

NEW
WINE
NEW
TESTAMENT

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This translation is dedicated to:

My Savior and Lord, Jesus Christ.

My most beautiful and beloved wife, Linda.

My much loved children, Jonathan,
Matthew, Andrew, and Mary.

My parents, Norman and Rose Ann Phillips,
and family.

All my fellow walkers of the Way and
lovers of the Word.

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INTRODUCTION

The New Wine New Testament is a translation that aspires to allow the English reader to experience the New Testament as though reading in the original language of Greek.

Those who discipline themselves to read this translation will be richly rewarded, having the chance to unearth most marvelous gems of insight, clarity, and understanding from the vast riches of the original New Testament.

This translation is marked by these ten characteristics:

- (1) The meaning of the words at the time they were written is given.
- (2) The mathematical nature of many Greek words is depicted, breaking them down into their components, so that their meaning may more precisely and clearly be understood. In doing this, substantive words are joined together by hyphens, though verbal words are not.
- (3) The original structure of sentences is preserved as much as possible.
- (4) Words in parenthesis are given to offer an alternative translation where clarity may be needed.
- (5) Italicized words are inserted to make the text more readable in English.

- (6) Italicized words in parenthesis are variant readings from other reliable Greek transcripts.
- (7) Bold text identifies quotes from the Old Testament.
- (8) Names are translated in parenthesis, but only the first time they are used in a book, and only when there is some certainty of their meaning.
- (9) Titles and chapters are marked off separate from the text, and verse numbers are not inserted, as they are not part of the original scriptures.
- (10) The books are grouped according to traditionally cited authors or sources. Additionally, the letters of Paul are arranged according to suggested time of writing, from earlier to later.

ACCORDING -TO
MARK
(From The Preaching
of Peter)

{—I—} Beginning of the well-message of Jesus-(Yahveh-saves) *the* Anointed-one (*Son of God*).

Just-as it has been written in Isaiah-(Help-of-Yahveh), the one-speaking-before-*time-and-others*, “Perceive! I am ordering forth my messenger before your face, who will make ready throughout your way, *a* voice of one who is shouting in the desolate-*place*. Prepare the way of the Lord. Make straight his worn-paths.” Came John, the one who was immersing in the desolate-*place* and who was preaching *an* immersion of *a* change-of-thinking unto *the* letting-go of wrongdoings. And were going out to him all the space-(region) of-Judah and all the ones-of-Jerusalem. And they were being immersed by him in the Jordan River, saying out together (confessing) their wrongdoings. And the John was being one who had sunk himself in the hair of *a* camel and *a* skin-of-leather belt around his waist and who is eating locusts and *wild-of-a-field* honey. And he was preaching, saying, “The stronger-one than I is coming after me, of whom I myself am not being *a* sufficient-one, having stooped down, to loose the strap of his sandals-bound-under. I myself immersed you in water, but he himself will immerse you in the Set-apart-unto-God Spirit.”

And it took place in those days, Jesus came from Nazareth of the Galilee-(Circuit) and was immersed into the Jordan

by John. And straightway, stepping up out of the water, he perceived the heavens being split and the Spirit as *a* dove stepping down unto-(into) him. And *a* voice came out of the heavens, "You yourself are being my Son, the one-choosing-to-love-in-action. In you I supposed well."

And straightway the Spirit is casting him out into the desolate-*place*. And he was being in the desolate-*place* forty days, being tested by the Adversary. And he was being with the wild-beasts. And the messengers were ministering to him.

And after John was given over, the Jesus came unto the Galilee, preaching the well-message of the God and saying, "The right-time has been fulfilled. And the kingdom of the God has come near. Change the thinking and have faith in the well-message." And leading along beside the Sea of the Galilee, he perceived Simon-(One-that-hears) and Andrew-(Manly), the brother of Simon, casting around *a net* in the sea, for they were being fishermen. And the Jesus said to them, "Come after me. And I will make you to become fishermen of humans." And straightway, having let go the nets, they followed him. And having stepped forward *a* little, he perceived Jacob-(James-or-Heel-catcher), that-one of the Zebedee, and John, his brother, and them in the sailing-boat equipping throughout the nets. And straightway he called them. And having let go their father Zebedee in the sailing-boat with the ones-hired-for-pay, they came forth after him.

And they are going in into Kapernaum-(Village-of-comfort). And straightway on the set-times-for-rest, having come in into the gathering-together-place, he was teaching. And they were being struck out of *themselves* at his teaching, for he was being one who is teaching them as one who is having authority and not as the ones-of-letters. And straightway *a* human was being in their gathering-together-place with *an* unclean spirit. And he cried up, saying, "What to us and to you, Jesus of Nazareth? Came you to destroy away us? I perceive who you are being, the Set-apart-unto-God-one of the God." And Jesus set a value upon him, saying, "Be muzzled and come out from him!" And after the spirit, the unclean-one,

convulsed him and voiced with *a* great voice, it came out from him. And all-ones were amazed so-that they are seeking together with themselves, saying, "What is this being? A new teaching according-to authority! He is even putting order upon the spirits, the unclean-ones. And they are hearing (obeying) under-*authority* to him." And the hearing of him came out straightway everywhere unto the whole surrounding-spaces-(regions) of the Galilee.

And straightway, having come out from the gathering-together-place, they came into the dwelling of Simon and Andrew with Jacob and John. And the mother-in-law of Simon was lying down, being on fire *with a fever*. And straightway they are speaking to him about her. And having come forward, he raised her, having taken by might the hand. And the being-on-fire-*with-a-fever* let go her. And she was ministering to them. And when it became late-*day*, when the sun set, they were bringing to him all those who are having badly and are being devastated by devastating-divine-beings. And the whole city was being one which has been gathered to the door. And he healed many-ones who are having badly with various illnesses. And many devastating-divine-beings he cast out. And he was not letting go the devastating-divine-beings to speak, because they perceived him.

And exceedingly early-*day* before-it-was-light, having stood up, he came out and came forth unto *a* desolate place. And-there he was praying forth. And Simon and those-ones with him caused to flee (pursued) after him. And they found him. And they are saying to him, "All-ones are seeking you." And he is saying to them, "We should lead elsewhere unto the village-cities which are being had *about*, in-order-that also there I should preach. For unto this I came out." And he came, preaching in their gathering-together-places in the whole Galilee and casting out the devastating-divine-beings.

And one-with-a-skin-disease is coming to him, calling him alongside (*and falling on a knee*) and saying to him, "If you should will, you are having power to make clean me." And having been moved in the inward-parts, having stretched out the

hand, he touched him. And he is saying to him, "I am willing. Be clean." And straightway the skin-disease came forth from him. And he was made clean. And having snorted like a horse at him, straightway he cast out him. And he is saying to him, "Perceive, to not-even-one-person not-even-one-thing should you speak. But go under way, show yourself to the priest and bring forth about the making-clean of you what Moses commanded unto *a* witness to them." But that-one, having come out, began to preach many-things and to thoroughly state the word, so-that no-longer was he having power to come in being-in-the-light into *a* city. But he was being outside in desolate places. And they were coming to him from-everywhere.

{—2—} And having come in again into Kapernaum through days, it was heard that he is being in *a* dwelling. And many-ones were gathered together so-that no-longer to give space to *them* not-even those-*places* at the door. And he was speaking to them the word. And they themselves are coming, bringing to him *a* loosed-(paralyzed)-along-the-side-one, being lifted up by four. And not having power to bring forth to him because of the crowd, they uncovered the covering where he was being. And having dug out, they are lowering the stretcher where the loosed-(paralyzed)-along-the-side-one was lying down. And the Jesus, having perceived the faith of them, is saying to the loosed-(paralyzed)-along-the-side-one, "Child, your wrongdoings are being let go." And someones of the ones-of-letters were being ones who are sitting there and who were thoroughly reasoning in their hearts, "Why is this-one speaking in-this-way? He is talking hurtfully *of God*. Who is having power to let go wrongdoings if not one, the God?" And straightway, having come to know in his spirit that in-this-way they are thoroughly reasoning in themselves, the Jesus is saying to them, "Why these-things are you thoroughly reasoning in your hearts? Which is being easier-wearying-labor, to say to the loosed-(paralyzed)-along-the-side-one, 'Your wrongdoings are being let go,' or to say, 'Rise and lift up your stretcher and walk around?' But in-order-that you should perceive that the Son of the Human is having authority to let go wrongdoings

upon the earth”—he is saying to the loosed-(paralyzed)-along-the-side-one, “To you I am saying, rise, lift up your stretcher and go under way unto your dwelling.” And he was raised. And straightway, having lifted up the stretcher, he came out in-front of all-ones, so-that all-ones are being set out of themselves and are glorifying the God, saying, “In-this-way we perceived not-even-once.”

And he came out again alongside the sea. And all the crowd was coming to him. And he was teaching them. And leading (going) alongside, he perceived Levi-(Joined), that-one of the Alphaeus, sitting down at the place-where-the-right-to-complete-(collect)-taxes-has-been-bought. And he is saying to him, “Follow me.” And having stood up, he followed him.

And it is taking place *for* him to lie down *to eat* in his dwelling. And many ones-having-bought-the-right-to-complete-(collect)-taxes and ones-doing-wrong were lying up *to eat* together with the Jesus and his learning-ones. For *there* were being many-ones, and they were following him. And the ones-of-letters of the Distinct-ones, having perceived that he is eating with the ones-doing-wrong and ones-having-bought-the-right-to-complete-(collect)-taxes, were saying to his learning-ones, “With the ones-having-bought-the-right-to-complete-(collect)-taxes and ones-doing-wrong is he eating?” And having heard, the Jesus is saying to them, “Those who are being strong are not having *a* need of one-who-cures, but those who are having badly. I came not to call ones-being-right-with-God-and-doing-right but ones-doing-wrong.”

And the learning-ones of John and those of the Distinct-ones were being ones who are not eating. And they are coming and are saying to him, “Because-of what are the learning-ones of John and the learning-ones of the Distinct-ones not eatng, but the learning-ones to you are not not eating?” And the Jesus said to them, “The sons of the bridal-chamber are not having power to not eat in which (while) the bridegroom is being with them, are they? As-much-as time they are having the bridegroom with them, they are not having power to not eat. But days will come when the bridegroom should be

lifted up away from them. And then they will not eat in that day. Not-even-one-person is sewing upon old outer-clothing *a* cast-upon-piece of *an* unshrunk piece-of-cloth. But if not, the new is lifting up the fullness from the old itself and the split is becoming worse. And not-even-one-person is casting young wine into old leather-bottles. But if not, the wine is tearing asunder the leather-bottles, and the wine itself is being destroyed away and the leather-bottles. But young wine is for new leather-bottles.”

And it took place *on* the set-times-for-rest *for* him to go alongside through the seeded-places. And his learning-ones began to make *a* way, picking the ears-of-grain. And the Distinct-ones were saying to him, “Perceive! Why are they doing on the set-times-for-rest what is not being permitted?” And he is saying to them, “Not-even-once knew you *what is written* within what David did when he had need and himself was hungry and those with him? How he came in into the dwelling of the God under Abiathar *the* first-(leading)-priest and ate the bread of the putting-forward, which is not being permitted to eat if not the priests. And he also gave to those ones who are being with him.” And he was saying to them, “The set-time-for-rest became for-the-sake-of the human and not the human for-the-sake-of the set-time-for-rest, so-that the Son of the Human is being Lord also of the set-time-for-rest.

{—3—} And he came in again into the gathering-together-place. And *a* human was being there who is having *a* hand which has been dried. And they were keeping alongside him if on the set-times-for-rest he will heal him, in-order-that they might gather against him. And he is saying to the human who is having the dried hand, “Rise unto the middle.” And he is saying to them, “Is it being permitted on the set-times-for-rest to do good or to do bad, to save *a* soul-(life) or to kill away?” But those-ones were being silent. And having looked around at them with anger, being grieved together-(much) at the lack-of-feeling of their heart, he is saying to the human, “Stretch out the hand.” And he stretched out, and his hand was set forth down *like before*. And having come out, the Distinct-ones straightway

with the ones-of-Herod were giving counsel-together against him so-that they might destroy away him.

And the Jesus with his learning-ones gave up space to the sea. And *a* much large-number from the Galilee and from the *region-of*-Judah and from Jerusalem and from Idumaea and across the Jordan and *a* much large-number around Tyre-(Rock) and Sidon-(Hunting), who were hearing as-much-as he was doing, came to him. And he said to his learning-ones in-order-that *a* small-sailing-boat should be steadfast to him, because-of the crowd, in-order-that they should not crush him. For many-ones he healed, so-that they fell upon him in-order-that as-many-as were having scourges might touch him. And the spirits, the unclean-ones, when they were observing him, were falling toward him and were crying out, saying, "You yourself are being the Son of the God!" And many-things he was setting a value upon them in-order-that they should not make him being-brought-to-light.

And he is stepping up into the mountain. And he is calling toward himself whom he willed. And they came forth to him. And he made twelve (*whom he also named ordered-forth-ones*) in-order-that they should be with him and in-order-that he should order forth them to preach and to have authority to cast out the devastating-divine-beings. (*And he made the twelve.*) And he placed upon (added) *the* name Peter-(Rock) to the Simon. And Jacob that-one of the Zebedee and John the brother of the Jacob, he also placed upon (added) *the* name Boanerges to them, which is being Sons of Thunder. And Andrew and Philip-(One-loving-horses-like-a-friend) and Bartholomew and Matthew-(Gift-of-Yahveh) and Thomas and Jacob that-one of the Alphaeus and Thaddaeus and Simon the one-of-Kana-(Zeal) and Judah-(Judas) Iscariot-(one-of-Kerioth), who also gave over him.

And he is coming into *a* dwelling. And the crowd is coming together again, so-that they are not having power not-even to eat bread. And having heard, those-ones alongside of him came out to take by might him. For they were saying that he was set out of *himself*. And the ones-of-letters, those who stepped

down from Jerusalem, were saying, “He is having Beelzebul- (Lord-of-the-flies),” and “by the one-being-first-(leading) of the devastating-divine-beings he is casting out the devastating-divine-beings.” And having called toward *himself* them, he was saying to them in *illustrations-cast-alongside*, “How is *the* Adversary having power to cast out *the* Adversary? And if *a* kingdom should be divided against itself, that kingdom is not having power to stand. And if *a* dwelling should be divided against itself, that dwelling is not having power to stand. And if the Adversary stood up against himself and was divided, he is not having power to stand but *a* completion he is having. But no not-even-one-person is having power, having come in into the dwelling of the strong-one, to thoroughly take by force his vessels, if not first he should bind the strong-one. And then his dwelling he will thoroughly take by force. Amen-(so-it-is) I am saying to you that all the wrongdoings and the hurtful-talks *of God* will be let go to the sons of the humans as-much-as ever they should talk hurtfully *of God*. But whoever should talk hurtfully unto the Spirit, the set-apart-unto-God-one, is not having *a* letting-go unto the enduring-age, but is being one-held-in-(bound) of *an* enduring-age-kind-of wrongdoing.” Because they were saying, “An unclean spirit he is having.” And his mother is coming and his brothers and, standing outside, they ordered forth to him, calling him. And *the* crowd was sitting down around him. And they are saying to him, “Perceive! Your mother and your brothers (*and your sisters*) outside are seeking you.” And having judged forth, he is saying to them, “Who is being my mother and the (*my*) brothers?” And having looked around *upon* those who are sitting down in-a-circle around him, he is saying, “Perceive my mother and my brothers. (*For*) whoever should do the will of the God, this-one is being my brother and sister and mother.”

{—4—} And again he began to teach alongside the sea. And *a* most-large crowd is being gathered together to him, so-that, having stepped in *a* sailing-boat, he sat down in the sea. And all the crowd was being at the sea upon the land. And he was teaching them many-things in *illustrations-cast-alongside* and

was saying to them in his teaching, "Hear! Perceive! The one who is scattering came out to scatter. And it came about as he is scattering, indeed some fell alongside the way, and the flying-creatures came and ate down it. And other fell upon the rocky-place where it was not having much land. And straightway it rose up out because that it has not depth of land. And when the sun completed (rose) up, it was burned and, because that it has not root, it was dried. And other fell into the thorns. And the thorns stepped up and strangled together it. And it gave not fruit. And other-ones fell into the land, that one-having-beauty, and was giving fruit, stepping up and growing, and was bringing, one thirty, and one sixty, and one a hundred." And he was saying, "Let one who is having ears to hear hear."

