *men* are grumblers, complaining *ones*, who are proceeding according to their complete-cravings, and their mouth is saying extravagant *things*, *while* marveling at faces on account of profit.

17. Moreover, beloved *ones* be caused to remember, you all yourselves, of the expressions which have been plainly spoken, *and remain spoken* by the apostles of our Controller Jesus Christ,

18. that they were speaking to you all: Upon the last session, mockers will be *ones* proceeding according to the complete-cravings of themselves of the irreverences.

19. These *men* are the ones who are disjoining, psychical *ones*, who are not having Spirit.

20. Moreover, you all yourselves, beloved *ones*, *while* building up yourselves in your most holy faith, *while* praying in Holy Spirit,

21. keep yourselves in love of God, *while* accepting the compassion of our Controller Jesus Christ into durative life.

22. Also, on one hand, be compassionating whom are *ones* thoroughly-judging themselves.

23. Be delivering *them*, *while* seizing *them* away out from fire. On the other hand, be compassionating whom are *ones* thoroughly-judging *themselves* in fear,

while hating even the shirt which has been spotted, *and remains spotted* from the flesh.

24. Moreover, to the One Who is able to guard you all *as ones* not stumbling and to stand *you all* accordingly: In presence of His opinion in exultation *as* unblemished *ones*,

25. to *the* only God, Savior of us through Jesus Christ our Controller, is opinion, majesty, might, and authority before all of the duration, even now, and into all the durations. Amen!

THE APOCALYPSE OF JESUS CHRIST

1:1 A revelation of Jesus Christ which the God gave to Him to display to His bond-slaves which things are necessary to come to be in quickness: Indeed, He signified when He sent away through His Messenger to His bond-slave John,

1:2 who testified the word of the God and the testimony of Jesus Christ whatsoever things he noticed.

1:3 Prosperous is the one who is reading, and the one who is hearing the words of the prophecy, that is, the ones who are adhering to the things which, having been scripted, remain scripted in it; for the term is near.

1:4 John, to the seven congregations, to the congregations in region of Asia: Grace to you and peace away from the One Who is being and the One Who was and the One Who is coming, and from the seven spirits which are before His throne,

1:5 and from Jesus Christ, the Faithful Testifier, the First-product from the corpses and the Ruler of the kings of the earth. To the One Who is loving us, that is, to Him Who washes us away from our negative-testimonies in His blood, 1:6 and makes us a kingship: priests for the God, that is, His Father, in Him are the Opinion and the Might into the durations of the durations. Amen!

1:7 Notice! He is coming with the clouds, and every eye will realize Him-even which certain ones who pierced Him-and all the tribes of the earth will mourn upon Him. Indeed, Amen!

1:8 The Controller God, the One Who is being and Who was and the One Who is coming, the Almighty is saying: I Myself am the Alpha and the Omega.

1:9 I myself, John, your brother, that is, fellow-participant together in the pressure, that is, kingship and patience in Jesus, came to be on the isle, the one which is being called Patmos, because of the Word of the God and the testimony of Jesus.

1:10 I came to be in a spirit on the day of Controller, and I heard behind me a great voice like a trumpet,

1:11 saying: Write that which you are seeing into a document and send to the seven congregations: into Ephesus, and into Smyrna, and into Pergamos, and into Thyatira, and into Sardis, and into Philadelphia, and into Laodicea.

1:12 Indeed, I completely turned to be seeing the voice which certain voice was speaking with me, and when I completely turned, I noticed seven golden candle-stands,

1:13 and in center of the candle-stands a similar one to Son of mankind who, having been clothed, remained clothed by a robe and who, having been strapped around, remained strapped around by a golden belt toward the chest.

1:14 Further, His head, even the hairs, were white like white wool, like snow, and His eyes were like a flame of fire.

1:15 And His feet were similar to burnished bronze, which, having been heated in a furnace, continued to glow, and His voice was like a voice of many waters.

1:16 And He was One holding seven stars in His right hand and a sharp, double-edged long-sword proceeding outwardly, out from His mouth. Indeed, His face was like the sun shining in its power.

1:17 And when I noticed Him, I fell toward His feet like a corpse, and He placed His right hand upon me saying: I Myself am the First One, and the Last One,
18 and the One Who is living, and I came to be a corpse and notice, I Myself am living into the durations of the durations! Also, I am holding the keys of the Death and the Hades.

1:19 Write, therefore, the things which you noticed, and the things which are and the things being about to come to be after these things.

1:20 The secret of the seven stars, which you noticed upon My right hand and the seven golden candle-stands: The seven stars are announcers of the seven congregations and the seven candle-stands are seven congregations.

APOCALYPSE CHAPTER TWO

2:1 To the announcer of the congregation in Ephesus script: The One Who is retaining the seven stars with His right hand, He Who is walking-around in center of the seven golden candle-stands, is speaking these things.

2:2 I notice your works and the labor and your patience and that you are not able to bear evil men, and you try out the ones who are rationalizing themselves to be ones sent away and they are not, indeed you discover them liars.

2:3 Also, you are having patience and you bear *this discovery* on behalf of My name and have not tired.

2:4 Conversely, I am holding that you abandoned your foremost love against you.

2:5 Recall, therefore, from where you have fallen and change your mind, and do the first works; or else, I am coming to you and will remove your candle-stand out from its place.

2:6 Conversely, you are having this: That you are hating the works of the Nicolaitans, which works I am also hating.

2:7 He who is having an ear, let him listen: What is the Spirit saying to the congregations? To the one who is overcoming, I will deliver to him to be eating out from the tree of the life which is in the paradise of the God.

2:8 Also, to the announcer of the congregation in Smyrna script: The First One and The Last One, Who came to be a corpse and lives is speaking these things.

2:9 I notice your pressure and the poverty; conversely, you are rich. Also, *I notice* the blasphemy out from the ones who are rationalizing themselves to be Jewish. Indeed, they are not! Conversely, *they are* a synagogue of the Adversary!

2:10 Do not be fearing even one thing, which things you are about to be suffering. Notice the Duplicator is about to be casting ones out from you into prison, in order that you might be tried out and you will have pressure for ten days. Come to be a faithful one until death, and I will give to you the crown of the Life.

2:11 Let the one who is having an ear, listen: What is the Spirit saying to the congregations? The one who is overcoming absolutely might not be injured out from the second death.

2:12 To the announcer of the congregation in Pergamos also script: The One Who is having the sharp double-edged long-sword is speaking these things.

2:13 I notice where you are dwelling, which place is the throne of the Adversary, and you are retaining My name and you did not contradict My faith even in the days of Antipas, My faithful testifier, who was murdered from alongside you where the Adversary is dwelling.

2:14 Conversely, I am holding a few things against you, because you are having in that place ones retaining the instruction of Balaam, who instructed Balac to be casting before the sons of Israel a offense: To eat idolatrous things and to prostitute.

2:15 In this manner also, you yourself are equally having ones retaining the instruction of the Nicolaitans.

2:16 Mind-after *the right-announcement*, therefore; or else, I am coming to you quickly and will war with them by the long-sword of My mouth.

2:17 Let the one who is having an ear, listen: What is the Spirit saying to the congregations? To the one who is overcoming I will give to him the manna which, having been hidden, remains hidden. I will also give to him a white pebble, and upon the pebble a new name which, having been scripted remains scripted which not even one man notices except the one who is receiving it.

2:18 And to the announcer of the congregation in Thyatira script: The Son of the God, the One Who is having His eyes like a flame of fire and His feet similar to burnished bronze is speaking these things.

2:19 I notice your works and the love and the faith and the service and your patience—indeed, your last works are greater than the first.

2:20 Conversely, I am holding that you are releasing the woman Jezebel, who rationalizes herself: Prophetess, and is instructing and leading My bond-slaves to prostitute—indeed, to be eating idolatrous things—against you.

2:21 Indeed, I gave time for her, in order that she might mind-after *the right-announcement*, and she is not desiring to mind-after *the right-announcement* out from her prostitution!