And when he became throughout alone, those-ones around him with the twelve were asking him the *illustrations*-cast-alongside. And he was saying to them, "To you has been given the mystery of the kingdom of the God. But to those-ones outside all those-things are becoming in *illustrations*-cast-alongside, in-order-that, **seeing, they should see and should not perceive, and hearing, they should hear and should not put together (understand), lest they should turn upon-(back) and it should be let go to them.**" And he is saying to them, "Perceive you not this *illustration*-cast-alongside? And how all the *illustrations*-cast-alongside will you know? The one who is scattering is scattering the word. Now these-ones are being those-ones alongside the way, where the word is being scattered. And when they should hear, straightway the Adversary is coming and is lifting up the word which has been scattered unto them. And these-ones are being those ones who are being scattered upon rocky-place. Those-ones, when they should hear the word, straightway with joy are receiving it. And they are not having root in themselves but are being ones-for-a-right-time. Then when crushing takes place or cause-to-flee-(persecution) because-of the word, straightway they are being made to stumble. And other-ones are being those ones who are being scattered into the thorns. These-ones are being those ones who

heard the word. And the worries of the enduring-age and the deception of the riches and the having-intense-feelings-for about the remaining-things, going into, are strangling together the word, and it is becoming *a* without-fruit-one. And those-ones are being those ones who were scattered upon the land, that one-having-beauty, certain-ones-who are hearing the word and are accepting alongside and are bearing fruit, one thirty, and one sixty, and one *a* hundred.”

And he was saying to them, “The lamp is not becoming in-order-that it should be placed under the grain-measuring-basket or under the *bed-for-reclining*, is it? *But*-in-order-that it should be placed upon the lampstand, should it not? For *there* is not being *a* hidden-thing if not in-order-that it should be brought to light, and-nor became *a* thing-hidden-away but in-order-that it should come unto *a* thing-being-brought-to-light. If anyone is having ears to hear, let him hear.”

And he was saying to them, “See what you are hearing. By what measure you are measuring, it will be measured to you and it will be put to you. For who is having, it will be given to him. And who is not having, even what he is having will be lifted up from him.”

And he was saying to them, “In-this-way is being the kingdom of the God, as *a* human should cast the seed upon the land and should sleep and should be raised night and day. And the seed should sprout and should become long, as he himself perceives not. By-itself the land is bearing fruit, first grass then ear-of-grain then full grain-(wheat) in the ear-of-grain. Now when the fruit should give over, straightway he is ordering forth the plucking-sickle, because the harvest has stood alongside.”

And he was saying to them, “How should we make like the kingdom of the God? Or by what *illustration*-cast-alongside should we put *to* her? As to *a* grain-of-a-seed of mustard, which, when it should be scattered upon the land, being *a* smaller-one of all the seeds of those-ones upon the land. And when it should be scattered, it is stepping up and is becoming greater of all the garden-plants and is making great breakable-branches, so-that

the flying-creatures of the heaven are having power to dwell down in *a* shelter under its shade.”

And in many such-kind-of *illustrations*-cast-alongside he was speaking to them the word, just-as they were having power to hear. And without *an illustration*-cast-alongside he was not speaking to them. But according-to one's-own he was loosing upon (explaining) all-things to his-own learning-ones.

And he is saying to them in that day, when it became late-day, “Let us come through unto the other-side.” And having let go the crowd, they are taking him alongside as he was being in the sailing-boat. And other sailing-boats were being with him. And *a* great storm of wind is taking place. And the swellings-of-the-sea were casting over into the sailing-boat, so-that already the sailing-boat was being filled. And he himself was being in the (stern)-hindmost-part-of-the-ship upon the object-(cushion)-for-the-head, sleeping. And they are raising him and saying to him, “Teacher, it is being a care to you that we are destroying away ourselves, is it not?” And having been thoroughly raised, he set a value upon the wind and said to the sea, “Be silent! Be muzzled!” And the wind grew weary of labor. And took place *a* great calm. And he said to them, “Why are you being ones-being-afraid? Not-yet are you having faith?” And they feared *a* great fear and were saying to one-another, “Who then is being this-one that even the wind and the sea are hearing (obeying) under-authority to him?”

{—5—} And they came unto the other-side of the sea unto the space-(region) of the Gerasenes. And when he came out of the sailing-boat, straightway *a* human with *an* unclean spirit was opposite over to him out of the places-of-remembrance, who was having *a* dwelling-down in the places-of-remembrance. And not-even with *a* chain not-even-one-person was having power no-longer to bind him, because that he many-times has been bound with feet-chains and chains and the chains have been torn through by him and the feet-chains have been shattered together. And not-even-one-person was being strong to tame him. And through all night and day in the places-of-remembrance and in the mountains he was being one

who is crying out and cutting throughout himself with stones. And having perceived the Jesus from far-off, he ran and paid homage like a dog to *its master* to him. And having cried out with a great voice, he is saying, "What is *it* to me and to you, Jesus, Son of the God the Highest? I am putting under oath you *as-(by)* the God. You should not torture me like metal tested with a touchstone." For he was saying to him, "Come out, the spirit the unclean-one, out of the human." And he was asking to him, "What name is to you?" And he is saying to him, "Legion-(Roman-military-unit-of-5000-6000-men) is *the* name to me, because we are being many-ones." And he was calling him alongside much in-order-that he should not order them forth outside the space-(region). And a great herd of pigs was being there at the mountain, feeding. And they called him alongside, saying, "Send us into the pigs, in-order-that into them we might come in." And he turned to (allowed) them. And having come out, the spirits, the unclean-ones, came in into the pigs. And the herd rushed down the steep-bank into the sea, as-(about) two-thousand. And they were being strangled in the sea. And those who are tending them fled and told forth a message into the city and into the fields. And they came to perceive what it is being that has taken place. And they are coming to the Jesus and are observing the one who is being devastated by devastating-divine-beings, sitting down, having been clothed, and thinking soundly, that one who had had the legion-(Roman-military-unit-of-5000-6000-men). And they feared. And those who perceived thoroughly led (narrated) to them how it took place to the one who is being devastated by devastating-divine-beings and about the pigs. And they began to call him alongside to come forth from their set-boundaries. And as he is stepping in into the sailing-boat, the one who had been devastated by devastating-divine-beings was calling alongside him in-order-that he might be with him. And he let go not him. But he is saying to him. "Go under way into your dwelling to those-ones *who are* yours and tell forth a message to them as-much-as the Lord has done to you and showed mercy *unto* you." And he came forth and began to preach in

the Ten-Cities as-much-as the Jesus did to him. And all-ones were marveling.

And when the Jesus crossed through (*in the sailing-boat*) again unto the other-side, a much crowd was gathered together to him. And he was being alongside the sea. And one of the first-(leading)-ones-of-a-gathering-together-place is coming, Jairus by name. And when he perceived him, he is falling at his feet and is calling him alongside much, saying, "My daughter is having lastly, in-order-that, having come, you might put the hands on her in-order-that she should be saved and should live." And he came away with him.

And a much crowd was following him and was crushing together him. And a woman, being with a flow of blood twelve years, and having suffered many-things by many ones-who-cure, and having paid the cost of all those-things alongside of her, and having been profited not-even-one-thing but rather having come unto the more-bad, having heard about the Jesus, having come in the crowd from-behind, touched his outer-clothing. For she was saying, "If I might touch if even his outer-clothes, I will be saved." And straightway the spring of her blood was dried and she knew in the body that she had been cured from the whipping. And straightway the Jesus, having come to know in himself the power which came out from him, having been turned upon in the crowd, was saying, "Who touched my outer-clothes?" And his learning-ones were saying to him, "You are seeing the crowd crushing together you and you are saying, 'Who touched me?'" And he was looking around to perceive the one who did this-thing. But the woman, fearing and trembling, perceiving that which has taken place to her, came and fell toward him and said to him all the truth. But that-one said to her, "Daughter, your faith has saved you. Go under way into peace and be healed from your whipping." As he is still speaking, they are coming from the first-(leading)-one-of-a-gathering-together-place, saying, "Your daughter died away. Why are you still skinning (troubling) the Teacher?" But the Jesus, having heard alongside the word

which is being spoken, is saying to the first-(leading)-one-of-a-gathering-together-place, "Stop fearing. Only have faith."

And he let go not to follow together with him not-even-one-person if not the Peter and Jacob and John the brother of Jacob. And they are coming into the dwelling of the first-(leading)-one-of-a-gathering-together-place. And he is observing *the* trouble and ones who are weeping and who are wailing many-(things-or-times). And having come in, he is saying to them, "Why are you being troubled and weeping? The young-child died not away but is sleeping." And they were laughing at him. But he himself, having cast out all-ones, is taking alongside the father of the young-child and the mother and those-ones with him and is going into where the young-child was being. And having taken by might the hand of the young-child, he is saying to her, "Talitha cum!"—which is being interpreted with, "The young-girl, I am saying to you, rise!" And straightway the young-girl stood up and was walking around, for she was being twelve of years. And they were set out of *themselves* (*straightway*) with a great setting-out-of-*themselves*. And he thoroughly ordered them many-*times* in-order-that not-even-one-person should know this-thing. And he said for her to be given to eat.

{—6—} And he came out from-here and is coming into his fatherland. And his learning-ones are following him. And when the set-time-for-rest came, he began to teach in the gathering-together-place. And many-ones who are hearing *him* were being struck out of *themselves*, saying, "From-where *came* these things to this-one, and what is the wisdom which was given to this-one, and these powers through his hand which are taking place? Is not this-one being the *craftsman*-bearing-forth, the son of the Maria-(Mary-or-Rebellion) and brother of Jacob and Joses and Judah and Simon? And are not his sisters being here with us?" And they are being made to stumble by him. And the Jesus was saying to them, "One-speaking-before-*time-and-others* is not being without-value if not in his fatherland and in his ones-brought-into-being-with and in his dwelling." And he was not having power there to do not-even-one power,

if not to *a* few ones-not-being-well, having placed the hands upon, he healed. And he was marveling because-of their not-having-faith.

And he was leading around the villages round-about, teaching.

And he is calling forward the twelve. And he began to order forth them two *by* two. And he was giving to them authority of the spirits, the unclean-ones. And he told forth a message to them, in-order-that not-even-one-thing they should lift up for *the* way if not *a* stick-(staff) alone, not *a* bread, not *a* bag-for-holding-necessities-for-a-journey-or-receiving-money-from-begging, not copper-money in the belt, "But having bound under sandals on yourselves, you should not sink yourselves into even two inner-clothes-worn-next-to-the-skin." And he was saying to them, "Wherever you should come in into *a* dwelling, there remain until whenever you should come out from-there. And whatever place should not accept you and-nor should they hear you, going out from-there, shake off the dust that-one down-under your feet unto *a* witness to them."

And having come out, they preached in-order-that they should change the thinking. And many devastating-divine-beings they were casting out. And they were putting oil on with olive-oil many ones-not-being-well, and they were healing.

And the king Herod heard, for his name became being-brought-to-light. And they were saying, "John, the one who is immersing, has been raised out of dead-ones. And because-of this, the powers are being at work in him." But other-ones were saying, "Elias-(Elijah-or-God-is-Yahveh) he is being." But other-ones were saying, "A one-speaking-before-time-and-others as one of the ones-speaking-before-time-and-others." But having heard, the Herod was saying, "John whom I myself took the head from, this-one was raised."

-For the Herod himself, having ordered forth, took by might John and bound him in the place-of-guarding for-the-sake-of Herodias, the woman-(wife) of Philip, his brother, because he married her. For the John was saying to the Herod, "It is not being permitted to you to have the woman-(wife)

of your brother.” But the Herodias was holding in *a grudge* to him and was willing to kill away him, and was not having power. For the Herod was fearing the John, perceiving him *to be a man being-right-with-God-and-doing-right* and set-apart-unto-God. And he was keeping together him. And having heard him *many-times*, he was going without (being at a loss). And with-pleasure he was hearing him. And when *a well-right-timed day* took place, when Herod made *a main-(evening)-meal* on his being-brought-into-being-celebrations for his greater-ones and the first-(leading)-ones-of-a-thousand and the first-ones of the Galilee, and when his daughter Herodias (*the daughter of Herodias herself*) came in and danced, she pleased the Herod and those who are lying up *to eat* with him. The king said to the young-girl, “Ask me whatever you should will, and I will give to you.” And he vowed to her (*many-times*), “Whatever anything you should ask I will give to you until half of my kingdom.” And having come out, she said to her mother, “What should I ask?” And that-one said, “The head of John who is immersing.” And having come in straightway with earnestness to the king, she asked, saying, “I am willing in-order-that at-once you should give to me upon *a plate* the head of John the Immersing-one.” And although having become encompassed-by-grief, the king, because-of the oaths and those who are lying up *to eat*, willed not to put her away. And straightway, having ordered forth, the king placed order upon *a one-on-special-duty-such-as-a-spy-or-scout-or-lookout-or-bodyguard-or-executioner* to bring the head of him. And having come forth, he took the head from him in the place-of-guarding. And he brought his head upon *a plate* and gave it to the young-girl. And the young-girl gave it to her mother. And having heard, his learning-ones came and lifted up his fallen-corpse and placed it in *a place-of-remembrance*.—

And the ordered-forth-ones are being gathered together to the Jesus. And they reported to him all-things as-much-as they did and as-much-as they taught. And he is saying to them, “Come you yourselves according-to one’s-own unto *a desolate place* and stop up (rest) *a little-time*.” For those ones who are

coming and who are going under way were being many-ones. And not-even were they having *a* well right-time to eat.

And they came forth in the sailing-boat unto *a* desolate place according-to one's-own. And many-ones perceived them going under way and came to know. And on foot from all the cities they ran together there and came before them. And having come out, he perceived *a* much crowd. And he was moved in the inward-parts for them, because they were being as sheep which are not having *a* shepherd. And he began to teach them many-things. And when *the* hour became already much-(late), having come to him, his learning-ones were saying, "This place is being *a* desolate-one and already the hour is much-(late). Loose forth them, in-order-that, having come forth into the fields in-a-circle and villages, they should buy for themselves in the gathering-(market)-place something they might eat." Now that-one, having judged forth, said to them, "Give you to them to eat." And they are saying to him, "Having come forth, should we buy in the gathering-(market)-place breads of 200 denarii-(Roman-silver-coins-each-worth-the-daily-wage-of-a-common-laborer)? And shall we give to them to eat?" But that-one is saying to them, "How-many breads are you having? Go under way. Perceive." And having known, they are saying, "Five, and two fishes." And he placed order upon them all to recline up, parties *by* parties, upon the pale-yellow-green grass. And groups-like-garden-beds *by* groups-like-garden-beds fell up-(again) according-to hundred and according-to fifty. And having taken the five breads and the two fishes, having looked up-(again-*or*-within) into the heaven, he spoke well of and broke down into pieces the breads and gave to the (*his*) learning-ones in-order-that they should put alongside them, and the two fishes he divided to all-ones. And all-ones ate and were satisfied with food. And they lifted up fragments of twelve (wicker)-baskets full and from the fishes. And those ones who ate (*the breads*) were being five-thousand men. And straightway he caused to bend (*ache*) within his learning-ones to step up into the sailing-boat and to go before unto the other-side toward Bethsaida-(House-of-hunting), until he

himself is loosing forth the crowd. And having put themselves in order away-from them, he came forth unto the mountain to pray forth.

And when it became late-*day*, the sailing-boat was being in the middle of the sea, and he alone upon the land. And having perceived them being tortured like metal tested with a touchstone while driving-(rowing), for the wind was being *an* in-opposite-one to them, around *the* fourth guard-(watch) of the night, he is coming to them, walking around upon the sea. And he was willing to come aside them. But those-ones, having perceived him walking around upon the sea, supposed that he is being *a ghost*-brought-to-light, and they cried up. For all-ones perceived him and were stirred up. But straightway that-one spoke with them, and he is saying to them, "Take courage! I myself am being. Stop fearing." And he stepped up to them into the sailing-boat. And the wind grew weary of labor. And they were being exceedingly set out of themselves in themselves. For they placed together (understood) not over the breads, but their heart was being one which has been made without feeling.

And after they passed through to the other side, they came upon the land unto Gennesaret and were anchored (moored). And when they came out of the sailing-boat, straightway having come to know him, they ran about that whole space-(region) and began to bring around upon stretchers those who are having badly where they were hearing that he is being. And wherever he was going in into villages or into cities or into fields, in the market-places they were putting those who are being without strength. And they were calling him alongside in-order-that if even the edge-(tassel) of his outer-clothing they might touch. And as-many-as touched it-(him) were being saved.

{—7—} And the Distinct-ones are being gathered together to him and certain-ones of the ones-of-letters who came from Jerusalem. And having perceived certain-ones of his learning-ones that with shared-*together* hands, that is with unwashed-ones, they are eating the breads—for the

Distinct-ones and all the ones-of-Judah are not eating if not they should wash the hands with the fist (carefully), taking by might the giving-over-of-tradition of the elder-ones, and from the gathering-(market)-place they are not eating if not they should immerse themselves, and many other-things are being which they took over to take by might, immersings of cups and pitchers-(pots) and copper vessels (*and beds-for-reclining*)—and the Distinct-ones and the ones-of-letters are asking to him, “Because-of what are your learning-ones not walking around according-to the giving-over-of-tradition of the elder-ones, but with shared-together hands are eating the bread?” But that-one said to them, “With-beauty Isaiah spoke before *time and others* about you, the ones-judging-back-in-pretense, as it has been written, ‘**This people with the lips are valuing me. But their heart is holding far away from me. But futilely are they worshipping me, teaching teachings as commands-to-be-completed of humans.**’ Having let go the command-to-be-completed of the God, you are taking by might the giving-over-of-tradition of the humans.” And he was saying to them, “With-beauty you are putting away the command-to-be-completed of God, in-order-that your giving-over-of-tradition you should stand. For Moses said, ‘**Value your father and your mother,**’ and ‘**the one who is speaking bad of father or mother let him come to an end in death.**’ But you yourselves are saying, ‘If a human should say to the father or to the mother, “Korban-(offering-to-God), which is being gift, whatever out of me you should be profited,”’ no-longer are you letting go him to do not-even-one-thing to the father or to the mother, making not lord (invalidating) the word of the God by your giving-over-of-tradition which you gave over (handed down). And many similar things such-as-these you are doing.” And having called again the crowd to *himself*, he was saying to them, “Hear me all and put together (understand). Not-even-one-thing is being outside of the human which is going into him which is having power to make him shared-together, but those-things out of the human which are going out are being the things which are making the human shared-together.”

And when he came in into the dwelling from the crowd, his learning-ones were asking to him the *illustration*-cast-alongside. And he is saying to them, “In-this-way are you yourselves also being ones-not-putting-together-(understanding)? You are thinking, are you not, that every-thing which is going in from the outside into the human is not having power to make him shared-*together* because it is not going into his heart but into the stomach, and is going out into the sitting-forth-(toilet)?”—making clean all the foods. And he was saying, “That which is going out of the human, that is making the human shared-*together*. For from inside out of the heart of the humans are going out the thorough-reasonings, the bad-ones, sexual-sins, stealings, murders, adulteries, desires-to-have-more, evils, bait-(deceit), unrestraints, *an* evil eye, hurtful-talk, (arrogance)-bringing-oneself-to-light-above-*others*, without-thinking. All these evil-things are going out from-inside and are making the human shared-*together*.

And from-there, having stood up, he came forth unto the set-boundaries of Tyre. And having come in into *a* dwelling, he willed not-even-one-person to know. And he was not having power to escape notice. But straightway *a* woman, having heard about him, whose small-daughter was having *an* unclean spirit, having come, fell forward at his feet. And the woman was being Greek, *a* female-one-of-Syrophoenicia by the people-brought-into-being. And she was asking him in-order-that the devastating-divine-being he should cast out of her daughter. And he was saying to her, “Let go the children first to be satisfied with food. For it is not *a* thing-of-beauty to take the bread of the children and to cast to the small-dogs.” But that-one judged forth and is saying to him, “Lord, even the small-dogs down-under the table are eating from the small-crumbs of the small-children.” And he said to her, “Because-of this word, go under way. The devastating-divine-being has come out from your daughter.” And having come forth into her dwelling, she found the small-child having been cast upon the *bed-for-reclining* and the devastating-divine-being having come out.

And again, having come out from the set-boundaries of Tyre, he came through Sidon unto the Sea of the Galilee up *the* middle of the set-boundaries of Decapolis-(Ten-Cities). And they are bringing to him *a* one-of-cut-(dull)-senses and speaking-with-difficulty. And they are calling alongside him in-order-that he should put upon him the hand. And having taken forth him away from the crowd according-to one's-own, he cast his fingers into the ears of him. And, having spat, he touched the tongue of him. And having looked up-(again-or-within) into the heaven, he groaned and is saying to him, "Ephphatha!" which is being, "Thoroughly open up!" And (*straightway*) his hearings were opened up. And the binding of his tongue was loosed and he was speaking uprightly. And he thoroughly ordered them in-order-that to not-even-one-person should they say. But as-much-as he was thoroughly ordering them, they themselves were preaching more much-more. And being-more-over they were being struck out of *themselves*, saying, "With-beauty he has done all-things. And those ones-of-cut-(dull)-senses he is making to hear and (*those*) without-speaking-ones to speak."

{—8—} In those days, as *a* much crowd is being again and not having something they might eat, having called forward the learning-ones, he is saying to them, "I am being moved in the inward-parts over the crowd, because already three days they are remaining with me and are not having something they might eat. And if I should loose forth them not-eating unto their dwellings, they will be loosed (given) out in the way. And some of them from far-off have become present." And his learning-ones judged forth to him, "From-where will someone have power here to satisfy with food these-ones of breads upon *a* desolate-place?" And he was asking them, "How-many breads are you having?" Now those-ones said, "Seven." And he is giving forth a message to the crowd to fall up upon the land. And having taken the seven breads, having given well-grace, he broke and was giving to his learning-ones in-order-that they should place alongside *them*. And they placed alongside the crowd. And he was having *a* few

small-fishes. And having spoken well of them, he said also to place alongside these-things. And they ate and were satisfied with food. And they lifted up beings-more of broken-pieces seven sowed-woven-reed-baskets. Now they were being about four-thousand. And he loosed forth them.

And straightway, having stepped in into the sailing-boat with his learning-ones, he came into the regions of Dalmanutha. And the Distinct-ones came out and began to seek together with him, because they are seeking from him *a* sign from the heaven, testing him. And having groaned up-(within) in his spirit, he is saying, "Why is this age-group-brought-into-being seeking *a* sign? Amen-(so-it-is) I am saying to you, if-(on-no-account) *a* sign will be given to this age-group-brought-into-being."

And having let go them, again having stepped in, he came forth unto the other-side. And they hid over (forgot) to take breads. And if not one bread, they were not having *anything* with them in the sailing-boat. And he was thoroughly ordering to them, saying, "Perceive! See from the yeast-causing-to-rise of the Distinct-ones and the yeast-causing-to-rise of Herod." And they were thoroughly reasoning to one-another that they are not having breads. And having known, he is saying to them, "Why are you thoroughly reasoning that you are not having breads? Are you not-yet thinking and-nor are you putting together (understanding)? Are you having your heart which has been made without feeling? Having eyes, you are seeing, are you not? And having ears, you are hearing, are you not? And you are remembering, are you not, when those five breads I broke unto the five-thousand, how-many *wicker*-baskets full of broken-pieces you lifted up?" They are saying to him, "Twelve." "When those seven unto the four-thousand, how-many sowed-woven-reed-baskets full of broken-pieces lifted up you?" And they are saying (*to him*), "Seven." And he was saying to them, "Are you not-yet putting together (understanding)?"

And they are coming into Bethsaida. And they are bringing to him *a* blind-one and are calling him alongside in-order-that he might touch him. And having taken hold of the hand of the blind-one, he brought him out outside of the village. And

having spit into his eyes, having placed upon him the hands, he was asking him, "Are you seeing anything?" And having looked up, he was saying, "I am seeing the humans. That as trees walking around I am perceiving." Then again he placed the hands upon his eyes. And he saw thoroughly and was set forth down *like before*. And he was looking with-complete-radiance-(clearly) at all-things. And he ordered forth him into his dwelling, saying, "Not-even into the village should you come in."

And the Jesus and his learning-ones came out into the villages of Kaisarea-(Severed-place) of the Philip. And in the way, he was asking his learning-ones, saying to them, "Who are the humans saying me to be?" And those-ones said to him, saying, "John the Immersing-one,' and others, 'Elias,' but others, 'One of the ones-speaking-before-time-and-others.'" And he himself was asking to them, "But who are you yourselves saying me to be?" Having judged forth, the Peter is saying to him, "You yourself are being the Anointed-one." And he set a value upon them in-order-that to not-even-one-person should they tell about him. And he began to teach them that it is binding *for* the Son of the Human to suffer many-things and to be approved away (rejected) by testing by the elder-ones and the first-(leading)-priests and the ones-of-letters and to be killed away and after three days to stand up-(again). And with full-flowing the word he was speaking. And having taken him to himself, the Peter began to set a value upon him. And that-one, having been turned onto, and having perceived his learning-ones, set a value upon Peter and is saying, "Go under way behind me, Adversary, because you are not thinking the things of the God but the things of the humans." And having called forward the crowd with his learning-ones, he said to them, "If someone is willing to follow after me, let him deny away himself and lift up his cross and follow me. For whoever should will to save his soul-(self-or-life-or-breath) will destroy away it. But whoever will destroy away his soul-(self-or-life-or-breath) for-the-sake of me and the well-message will save it. For what is it profiting *a* human to gain the whole

ordered-world and to suffer the loss of his soul-(self-*or*-life-*or*-breath)? For what should *a* human give changing-opposite of his soul-(self-*or*-life-*or*-breath)? For whoever should have shame of me and these words of mine in this age-group-brought-into-being, this one-(female)-committing-adultery and *a* one-doing-wrong, the Son of the Human also will have shame of him, when he should come in the glory of his Father with the messengers, the set-apart-unto-God-ones.” {—9—} And he was saying to them, “Amen-(so-it-is) I am saying to you that *there* are being someones of those who have stood here, certain-ones-who should never ever taste death until they should perceive the kingdom of the God having come in power.”

And after six days, the Jesus is taking alongside the Peter and the Jacob and the John and is bringing them up into *a* high mountain according-to one’s-own alone. And he was made to change in appearance-(essence) in-front of them. And his outer-clothes became exceedingly glistening white, such-as wool-cleaner upon the earth is not having power in-this-way to make white. And Elias with Moses was perceived by them, and they were speaking with the Jesus. And having judged forth, the Peter is saying to the Jesus, “Master-teacher, *a* thing-of-beauty it is being *for* us to be here. And let us make three shelters, to you one and to Moses one and to Elias one.” For he perceived not what he should judge forth. For they became ones-being-out-of-fear. And became *a* cloud which cast *a* shadow over them. And *a* voice came out of the cloud, “This-one is being my Son, the one-choosing-to-love-in-action. Hear him.” And suddenly, having looked around, no-longer not-even-one-person they perceived but the Jesus alone with themselves.

And as they are stepping down out of the mountain, he thoroughly ordered them in-order-that to not-even-one-person should they thoroughly lead (narrate) what they perceived, if not when the Son of the Human should stand up-(again) out of dead-ones. And the word they took by might to themselves, seeking together what is being this “out of the

dead to stand-up-(again).” And they were asking to him, saying, “Are the ones-of-letters saying that it is binding *for* Elias to come first?” Now that-one was saying to them, “Elias, indeed having come first, is setting forth down *like before* all-things. And how has it been written concerning the Son of the Human in-order-that many-things he should suffer and should be set out as being not-even-one-thing? But I am saying to you that even Elias has come. And they did to him as-much-as they were willing, just-as it has been written concerning him.”

And having come to the learning-ones, they perceived a much crowd around them and ones-of-letters seeking together toward them. And straightway all the crowd, having perceived him, were being amazed out of themselves. And running up to *him*, they were greeting him. And he asked to them, “What are you seeking together toward them?” And one out of the crowd judged forth to him, “Teacher, I brought my son to you, having a without-speaking spirit. And wherever it should take over him, it is tearing asunder him. And he is foaming and is grinding the teeth and is being dried. And I said to your learning-ones in-order-that it they should cast out *it*. And they were not being strong.” And that-one, having judged forth to them, is saying, “O not-having-faith age-group-brought-into-being, until when will I be with you? Until when will I hold up *with* you? Bring him to me.” And they brought him to him. And having perceived him, the spirit straightway convulsed together him. And having fallen upon the land, he was rolling around, foaming. And he asked to his father, “How-much time is it being since this has taken place to him?” Now that-one said, “Out of childhood. And many-times also into fire it cast him and into water in-order-that it should destroy away him. But if something you are having power *to do*, help like responding to shouts us, having been moved in the inward-parts over us.” And the Jesus said to him, “That if you are having power! All-things *are* things-having-power to the one who is having faith.” Straightway, having cried out, the father of the small-child was saying, “I am having faith! Help like responding to shouts my not-having-faith!” And the Jesus, having perceived

that *a* crowd is running upon together, set a value upon the spirit, the unclean-one, saying to it, "Without-speaking and of-cut-(dull)-senses spirit, I myself am putting order upon you. Come out from him and no-longer should you come in into him." And, having cried out and having convulsed him many-times, it came out. And he became as *a* dead-one, so-that the many-ones are saying, "He died away." But the Jesus, having taken by might his hand, raised him. And he stood up.

And when he came in into *a* dwelling, his learning-ones according-to one's-own were asking him, "We had power to cast out it, did we not?" And he said to them, "This sort-brought-into-being is having power to come out by not-even-one-thing if not by praying-forth."

And-from-there, having come out, they were going alongside through the Galilee. And he willed not in-order-that someone should know. For he was teaching his learning-ones and he was saying to them, "The Son of the Human is being given over into the hands of humans, and they will kill away him. And having been killed away, after three days he will stand up-(again)." But those-ones were not understanding the flowing, and were fearing to ask to him.

And he came unto Kapernaum. And having become in the dwelling, he was asking to them, "What were you thoroughly reasoning *about* in the way?" Now those-ones were being silent. For toward one-another they thoroughly said in the way who *was* greater. And having sat down, he voiced *unto* the twelve and is saying to them, "If someone is willing to be first, he will be last of all-ones and minister of all-ones." And having taken *a* small-child, he stood it in the middle of them. And having placed his arms around it, he said to them, "Whoever should accept such-kind-of small-children upon my name is accepting me. And whoever should accept me is accepting not me but the one who ordered forth me."

The John was saying to him, "Teacher, we perceived *a* certain-one who is casting out devastating-divine-beings in your name and we were preventing him, because he was not following us." But the Jesus said, "Stop preventing him. For

there is being not-even-one-person who will do power upon my name and will have power quickly to speak bad of me. For who is not being against us, is being for us. For whoever should give you to drink *a* cup of water in *the* name because you are being of *the* Anointed-one, amen-(so-it-is) I am saying to you that he should never ever destroy away his payment. And whoever should cause to stumble one of these small-ones who are having faith (*into me*), *a* more thing-of-beauty it is being for him if *a* millstone of-a-donkey is being laid around his neck and he has been cast into the sea. And if your hand should cause to stumble you, cut off it. *A* thing-of-beauty it is being for you to come in into life *a* disabled-one than having two hands to come forth into the gehenna-(valley-of-Hinnom-or-lamentation-where-children-were-once-sacrificed-to-Molech-and-which-became-the-garbage-dump-of-Jerusalem), into the fire, the inextinguishable-one. And if your foot should cause to stumble you, cut off it. *A* thing-of-beauty it is being for you to come in into life *a* lame-one than having two feet to be cast into the gehenna-(valley-of-Hinnom). And if your eye should cause to stumble you, cast out it. *A* thing-of-beauty it is being for you to come in into the kingdom of the God *a* one-with-an-eye-alone than having two eyes to be cast into the gehenna-(valley-of-Hinnom), where their worm is not coming to an end and the fire is not being extinguished. For everyone with fire will be salted. *A* thing-of-beauty is the salt. But if the salt should become one-without-salt, with what will you season it? Have in yourselves salt and be at peace with one-another.”

{—10—} And from-there, having stood up, he is coming into the set-boundaries of the *region*-of-Judah (*and*) on-the-other-side of the Jordan. And again crowds are going together to him. And as he had the custom, again he was teaching them.

And having come forward, Distinct-ones were asking to him, “Is it being permitted to *a* man-(husband) to loose forth *a* woman-(wife)?”—testing him. But that-one, having judged forth, said to them, “What commanded Moses to you to be completed?” Now those-ones said, “Moses turned to (allowed)

‘a scroll of standing-away to write and to loose forth.’” And the Jesus said to them, “For your hard-heart he wrote to you this command-to-be-completed. But from the first of creation **male and female he made them. For-the-reason of this a human will leave throughout his father and the mother (and will be glued to toward his woman). And the two will be unto one flesh**, so-that they are no-longer being two but one flesh. What therefore God joined together *with a yoke* let not a human give space.”

And in the dwelling again the learning-ones were asking him about this. And he is saying to them, “Whoever should loose forth his woman-(wife) and should marry another-one is committing adultery upon her. And if she herself, having loosed forth her man-(husband), should marry another-one, she is committing adultery.”

And they were bringing to him small-children in-order-that he should touch them. But the learning-ones set a value upon them. But having perceived, the Jesus was indignant and said to them, “Let go the small-children to come to me. Stop preventing them. For of-such-kind-of-ones is being the kingdom of the God. Amen-(so-it-is) I am saying to you, whoever should not accept the kingdom of the God as *a small-child* may never ever come in into her-(it).” And having placed his arms around *them*, he was speaking well of them throughout, putting the hands upon them.