2:22 Notice, then, I am casting her into a bed and the ones who are adulterating with her into great pressure, if they might not be changing their minds out from their works.

2:23 Also, I will kill her children with death. Indeed, all the congregations will know for themselves that I Myself am the One Who is searching waste-processors and thought-processes and I will give to each one of you according to your works.

2:24 Moreover, I am saying to you, to the remainder, to the ones in Thyatira, which certain ones are not having this instruction—which certain ones do not know the deep things of the Adversary as they are rationalizing: I will not cast another burden upon you.

2:25 Nevertheless, retain that which you are having until I might arrive.

2:26 Indeed, the one who is overcoming, the one who is adhering to My works until end, I will deliver authority upon the nations to him,

2:27 And he will shepherd them with an iron rod like the vessels of the potter are being completely shattered.

2:28 As I Myself also received authority from alongside My Father, I also will give to him the morning star.

2:29 Let the one who is having an ear listen: What is the Spirit saying to the congregations?

APOCALYPSE CHAPTER THREE

3:1 Also, to the announcer of the congregation in Sardis script; The One Who is having the seven spirits of the God and the seven stars is speaking these things: I notice your works, that you are having a name that you are living and are a corpse.

3:2 Come to be one who is watching cautiously and strengthen the remainder, which things are about to die; for I do not discover your works like ones which, having been filled, remain filled before My God.

3:3 Remember, therefore, how you received and heard and be adhering and mind-after *the right-announcement*. Therefore, if you might not cautiously watch, then I will arrive like a thief and you might absolutely not know: Of what hour will I arrive upon you?

3:4 Conversely, you are having a few names in Sardis which do not contaminate their clothes, and they will walk-around with Me in white clothes, because they are worthy ones.

3:5 In this manner, the one who is overcoming will be cast around with white clothes and I will absolutely not wipe his name out from the record of the life; indeed, I will agree *with* his name before My Father and before His announcers.

3:6 Let the one who is having an ear, listen: What is the Spirit saying to the congregations?

3:7 Also, to the announcer of the congregation in Philadelphia script: The Holy One, the One Who is having the key of David, the One Who is opening and not even one man will shut; that is, shutting and not even one man is opening, is speaking these things.

3:8 I notice your works. Notice! I have given a passage which, having been opened, remains opened before you, which not even one is able to shut it, because you are having a little power and adhere to My word and do not contradict My name.

3:9 Notice! I will give ones out from the synagogue of the Adversary, from the ones who are rationalizing themselves to be Jewish ones. Indeed, they are not; conversely, they are liars. Notice! I will make them, in order that they will arrive and kneel before your feet. Indeed, they might know that I Myself love you.

3:10 And I Myself will adhere to you out from the hour of the try-out, of the one being about to come upon the whole household, to try-out the ones who are

housing accordingly upon the earth, because you adhere to the Word of My patience.

3:11 I am coming quickly! Retain that which you are having in order that not even one man might receive your garland.

3:12 The one who is overcoming, I will make him a pillar in the temple of My God and he might absolutely not come outside any more, and I will script upon him the name of the city of My God, the New Jerusalem, the one which is descending out from the sky away from My God. Also, I will script upon him My new name.

3:13 Let the one who is having an ear, listen: What is the Spirit saying to the congregations?

3:14 And to the announcer of the congregation in Laodicea script: The Amen, the One, the Faithful One, that is, Unconcealed Testifier, the Ruler of the creation of the God.

3:15 I notice your works, that you are neither cold nor hot. I wish you were cold or hot.

3:16 Because you are in this manner tepid-neither hot nor cold-I am about to be vomiting you out from My mouth.

3:17 Because you are saying: I am a rich one and have enriched and am not having even one need. Indeed, you have not noticed that you yourself are the wretched one, that is, pitiful one, and inferior one, and blind one, and naked one.

3:18 I am determining together with you to purchase from alongside Me, gold which, having been heated, continues to glow out from fire, in order that you might be rich; also white clothes in order that you might cast them around yourself and might not be manifested; also ointment to rub on your eyes in order that you might see.

3:19 If whomsoever I Myself may be befriending, then I am examining and child-training. Be seeking, therefore, and mind-after *the right-announcement*.

3:20 Notice! I have stood upon the door and am knocking. If a certain one might listen my voice and might open the door, then, indeed, I will come into the door toward him and will dine with him and he himself will dine with Me.

3:21 To him who is overcoming, I will give to sit down with Me on My throne as I Myself also sat down with My Father on His throne.

3:22 Let the one who is having an ear, listen: What is the Spirit saying to the congregations?

APOCALYPSE CHAPTER FOUR

4:1 After these things I noticed, and notice! A door which, having been opened, *remained opened* in the sky and the first voice which I heard was like a trumpet

speaking with me saying: Ascend here and I will display to you which things are necessary to come to be after these things.

4:2 Immediately, I came to be in a spirit. Indeed, notice a throne was positioned in the sky and upon the throne, One sitting.

4:3 Indeed, the One Who is sitting was a similar One in appearance to a jasper stone and a sardius stone. Also, a rainbow, which was encircled of the throne, was a similar one to an emerald.

4:4 Also, twenty-four thrones were encircled of the throne and upon the thrones, twenty-four elders sitting, who, having been cast-around, remained cast-around in white clothes and golden crowns were upon their heads.

4:5 Indeed, lightings and voices and thunders are proceeding outwardly, out from the throne. Also, seven blazing lamps of fire are before the throne, which are the seven spirits of the God.

4:6 Also, before the throne is like a glassy sea, a similar thing to crystal and in center of the throne and around the throne are four living things, being covered from eyes in front and behind.

4:7 And the first living thing is a similar thing to a lion and the second living thing is a similar thing to a calf and the third living thing is having the face as of a man and the fourth living thing is a similar thing to a soaring eagle.

4:8 And the four living things, one by one, each of them having to the number of six wings are being covered from eyes, around and inwardly, indeed, they are not upholding a pause day and night saying: Holy , Holy , Holy is the Controller God, the Almighty, the One Who was and the One Who is being and the One Who is coming!

4:9 And whenever the living things will give opinion and honor and right-grace to the One Who is sitting upon the throne, to the One Who is living into the durations of the durations,

4:10 then the twenty-four elders will fall before the One Who is sitting upon the throne and they will kneel to the one Who is living into the durations of the durations and they will cast their crowns before the throne saying:

4:11 You are a worthy One, our Controller and our God, to receive the Opinion and the Honor and the Power because You Yourself created the all things and because of Your desire they are and were created!

APOCALYPSE CHAPTER FIVE

5:1 Also, I noticed upon the right of the One Who is sitting upon the throne, a document which, having been inscribed, remained inscribed inwardly and behind, having been sealed by seven seals.

5:2 Also, I noticed a strong announcer preaching with a great voice: Who is a worthy one to open the document and to loose the seals from it?

5:3 Indeed, not even one in the sky, or upon the earth, or underneath the earth was able to open the document, nor to look at it.

5:4 And I was weeping much because not even one worthy one was discovered to open the document or to look at it.

5:5 And one out from the elders is saying to me: Do not be weeping! Notice, the Lion, the One out from the tribe of Judah, the Root of David, overcame to open the document and its seven seals!

5:6 And I noticed in center of the throne and of the four living things and in center of the elders, a Lamb Who, having stood, remained standing like One Which, having been slaughtered, remained slaughtered, having seven horns and seven eyes, which are the seven spirits of the God, which, having been sent away, remain sent away into all the earth.

5:7 And He came and has received the document out from the right of the One Who is sitting upon the throne.

5:8 And when He received the document, the four living things and the twenty-four elders fell before the Lamb, each one holding a harp and filled, golden bowls of incense, which are the prayers of the holy ones.

5:9 Also, they are singing a new song saying: You are a worthy One to receive the document and to open the seals from it because You were slaughtered and

You purchased in your blood out from every tribe and language and people and nation for the God.

5:10 Indeed, You made them a kingship and priests for our God and they will reign upon the earth!