And as he is going out unto *the way*, one, having run to *him* and having fallen on a knee *before* him, was asking to him, “Good Teacher, what should I do in-order-that I might receive the assigned-lot of *the* enduring-age-kind-of life?” And the Jesus said to him, “Why are you calling me good? Not-even-one is good if not one, the God. The commands-to-be-completed you perceive. **‘You should not kill. You should not commit adultery. You should not steal. You should not give a lying-witness.’** You should not deprive away-from. **‘Value your father and the mother.’**” Now that-one was saying to him, “Teacher, all these-things I myself guarded out of my youth.” And the Jesus, having looked at him, chose to love in

action him and said to him, "One-thing you are lacking. Go under way. As-much-as you are having, sell and give to the poor-ones, and you will have treasure in heaven. And come follow me." But that-one, having become gloomy at the word, came away, grieving. For he was being one who is having many acquired-things.

And having looked around, the Jesus is saying to his learning-ones, "How with-difficultly those who are having the things will come in into the kingdom of the God." And the learning-ones were being amazed at his words. But the Jesus again, having judged forth, is saying to them, "Children, how difficult it is being to come in into the kingdom of the God. Easier-wearying-labor it is being *for a camel* to come through *(the) hole-(eye) of (the) sewing-needle* than *a rich-one* to come in into the kingdom of the God." And those-ones even-more were being struck out of *themselves*, saying to themselves, "And who is having power to be saved?" Having looked at them, the Jesus is saying, "Alongside humans *it is a thing-not-having-power*, but not alongside God. For all-things *are* things-having-power alongside the God."

The Peter began to say to him, "Perceive! We ourselves have let go all-things and have followed you." The Jesus was saying, "Amen-(so-it-is) I am saying to you, not-even-one-person is being who let go *a dwelling* or brothers or sisters or mother or father or children or fields for-the-sake of me and for-the-sake of the well-message, if not he should receive *a hundred-fold* now in this right-time dwellings and brothers and sisters and mothers and children and fields with causes-to-flee-(persecutions), and in the enduring-age which is coming enduring-age-kind-of life. And many first-ones will be last-ones and last-ones first-ones."

And they were being in the way, stepping up unto Jerusalem. And the Jesus was being the one who was going before them. And they were being amazed. But those who were following were fearing.

And having taken alongside again the twelve, he began to tell them those things which are being about to step together

(come about) to him, "Perceive! We are stepping up unto Jerusalem. And the Son of the Human will be given over to the first-(leading)-priests and to the ones-of-letters. And they will judge against him to death and will give over him to the nations and they will play at him and will spit on him and will whip him and will kill *him*. And after three days, he will stand up-(again)."

And Jacob and John, the sons of Zebedee, are going toward him, saying to him, "Teacher, we are willing in-order-that whatever we should ask you should do for us." And that-one said to them, "What are you willing I should do for you?" And those-ones said to him, "Give to us in-order-that, one out of your right and one out of left, we may sit down in your glory." But the Jesus said to them, "You perceive not what you are asking. Are you having power to drink the cup which I myself am drinking or to be immersed *with* the immersion which I myself am being immersed?" Now those-ones said to him, "We are having power." And the Jesus said to them, "The cup which I myself am drinking you will drink and the immersion which I myself am being immersed you will be immersed. But that to sit down out of my right or out of *the* well-named-(left) is not being mine to give, but to whom it has been prepared." And having heard, the ten began to be indignant about Jacob and John. And having called them forward, the Jesus is saying to them, "You perceive that those who are supposing to be first (lead) of the nations are being lord down-upon them, and their great-ones are having authority down-upon them. But not in-this-way is it being among you. But whoever should will to become great among you will be your minister. And whoever should will among you to be *a* first-one will be *a* servant of all-ones. For even the Son of the Human came not to be ministered to but to minister and to give his soul-(self-*or*-life-*or*-breath) *as a* ransom-for-losing opposite-(in-the-place-of) many-ones."

And they are coming into Jericho. And as he was going out from Jericho and his learning-ones and *a* sufficient crowd, the son of Timaeus, Bartimaeus, *a* blind one-asking-for-*things*, was

sitting down alongside the way. And having heard that he is being Jesus the one-of-Nazareth, he began to cry out and to say, "Son of David, Jesus, show mercy *unto* me!" And many-ones were setting a value upon him in-order-that he should be silent. But that-one much more was crying out, "Son of David, show mercy *unto* me!" And having stood, the Jesus said, "Voice *for* him." And they are voicing *unto* the blind-one, saying to him, "Have courage! Rise! He is voicing *for* you." Now that-one, having cast away his outer-clothing, having jumped up, came toward the Jesus. And having judged forth to him, the Jesus said, "What are you willing *that* I should do for you?" And the blind-one said to him, "Master-teacher, in-order-that I might see again." And the Jesus said to him, "Go under way. Your faith has saved you." And straightway he saw again and was following him in the way.

{—11—} And when they are coming near unto Jerusalem unto Bethphage-(House-of-green-figs) and Bethany toward the Mountain of the Olives-(Olive-trees), he is ordering forth two of his learning-ones and is saying to them, "Go under way unto the village that-one opposite-against you. And straightway, going in into it, you will find *a* colt which has been bound, upon which not-even-one-person of humans not-yet sat down. Loose it and bring. And if someone should say to you, 'Why are you doing this?' say, 'The Lord is having need of it.' And straightway he will order forth it again here."

And they came forth and found *a* colt which had been bound at the door outside upon the both-way-(street). And they are loosing him. And certain-ones of those who have stood there were saying to them, "What are you doing loosing the colt?" And those-ones said to them just-as the Jesus said. And they let go them.

And they are bringing the colt toward the Jesus and are casting upon it their outer-clothes. And he sat down upon it. And many-ones spread their outer-clothes unto the way, but other-ones leafy-branches, having cut out of the fields. And those who are going before and those who are following were crying out, "**Hosanna (Save, I pray)! One who has been**

spoken well of is the one who is coming in the name of *the Lord*! What has been spoken well of is the kingdom of our father David which is coming! **Hosanna** (Save, I pray) in the highest-*places*!”

And he came in into Jerusalem into the sacred-place. And, having looked around at all-things, already the hour being late, he came out unto Bethany with the twelve.

And on the-next-day, when they came out from Bethany, he hungered. And having perceived *a* fig-tree from far-off having leaves, he came, if then he will find something in it. And having come upon it, not-even-one-thing he found if not leaves. For the right-time of figs was not being. And having judged forth, he said to it, “No-longer unto the enduring-age not-even-one-person may eat fruit out of you.” And his learning-ones were hearing him.

And they are coming unto Jerusalem. And having come in into the sacred-place, he began to cast out those who are selling and those who are buying *as* in the gathering-(market)-place in the sacred-place. And the tables of the moneychangers and the seats of those who are selling the doves he turned over. And he was not letting go in-order-that someone should bring through *a* vessel through the sacred-place. And he was teaching and was saying to them, “It has been written, has it not, ‘**My dwelling will be called *a* dwelling of praying-forth for all the nations?**’ But you yourselves have made it *a* cave of robbers.” And the first-(leading)-priests and ones-of-letters heard and were seeking how they might destroy away him. For they were fearing him. For all the crowd was being struck out of *themselves* at his teaching. And when it became late-*day*, they were going out outside the city.

And going alongside early-*day*, they perceived the fig-tree which had been dried out of *the* roots. And having been caused to remember again, the Peter is saying to him, “Master-teacher, perceive! The fig-tree which you cursed against has been dried.” And having judged forth, the Jesus is saying to them, “Have faith of God. Amen-(so-it-is) I am saying to you that whoever should say to this mountain, ‘Be lifted up and be cast

into the sea,' and should not thoroughly judge (waver) in his heart but should have faith that what he is speaking is taking place, it will be to him. Because-of this I am saying to you, all-things as-much-as you are praying forth and are asking, have faith that you received, and it will be to you. And when you are standing praying forth, let go if something you are having against someone, in-order-that also your Father, that-one in the heavens, should let go to you your fallings-aside."

And they are coming again unto Jerusalem. And as he is walking around in the sacred-place, the first-(leading)-priests and the ones-of-letters and the elder-ones are coming toward him. And they were saying to him, "By what-kind-of authority are you doing these-things? Or who gave this authority to you in-order-that you should do these-things?" And the Jesus said to them, "I will ask to you one word. And judge forth to me and I will flow out to you by what-kind-of authority I am doing these-things. The immersion, that-one of John, was it being out of heaven or out of humans? Judge forth to me." And they were thoroughly reasoning to themselves, saying, "If we should say, 'Out of heaven,' he will flow out, 'Because-of what (*therefore*) you had not faith in him?' But should we say, 'Out of humans...?'" They were fearing the crowd. For all-ones were holding that the John was being in-reality one-speaking-before-time-and-others. And having judged forth to the Jesus, they are saying, "We perceive not." And the Jesus is saying to them, "And-nor am I myself telling you by what-kind-of authority I am doing these things."

{—12—} And he began to speak to them in *illustrations*-cast-alongside, "A human planted *a* vineyard, and placed around *it* *a* barrier, and dug *a* vat-under-a-winepress and built *a* tower, gave it out to workers-of-the-land, and went away from his people. And he ordered forth *a* servant to the workers-of-the-land in the right-time in-order-that from the workers-of-the-land he should receive from the fruits of the vineyard. And having taken him, they beat him and ordered forth empty. And again he ordered forth to them another servant. And-that-one they wounded in the head

and set not a value upon. And another-one he ordered forth. And-that-one they killed away and many other-ones, indeed beating some, and killing away some. Still he was having one, *a* choosing-to-love-in-action son. He ordered forth him last to them, saying, 'They will be turned at my son.' But those workers-of-the-land said to themselves, 'This-one is being the one-receiving-the-assigned-lot. Come! We should kill away him. And the assigned-lot will be ours.' And having taken *him*, they killed away him and cast him out outside the vineyard. What (*therefore*) will the Lord of the vineyard do? He will come and destroy away the workers-of-the-land and will give the vineyard to other-ones. Not-even knew you *what is written* within this Writing, '***The stone which those who are building approved away (rejected) after testing, this-one became unto the head of the corner; this took place from the Lord and it is being marvelous in our eyes?***' And they were seeking to take by might him, and feared the crowd. For they knew that he spoke the *illustration*-cast-alongside toward them. And having let go him, they came away.

And they are ordering forth to him certain-ones of the Distinct-ones and of the ones-of-Herod in-order-that they should trap him in word. And having come, they are saying to him, "Teacher, we perceive that *a* true-one you are being. And it is not being a care to you about not-even-one-person. For you are not seeing unto the face-(appearance) of humans, but upon truth the way of the God you are teaching. Is it being permitted to give *a* census-tax to Kaisar-(Severed) or not? Should we give or should we not give?" But that-one, perceiving their judging-back-in-pretense, said to them, "Why are you testing me? Bring to me *a* denarius-(Roman-silver-coin-worth-the-daily-wage-of-a-common-laborer) in-order-that I might perceive." And those-ones brought *it*. And he is saying to them, "Whose is this image and the writing-upon-(inscription)?" Now those-ones said to him, "Kaisar." Now Jesus said to them, "Those-things of Kaisar give forth to Kaisar and those-things of the God to the God." And they were marveling out of themselves at him.

And Just-ones are coming to him, certain-ones-who are saying not to be *a* standing-up-(again), and were asking him, saying, "Teacher, Moses wrote to us, **If *a* brother of someone should die away and should leave throughout *a* woman-(wife) and should not let go (leave) *a* child, that his brother should take the woman-(wife) and should stand up out seed to his brother.** Seven brothers were being. And the first-one took *a* woman-(wife) and, having died away, let go (left) not *a* seed. And the second-one took her and died away, having not left throughout *a* seed. And the third-one likewise. And the seven let go (left) not *a* seed. Last-one of all the woman-(wife) also died away. In the standing-up-(again) (*when they should stand up*) whose woman-(wife) of them will she be? For the seven had the same woman-(wife)." The Jesus was saying to them, "Because-of this you are being led astray, are you not, not perceiving the Writings and-nor the power of the God? For when out of *the* dead-ones they should stand up-(again) not-even are they marrying and-nor are they being given in marriage, but they are being as the messengers in the heavens. And about the dead-ones that they are being raised, you knew *what is written* within, did you not, in the scroll of Moses how the God spoke to him upon the (thorn)-bush, saying, '**I *am* the God of Abraham and (*the*) God of Isaac and (*the*) God of Jacob?**' He is not being God of dead-ones but of ones who are living. You are being led astray much."

And having come forward, one of the ones-of-letters, having heard as they were seeking together, having perceived that with-beauty he judged forth to them, asked to him, "Of-what-kind is the first command-to-be-completed of all?" The Jesus judged forth, "First is being, '**Hear, Israel! The Lord our God is being one, and you will choose to love in action the Lord your God out of your whole heart and out of your whole soul-(self-or-life-or-breath), and out of your whole thorough-thinking and out your whole strength.**' And second is this, '**You will choose to love in action your near-one-(neighbor) as yourself.**' Greater than these another command-to-be-completed is not being." And the one-of-letters said to him,

“With-beauty, Teacher, upon truth you said, ‘**One he is being and is not being another-one except him,**’ and that ‘**to choose to love in action him out of the whole heart and out of the whole understanding and out of the whole strength**’ and that ‘**to choose to love in action the near-one-(neighbor) as oneself** is being much-more than all the whole-burnt-offerings and sacrifices.” And the Jesus, having perceived (*him*) that with-more-mind he judged forth, said to him, “Not far are you being from the kingdom of the God.” And not-even-one-person no-longer was being bold to ask to him.

And having judged forth, the Jesus was saying, teaching in the sacred-place, “How are the ones-of-letters saying that the Anointed-one is being son of David? David himself said by the Spirit, the set-apart-unto-God-one, ‘**The Lord said to my Lord, sit down out of my right, until I should put the ones-hating of you under your feet.**’ David himself is saying him Lord, and so from-where is he being his son?” And (*the*) much crowd was hearing him with-pleasure.

And in his teaching, he was saying, “See from (look out for) the ones-of-letters who are willing to walk around in equipped-long-clothes and *want* greetings in the market-places and first-seats in the gathering-together-places and first-reclining-groups at the main-(evening)-meals, who are eating down the dwellings of the widows and who are praying forth long giving-light-to-*for-show*. These-ones will receive much-more judgment.”

And having sat down opposite-against the place-of-guarding-of-treasure, he was observing how the crowd is casting copper-(money) into the place-of-guarding-of-treasure. And many rich-ones were casting many-things. And having come, one poor widow cast two lepta-(small-copper-coins-each-worth-1/128-denarius), which is being *a kondrantes*-(quadrans-*or-a*-Roman-copper-coin-worth-1/64-denarius). And when he called forward his learning-ones, he said to them, “Amen-(so-it-is) I am saying to you that this widow, this poor-one, cast more than all those who are casting into the place-of-guarding-of-treasure. For all-ones, out of that which is being more to them, were

casting. But she, out of her lacking all-things as-much-as she was having, cast her whole life-(livelihood)."

{—13—} And as he is going out of the sacred-place, one of his learning-ones is saying to him, "Teacher, perceive what-kind-of stones and what-kind-of buildings!" And the Jesus said to him, "Are you seeing these great buildings? Stone upon stone should never ever be let go here which should never ever be loosed down."