5:11 Also, I noticed and heard a voice of many announcers around the throne and the living things and the elders, and their number was myriads of myriads and thousands of thousands,

5:12 saying with a great voice: The Lamb Which has been slaughtered is a worthy One to receive the Power, that is, Wealth and Wisdom and Strength and Honor and Opinion: indeed, a Right-word!

5:13 Also, I heard every creature which is in the sky and upon the earth and underneath the earth and upon the sea and the all things in them saying: To the One Who is sitting upon the throne and to the Lamb is the Right-word and the Honor and the Opinion and the Might into the durations of the durations!

5:14 And the four living things were saying: Amen! Also, the elders fell and kneeled.

APOCALYPSE CHAPTER SIX

6:1 And I noticed when the Lamb opened one out from the seven seals, indeed, I heard from one out from the four living things saying in a voice like thunder: Come!

6:2 And I noticed, and notice, a white horse and the one sitting upon it holding a bow, and a crown was given to him and he came out overcoming in order that he might overcome indeed!

6:3 Also, when He opened the second seal, I heard from the second living thing saying: Come!

6:4 And another horse, a red one, came out; and to the one sitting upon it was given to receive the peace out from the earth, in order that they will slaughter one another—a great sword, indeed, was given to him!

6:5 And when He opened the third seal, I heard from the third living thing saying: Come! And I noticed, and notice, a black horse and the one who is sitting upon it holding a scale in his hand.

6:6 And I heard something like a voice in center of the four living things saying: A quart of grain: a denarius, and three quarts of barley: a denarius—indeed you might not wrong the olive-oil and the wine.

6:7 Also, when He opened the fourth seal, I heard a voice of the fourth living thing saying: Come!

6:8 And I noticed, and notice, a green horse and the one who is sitting uprightly— for him is a name: The Death. Also, the Hades was following with him, and authority was given to them upon the fourth of the earth to kill with a long-sword and in famine and in death and by the beasts of the earth.

6:9 And when he opened the fifth seal, I noticed underneath the altar the souls of the ones who, having been slaughtered, remained slaughtered because of the Word of the God and because of the testimony which they were having.

6:10 And they cried with a great voice saying: Until how long, Holy Despot, that is, Unconcealed One, are You not judging and avenging our blood out from the ones who are housing accordingly upon the earth?

6:11 And a white stole was given to each one of them. Also, to them it was specifically stated in order that they might pause themselves again a little time: Until their fellow bond-slaves also, even their brethren-the ones about to be killed like they themselves also-might be fulfilled.

6:12 And I noticed when He opened the sixth seal, indeed, a great earthquake came to be, and the sun came to be black like sackcloth of animal hair, and the moon came to be like blood.

6:13 Also, the stars of the sky fell into the earth like a fig tree: As one being shaken by a great wind is casting its late figs.

6:14 Indeed, the sky was receded like a document being rolled and every hill and isle were moved out from their places.

6:15 Also, the kings of the earth and the magistrates and the commanders and the wealthy ones and the strong ones and every bond-slave and free one hid themselves into the caves and into the rocks of the hills.

6:16 Also, they are saying to the hills and to the rocks: Fall upon us and hide us away from face of the One sitting upon the throne, and away from the rage of the Lamb!

6:17 Because the great day of their rage comes, and who is able to stand?

APOCALYPSE CHAPTER SEVEN

7:1 After this I noticed four announcers who, having stood, remained standing upon the four corners of the earth, seizing the four winds of the earth in order that a wind may not be blowing upon the earth nor upon the sea nor upon every tree.

7:2 Also, I noticed another announcer ascending away from the sunrise, holding seals of living God and he cried with a great voice to the four announcers to whom it was given for them to wrong the earth and the sea, saying:

7:3 You might not wrong the earth, or the sea, or the trees until we might seal the bond-slaves of our God upon their foreheads.

7:4 And I heard the number of the ones who, having been sealed, remained sealed out from every tribe of sons of Israel:

7:5 Out from tribe of Judah, twelve thousand, ones who, having been sealed, remained sealed; out from tribe of Reuben, twelve thousand; out from tribe of Gad, twelve thousand;

7:6 out from tribe of Asher, twelve thousand; out from tribe of Naphtali, twelve thousand; out from tribe of Manasseh, twelve thousand;

7:7 out from tribe of Simeon, twelve thousand; out from tribe of Levi, twelve thousand; out from tribe of Issachar, twelve thousand;

7:8 out from tribe of Zebulun, twelve thousand; out from tribe of Benjamin, twelve thousand, ones who, having been sealed, remained sealed.

7:9 After these things I noticed and, notice, a numerous crowd, which not even one was able to number it, out from all nations and tribes and peoples and languages who having stood, *remained standing* before the throne and before the Lamb who, having been cast around, remained cast around with white stoles—also with palm branches in their hands.

7:10 Also, they are crying with a great voice saying: The deliverance is for our God, for the One Who is sitting upon the throne, and for the Lamb!

7:11 And all the announcers had stood, around the throne and the elders and the four living things, and they fell before the throne upon their faces and kneeled to the God saying:

7:12 Amen! The Right-word and the Opinion and the Wisdom and the Right-grace and the Honor and the Power and the Strength are for our God into the durations of the durations! Amen!

7:13 Also, one out from the elders answered, saying to me: Who are these people who, having been cast around, remain cast around in the white stoles and from where did they come?

7:14 And I have spoken to him: My controller, you yourself notice. And he spoke to me: These are the ones who are coming out from the great pressure, and are laundering their stoles, and whiten them in the blood of the Lamb.

7:15 Because of this they are before the throne of the God, and they are worshipping to Him day and night in His temple. Also, the One Who is sitting upon the throne will tabernacle upon them.

7:16 They are not hungering still; they are neither thirsting still. The sun might not even fall upon them, neither heat,

7:17 because the Lamb, the One above center from the throne will shepherd them upon springs from waters of life. Also, the God will wipe every tear out from their eyes.

APOCALYPSE CHAPTER EIGHT

8:1 And whenever He opened the seventh seal, silence came to be in the sky about half an hour.

8:2 Also, I noticed *that* the seven announcers have stood before the God, and seven trumpets were given to them.

8:3 Also, another announcer came and was stood upon the altar, holding a golden censer, and much incense was given to him in order that he will give it among the prayers of all the holy ones, upon the golden altar, the one before the throne.

8:4 And the smoke of the incense with the prayers of the holy ones ascended out from the hand of the announcer before the God.

8:5 Also, the announcer has taken the censer and fills it out from the fire of the altar and casts it into the earth—thunders and voices and lightning and an earthquake came to be indeed!

8:6 Also, the seven announcers, the ones who are holding the seven trumpets, made themselves in order that they might sound their trumpets.

8:7 And the first one sounded his trumpet, and hail and fire which, having been mingled, *remained mingled in blood*, came to be and it was cast into the earth, and the third of the earth was burned down, and all green grass was burned was burned down.

8:8 Indeed, the second announcer sounded, and something like a great hill burning with fire, was cast into the sea, and the third of the sea came to be blood,

8:9 And the third of the creatures, of the ones in the sea, the ones having souls, died, and the third of the ships were wrecked.

8:10 And the third announcer sounded his trumpet, and a great star burning like a lamp, fell from the sky, and it fell upon the third of the rivers and upon the springs of the waters.

8:11 And the name of the star is being rationalized: The Wormwood. And the third of the water came to be into wormwood, and many ones of the men died from the waters because they were completely embittered.

8:12 And the fourth announcer sounded his trumpet, and the third of the sun was struck, and the third of the moon and the third of the stars, in order that the third of them might be darkened and the day, the third of it, might not shine and the night similarly.

8:13 Also, I noticed, and I heard one eagle flying in midair saying: Woe, woe, woe to the ones who are housing accordingly upon the earth out from the

remainder of voices from the trumpets of the three announcers, of the ones being about to be sounding their trumpets.

APOCALYPSE CHAPTER NINE

9:1 And the fifth sounded his trumpet and I noticed a star, which, having fallen, remained fallen out from the sky into the earth and the key of the shaft of the Abyss was given to it.