And as he is sitting down unto the Mountain of the Olives-(Olive-trees) opposite-against the sacred-place, Peter and Jacob and John and Andrew were asking him according-to one's-own, "Say to us, when these-things will be and what *will be* the sign when all these-things should be about to be completed together?" And the Jesus began to say to them, "See not *that* someone should lead astray you. Many-ones will come upon my name, saying, 'I myself am being.' And many-ones they will lead astray. But when you should hear wars and hearings of wars, stop being troubled. It is binding to take place, but not-yet the completion. For nation will be raised upon nation and kingdom upon kingdom. And shakings will be according-to places. Famines will be. A first of birth-pains *are* these-things. But see you *to* yourselves. They will give over you unto the councils-that-settles-matters-together and into the gathering-together-places. You will be beaten. And before ones-leading and kings you will stand for-the-sake of me unto *a* witness to them. And unto all the nations first it is binding to be preached the well-message. And when they should lead you, giving over *you*, stop caring about before-time *what* you should speak. But whatever should be given to you in that hour, this speak. For you yourselves are not being the ones who are speaking but the Spirit, the set-apart-unto-God-one. And brother will give over brother unto death and *a* father *a* child. And children will stand up over upon parents and will put them to death. And you will be ones who are being hated by all-ones because-of my name. But the one who remains under unto completion this-one will be saved. And when you should perceive the nauseatingly-stinking-thing of the

desolation having stood where it is not binding, let the one who is knowing *what is written* within think. After-that let those in the *region-of-Judah* flee unto the mountains. (And) let that-one upon the roof not step down, and-nor let him come into to lift up something out of his dwelling. And let that-one in the field not turn onto-(back) unto those-things behind to lift up his outer-clothing. And woe to those who are having in the belly and to those who are giving the nipple in those days. And pray forth in-order-that it should not take place of-(in) *the* bad-weather-of-winter. For those days will be *a* crushing of-such-kind as has not taken place from the first of creation which the God created until the now and should never ever take place. And if *the* Lord cut not short the days, all flesh would not be saved. But because-of the called-out-ones whom he called out to himself, he cut short the days. And after-that if someone should say to you, 'Perceive! Here is the Anointed-one! Perceive there!' Stop having faith. For lying-anointed-ones will be raised and lying-ones-speaking-before-*time-and-others* and they will give signs and wonders for the purpose to lead astray away, if *a* thing-having-power, the called-out-ones. But see you. I have told you before-*time* all-things. But in those days after that crushing, the sun will be darkened. And the moon will not give her light. And the stars will be ones which are falling out of the heaven. And the powers, those-ones in the heavens, will be shaken. And after-that they will perceive '**the Son of the Human coming in clouds**' with much power and glory. And after-that he will order forth the messengers and he will gather together over the (*his*) called-out-ones out of the four winds from *the* extremity of *the* earth as-far-as *the* extremity of heaven. And from the fig-tree learn this *illustration-cast-alongside*. When already her breakable-branch should become tender-(full-of-sap) and should grow out the leaves, you are knowing that summer is being near. In-this-way also know you (you yourselves are knowing), when you should perceive these-things taking place, that it is being near at the doors. Amen-(so-it-is) I am saying to you, this age-group-brought-into-being should never ever come aside until when

all these-things should take place. The heaven and the earth will come aside, but my words will never ever come aside. And about that day or the hour not-even-one perceives, not-even the messengers in heaven nor-even the Son, if not the Father. See! Be not asleep in the field! For you perceive not when the right-time is being. As a human gone-away-from-his-people, having let go his dwelling and having given to his servants the authority, to each-one his work, he also commanded to be completed to the one-caring-for-the-door in-order-that he should be awake. Therefore be awake. For you perceive not when the Lord of the dwelling is coming, whether late-*day* or middle-night or rooster-voicing or early-*day*. Having come unexpectedly, he should not find you sleeping. And what I am saying to you I am saying to all, Be awake!”

{—14—} And after two days it was being the Passover and the Without-yeast-causing-to-rise-*bread*s. And the first-(lead-ing)-priests and the ones-of-letters were seeking how, having taken by might him by bait-(deceit), they should kill away *him*. For they were saying, “Not in the feast, lest-at-any-time there will be trouble of the people.”

And as he is being in Bethany in the dwelling of Simon the one-with-a-skin-disease, as he is lying down *to eat*, came a woman, having an alabaster-jar of perfumed-ointment of faithful-(genuine), costing-much spikenard. Having shattered together the alabaster-jar, she poured the *ointment* down-over his head. And *there* were being someones who are being indignant to themselves, “Unto what has taken place this destroying-away of perfumed-ointment? For this perfumed-ointment was having power to be sold upon-over three hundred denarii-(Roman-silver-coins-each-worth-the-daily-wage-of-a-common-laborer) and to be given to the poor-ones.” And they were snorting like a horse at her. But the Jesus said, “Let go her. Why are you holding wearying-labors alongside her? A having-beauty work she worked to me. For at-all-times the poor-ones you are having with yourselves. And when you should will, you are having power to do well to them. But me you are not at-all-times having. What she had she did. For she

took before-*time* to put perfumed-ointment on my body for the putting-in-a-burial-place. And amen-(so-it-is) I am saying to you, wherever should be preached the well-message unto the whole ordered-world, also what she herself did will be spoken of unto a memorial of her.”

And Judah Iscariot-(one-of-Kerioth), that-one of the twelve, came away to the first-(leading)-priests in-order-that he should give over him to them. And those who heard rejoiced and told a message-of-promise to give silver-*money* to him. And he was seeking how well-timed he should give over him.

And on the first day of the Without-yeast-causing-to-rise-*bread*s, when they were sacrificing the Passover-*lamb*, his learning-ones are saying to him, “Where are you willing, having come forth, we should prepare in-order-that you might eat the Passover?” And he is ordering forth two of his learning-ones and is saying to them, “Go under way into the city. And a human will be opposite from (meet) you who is bearing a clay-jar of water. Follow him. And wherever he should come into, say to the master-of-the-dwelling, ‘The Teacher is saying, “Where is being my loosing-down-(guest)-place where I might eat the Passover with my learning-ones?”’” And he himself will show to you a great above-ground-*room*, which has been spread, a prepared-one. And there prepare for us.”

And the learning-ones came out and came into the city and found just-as he said to them. And they prepared the Passover.

And having become late-*day*, he is coming with the twelve. And as they are lying up and eating, the Jesus said, “Amen-(so-it-is) I am saying to you that one out of you who is eating with me will give over me.” They began to be grieved and to say to him one according-to one, “Not I, is it?” But that-one said to them, “One of the twelve, the one who is dipping in with me into the dish. Because indeed the Son of the Human is going under way just-as it has been written about him. But woe to that human through whom the Son of the Human will be given over. A thing-of-beauty *it would be* to him if that human was not brought into being.” And as they are

eating, having taken bread, having spoken well of, he broke and gave to them and said, "Take. This is being my body." And having taken a cup, having given well-grace, he gave to them, and they all drank out of it. And he said to them, "This is being my blood of the thoroughly-set-agreement which is being poured out for-the-sake of many-ones. Amen-(so-it-is) I am saying to you that no-longer I should never ever drink out of the product-brought-into-being of the vine until that day when I should drink it new in the kingdom of the God." And having sung praise, they came out unto the Mountain of Olives-(Olive-trees).

And the Jesus is saying to them, "All you will be made to stumble, because it has been written, '**I will strike the shepherd, and the sheep will be thoroughly scattered.**' But after that I am raised, I will go before you into the Galilee." But the Peter was saying to him, "If even all-ones will be made to stumble, but not I." And the Jesus is saying to him, "Amen-(so-it-is) I am saying to you that today in this night, before twice a rooster to voice, three times you yourself will deny away me." But that-one was saying more-out, "If it should be binding for me to die away together with you, I will never ever deny away you." Now likewise all-ones also were saying.

And they are coming into a given-space-piece-of-land whose name is Gethsemane-(Oil-press). And he is saying to his learning-ones, "Sit down here until I should pray forth." And he is taking alongside the Peter and (the) Jacob and (the) John with him. And he began to be amazed out of himself and to be distressed and is saying to them, "Encompassed-by-grief is being my soul as-far-as death. Remain here and be awake." And having coming forward a little-way, he was falling upon the land. And he was praying forth in-order-that if it is being a thing-having-power, the hour should come aside from him. And he was saying, "Abba-(Father), the Father, all-things are things-having-power for you. Bring aside (remove) this cup from me. But not what I myself am willing but what you are willing." And he is coming and finding them sleeping, and is saying to the Peter, "Simon, are you sleeping? You were strong

to be awake one hour-(moment), were you not? Be awake and pray forth, in-order-that you should not come into testing. Indeed the spirit is one-with-intense-feeling-for but the flesh one-without-strength.” And again having come away, he prayed forth, having said the same word. And again having come, he found them sleeping, for their eyes were being ones which are being weighed down. And they perceived not what they should judge forth to him. And he is coming the third-*time* and is saying to them, “Sleep the remaining-*time* and stop up (rest). It is holding away (enough). The hour came. Perceive! The Son of the Human is being given over into the hands of the ones-doing-wrong. Be raised. We should lead (go). Perceive! The one who is giving over me has come near.”

And straightway as he is still speaking, Judah, one of the twelve, is becoming alongside and with him a crowd with swords and woods-(clubs) from the first-(leading)-priests and the ones-of-letters and the elder-ones. And the one who is giving over him had given a given-sign-together to them saying, “Whomever I should love (kiss) like a friend, he himself is being. Take by might him and lead away without-slipping.” And having come, straightway having come forward to him, he is saying, “Master-teacher.” And he loved throughout (warmly kissed) like a friend him. And those-ones cast the hands upon him and took by might him. And one of those who has stood alongside, having drawn the sword, hit the servant of the first-(leading)-priest and lifted up away his ear. And having judged forth, the Jesus said to them, “As upon a robber came you out with swords and woods-(clubs) to take together me? Throughout *the* day I was being toward you in the sacred-place, teaching, and you took not by might me, but in-order-that the Writings should be fulfilled.” And having let go him, all-ones fled.

And a certain young-man was following with him, when he has cast around himself a linen-cloth upon *his* naked-body. And they are taking by might him. But that-one, having left throughout the linen-cloth, fled naked.

And they led away the Jesus to the first-(leading)-priest. And all the first-(leading)-priests and the elder-ones and the ones-of-letters are coming together. And the Peter from afar followed him as-far-as inside into the open-air-enclosure of the first-(leading)-priest. And he was being one who is sitting down with the attendants-being-like-under-rowers-*of-a-ship* and who is warming himself at the light. And the first-(leading)-priests and the whole council-that-settles-matters-together were seeking a witness against the Jesus for the purpose to put him to death. And they were not finding. For many-ones were giving a lying-witness against him, and the witnesses were not being equal-ones. And someones, having stood up, were giving a lying-witness against him, saying, "We ourselves heard him saying, 'I myself will loose down this hand-made dwelling-(inner)-part-of-the-temple and through three days another not-made-with-hands I will build.'" And not-even in-this-way their witness was being an equal-one. And the first-(leading)-priest, having stood into *the* middle, asked to the Jesus, saying, "Are you not judging forth not-even-one-thing what these-ones are witnessing against you?" But that-one was being silent and judged forth not-even-one-thing. Again the first-(leading)-priest was asking to him and is saying to him, "Are you yourself the Anointed-one, the Son of the One-spoken-well-of?" And the Jesus said, "I myself am being. And you will perceive the Son of the Human sitting down out of *the* right of the Power and coming with the clouds of the heaven." And the first-(leading)-priest, having thoroughly torn asunder his inner-clothes-*worn-next-to-the-skin*, is saying, "What need still are we having of witnesses? You heard the hurtful-talk of God. What is it being shone with light to you?" And all-ones judged against him to be one-held-in-(bound) of death. And certain-ones began to spit on him and to cover around his face and to hit with the fist him and to say to him, "Speak before *time and us*!" And the attendants-being-like-under-rowers-*of-a-ship* took him with slaps.

And as the Peter is being down in the open-air-enclosure, one of the girl-servants of the first-(leading)-priest is coming

and, having perceived the Peter warming himself, having looked at him, is saying, "And you yourself were being with the Jesus the one-of-Nazareth?" But that-one denied, saying, "Not-even I perceive and-nor am I setting upon (understanding) what you yourself are saying." And he came out outside into the forward-open-air-enclosure. (*And a rooster voiced.*) And the girl-servant, having perceived him, began again to say to those who have been standing alongside, "This-one is being out of them." But that-one again was denying. And after a little-time, again those who have been standing alongside were saying to the Peter, "In-truth out of them you are being. For you also are being a one-of-Galilee." But that-one began to put up to God without hope of redemption and to vow, "I perceive not this human whom you are saying." And straightway out of a second-time a rooster voiced. And the Peter was caused to remember again the flowing as the Jesus said to him, "Before a rooster to voice twice, three-times you will deny away me." And having cast upon, he was weeping.

{—15—} And straightway early-day, having made counsel-together, the first-(leading)-priests with the elder-ones and ones-of-letters and the whole council-that-settles-matters-together, having bound the Jesus, brought away *him* and gave over *him* to Pilate-(Armed-with-a-spear). And the Pilate asked to him, "Are you yourself the King of the ones-of-Judah?" But that-one, having judged forth to him, is saying, "You yourself are saying." And the first-(leading)-priests were gathering against him many-things. And the Pilate again was asking to him, saying, "Are you not judging forth not-even-one-thing? Perceive, how many-things they are gathering against you." But the Jesus no-longer judged forth not-even-one-thing, so-that the Pilate marveled. And according-to the feast, he was loosing forth to them one bound-one whom they were asking alongside. And *there* was being one who is being called Barabbas-(Son-of-a-father), who has been bound with the ones-of-a-standing-(rebellion), certain-ones-who in the standing-(rebellion) had done murder. And having stepped up, the crowd began to ask just-as he was doing to them. And the

Pilate judged forth to them, saying, "Are you willing I should loose forth to you the King of the ones-of-Judah?" For he was knowing that because-of envy-(ill-feeling) the first-(leading)-priests had given over him. And the first-(leading)-priests shook up the crowd in-order-that more-(rather) the Barabbas he should loose forth to them. And the Pilate again, having judged forth, was saying to them, "What therefore (*are you willing*) should I do unto (*whom you are saying*) the King of the ones-of-Judah?" And those-ones again cried out, "Crucify him!" And the Pilate was saying to them, "For what bad-thing did he?" But those-ones even-more cried out, "Crucify him!" And the Pilate, wanting to do the sufficient-thing to the crowd, loosed forth to them the Barabbas. And he gave over the Jesus, having flogged *him*, in-order-that he should be crucified.

And the soldiers led away him inside the open-air-enclosure, which is being the praetorium-(official-residence-of-a-Roman-civil-or-military-leader), and they are calling together the whole band-of-*about-600*-soldiers. And they are sinking him in purple and placed around him, having twisted together, a wreathed-crown of-thorns. And they began to greet him, "Rejoice, King of the ones-of-Judah!" And they were striking on his head with a reed and were spitting on him. And putting upon the knees, they were paying homage like a dog to *its master* to him. And when they played at him, they sunk him out of the purple and sunk him in his outer-clothes.

And they are leading him out in-order-that they should crucify him. And they are forcing into service, as he is passing by, a certain Simon, a one-of-Kyrene, who is coming from a field, the father of Alexander and Rufus, in-order-that he should lift up his cross.

And they are bringing him upon the place, Golgotha-(Skull), which is being interpreted with, Place of a Skull. And they were giving to him wine which had been spiced (drugged) with myrrh. But that-one received not. And they are crucifying him. And they are thoroughly dividing his outer-clothes, casting a lot upon them who should lift up what. And it was being the third hour. And they crucified

him. And the writing-upon-(inscription) of his cause-(charge) which had been written upon was being, "The King of the ones-of-Judah."

And with him they are crucifying two robbers, one out of *the* right and one out of *the* well-named-(left) of him. And those who are going alongside were talking hurtfully of him, moving (shaking) their heads and saying, "Ha! The one who is loosing (tearing) down the dwelling-(inner)-part-of-the-temple and who is building in three days, save yourself, having stepped down from the cross." Likewise also the first-(leading)-priests, playing at to one-another with the ones-of-letters, were saying, "Other-ones he saved. Himself he is not having power to save. Let the Anointed-one the King of Israel step down now from the cross, in-order-that we should perceive and should have faith." And those who have been crucified with him were reproaching him.

And having become the sixth hour, *a* darkness became upon the whole land until the ninth hour. And in the ninth hour the Jesus shouted with *a* great voice, "Eloi, eloi, lema savachthani?"—which is being interpreted with, "My God, my God, for why left you throughout in *straits* me?" And certain-ones of those who have stood alongside, having heard, were saying, "Perceive! Elias he is voicing." And having run, *a* certain-one, having filled *a* sponge of sharp-(sour)-wine, having placed *it* around *a* reed, was giving him to drink, saying, "Let go. We should perceive if Elias is coming to lift him down." But the Jesus, having let go *a* great voice, breathed out *his life*. And the curtain-(veil)-spreading-down of the dwelling-(inner)-part-of-the-temple was split into two from above until down-(below). And the centurion-(Roman-officer-commanding-about-a-hundred-men), who had stood alongside opposite of him, having perceived that he breathed out *his life* in-this-way, said, "In-truth this human was being *the* Son of God."

And also were being women far-off who are observing, among them also Maria-(Mary) the female-one-of-Magdala, and Maria-(Mary) the mother of Jacob the small-(young)-one and Joses, and Salome, who were following him and ministering

to him when he was being in Galilee, and many other-women who stepped up together with him unto Jerusalem.

And already having become late-day, since it was being the day of making-ready-alongside which is being *the day-before-the-set-time-for-rest*, having come, Joseph-(Yahveh-has-added) from Arimathea, a council-member of-well-appearance-of-behavior, who himself also was being accepting toward the kingdom of the God, having been bold, came in to the Pilate and asked *for* the body of the Jesus. And the Pilate marveled if already he had died. And having called forward the centurion-(Roman-officer-commanding-about-a-hundred-men), he asked him if long-ago he died away. And having known from the centurion-(Roman-officer-commanding-about-a-hundred-men), he gave the body to the Joseph. And having bought in the gathering-(market)-place linen-cloth, having lifted him down, he wrapped him in the linen-cloth and placed him in a place-of-remembrance, which was being one which had been hewn out of rock. And he rolled around a stone to the door of the place-of-remembrance.

And the Maria-(Mary) the female-one-of-Magdala and Maria-(Mary) the-one of Joses, were observing where he has been placed.

{—16—} And when the set-time-for-rest thoroughly took place, Maria-(Mary) the female-one-of-Magdala and Maria-(Mary) the-one of (*the*) Jacob and Salome bought in the gathering-(market)-place aromatic-spices-(oils) in-order-that, having come, they might put oil on him. And exceedingly early-day on the one-(first-day) of the set-times-for-rest-(week), they are coming upon the place-of-remembrance, when the sun completed up. And they were saying to themselves, “Who will roll away the stone for us out of the door of the place-of-remembrance?” And having looked up, they are observing that the stone has been rolled away. For it was being *an* exceedingly great-one.

And having come in into the place-of-remembrance, they perceived a young-man sitting down on the right, having cast about himself white equipped-long-clothing. And they were

being amazed out of *themselves*. But that-one is saying to them, “Stop being amazed out of *yourselves*. You are seeking Jesus, the one-of-Nazareth, the one who has been crucified. He was raised. He is not being here. Perceive the place where they placed him. But go under way. Say to his learning-ones and to the Peter, ‘He is going before you into the Galilee. There you will perceive him, just-as he said to you.’”

And having come out, they fled from the place-of-remembrance. For they themselves were having trembling and setting-out-of-*themselves*. And to not-even-one-person not-even-one-thing they said. For they were fearing.

{—longer ending not in earliest manuscripts—}

(And having stood up in early-day first of set-time-for-rest he was shone with light first to Maria the female-one-of-Magdala, from whom he had cast out seven devastating-divine-beings. That-one, having gone, told forth a message to the ones who became with him, mourning and weeping. And-those-ones, having heard that he is living and was observed by her, had not faith. And after these-things, to two out of them walking around, going into a field, he was brought to light in an other form. And-those-ones, having come away, told forth a message to the remaining-ones. Not-even to those-ones they had faith. But later to the eleven themselves lying up to eat, he was brought to light. And he reproached their not-having-faith and hard-heart because they had not faith to the ones who observed him who has been raised. And he said to them, “Having gone unto all the ordered-world, preach the well-message to all the creation. The one who had faith and who was immersed will be saved. But the one who has not faith will be judged against. And these signs will follow alongside to those who had faith. In my name devastating-divine-beings they will cast out. In new tongues they will speak. And in the hands they will lift up snakes. And-if someone should drink a substance-of-death, it should never ever hurt them. Upon ones-not-being-well they will place hands upon, and they will have with-beauty.” Indeed the Lord Jesus, after he spoke to them, was taken up into the heaven and sat down out of the right of the God. And those-ones, having come out, preached

everywhere, as the Lord is working together-with and is making firm the word through the following upon signs.)

{—shorter ending not in earliest manuscripts—}

(And all-things which message were told forth they told out a message slashing-together-concisely to those-ones around the Peter. And after these-things also the Jesus himself from the rising-of-the-sun and as-far-as the west ordered out forth through them the sacred and without-decay preached-message of the enduring-age-kind-of salvation. Amen.)

FROM PETER A

{—1—} Peter-(Rock), *an* ordered-forth-one of Jesus-(Yahveh-saves) *the* Anointed-one to the called-out *sojourners-being-alongside-by-a-people* of *a* thorough-scattering of Pontus-(Sea), Galatia-(Land-of-the-Gauls), Cappadocia, Asia-(Orient), and Bithynia-(Violent-rushing), according-to *a* knowing-before-*time* of God *the* Father in *a* setting-apart-*unto*-God of spirit-(Spirit) *unto a* hearing-(obeying)-*under-authority* and *a* sprinkling of blood of Jesus *the* Anointed-one. May grace and peace be increased to you.

Spoken-well-of *be* the God and Father of our Lord Jesus *the* Anointed-one, who brought us into being again according-to his much mercy *unto a* hope which is living through *the* standing-up-(again) of Jesus *the* Anointed-one out of dead-*ones*, *unto an* assigned-lot, *which* is without-decay and without-stain and without-withering, which has been kept in *the* heavens for you, who are being kept in sight before (guarded) by *the* power of God through faith *unto* salvation, *which* is prepared to have the cover taken away-from in *the* last right-time, in which you are leaping much, *although*, if *it* is being binding, having been grieved *a* little now by various testings, in-order-that the approving-by-testing of your faith, *which* is having-more-value than gold which is destroying away itself even *though* being approved by testing through

fire, may be found unto giving-over-of-praise and glory and value at *the* taking-the-cover-away of Jesus *the* Anointed-one, whom, *though* not having perceived, you are choosing to love in action, unto whom, *though* not now perceiving, but having faith, you are leaping much with joy *not-able-to-be-spoken-out* and which has been glorified, carrying *unto* yourselves the completion of (*your*) faith, *that is* the salvation of souls, about which salvation ones-speaking-before-*time-and-others*, who spoke before *time and others* about the grace unto you, sought out and searched out, searching for what-*person* or what-sort-of right-time the Spirit of *the* Anointed-one in them was making clear, who is witnessing before-*time* of the sufferings unto *the* Anointed-one and of the glories after these-things, to whom the cover was taken away-from that not to themselves but to you they were ministering these-things, which message was now told up to you through those who told you the well-message, by *the* Set-apart-unto-God Spirit which was ordered forth from heaven, unto which messengers are having intense-feelings for to bend over to *peer in*.

For-this-reason, having yourselves fastened up the waists of your thorough-thinking, being sober, completely hope upon the grace which is being brought to you in the taking-the-cover-away of Jesus *the* Anointed-one, as children of hearing-(obeying)-under-*authority* who are not conforming yourselves together to the appearance-*of-behavior* with your long-before-(previous) intense-feelings-for in the lack-of-understanding. But, according-to the set-apart-unto-God-one who called you, become also set-apart-unto-God-ones yourselves in all turning-back-*and-forth-in-conduct*. Because-that it has been written, “**You will be set-apart-unto-God-ones because I (*myself am being*) a set-apart-unto-God-one.**”

And if you yourselves are calling upon *the* Father who is judging without-receiving-face-(impartially) according-to the work of each-one, turn yourselves back *and forth in conduct during* the time of your dwelling-alongside in fear, perceiving that not with decaying-things, silver or gold, you were loosed by the paying of a ransom out of your futile, given-from-your-fathers turning-back-*and-forth-in-conduct*, but with having-value blood

as of a lamb without-blemish and without-spot, *that is of the Anointed-one*, who has been known before-*time* indeed before *the casting-down-of-a-foundation of the ordered-world*, but who was brought to light on the last of the times for-the-sake-of you, those ones-having-faith through him unto God, who raised him out of dead-ones and who gave glory to him, so-that your faith and hope are unto God.

Because you have purified (set apart unto God) your souls-(*selves-or-lives-or-breaths*) in the hearing-(obeying)-under-*authority* of the truth unto a not-judging-back-in-*pretense* love-of-brother-like-a-friend, choose to love in action one-another stretched-out-(earnestly) out of a (*clean*) heart, because you have been brought into being again not out of decaying seed but one-without-decay, through *the* living and remaining word of God. Because-that, **All flesh is as grass and all its glory as a flower of grass. The grass was dried and the flower fell out, but the flowing of the Lord is remaining unto the enduring-age.** And this is being the flowing which was the well-message told unto you.

{—2—} Therefore, having put away all badness and all bait-(deceit) and judging-back-in-*pretense* and envies-(ill-feelings) and all speakings-against, as just-now-brought-into-being babies, yearn for the of-the-word-(reasonable), without-bait-(deceit) milk, in-order-that by it you might grow into salvation, if you tasted that fitting-(kind-or-good) is the Lord. Coming forward toward this-one, *who* is a living stone which has indeed been approved away (rejected) by testing by humans, but *who* is alongside to God one-called-out, one-being-held-in-value, you yourselves also, as living stones, are being built (be built) a dwelling of-the-spirit unto a set-apart-unto-God priesthood to bring up of-the-spirit, well-pleasing sacrifices to (*the*) God through Jesus *the* Anointed-one. Because-that it is holding around in a Writing, “Perceive! I am putting in Sion *an extreme-corner stone, one-called-out, one-being-held-in-value.* And the one who is having faith upon him should never ever be put to shame throughout.” Therefore, the value is to you who are having faith. But to those who are not having faith *the* stone which those who are building approved away (rejected)

by testing, this-one became unto *the* head of *the* corner and *a* stone of *that-which-causes-cutting-(stumbling)-against* and *a* rock of *a* cause-of-stumbling. These-ones are cutting (stumbling) against, not being persuaded by the word, unto which also they were placed.

But you *are a* called-out people-brought-into-being, *a* belonging-to-the-king priesthood, a set-apart-unto-God nation, *a* people unto *a* making-around-(possession), so-that you should tell out a message of the virtues of the one who called you out of darkness into his marvelous light, who once *were* not a people but now *are the* people of God, who had not been shown mercy but now were shown mercy.

Ones-choosing-to-love-in-action, I am calling *you* alongside as ones-dwelling-alongside and *sojourners-being-alongside-a* people to hold yourselves away from the intense-feelings-for of-the-flesh, which are fighting as soldiers against the soul-(self-or-life-or-breath), having your turning-back-and-forth-in-conduct a thing-of-beauty within the nations, in-order-that in what they are speaking against you as ones-doing-bad, looking upon, they might glorify God out of the-(*your*) having-beauty works in *the* day of *the* paying-attention-over.

Be put in order under-authority to every human creation for-the-sake-of the Lord, whether to *a* king as to one who is having over *others*, or to ones-leading as to ones who are being sent through him for *the* giving-out-of-justice of ones-doing-bad but *the* giving-over-of-praise of ones-doing-good, because in-this-way it is being the will of God *that* by you doing good to muzzle the lack-of-knowledge of the without-thinking humans, as free-ones and not as ones who are having the freedom as *a* covering-over of badness, but as servants of God. Value all. Choose to love in action the brotherhood. Fear God. Value the king.

The ones-(servants)-of-a-dwelling, being put in order under-authority in all fear to the masters, not only to the good-ones and ones-yielding-to-*you* but also to the crooked-ones. For this is grace, if through *a* perceiving-together-of-conscience of God someone is bearing under griefs, suffering unjustly. For what-kind-of calling-(fame) *is it*, if, doing wrong and being hit

with the fist, you will remain under? But if, doing good and suffering you will remain under, this is grace alongside God. For unto this you were called, because also *the* Anointed-one suffered for-the-sake of you, leaving below-(behind) *a* writing-under-*for-tracing* to you in-order-that you should follow upon in his footsteps, who **did not a wrongdoing, and-nor was bait-(deceit) found in his mouth**, who, being insulted, was not insulting opposite, suffering, was not threatening but was giving over to the one who is judging with-being-right-with-God-and-doing-right, who himself brought up our wrongdoings in his body upon the wood, in-order-that, having become away-from the wrongdoings, we might live to being-right-with-God-and-doing-right, by whose wound you were cured. For you were being as sheep being lead astray. But now you were turned onto to the Shepherd and One-paying-attention-over your souls-(selves-*or*-lives).

{—3—} Likewise (*the*) women-(wives), being put in order under-*authority* to their own men-(husbands), in-order-that, even if someones are not being persuaded by the word, through the turning-back-*and-forth-in-conduct* of the women-(wives) apart-from *a* word, they will be gained, having looked upon your set-apart-unto-God-(pure) turning-back-*and-forth-in-conduct* in fear. Whose ordered-world let it not be outside of elaborate-braiding of hair and putting-around of golds or sinking-in of outer-clothes, but the hidden human of the heart in the one-without-decay of the gentle and quiet spirit, which is being one-costing-much in-sight of God. For in-this-way once also the set-apart-unto-God women-(wives) who are hoping unto God were ordering their own ordered-worlds, being put in order under-*authority* to their own men-(husbands), as Sarah-(Princess) heard (obeyed) under-*authority* to the Abraham, calling him lord, of whom you became children, doing good and fearing not-even-one terror. Likewise the men-(husbands), dwelling together according-to knowledge as with *a* more-without-strength vessel, *that is* the woman-(wife), distributing forth value as even ones-receiving-together-the-assigned-lot of the grace of life so that your prayings-forth are not being cut in *on*.

Now the completion, *let all-ones be ones-thinking-together, ones-suffering-together, ones-loving-the-brother-like-a-friend, ones-having-well-inward-parts-(feelings), ones-making-low-in-thinking, not giving forth bad opposite of bad, or insult opposite of insult, but, opposite-to-this, speaking well of, because unto this you were called in-order-that you should receive the assigned-lot of well-speaking. For the one who is willing to choose to love life in action and to perceive good days, let him stop the tongue from bad and the lips for the purpose not to speak bait-(deceit), let him recline away from bad and let him do good, let him seek peace and let him cause to flee (pursue) her-(it), because the eyes of the Lord are upon ones-being-right-with-God-and-doing-right and his ears unto their pleading, but the face of the Lord is upon the one who is doing bad-things. And who is the one who will do you bad if you should become ones-boiling-with-zeal of the good? But even if you should suffer for-the-sake-of being-right-with-God-and-doing-right, fortunate-ones, you should not fear the fear of them, and-nor should you be stirred up-(within). But set apart unto God the Lord the Anointed-one in your hearts, as prepared-ones always for a giving-forth-a-word-of-defense to every-one who is asking you a word about the hope in you, but with gentleness and fear, having a good perceiving-together-of-conscience, in-order-that, in what you are being spoken against, those who are inflicting insults upon your good turning-back-and-forth-in-conduct in the Anointed-one should be put to shame throughout. For it is better, if the will of God may will it, to suffer for doing good than for doing bad, because also the Anointed-one suffered once-for-all about wrongdoings, a one-being-right-with-God-and-doing-right in-behalf-of unjust-ones, in-order-that he might lead you to the God, having indeed been put to death in the flesh, but having been made alive in spirit, in which also, having gone, he preached to the spirits in a place-of-guarding, to ones who were not persuaded when once the taking-a-long-time-before-having-intense-feelings of God was being accepting forth out in the days of Noah-(Rest), as a box-(ark) is being made*

ready throughout, into which few-ones, that is being, eight souls-(lives), were thoroughly saved through water, which (copy)-opposite-of-a-struck-image, *that is* immersion, also now is saving you, not *a* putting-away of filth-(dirt) of-(from) *the* flesh but *an* asking-for unto God of *a* good perceiving-together-of-conscience, through *the* standing-up-(again) of Jesus *the* Anointed-one, who is being at *the* right of (*the*) God, having gone into heaven, messengers and authorities and powers having been put in order under-*authority* to him.

{—4—} Therefore, as *the* Anointed-one suffered in flesh, furnish also you yourself with the weapon of the same inner-thought, because the one who suffered in flesh has stopped himself of wrongdoing for the purpose to live the remaining-over time in *the* flesh no-longer in-(for) the intense-feelings-for of humans but in-(for) *the* will of God. For enough is the time which has come aside to work throughout the will of the nations, having gone in unrestraints, intense-feelings-for, bubblings-up-with-wine, revelings, drinkings, and unlawful services-*in-worship-to-an-image*. In this they are thinking strange as you are not running together-with *them* into the same pouring-up of the not-saving-way, talking hurtfully of *you*. These-ones will give forth a word of *defense* to the one who is having prepared to judge ones who are living and dead-ones. For unto this was told the well-message also to the dead-ones in-order-that they might be judged indeed according-to humans in *the* flesh but might live according-to God in *the* spirit.

Now the completion of all-things has come near. Therefore, think soundly and be sober unto prayings-forth, before all, having that stretching-out choosing-to-love-in-action in yourselves, because choosing-to-love-in-action is covering a large-number of wrongdoings. *Be* ones-loving-a-stranger-(guest)-like-a-friend unto one-another apart-from grumbling, just-as each-one received *a* gift-of-grace, ministering it unto yourselves-(one-another) as having-beauty dwelling-managers of *the* various grace of God. If someone is speaking, *let his speech be* as brief-words of God. If *a* certain-one is ministering,

let his ministry be as out of the strength which the God is leading and supplying as for a dance, in-order-that in all-things the God might be gloried through Jesus the Anointed-one, to whom is being the glory and the might unto the enduring-ages of the enduring-ages. Amen-(so-it-is).