9:2 And he opened the shaft of the Abyss, and smoke ascended out from the shaft like smoke from a great furnace. Also, the sun and the air were darkened out from the smoke from the shaft.

9:3 Also, out came locusts out from the smoke into the earth, and authority was given to them like the scorpions of the earth are having authority.

9:4 And in order that they might not wrong the grass of the earth nor any vegetation nor any tree, except the men, which certain ones are not having the seal of the God upon the foreheads, it was specifically stated to them.

9:5 Also, in order that they might not kill them, conversely, in order that they will be tortured five months, was given to them. Indeed, their torture was like torture of a scorpion whenever it might sting mankind. 6 Indeed, in those days, the kinds-of-men will seek the death and absolutely will not discover it. And they will completely crave to die: Indeed, the death is fleeing away from them!

9:7 Also, the similarities of the locusts are similar ones to horses who, having been made, remain made into war and upon their heads, like crowns, similar to gold, and their faces, like faces of men.

9:8 Also, they were having hairs like hairs of women, and their teeth were like teeth of lions.

9:9 And they were having breastplates like iron breastplates, and the sound of their wings was like a sound of many horses of chariots rushing into war.

9:10 Also, they are having tails, and stingers similar to scorpions. And their authority to wrong the kinds-of-men five months is in their tails.

9:11 They are having a king upon them, the announcer of the Abyss—a name for him in Hebrew: Abaddon, and in the Greek he is having a name: Apollyon.

9:12 The one woe went away. Notice, two woes are still coming after these things.

9:13 Also, the sixth announcer sounded his trumpet and I heard one voice out from the four horns of the golden altar, the one before the God,

9:14 saying to the sixth announcer: Loose the four announcers, the ones who, having been bound, remain bound upon the river, the great Euphrates.

9:15 And the four announcers, the ones who, having been made, remained made into the hour, that is, day and month and year, were loosed in order that they might kill the third of the kinds-of-men.

9:16 And the number of the horsemen of the armies was two myriads of myriads. I heard their number.

9:17 Also, in this manner, I noticed the horse in the observation, and the ones who were sitting upon them, having fiery and hyacinth and sulfurous

breastplates. Also, the heads of the horses were like heads of lions, and fire and smoke and sulfur is outwardly proceeding out from their mouths.

9:18 The third of the kinds-of-men were killed away from these three plagues, out from the fire and the smoke and the sulfur which is outwardly proceeding out from their mouths.

9:19 For the authority of the horses is in their mouth and in their tails; for their tails are similar to serpents having heads and they are wronging in them.

9:20 And the remainder of the men which were not killed in these plagues—not even they mind-after *the right-announcement* out from the works of their hands—in order that they might not kneel toward the sub-deities and the silver and the brass and the stones and the wooden idols, which things neither are able to be seeing nor to be hearing nor to be walking-around.

9:21 Also, they did not mind-after *the right-announcement* out from their murders nor out from their pharmaceuticals, nor out from their prostitutions, nor out from their kleptomanias.

APOCALYPSE CHAPTER TEN

10:1 And I noticed another strong announcer descending out from the sky who, having been cast-around, remained cast around in a cloud, and a rainbow upon his head. Indeed, his face is like the sun and his feet like pillars of fire.

10:2 Also he is holding in his hand a small document which, having been opened remained open. Also, he positioned his right foot upon the sea, but the left upon the earth.

10:3 Also, he cried in a great voice as pertaining to a lion is roaring for himself.
And when he cried, the seven thunders spoke their voices.

10:4 And when the seven thunders spoke their voices, I was about to be
scripting, and I heard a voice out from the sky speaking to me: Seal which things
the seven thunders spoke—Indeed, you might not script these things.

10:5 Also, the announcer I noticed who, having stood upon the sea and the earth
remained standing: He was raising his hand into the sky.

10:6 Also, he affirmed in the One Who is living into the durations of the durations,
Who created the sky and the things in it and the earth and the things in it and the
sea and the things in it, that the time will be no longer.

10:7 Conversely, in the days whenever the voice of the seventh announcer might
be about to be sounding his trumpet, indeed, the secret of the God is completed
like He rightly-announced for His bond-slaves, the prophets.

10:8 Also, the voice, which I heard out from the sky, is again speaking to me and
saying: Be undergoing! Receive the document, the one which, having been
opened, remains opened in the hand of the announcer, the one who, having
stood, remains standing upon the sea and upon the earth.

10:9 And I went away toward the announcer, saying to him to give the small
document to me, and he is saying to me: Receive and devour it—indeed it will
sour your stomach, conversely, it will be sweet like honey in your mouth.

10:10 And I took the small document out from the hand of the announcer and I devoured it, and it was sweet like honey in my mouth. And when I ate it, my stomach was soured.

10:11 Also they are saying to me: To prophesy again upon many peoples and nations and languages and kings is necessary for you.

APOCALYPSE CHAPTER ELEVEN

11:1 And a reed, similar to a rod, was given to me, *while* he is speaking: Be rising and measure the temple of the God and the altar and the ones who are kneeling in it.

11:2 Also, cast outwardly outside the court, the one outside of the temple, and do not measure it, because it is given to the nations, and they will trample the city, the holy one, forty and two months.

11:3 And I will give to my two testifiers who, having been cast-around, remain cast-around in sackcloth, and they will prophesy 1260 days.

11:4 These men are the two olive trees and the two lamp-stands which, having stood, remain standing before the Controller of the earth.

11:5 And, since a certain one is desiring to wrong them, then fire is outwardly proceeding out from their mouth and is devouring their enemies. Also, since a certain one might desire to wrong them, then to be killed in the same manner is necessary for him.

11:6 These men are having the authority to close the sky in order that rain may not be watering the days of their prophesying. Also, they are having authority

upon the waters to turn them into blood and to strike the earth in every plague as often as they might desire.

11:7 And whenever they might complete their testimony, then the beast which is ascending out from the Abyss will war with them and will overcome them and will kill them.

11:8 Also, their carcasses are upon the street of the great city, which certain one is being called, dispositionally: Sodom and Egypt, in which place also their Controller was crucified.

11:9 And out from the peoples, that is, tribes and languages and nations, they are seeing their carcasses three and one half days. And they are not abandoning their carcasses to be placed into a tomb.

11:10 Also, the ones who are housing accordingly upon the earth are rejoicing upon them and they are being rightly- celebrated and will send gifts to one another, because these two prophets tortured the ones who are housing accordingly upon the earth.

11:11 And after the three and one half days, a spirit of life out from the God entered in them, and they stood upon their feet, and great fear completely fell upon the ones who were observing them.

11:12 Also, they heard a great voice out from the sky saying: Ascend here! And they ascended into the sky in the cloud, and their enemies observed them.

11:13 Also, in that hour, a great earthquake came to be, and the tenth of the city fell—indeed seven thousand names of kinds-of-men were killed in the

earthquake, and the remainder came to be terrified and gave opinion to the God of the sky.

11:14 The second woe went away. Notice, the third woe is coming quickly!

11:15 And the seventh announcer sounded his trumpet and great voices came to be in the sky saying: The kingships of the order came to be the kingships of our Controller and of His Messiah, and He will reign into the durations of the durations!

11:16 Also, the twenty-four elders, the ones who were sitting upon thrones before the God, fell on their faces and kneeled to the God,

11:17 saying: We are rightly- gracing to You, Controller God, the Almighty, the One Who is being and the One Who was, because You have received Your great power and You reign!

11:18 And the nations were enraged, and Your rage and the term of the corpses to be judged and to give the reward to Your bond-slaves, to the prophets, and to the holy ones and to the ones who were fearing Your name, to the small ones and to the great ones and to ruin the ones who were ruining the earth, comes!

11:19 Also, the temple, the one in the sky, of the God was opened, and the ark of His covenant was observed in His temple, and lightning and voices and thunders and an earthquake and great hail came to be.

APOCALYPSE CHAPTER TWELVE

12:1 Indeed, a great signal was observed in the sky: A woman who, having been cast-around, *remained cast-around* by the sun and the moon was underneath her feet and a crown of twelve stars was upon her head.

12:2 Also, she was one holding in womb and is crying, travailing and being tortured to bear.

12:3 And another signal was observed in the sky and notice a great dragon: One having seven heads and ten horns and seven crowns upon his heads.

12:4 And his tail is dragging a third of the stars of the sky and he cast them into the earth. Indeed, the dragon has stood before the woman, the one about to bear, in order that whenever she might bear, then he might devour her child.

12:5 And she bore a son, a male, who is about to be shepherding all the nations with an iron rod, and her child was seized toward the God and toward His throne.

12:6 Also, the woman fled into the wilderness, where she is having there a place which, having been made, remained made away from the God in order that they may be feeding her 1260 days there.

12:7 And war came to be in the sky—Michael and his announcers—of the purpose to war with the dragon. Also, the dragon warred and his announcers.

12:8 And he is not strong, neither was their place yet discovered in the sky.

12:9 And the great dragon, the ancient serpent, the one who is being called: Duplicator and Adversary, the one who is leading the entire inhabited earth

astray, was cast—he was cast into the earth—also his announcers were cast with him!

12:10 Also, I heard a great voice in the sky saying: Presently the deliverance and the power and the kingship of our God and the authority of His Messiah comes to be, because the Categorizer of our brethren, the one who was categorizing them before our God day and night, was cast.

12:11 And they themselves overcame him because of the blood of the Lamb and because of the Word of their testimony. Also, they did not love their soul until death.

12:12 Because of this, be being gladdened, skies—indeed, the ones who are dwelling in them! Woe to the earth and to the sea, because the Duplicator descended toward you, having great rage, when he noticed that he is having a short term.

12:13 And when the dragon noticed that he was cast into the earth, he pursued the woman, which certain one bore the male child.

12:14 Also, the wings of the great eagle were given to the woman, in order that she might fly into the wilderness, into her place where she is being fed there a term and a term and one half of a term, away from the face of the serpent.

12:15 And the serpent cast water like a river out from his mouth behind the woman, in order that it might make her like one swept away by a river.

12:16 And the earth assisted the woman—indeed, the earth opened its mouth and drank down the river which the dragon cast from his mouth.

12:17 Also, the dragon was enraged upon the woman and went away to war with the remainder of her seed, of the ones who are adhering to the commands of the God, that is, ones who are holding the testimony of Jesus.

APOCALYPSE CHAPTER THIRTEEN

13:1 Also, He was stood upon the sand of the sea, and I noticed a beast ascending out from the sea, having ten horns and seven heads: names of blasphemy.

13:2 And the beast, which I noticed, was similar to a leopard and its feet like feet of a bear and its mouth like a mouth of a lion. Also, the dragon gave its power and its throne and great authority to it.

13:3 Also, one out from its heads was like one which, having been slaughtered, remained slaughtered into death, and the plague of its death was healed. And the entire earth was amazed after the beast!

13:4 Also, they kneeled to the dragon because he gave authority to the beast, and they kneeled to the beast, saying: Who is similar to the beast—indeed, who is able to war with it?

13:5 And a mouth speaking great things and blasphemies were given to him, and authority to do forty-two months was given to it.

13:6 And he opened his mouth into blasphemies toward the God to blaspheme His name and His tabernacle—the ones who are dwelling in the sky.

13:7 Also, to war with the holy ones and to overcome them was given to him, and authority upon every tribe and people and language and nation was given to him.

13:8 And all the ones who are housing accordingly upon the earth will kneel to him, whose names have not been scripted on the record of the life of the Lamb which has been slaughtered away from downcast of order.

13:9 Since a certain one is having an ear, then let him listen.

13:10 Since a certain one is into captivity, then he is undergoing into captivity. Since a certain one results to kill in a sword, then he results to be killed in a sword. Here is the patience and the faith of the holy ones.

13:11 Also, I noticed another beast ascending out from the earth, and it was having two horns, similar to a lamb, and it was speaking like a dragon.

13:12 Also, it is doing all the authority of the first beast before it, and is making the earth and the ones who are housing accordingly in it, in order that they will kneel to the first beast, of which its plague of the death was healed.

13:13 And it is making great signals in order that it may indeed be making fire to be descending out from the sky into the earth before the kinds-of-men.

13:14 Also, it is leading the ones who are housing accordingly upon the earth astray, because of the signals which were given to it to make before the beast, saying to the ones who are housing accordingly upon the earth to make an icon to the beast, which is having the plague of the sword and lives.

13:15 Also, to give a spirit to the icon of the beast was given to it, in order that the icon of the beast might also speak and do, in order that if whosoever might not kneel to the icon of the beast, then he might be killed.

13:14 Also, it is making all the small ones and the great ones and the rich ones and the poor ones and the free ones and the bond-slaves, in order that they might give to them the stamp upon their right hand or upon their forehead,

13:15 in order that, indeed, a certain one might not be able to buy or to sell except the one who is having the stamp: the name of the beast or the number of its name.

13:16 Here is the wisdom: The one who is holding mind, let him vote the number of the beast; for it is a number from mankind—his number is 666 indeed!

APOCALYPSE CHAPTER FOURTEEN

14:1 Also, I noticed, and notice the Lamb, Which, having stood remained standing upon the mount Zion, and with Him, 144,000, having His name and the name of His Father which, having been scripted remained scripted upon their foreheads.

14:2 And I heard a voice out from the sky like a sound of many waters and like a sound of great thunders, and the sound which I heard was like the sound of harpists harping on their harps.

14:3 Also, they are singing a new song before the throne and before the four living things and the elders. Indeed, not even one was able to learn the song, except the 144,000, the ones who, having been purchased *remained purchased* away from the earth.

14:4 These men are the ones who are not defiled with women; for they are chaste men. These men are ones who are following with the Lamb wherever He

may be undergoing. These men were purchased away from the kinds-of-men, a first-product for the God and the Lamb.

14:5 And a lie was not discovered in their mouths: They are unblemished men.

14:6 And I noticed another announcer—one flying in midair—holding a durative right-announcement to rightly-announce upon the ones who are sitting upon the earth and upon every nation and tribe and language and people,

14:7 saying in a great voice: Fear the God and give opinion to Him: That the hour of His judgment comes! Also, kneel to the One Who made the sky and the earth, that is, sea and springs of waters!

14:8 And another announcer followed saying: Falls! The great Babylon which has caused the nations to drink out from the wine of the anger of her prostitution falls!

14:9 Also, another announcer, a third one, followed with them, saying with a great voice: Since a certain one is kneeling to the beast and its icon and is receiving a stamp upon his forehead or upon his hand,

14:10 then, he himself will also drink for himself out from the wine of the anger of the God from the wine which, having been mixed, remains mixed—undiluted—in the cup of His rage, and he will be tortured by fire and sulfur before the holy announcers and before the Lamb.

14:11 Indeed, then, the smoke of their torture is ascending into durations of durations and the ones who are kneeling to the beast and its icon are not holding again a pause for themselves day and night, indeed, since a certain one is receiving the stamp of its name!

14:12 Here is the patience of the holy ones, the ones who are adhering to the commands of the God and the faith of Jesus.

14:13 Also, I heard a voice out from the sky saying: Write, Prosperous are the corpses who are dying in Controller away from now! Indeed, the Spirit is speaking in order that they will be paused again out from their toils—for their works are following with them.

14:14 And I noticed, and notice a white cloud and a similar one to Son of man sitting upon the cloud, holding a golden crown upon His head and a sharp sickle in His hand.

14:15 Also, another announcer came out from the temple, crying in a great voice to the One Who is sitting upon the cloud: Send Your sickle and harvest, because the hour to harvest comes, because the harvest of the earth is withered!

14:16 And the one Who is sitting upon the cloud cast His sickle upon the earth, and the earth was harvested.

14:17 Also, another announcer came out from the temple, the one in the sky—he himself also holding a sharp sickle.

14:18 And another announcer, who is having authority upon the fire from the altar, also sounded with a great voice to the one who is holding the sharp sickle, saying: Send your sharp sickle and pick the clusters of the vine of the earth, because its grapes are ripe.