Ones-choosing-to-love-in-action, stop thinking it strange at the being-on-fire in you which is taking place for testing to you, as though *a strange-thing* is stepping together to you. But in-as-far-as you are sharing in the sufferings of the Anointed-one, rejoice, in-order-that also at the taking-the-cover-away of the glory of him, you might rejoice, leaping much. If you are being reproached in *the* name of *the* Anointed-one, fortunate-ones *are you*, because the Spirit of the glory and that-one of God is stopping up itself upon you. For let not anyone of you suffer as *a murderer or one-who-steals or one-doing-bad or as one-fixing-one's-eyes-upon-the-matters-of-another*. But if *anyone suffers* as one-of-the-Anointed-one, let him not have shame. But let him glorify the God in this name, because *(the)* right-time *is* for judgment to begin from the dwelling of the God. And if first from us, what *will be* the completion of those who are being not persuaded by the well-message of the God? **And if the one-being-right-with-God-and-doing-right is being saved with-toiling, where will the one-not-worshiping and one-doing-wrong be shone with light?** So-that also let those who are suffering according-to the will of the God put their souls-(selves-or-lives) alongside to *a* having-faith Creator in doing-good.

{—5—} Therefore I, the fellow-elder and witness of the sufferings of the Anointed-one, the one-sharing also of the glory which is being about to have the cover taken away-from, am calling alongside elder-ones among you. Shepherd the flock-of-sheep of the God among you, (*paying attention over*) not with-bending-(aching)-within but of-the-free-will according-to God, and-not with-*desire-for-having-shame-gain* but with-intense-feelings-for, and-not as being lord down-upon the lots-(ones-allotted-for-care) but becoming struck-images-(examples) of the flock-of-sheep. And when the

First-(leading)-shepherd is brought to light, you will carry to yourselves (obtain) the without-withering wreathed-crown of the glory.

Likewise, younger-ones, be put in order under-authority to elder-ones. And all, tie a knot on *the white scarf or apron of a servant* of the making-low-in-thinking to one-another, because *(the) God is putting himself in order opposite to (arrogant)-ones-bringing-themselves-to-light-above-others, but gives grace to ones-making-low*. Therefore be made low by the mighty hand of God, in-order-that he might lift you high in *a* right-time, having thrown over upon him all your worry, because it is being a care to him about you. Be sober. Be awake. The one-opposite-in-a-case-of-justice of you, the one-thoroughly-casting-accusations, as *a* roaring lion, is walking around, seeking *(someone)* to drink down, to whom stand opposite, firm-ones in the faith, perceiving *that* the same-kinds of sufferings are being brought to completion by your brotherhood in *(the)* ordered-world. And the God of all grace, the one who called you into his enduring-age-kind-of glory in *the* Anointed-one (*Jesus*), after you suffer *a* little, will himself equip throughout, will set firm, will strengthen, will found *you*. To him *be* the might unto the enduring-ages. Amen-(so-it-is).

Through Silvanus, the having-faith brother, as I am reasoning, I wrote through few *words* to you, calling alongside and witnessing to *that* this is true grace of the God into which you should stand. The chosen-together-with in Babylon-(Confusion) is greeting you and *so* is my son, Mark-(Defense). Greet one-another with *a* kiss-of-love-like-a-friend of choosing-to-love-in-action. Peace to you all, those-ones in *the* Anointed-one.

FROM PETER B

{—1—} Simeon-(Heard) Peter-(Rock), *a* servant and ordered-forth-one of Jesus-(Yahveh-saves) *the* Anointed-one, to those who received by lots faith of-equal-value to us by *the* being-right-with-God-and-doing-right of our God and Savior Jesus *the* Anointed-one. May grace and peace be increased to you in *a* coming-to-knowledge of the God and Jesus our Lord, as his of-God power has given to us all those-things for life and well-worshiping through the coming-to-knowledge of the one who called us to his-own glory and virtue, through which he has given to us those having-value and greatest messages-of-promise, in-order-that through these you might become ones-sharing of *the* of-God nature, having fled away-from the decay in the ordered-world in having-intense-feelings-for. And *for* this same-thing-(reason) also, having brought in alongside all earnestness, lead and supply *as for a dance* onto in your faith the virtue, and in the virtue the knowledge, and in the knowledge the taking-by-might-within-(self-control), and in the taking-by-might-within-(self-control) the remaining-under, and in the remaining-under the well-worshiping, and in the well-worshiping the love-of-brother-like-a-friend, in the love-of-brother-like-a-friend the choosing-to-love-in-action. For these-things, which are being in you and increasing more, are setting *you* down *to be* not not-working-ones, and-nor

without-fruit-ones into the coming-to-knowledge of our Lord Jesus *the* Anointed-one. For to whom these-things are not being alongside, he is being *a* blind-one, closing (squinting) the eyes to see, having taken *a* forgetfulness of the making-clean of his long-ago wrongdoings. For-this-reason, brothers, be you more earnest to make firm your calling and calling-out. For doing these-things, you should never ever once stumble. For in-this-way, the way-into the enduring-age-kind-of kingdom of our Lord and Savior Jesus *the* Anointed-one will be led and supplied *as for a dance* richly onto you. For-this-reason, I will be about always to bring you under remembrance about these-things, even-though you have perceived and have been set firm in the truth which is being alongside. And I am leading *to consider* being-right-with-God-and-doing-right, for as-long-as I am being in this shelter, to raise you thoroughly by bringing-under-remembrance, having perceived that quick is being the putting-away of my shelter, just-as also our Lord Jesus *the* Anointed-one made clear to me. And I also will be earnest at-each-time-after-that to have you, after my-own way-out, to make remembrance of these-things.

For having not followed out to myths which have been given wisdom, we made known to you the power and being-alongside of our Lord Jesus *the* Anointed-one, but having become ones-looking-upon of that greatness. For having received from God *the* Father value and glory, when of-such-quality voice was brought to him by the Fittingly-great Glory, "This is my Son, my one-choosing-to-love-in-action, in whom I myself supposed well," we ourselves also heard this voice which was brought out of heaven, while we are being with him on the set-apart-unto-God mountain. And we are having more-firm the speaking-before-time-and-others word, to which you are acting with beauty, holding to as to *a* lamp which is being shone with light in *a* murky place, until which day should thoroughly shine and *the* one-bringing-light should complete up-(within) in your hearts, knowing this first, that every speaking-before-time-and-others of *the* Writing is not taking place of one's-own loosing-upon-(interpretation). For

the speaking-before-time-and-others was not once brought by *the* will of a human. But humans, being brought by *the* Set-apart-unto-God Spirit, spoke from God.

{—2—} But lying-ones-speaking-before-time-and-others also came about among the people, as also lying-teachers will be among you, certain-ones-who will bring in alongside *sects-taking-for-themselves-their-own-tenets* of a destroying-away and-(even) denying the Master who bought them in the gathering-(market)-place, bringing upon themselves a quick destroying-away. And many-ones will follow out their without-restraints, through which the way of truth will be talked hurtfully of. And in a desire-to-have-more they will go in *to trade* you with molded words, to whom the judgment of-long-ago is not not working and the destroying-away of them is not nodding in sleep. For if the God spared not messengers who did wrong, but, having cast *them* into Tartaros-(regarded-by-ancient-Greeks-as-deepest-abyss-of-hell-for-punishment-of-the-wicked-dead), gave over *them* to chains (pits) of gloom, being kept unto judging, and spared not *the* first-(old) ordered-world, but guarded an eighth-one, Noah-(Rest), a preacher of being-right-with-God-and-doing-right, when he brought a surging-sea-deluging-down-against *the* ordered-world of ones-not-worshiping, and judged against *the* cities of Sodom-(Scorching) and Gomorrah (*in a turning-over*), having turned *them* to ashes, because he has placed *them* as a showing-by-example of those who are being about to lack reverence, and rescued a being-right-with-God-and-doing-right Lot-(Covering), who is being caused pain down-upon by the turning-back-and-forth-in-conduct of the being-against-statute-ones in unrestraint—for that one-being-right-with-God-and-doing-right, while dwelling down among them, in seeing and in hearing, was torturing like metal tested with a touchstone *his* being-right-with-God-and-doing-right soul day out of day by (their) without-law works—*then the* Lord perceives to rescue ones-worshiping-well out of testing and to keep unjust-ones who are being punished unto *the* day of judging, and most-of-all those who are going after *the*

flesh in intense-feelings-for defilement and who are thinking down on lordship.

Bold-ones, self-pleasing-ones, they are not trembling, talking hurtfully of glories, where messengers who are being greater in strength and power are not bringing a hurtful-talking judging against them before *the* Lord. But these-ones, as without-word-(reason) living-creatures of-nature which have been brought into being for capturing and decay, talking hurtfully at which-things they are not understanding, in the decay of them will also be made to decay, being treated unjustly as a payment of injustice, leading to *consider* pleasure the indulgence-causing-breakdown-of-mind-and-body in *the* day, spots *they are* and blemishes, indulging in their deceptions causing breakdown of *mind and body*, while eating well together with you, having eyes, full of a one-(female)-committing-adultery and a without-stopping-throughout of wrongdoing, catching by bait-(deceit) not-setting-firm souls-(lives), having a heart which has been exercised naked with a desire-to-have-more, children of a cursing-against. Leaving throughout *the* straight way, they were led astray, having followed out the way of the Balaam-(Not-of-the-people) of the Bosor-(Burning), who choose to love in action *the* payment of injustice. But he had a conviction of his-own setting-aside-of-the-law. An animal-joining-under-a-yoke without-voice, having uttered in the voice of a human, prevented the setting-aside-of-thought of the one-speaking-before-time-and-others.

These-ones are being waterless springs and mists which are being driven by a storm, for whom the gloom of the darkness has been kept. For uttering overweight-things of futility, they are catching by bait-(deceit) by intense-feelings-for flesh, by unrestraints, those who are fleeing away by-little from those who are turning themselves back *and forth in conduct* in leading-astray, telling them a message-of-promise of freedom, while they themselves are existing as servants of the decay. For to whom someone has been made less-(inferior), to this-one he has been made a servant. For if, having fled away-from the stains of the ordered-world by a coming-to-knowledge of the

(our) Lord and Savior Jesus *the* Anointed-one, but by having been entwined together again in these-things, they are being made less-(inferior), the last-things have become more-bad to them than the first-things. For it was being better to them not to have come to know the way of being-right-with-God-and-doing-right, than, having come to know, to turn back out of the set-apart-unto-God command-to-be-completed which was given over to them. It has stepped together (come about) to them that of the true saying-along-the-way, **a dog having turned onto its-own vomiting-out**, and, *a* sow having bathed itself unto rolling-around in mire-(dung).

{—3—} Already this second *letter-for-setting-in-order*, ones-choosing-to-love-in-action, I am writing to you, in which-ones I am rising thoroughly your judging-by-sunlight thorough-thinking by *a* bringing-under-remembrance, to remember the flowings which have been said before by the set-apart-unto-God ones-speaking-before-*time-and-others* and the command-to-be-completed of your ordered-forth-ones, of the Lord and Savior, knowing this first that ones-playing-at-(making-fun-of) will come on the last days (*in*) playing-at-(making-fun-of), going according-to their-own intense-feelings-for and saying, “Where is being the message-of-promise of his being-alongside? For from which *time* the fathers slept, all-things in-the-same-way are thoroughly remaining from *the* first of creation.” For this is escaping notice *of* them, as they are willing, that *the* heavens were being of-long-ago and *the* earth out of water and through water has stood together by the word of the God, through which after-that the ordered-world, having been deluged down against by *a* rough sea in-(of) water, destroyed away itself, but now the heavens and the earth by that same word, after they have been treasured for fire, ones who are being kept unto *the* day of judging and destroying-away of the not-worshiping humans.

But let not this one-thing escape notice *of* you, ones-choosing-to-love-in-action, that one day alongside to *the* Lord is as *a* thousand years, and *a* thousand years as one day. *The* Lord is not being slow about the message-of-promise, as certain-ones

are leading *to consider* slowness. But he is taking a long time before having intense-feelings unto you, not wanting anyones to destroy away themselves but all-ones to give space unto a change-of-thinking. But *the* day of *the* Lord will be present as one-who-steals, in which the heavens will come aside with-a-loud-noise-of-rapid-motion-through-the-air. And *the* basic-elements-being-in-line, being burned, will be loosed (destroyed), and *the* earth and those works in her will be found (burned down). Because all these-things are in-this-way being loosed (destroyed), what-kind-of-ones it is binding *you* to be in set-apart-unto-God turnings-back-and-forth-in-conduct and well-worshipings, watching for and hurrying the being-along-side of the day of the God, through which *the* heavens, being on fire, will be loosed (destroyed), and basic-elements-being-in-line, being burned, are being melted! But we are watching according-to his message-of-promise for new heavens and a new earth, in which being-right-with-God-and-doing-right is dwelling down.

For-this-reason, ones-choosing-to-love-in-action, watching for these-things, be earnest without-spot and without-blemish to be found by him in peace and lead *to consider* the taking-a-long-time-before-having-intense-feelings of our Lord as salvation, just-as also our choosing-to-love-in-action brother Paul-(Small), according-to *the* wisdom which was given to him, wrote to you, as also in all *letters-for-setting-in-order*, speaking in them about these-things, in which somethings are being difficult-thinking, which the unlearned-ones and ones-not-setting-firm are twisting, as also the remaining Writings to their own destroying-away. Therefore, you yourselves, ones-choosing-to-love-in-action, knowing before-*time*, guard yourselves, in-order-that, having been led away with the leading-astray of the being-against-statute-ones, you should not fall out-(off) of your-own set-firmness. And grow in *the* grace and knowledge of our Lord and Savior Jesus *the* Anointed-one. To him *be* the glory both now and unto *the* day of *the* enduring-age. (Amen).

ACCORDING-TO MATTHEW

{—1—} Scroll of *the* bringing-into-being of Jesus-(Yahveh-saves) *the* Anointed-one, son of David-(Beloved), son of Abraham-(Father-of-a-multitude).

Abraham brought into being the Isaac -(Laughter).

And Isaac brought into being the Jacob -(Heel-catcher).

And Jacob brought into being the Judah and his brothers.

And Judah brought into being the Phares-(Perez-*or*-Breach) and the Zara-(Zerah-*or*-Rising) out of the Thamar-(Tamar-*or*-Palm-tree).

And Phares brought into being the Esrom -(Hezron-*or*-Surrounded-by-a-wall).

And Esrom brought into being the Aram -(Ram-*or*-High).

And Aram brought into being the Aminadab -(My-people-are-noble).

And Aminadab brought into being the Naasson -(Nahshon-*or*-Enchanter).

And Naasson brought into being the Salmon-(Garment).

And Salmon brought into being the Boes-(Boaz-*or*-In-strength) out of the Rachab-(Rahab-*or*-Wide).

And Boes brought into being the Jobed-(Obed-*or*-Serving) out of the Ruth-(Friend).

And Jobed brought into being the Jesse -(Wealthy).

And Jesse brought into being the David-(Beloved) the king.

And David brought into being the Solomon-(Peace) out of that-one of the Urias -(Uriah-*or*-the-Lord-is-my-light).

And Solomon brought into being the Roboam -(Rehoboam-*or*-Enlarging-the-people).

And Roboam brought into being the Abia-(Abijah -*or*-Yahveh-is-my-father).

And Abia brought into being the Asaph -(Asa-*or*-Healer).

And Asaph brought into being the Josaphat -(Jehoshaphat-*or*-Yahveh-is-judge).

And Josaphat brought into being the Joram -(Yahveh-is-exalted).

And Joram brought into being the Ozias -(Uzziah-*or*-Strength-of-Yahveh).

And Ozias brought into being the Joatham -(Jotham-*or*-Yahveh-is-perfect).

And Joatham brought into being the Achaz -(Ahaz-*or*-One-who-possesses).

And Achaz brought into being the Hezekiah -(Strength-of-Yahveh).

And Hezekiah brought into being the Manasseh -(Forgetting).

And Manasseh brought into being the Amos -(Burden).

And Amos brought into being the Josiah -(Whom-Yahveh-heals).

And Josiah brought into being the Jechoniah-(Yahveh-establishes) and his brothers, at the making-to-leave-behind-a-dwelling of-(to) Babylon-(Confusion).

And after the making-to-leave-behind-a-dwelling of-(to) Babylon, Jechoniah brought into being the Salathiel-(Shealtiel-*or*-I-have-asked-of-God).

And Salathiel brought into being the Zorobabel-(Zerub-babel-*or*-Born-at-Babel-*that-is*-Babylon).

And Zorobabel brought into being the Abiud -(My-father-is-majesty).

And Abiud brought into being the Eliakim-(God-raises).

And Eliakim brought into being the Azor -(Helper).

And Azor brought into being the Sadok-(Just).

And Sadok brought into being the Achim -(Yahveh-will-establish).

And Achim brought into being the Eliud -(Glory-of-God).

And Eliud brought into being the Eleazar -(Help-of-God).

And Eleazar brought into being the Matthan -(Gift).

And Matthan brought into being the Jacob.