14:19 And the announcer cast his sickle into the earth and picked the vine of the earth and cast the cluster into the vat of the anger of the great God.

14:20 And the vat was trampled outside from the city, and blood came out from the vat up to the bridle of the horses away from a measure of 1600 stadia.

APOCALYPSE CHAPTER FIFTEEN

15:1 Also, I noticed another great marvelous signal in the sky: Seven announcers holding seven plagues—the last ones—because the anger of the God is completed in them.

15:2 Also, I noticed something like a glassy sea which, having been mingled, remained mingled with fire and the ones who are overcoming out from the beast and out from its icon and out from the number of its name who, having stood, remained standing upon the glassy sea, holding harps from the God,

15:3 And they are singing the song of Moses, the bond-slave of the God, and the song of the Lamb, saying: Controller, the God—the Almighty! Your works are great and marvelous! The King of the nations! Your ways are Just and Unconcealed ways!

15:4 Controller, who might absolutely not be frightened and opine Your name: That You are alone Holy; that all the nations will be present and will kneel before You; that Your just actions are manifested?

15:5 And after these things, I noticed and the temple of the tabernacle of the testimony in the sky was opened,

15:6 and the seven announcers who are holding the seven plagues came out from the temple who, having been cast-around, remained cast-around in clean

bright linen, and who, having been strapped around, remained strapped around the chests by golden belts.

15:7 Also, one out from the four living things gave seven golden bowls, filled from the anger of the God, the One Who is living into the durations of the durations, to the seven announcers.

15:8 Also, the temple was filled from smoke out from the Opinion of the God and out from His Power, and not even one man was able to enter into the temple until the seven plagues of the seven announcers might be completed.

APOCALYPSE CHAPTER SIXTEEN

16:1 Also, I heard a great voice out from the temple, saying to the seven announcers: Be undergoing and be pouring out the seven bowls of the anger of the God into the earth.

16:2 And the first went away and poured out his bowl into the earth, and a prostituted and evil sore came to be upon the kinds-of-men who are having the stamp of the beast and the ones who are kneeling to its icon,

16:3 Also, the second poured out his bowl into the sea, and blood came to be, as from a corpse, and every soul of life—the things in the sea—died.

16:4 And the third poured out his bowl into the rivers and the springs of the waters, and they came to be blood.

16:5 And I heard from the announcer of the waters, saying: You are Just—the One Who is being, and the One Who was—the Holy One, because You judged these things,

16:6 because they poured out blood of holy ones and of prophets; indeed, You have given blood to them to be drinking—they are worthy ones!

16:7 And I heard from the altar, saying: Certainly, Controller, God—the Almighty! Your judgments are unconcealed and just!

16:8 Also, the fourth poured out his bowl upon the sun, and to scorch the kinds-of-men in fire was given to him.

16:9 Indeed, the kinds-of-men were scorched a great heat, and they blasphemed the name of the God, the One Who is having authority upon these plagues, and they did not mind-after *the right-announcement* to give an opinion to Him.

16:10 And the fifth poured out his bowl upon the throne of the beast, and its kingship became one which, having been darkened, remained darkened, and they chewed their languages out from the pain,

16:11 And they blasphemed the God of the sky out from their pains, and out from their sores. Indeed, they did not mind-after *the right-announcement* out from their works!

16:12 And the sixth poured out his bowl upon the great Euphrates River, and its water was evaporated in order that the way of kings, of the ones from the sunrise, might be made.

16:13 And I noticed three unclean spirits, like frogs, out from the mouth of the dragon and out from the mouth of the beast and out from the mouth of the false prophet.

16:14 For they are spirits of sub-deities, making signals, which are proceeding outwardly upon the kings of the entire inhabited earth, to be gathering them together into the war of the great day of the God—the Almighty!

16:15 Notice, I am coming like a thief! Prosperous is the one who is watching, that is, adhering to his clothes in order that he may not be walking-around a naked one and they be seeing his shame!

16:16 And they were gathering them together into the place which is being called in Hebrew: Armageddon.

16:17 Also, the seventh poured out his bowl upon the air, and great voice came out a out from the temple, away from the throne, saying: It has come to be!

16:18 And lighting and voices and thunders came to be—indeed, a great earthquake came to be such as did not become away from which time any kind-of-men came to be upon the earth: This great earthquake was so tremendous!

16:19 And the great city came to be in three parts, and the cities of the nations fell, and the great Babylon was remembered before the God to give to it the cup of the wine of the anger of His wrath.

16:20 And every isle fled, and hills were not discovered.

16:21 And great hail, like a talent in weight, is descending out from the sky upon the kinds-of-men, and the kinds-of-men blasphemed the God out from the plague of the hail: That the plague is exceeding great!

APOCALYPSE CHAPTER SEVENTEEN

17:1 Also, one out from the seven announcers who are holding the seven bowls came and spoke with me saying: Here! For you, I will display the judgment of the great prostitute who is sitting upon many waters,

17:2 with whom the kings of the earth prostituted, and the ones who are housing according to the earth were intoxicated out from the wine of her prostitution.

17: 3 And he carried me away into the wilderness in a spirit, and I noticed a woman sitting upon a scarlet beast, being complete of the names of blasphemy, having seven heads and ten horns.

17: 4 Also, the woman was one who, having been cast-around, remained cast-around in purple and scarlet and who, having been covered, *remained covered* in gold and with honorable stone and pearls, holding a golden cup in her hand, being complete of abominations and the unclean things from her prostitution.

17:5 And upon her forehead, a name which, having been scripted, *remained scripted*—a secret: Babylon the Great, the Mother of the Prostitutes and of the Abominations of the Earth.

17:6 And I noticed the woman being intoxicated out from the blood of the holy ones, and out from the blood of the testifiers of Jesus—indeed, when I noticed her, I marveled a great marvel!

17:7 Also, the announcer spoke to me: Because of what reason do you marvel? I myself will affirm for you the secret of the woman and of the beast which is carrying her which is having the seven heads and ten horns:

17:8 The beast which you noticed, was and is not, and is being about to be ascending out from the abyss and undergoing into destruction. Also, the ones housing accordingly upon the earth whose names have not been scripted upon the document of the life away from the downcast of the order will be marveled, seeing the beast—that he was and is not, and will be alongside!

17:9 The mind which is having wisdom is here: The seven heads are seven hills—upon them the woman is sitting, indeed, they are seven kings!

17:10 The five fell—the one is—the other one does not yet come! Indeed, whenever he might come; for him to remain a short term is necessary. 11 And the beast which was and is not, indeed, he himself is an eighth and is out from the seven and is undergoing into destruction.

17:12 Also, the ten horns which you noticed are ten kings, which certain ones do not yet receive a kingship, conversely, they are receiving authority one hour like kings with the beast.

17:13 These men are holding one-knowledge and are giving their power, that is, authority to the beast.

17:14 These men will war with the Lamb, and the Lamb will overcome them, because He is Controller of controllers and King of kings—indeed, the ones with Him will be called ones and chosen ones and faithful ones.

17:15 Also, he is saying to me: The waters which you noticed from which the prostitute is sitting are peoples and crowds and nations and languages.

17:16 And these ones: The ten horns which you noticed, and the beast will hate the prostitute—they will, indeed, make her like one having been desolated, even a naked one, and they will eat from her flesh and will burn her down in fire!

17:17 For the God gave into their hearts to do His knowledge, and to do one-knowledge, and to give their kingship to the beast until the words of the God will be completed.

17:18 And the great woman whom you noticed is the great city which is holding a kingship upon the kings of the earth.

APOCALYPSE CHAPTER EIGHTEEN

18:1 After these things, I noticed another announcer descending out from the sky, having great authority—indeed, the earth was enlightened out from his opinion,

18:2 and he cried with a strong voice, saying: Falls! The great Babylon falls! And it comes to be a household according to sub-deities and a prison of every unclean spirit: Indeed, even a prison of every unclean bird which, having been hated, *remains hated*,

18:3 because all the nations have drunk out from the wine of the anger of her prostitution, and the kings of the earth prostituted with her, and the merchants of the earth enriched out from the power of her luxuries.

18:4 And I heard another voice out from the sky, saying: Out from her! My people, Come out, in order that you might not participate together with her

negative-testimonies, and in order that you might not receive out from her plagues!

18:5 Because her negative-testimonies were attached together until the sky, and the God remembered her unjust actions.

18:6 Indeed, give away to her as she herself gave away—even double the double according to her works! Mix doubly for her in the cup in which she mixed!

18:7 Give to her as much torture and grief as what things so ever she opines herself and is excessive, because she is saying in her heart that I, a queen, am sitting and I might absolutely not notice grief.

18:8 Because of this, her plagues will arrive in one day: Death, and grief, and famine. Indeed, she will be burned in fire, because the Controller God—Strong One—is the One Who judges her!

18:9 And the kings of the earth who prostituted with her, that is, were luxurious, will weep and mourn upon her whenever they may be seeing the smoke of her burning.

18:10 Because of the fear of her torture, they have stood away from a distance, saying: Woe, woe, the great city, because your judgment comes in one hour!

18:11 Also, the merchants of the earth will weep and grieve upon her, because not even one man is any longer buying their cargo:

18:12 Cargo of gold and of silver and of honorable stone and of pearls and of fine linen and of purple and of silk and of scarlet, and every honorable tree and every

vessel of ivory and every container out from a honorable tree and brass and iron and marble,

18:13 also, cinnamon and spice and incense and ointment and frankincense and wine and olive-oil and fine flour and grain and beasts of burden and sheep, and of horses and of chariots and of bodies and souls of men.

18:14 And the ripe fruits of the complete-craving of your soul went away from you, and all the costly things and the bright things were destroyed away from you, and they absolutely will not discover them any longer.

18:15 The merchants of these things who enriched away from her, will stand away from a distance, because of the fear of her torture, weeping and grieving,

18:16 saying: Woe, woe, the great city which, having been cast-around, remained cast-around in fine linen and purple and scarlet, that is, one which, having been covered, remained covered in gold and honorable stone and pearl,

18:17 because so much wealth was desolated in one hour. Also, every ship-master and all who are sailing upon the places and sailors and as many ones soever as are working the sea, stood away from a distance,

18:18 and cried, seeing the smoke of her burning, saying: What city is similar to the great city?

18:19 And they cast dust upon their heads, and *while* weeping and mourning, they cried, saying: Woe, woe, the great city in which all the ones who are having the ships in the sea were enriched out from her honor, because she was desolated in one hour!

18:20 Oh Sky, be being gladdened upon her, even the holy ones, and the sent-away ones, and the away-tellers, because the God judged your judgment out from her!

18:21 Also, one strong announcer picked up a stone—like a great millstone—and cast it into the sea, saying: In this manner, in violence, Babylon—the great city—will be cast and might absolutely not be yet discovered!

18:22 Also, a sound of harpists and of musicians and of flutists and trumpeters might absolutely not be heard in you still, and every craftsman of every craft might absolutely not be discovered in you still, and a sound of a mill might absolutely not be heard in you still!

18:23 And light from a lamp might absolutely not shine in you still, and a voice of a bridegroom and of a bride might absolutely not be heard in you still, because your merchants were the nobles of the earth, because all the nations were led astray in your pharmacy.

18:24 Indeed, blood of prophets, of holy ones, and of all the ones who, having been slaughtered, remained slaughtered upon the earth was discovered in her.

APOCALYPSE CHAPTER NINETEEN

19:1 After these things, I heard something like a great voice of a large crowd in the sky, saying: Hallelujah! The Deliverance and the Opinion and the Power of our God:

19:2 That His judgments are unconcealed and just, that He judged the great Prostitute, which certain one corrupted the earth in her prostitution, and He avenged the blood of His bond-slaves out from her hand.

19:3 And secondly, they have spoken to say: Hallelujah! Her smoke is also ascending into the durations of the durations!

19:4 And the twenty-four elders and the four living things fell and kneeled to the God, to the One Who is sitting upon the throne, saying: Amen, Hallelujah!

19:5 And a voice came out away from the throne, saying: Be praising to our God, all His bond-slaves, the ones who are fearing Him: The small ones and the great ones!

19:6 Also, I heard something like a voice of a large crowd and like a voice of many waters and like a voice of strong thunders, saying: Hallelujah! That our Controller God, the Almighty, reigns!

19:7 Let us be rejoicing, and be exulting! Indeed, we will give the Opinion to Him: That the wedding of the Lamb comes, and His wife readies herself—

19:8 and bright clean fine linen was given to her, in order that she might be cast-around; for the fine linen is the just actions of the holy ones.

19:9 And he is speaking to me; Write: Prosperous are the ones who, having been called, remain called into the supper of the wedding of the Lamb—these are the unconcealed words of the God.

19:10 Also, I fell before his feet to kneel to him, and he is speaking to me: Do you not realize? I am a bond-slave together with you and your brethren who are

holding the testimony of Jesus. Kneel to the God! For the testimony of Jesus is the Spirit of the prophecy.

19:11 Also, I noticed the sky which, having been opened *remained opened*. Also, notice a white horse and the One Who is sitting upon it being called a faithful One and an Unconcealed One—indeed, He is judging and warring in justice.

19:12 Moreover, His eyes: A flame of fire, and upon His head, many crowns, having a name which, having been scripted, remains scripted which not even one notices except He Himself,

19:13 and having been cast-around, *He remained cast-around* in a cloth which, having been dipped in blood, remained bloody—indeed, His name has been called: The Word of the God.

19:14 Also, the armies in the sky were following with Him upon white horses which, having been clothed, remained clothed with clean white fine linen.

19:15 And a sharp long-sword is proceeding outwardly, out from His mouth, in order that He might strike the nations with it. He will also shepherd them with an iron scepter, and He Himself is trampling the vat of the wine of the anger of the rage of the Almighty God.

19:16 Also, He is having a name which, having been scripted *remained scripted* upon the cloth and upon His thigh: King of kings and Controller of controllers.

19:17 And I noticed one announcer who, having stood, remained standing on the sun, and he is crying with a great voice, speaking to all the birds which are flying in midair: Come here! Be gathered together into the great supper of the God,

19:18 in order that you might eat flesh from kings and flesh from commanders and flesh from strong ones and flesh from horses and from the ones who are sitting upon them and flesh from all: Both free ones and bond-slaves and small ones and great ones.

19:19 And I noticed the beast and the kings of the earth and their armies which, having been gathered together *remained gathered together* to war with the One Who is sitting upon the horse and with His army.

19:20 Also, the beast was captured and the false-prophet with it, the one who made the signals before it, in which he led the ones astray who received the stamp of the beast and the ones kneeling to its icon—the two were cast, *while* living, into the lake of the fire which is burning with sulfur.

19:21 And the remainder were killed with the long-sword of the One Who is sitting upon the horse—the one which came out from His mouth—indeed, all the birds were gorged out from their flesh.

APOCALYPSE CHAPTER TWENTY

20:1 Also, I noticed an announcer descending out from the sky, holding the key of the Abyss, and a great chain upon his hand.

20:2 And he seized the dragon—the ancient serpent—who is Duplicator, even the Adversary, and bound him a thousand years.

20:3 And he cast him into the Abyss, and locked and sealed upon it, in order that he might no longer lead the nations astray until the thousand years might be completed. After these things; for him to be loosed a brief time is necessary.

20:4 Also, I noticed thrones and the souls of the ones who, having been beheaded, *remained beheaded* on account of the testimony of Jesus and on account of the Word of the God—which certain ones do not kneel to the beast or its icon, and do not receive the stamp upon the forehead and upon their hand—sat upon them, and judgment is given to them: Indeed they live and reign with the Messiah a thousand years!

20:5 Until the thousand years might be complete, the remainder of the corpses did not live. This is the first resurrection.

20:6 Prosperous and holy is the one who is having a portion in the first resurrection. The second death is not holding authority over these, conversely, they will be priests of the God and of the Messiah, and they will reign with Him the thousand years!

20:7 And the Adversary will be loosed out from his prison whenever the thousand years might be completed.

20:8 And he will come out to lead the nations astray—the ones in the four corners of the earth—the Gog, that is, Magog, to be gathering them together into the war, of whom their number is like the sand of the sea.

20:9 And they ascended upon the width of the earth and marched around the holy ones and the city which, having been loved, *remained loved*—indeed, fire descended out from the sky and devoured them!

20:10 And the Duplicator—the one who was leading them astray—was cast into the lake of fire, that is, sulfur, in which place also the beast and the false-prophet

were cast: Indeed, they will be tortured day and night into the durations of the durations!

20:11 Also, I noticed a great white throne and the One Who was sitting upon it—from Whom the earth and the sky fled away from the face—and a place was not discovered for them.

20:12 And I noticed the corpses—the great and the small—who, having stood, remained standing before the throne. Also, documents were opened, and another document was opened which is of the Life. Indeed, the corpses were judged out from the things which, having been scripted *remained scripted* in the documents, according to their works.

20:13 Also, the sea gave the corpses in it, and the Death and the Hades gave the corpses—the ones in them—and each one was judged according to their works.

20:14 And the Death and the Hades were cast into the lake of the fire. This is the second death—the lake of fire!

20:15 And since a certain one was not discovered as one whom, having been scripted, *remained scripted* in the record of the life, then he was cast into the lake of the fire!

APOCALYPSE CHAPTER TWENTY ONE

21:1 Also, I noticed a new sky and a new earth. For the first sky and the first earth went away—indeed, the sea is no longer!

21:2 And I noticed the holy city—New Jerusalem—descending out from the sky away from the God: one which, having been readied, remained readied like a bride who, having been prepared, remained prepared for her husband.

21:3 Also, I heard a great voice out from the throne, saying: Notice, the tabernacle of the God with the kinds-of-men—indeed, He will dwell with them and they themselves will be His people and the God Himself will be with them.

21:4 And He will wipe every tear out from their eyes—indeed, the Death will be no longer, neither grief, nor will a shout or pain be any longer—because the first things went away.

21:5 Also, the One Who is sitting upon the throne spoke: Notice; I am making all things new things. Also, He is speaking: Write that these words are faithful and unconcealed!

21:6 And He spoke to me: I Myself—the Alpha and the Omega, the Origin and the End—has come to be! I Myself will freely give out from the fountain of the water of the life to the one who is thirsting.

21:7 The one who is overcoming will inherit these things, and I will be God to him—indeed, he himself will be a son to me!

21:8 But for the cowardly ones, that is, faith-negating ones—indeed, ones who, having come to be abominable, *remain abominable* and murderers and prostitutes and pharmacists and idolaters and for all the false ones: Their portion is in the lake, in the one which is burning with fire and sulfur—which lake is the second death!

21:9 And one out from the seven announcers holding the seven bowls—of the ones being complete of the last seven plagues—came and spoke to me, speaking: Here, I will display for you the bride, the wife of the Lamb.

21:10 And he carried me away in a spirit upon a great and high hill and displayed for me the holy city—Jerusalem—descending out from the sky away from the God,

21:11 holding the Opinion of the God. Its starlight is similar to a honorable stone—similar to jasper stone being crystallized—

21:12 having a great and high wall, having twelve gates and twelve announcers upon the gates and names which, having been completely scripted, remained completely scripted, which are of the twelve tribes of sons of Israel:

21:13 Three gates away from the sunrise, and three gates away from the north, and three gates away from the south, and three gates away from the sunset.

21:14 And the wall of the city, having twelve foundations: upon them; twelve names of the twelve sent-away ones from the Lamb.

21:15 Also, the one speaking with me was holding a golden measure-rod, in order that he might measure the city and its gates and its wall.

21:16 Also, the city is tetragonal: Indeed, its length as much as the width! And he measured the city with the rod upon twelve thousand: The length and the width and its height are equal.

21:17 And he measured its wall a hundred forty-four cubits—a measure of a man, of an announcer.

21:18 And, the construction-material of its wall—jasper, and the city—pure gold, similar to clear glass.

21:19 The foundations of the wall of the city: ones which, having been prepared, remained prepared in every honorable stone—the first foundation, jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

21:20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, crysoprase; the eleventh, jacinth; the twelfth, amethyst.

21:21 And the twelve gates, twelve pearls, apiece, each one of the gates was out from one pearl, and the wide street of the city is pure gold like transparent glass.

21:22 Also, I did not notice a temple in it. For the Controller, the God—the Almighty and the Lamb—are its temple.

21:23 And the city is not having a need from the sun nor from the moon, in order that they may be shining in it; for the Opinion of the God lights it and the Lamb is its lamp.

21:24 And the nations are walking-around through its light, and the kings of the earth are carrying their opinion into it.

21:25 And its gates might absolutely not be closed of a day; for night will not be there.

21:26 Also, they will carry the opinion and the honor of the nations into it.

21:27 Also, any profane thing and the one who is doing an abomination and a lie might absolutely not enter into it—only the ones who, having been scripted, *remain scripted* in the document of the life of the Lamb!

APOCALYPSE CHAPTER TWENTY TWO

22:1 Also, he displayed for me a river of water of life—bright like crystal—proceeding out from the throne of the God and of the Lamb.

22:2 In center of its street and on this and that side of the river, a tree of life, making twelve fruits, giving away its fruit according to each month—indeed, the leaves of the tree are into therapy of the nations.

22:3 Also, everything according to a curse will not yet be, and the throne of the God and of the Lamb will be in it, and His bond-slaves will minister to Him.

22:4 And they will see His face for themselves, and His name is upon their foreheads.

22:5 And night will no longer be—indeed, they are not having a need from a lamp and light from a sun, because the Controller God will shine upon them—and they will reign into the durations of the durations.

22:6 And he spoke to me: These words are faithful and unconcealed—indeed, the Controller God of the spirits of the prophets sent away His announcer to display for His bond-slaves which things are necessary to come to be in quickness.

22:7 And notice I am coming quickly! Prosperous is the one who is adhering to the words of the prophecy of this document.

22:8 Also, I myself John, am the one who is hearing, that is, seeing these things. And when I heard and noticed, I fell to kneel before the feet of the announcer who was displaying these things for me.

22:9 And he is speaking to me: Do you not realize? I am a bond-slave together with you and of your brethren, the prophets, and of the ones who are adhering to the words of this document. Kneel to the God!

22:10 Also, he is speaking to me: You might not seal the words of the prophecy of this document; for the term is near.

22:11 Let the one who is unjust still be unjust, and let the defiled one be defiled still, and let the just one do justice still, and let the holy one be holy still.

22:12 Notice, I am coming quickly, and My reward is with Me to give away to each one as his work is.

22:13 I Myself am the Alpha and the Omega—the First One and the Last One—the Beginning and the End.

22:14 Prosperous are the ones who are washing their stoles, in order that their authority will be upon the tree of the life, and they might enter into the city by the gates.

22:15 Outside are the dogs and the pharmacists and the prostitutes and the murderers and the idolaters and everyone who is loving; that is, doing a lie.

22:16 I Myself, Jesus, sent My Messenger to testify these things to you upon the congregations. I Myself am the Root and the Race of David, the bright morning star.

22:17 Also, the Spirit and the bride are speaking: Come, and let the one who is hearing speak: Come, and let the one who is thirsting come. Let the one who is desiring freely receive water of life!

22:18 I myself am testifying to everyone who is hearing the words of the prophecy of this document: If a certain one might add upon them, then the God will add upon him the plagues which, having been scripted, remain scripted in this document.

22:19 And if a certain one might take away from the words away from this document of this prophecy, then the God will take away from his portion of the things which, having been scripted, remain scripted in this document, away from the tree of the life and out from the holy city.

22:20 The one who is testifying these things is saying: Indeed, I am coming quickly! Amen! Come, Controller Jesus!

22:21 The Grace of the Controller Jesus is with all!