And Jacob brought into being the Joseph-(Yahveh-has-added), the man-(husband) of Maria-(Mary-or-Rebellion), out of whom was brought into being Jesus who is being called *the* Anointed-one.

Therefore all the age-groups-brought-into-being from Abraham until David *are* fourteen age-groups-brought-into-being. And from David until the making-to-leave-behind-a-dwelling of-(to) Babylon *are* fourteen age-groups-brought-into-being. And from the making-to-leave-behind-a-dwelling of-(to) Babylon until the Anointed-one *are* fourteen age-groups-brought-into-being.

And the bringing-into-being of the Jesus *the* Anointed-one was being in-this-way. When his mother Maria-(Mary) was wooed and won *concerning marriage* to the Joseph, before they came together, she was found having in the belly out of the Set-apart-unto-God Spirit. And Joseph her man-(husband), being *a* one-being-right-with-God-and-doing-right and not willing to make *a* showing of her, wanted in-hiding to loose forth her. But when he had inner intense-feelings *about* these-things, perceive! A messenger of *the* Lord was shone with light to him according-to *a* dream, saying, "Joseph, son of David, you should not fear to take alongside Maria-(Mary), your woman-(wife). For that which was brought into being in her is being out of

the Set-apart-unto-God Spirit. And she will bear *a* son. And you will call his name Jesus. For he himself will save his people from their wrongdoings.” And this whole thing has taken place in-order-that should be fulfilled that which was flowed by *the* Lord through the one-speaking-before-*time-and-others*, saying, **“Perceive! The virgin will have in *the* belly. And she will bear *a* son. And they will call his name Emmanuel—which is being interpreted with, *the God with us*.”** And the Joseph, having been raised from the sleep, did as the messenger of *the* Lord put in order to him. And he took alongside his woman-(wife). And he knew her not until which-*time* she bore *a* son. And he called his name Jesus.

{—2—} And when Jesus was brought into being in Bethlehem-(House-of-bread) of the *region-of*-Judah in *the* days of Herod-(Heroic) the king, perceive! Ones-being-wise-in-such-areas-as-astrology-dream-interpretation-religion-medicine-and-magic from the rising-*of-the-sun* came alongside unto Jerusalem, saying, “Where is being that one who was borne king of the ones-of-Judah? For we perceived his star in the rising-*of-the-sun*. And we came to pay homage like a dog to *its master* to him.” And when Herod the king heard, he was stirred up-(within) and all Jerusalem with him. And having gathered together all the first-(leading)-priests and ones-of-letters of the people, he was inquiring from them where the Anointed-one is being brought into being. And those-ones said to him, “In Bethlehem of the *region-of*-Judah. For in-this-way it has been written through the one-speaking-before-*time-and-others*, ‘**And you, Bethlehem, land of Judah, by-not-even-one-means are being least in those ones-who-are-leading Judah. For out of you will come out one who is leading, a-certain-one-who will shepherd my people the Israel-(Contends-with-God).**’” After-that, Herod, having called in-hiding the ones-being-wise-in-such-areas-as-astrology-dream-interpretation-religion-medicine-and-magic, ascertained accurately from them that time of the star being shone with light. And having sent them unto Bethlehem, he said, “Having gone, search out accurately about the child. And when you should find *him*, tell forth

a message to me, so-that I myself also, having come, might pay homage like a dog to *its master* to him.” And those-ones, having heard the king, went. And perceive! The star, which they perceived in the *rising-of-the-sun*, was leading before them, until, having come, it was stood up-over where the child was being. And having perceived the star, they rejoiced *an* exceedingly great joy. And having come into the dwelling, they perceived the child with Maria-(Mary) his mother. And having fallen, they paid homage like a dog to *its master* to him. And having opened up their treasures, they brought to him gifts, gold and frankincense and myrrh. And because they had things taken care of (were warned) according-to *a* dream not to bend back to Herod, they gave up space through another way unto their space-(region).

And when they gave up space, perceive! A messenger is being shone with light to Joseph according-to *a* dream, saying, “Having been raised, take alongside the child and his mother and flee into Egypt. And be there until I should say to you. For Herod is being about to seek the child for the purpose to destroy away it.” And that-one, having been raised, took alongside the child and his mother of-(by) night, and gave up space unto Egypt, and was being there until the coming-to-an-end-(death) of the Herod, in-order-that should be fulfilled that which was flowed by *the* Lord through the one-speaking-before-*time-and-others*, saying, “**Out of Egypt I called my son.**”

After-that, Herod, having perceived that he was played at by the ones-being-wise-in-such-areas-as-astrology-dream-interpretation-religion-medicine-and-magic, had exceedingly intense-feelings. And, having ordered forth, he took up (did away with) all the children, those in Bethlehem and in all the set-boundaries of her-(it), from two-years and down-under, according-to the time which he ascertained accurately from the ones-being-wise-in-such-areas-as-astrology-dream-interpretation-religion-medicine-and-magic. After-that was fulfilled that which was flowed through Jeremias-(Jeremiah-or-One-exalted-by-Yahveh) the one-speaking-before-*time-and-others*, saying, “**A voice in Rama-(Lifted-high) was heard, weeping and**

much being-in-intense-pain, Rachel-(Sheep) weeping *for* her children. And she willed not to be called alongside, because they are not being.”

Now when Herod came to an end, perceive! A messenger of *the* Lord is being shone with light according-to *a* dream to the Joseph in Egypt, saying, “Having been raised, take alongside the child and his mother and go unto *the* land of Israel. For those who were seeking the soul-(life-or-breath) of the child have died.” And that-one, having been raised, took alongside the child and his mother and came in into *the* land of Israel. But having heard that Archelaos-(One-leading-the-people) is reigning as king of the *region-of-Judah* opposite-(instead-of) his father Herod, he feared to come forth there. And having had things taken care of (been warned) according-to *a* dream, he gave up space unto the parts of the Galilee-(Circuit). And having come, he dwelt down in *a* city which is being called Nazareth, so-that should be fulfilled that which was flowed through the ones-speaking-before-*time-and-others* that he will be called *a* one-of-Nazareth.

{—3—} And in those days, John-(Yahveh-gives-grace) the Immersing-one is coming alongside, preaching in the desolate-*place* of the *region-of-Judah*, (*and*) saying, “Change the thinking. For the kingdom of the heavens has come near.” For this is being that one who was flowed through Isaiah-(Help-of-Yahveh) the one-speaking-before-*time-and-others*, saying, “A voice of one who is shouting in the desolate-*place*, ‘Prepare the way of *the* Lord. Make straight his worn-paths!’” And the John himself was having his sinkings-in-(clothes) from *the* hairs of *a* camel and *a* skin-of-leather belt around his waist. And his food-(nourishment) was being locusts and *wild-of-a-field* honey. After-that was going out to him Jerusalem and all the *region-of-Judah* and all the surrounding-space-(region) of the Jordan-(Descending). And they were being immersed by him in the Jordan River, saying out together (confessing) themselves their wrongdoings. But having perceived many of the Distinct-ones and Just-ones coming to his immersion, he said to them, “Ones-brought-into-being of vipers-(snakes), who showed by

example to you to flee from the anger which is being about to be. Therefore make fruit worthy of the change-of-thinking. And you should not suppose to say in yourselves, 'We are having the Abraham-(Father-of-a-multitude) as father.' For I am saying to you that the God is having power out of these stones to raise children to the Abraham. And already the axe is lying at the root of the trees. Therefore every tree which not making having-beauty fruit is being cut off and into fire is being cast. Indeed I myself am immersing you in water unto a change-of-thinking. But the one who is coming after me is being a stronger-one than I, of whom I am not being a sufficient-one to carry the sandals-bound-under. He himself will immerse you in the Set-apart-unto-God Spirit and fire, whose winnowing-shovel is in his hand. And he will thoroughly make clean his threshing-floor. And he will gather together his grain-(wheat) into the putting-away-place-(barn). But the chaff he will burn down in inextinguishable fire."

After-that the Jesus is coming alongside from the Galilee to the Jordan to the John for the purpose to be immersed by him. But the John was thoroughly preventing him, saying, "I myself am having a need to be immersed by you. And you yourself are coming to me?" But having judged forth, the Jesus said to him, "Let go now. For in-this-way it is being fitting for us to fulfill all being-right-with-God-and-doing-right." After-that he is letting go him. And having been immersed, the Jesus straightway stepped up from the water. And perceive! The heavens were opened up (*to him*). And he perceived (*the*) Spirit of (*the*) God stepping down as a dove (*and*) coming upon him. And perceive! A voice out of the heavens, saying, "This-one is being my Son, the one-choosing-to-love-in-action, in whom I supposed well."

{—4—} After-that Jesus was led up into the desolate-place by the Spirit to be tested by the one-thoroughly-casting-accusations. And having not eaten forty days and forty nights, later he hungered. And having come forward, the one who is testing said to him, "If you are being *the* Son of the God, say in-order-that these stones should become breads." But

that-one, having judged forth, said, "It has been written, 'Not upon bread alone will the human live, but upon every flowing which is going out through *the* mouth of God.'" After-that the one-thoroughly-casting-*accusations* is taking him alongside unto the set-apart-unto-God city. And he stood him upon the wing of the sacred-place. And he is saying to him, "If you are being *the* Son of the God, cast yourself down. For it has been written, 'He will command to be completed by his messengers about you,' and, 'upon hands they will lift up you, lest-at-any-time you should cut (stumble) your foot against a stone.'" The Jesus was saying to him, "Again it has been written, 'You will not test *all-out the* Lord your God.'" Again the one-thoroughly-casting-*accusations* is taking him alongside unto an exceedingly high mountain and is showing to him all the kingdoms of the ordered-world and the glory of them. And he said to him, "All these-things I will give to you, if, having fallen, you should pay homage like a dog to *its master* to me." After-that the Jesus is saying to him, "Go under way, Adversary! For it has been written, 'You will pay homage like a dog to *its master to the* Lord your God, and him alone you will serve in *worship*.'" After-that the one-thoroughly-casting-*accusations* is letting go him. And perceive! Messengers came forward and were ministering to him.

And having heard that John was given over, he gave up space unto the Galilee.

And having left the Nazareth throughout, having come, he dwelt down in Kapernaum-(Village-of-comfort), that-one alongside-the-sea in *the* set-boundaries of Zabulon-(Zebulun-or-Habitation) and Nephthalim-(Wrestling), in-order-that should be fulfilled that which was flowed through Isaiah the one-speaking-before-time-and-others, saying, "Land of Zabulon and land of Nephthalim, way of *the* sea, the-other-side of the Jordan, Galilee of the nations, the people who are sitting down in darkness perceived a great light, and to those who are sitting down in *the* space-(region) and shadow of death a light rose up to them." From after-that the Jesus began to

preach and to say, "Change the thinking. For the kingdom of the heavens has come near."

And walking alongside the sea of the Galilee, he perceived two brothers, Simon-(One-that-hears), the one who is being called Peter-(Rock), and Andrew-(Manly) his brother, casting a casting-around-(net) into the sea. For they were being fishermen. And he is saying to them, "Come after me. And I will make you fishermen of humans." And straightway these-ones, having let go the nets, followed him. And having stepped forward from-there, he perceived two other brothers, Jacob-(James-or-Heel-catcher), that-one of the Zebedee-(Endowment), and John his brother, in the sailing-boat with Zebedee their father, equipping throughout their nets. And he called them. And straightway these-ones, having let go the sailing-boat and their father, followed him.

And he was going around in the whole Galilee, teaching in their gathering-together-places and preaching the well-message of the kingdom and healing every illness and every softness-(sickness) in the people. And the hearing of him came forth into the whole Syria. And they brought to him all those who are having badly with various illnesses and who are being held together by tortures-like-metal-tested-with-a-touchstone, (and) those who were being devastated by devastating-divine-beings, and ones being moon-struck, and ones-loosed-(paralyzed)-along-the-side. And he healed them. And many crowds followed him from the Galilee and Decapolis-(Ten-cities) and Jerusalem and the *region-of-Judah* and the-other-side of the Jordan.

{—5—} And having perceived the crowds, he stepped up into the mountain. And when he sat down, his learning-ones came to him. And having opened up his mouth, he taught them, saying, "Fortunate-ones *are* the poor-ones in the spirit, because of them is being the kingdom of the heavens. Fortunate-ones *are* those who are mourning, because they themselves will be called alongside. Fortunate-ones *are* the gentle-ones, because they themselves will receive the assigned lot of the earth. Fortunate-ones *are* those who are hungering and who

are thirsting *for* the being-right-with-God-and-doing-right, because they themselves will be satisfied with food. Fortunate-ones *are* the showing-mercy-ones, because they themselves will be shown mercy. Fortunate-ones *are* the clean-ones in the heart, because they themselves will perceive God. Fortunate-ones *are* the ones-making-peace, because they themselves will be called sons of God. Fortunate-ones *are* those who have been caused to flee (persecuted) for-the-sake of being-right-with-God-and-doing-right, because of them is being the kingdom of the heavens. Fortunate-ones are you being when they should reproach you, and should cause to flee (persecute) *you*, and should say every evil against you (*lying*) for-the-sake of me. Rejoice and leap much, because your payment is much in the heavens. For in-this-way they caused to flee (persecuted) the ones-speaking-before-*time-and-others*, those-ones before you. You yourselves are being the salt of the earth. But if the salt should be made foolish-(tasteless), by what will it be salted? It is being strong still unto not-even-one-thing, if not, having been cast outside, to be walked down upon by the humans. You yourselves are being the light of the ordered-world. A city which is lying up-over *a* mountain is not having power to be hidden. And-nor are they burning *a* lamp and putting it under the grain-measuring-basket but upon the lampstand, and it is shining to all those-ones in the dwelling. In-this-way let your light shine in-front of the humans, so-that they should perceive your having-beauty works and should glorify your Father, that-one in the heavens. You should not think by custom (suppose) that I came to loose (tear) down the law or the ones-speaking-before-*time-and-others*. I came not to loose (tear) down but to fulfill. For amen-(so-it-is) I am saying to you, until the heaven and the earth should come aside, one iota-(yod-the-smallest-letter-of-the-Hebrew-alphabet) or one little-horn-(small-stroke-of-a-letter) should never ever come aside from the law, until all should take place. Therefore whoever should loose one of these least commands-to-be-completed and should teach in-this-way the humans will be called *a* least-one in the kingdom of the heavens. But whoever

should do and should teach, this-one will be called great in the kingdom of the heavens. For I am saying to you that if your being-right-with-God-and-doing-right should not be more than the ones-of-letters and Distinct-ones, you should never ever come in into the kingdom of the heavens. You heard that it was flowed to the first-(old)-ones, '**You will not murder.**' And whoever should murder will be one-held-in-(bound) to the judging. But I myself am saying to you that every one who is being angry at his brother will be one-held-in-(bound) to the judging. And whoever should say to his brother, 'Raka-(Empty),' will be one-held-in-(bound) to the council-that-settles-matters-together. And whoever should say, 'Foolish-one,' will be one-held-in-(bound) unto the gehenna-(valley-of-Hinnom-or-lamentation-where-children-were-once-sacrificed-to-Molech-and-which-became-the-garbage-dump-of-Jerusalem) of the fire. Therefore if you should bring forth your gift upon the place-of-sacrifice and-there you should remember that your brother is having something against you, let go there your gift in-front of the place-of-sacrifice and go under way. First be thoroughly changed to your brother. And after-that, having come, bring forth your gift. Be thinking well to your one-opposite-in-a-case-of-justice quickly, until which (while) you are being with him in the way. Lest-at-any-time the one-opposite-in-a-case-of-justice should give over you to the judge, and the judge to the attendant-being-like-an-under-rower-of-a-ship. And you will be cast into a place-of-guarding. Amen-(so-it-is) I am saying to you, you should never ever come out from-there until you should give forth the last kondrantes-(quadrans-or-a-Roman-copper-coin-worth-1/64-denarius). You heard that it was flowed, '**You will not commit adultery.**' But I myself am saying to you that everyone who is seeing a woman-(wife) for the purpose to have intense-feelings for her already committed adultery *with* her in his heart. And if your eye, the right-one, is causing to stumble you, take out it and cast from you. For it is bringing together (being advantageous) to you in-order-that one of your members should destroy itself away and your whole body should not be cast into gehenna-(valley-of-Hinnom).

And if your right hand is causing to stumble you, cut off it and cast from you. For it is bringing together (being advantageous) to you in-order-that one of your members should destroy itself away and your whole body should not come forth into gehenna-(valley-of-Hinnom). And it was flowed, **'Whoever should loose forth his woman-(wife), let him give to her a standing-away.'** But I myself am saying to you that everyone who is loosing forth his woman-(wife) aside-from a word of sexual-sin is making her to be committed adultery against. And whoever should marry her who has been loosed forth is committing adultery. Again you heard that it was flowed to the first-(old)-ones, **'You will not act against an oath, but you will give forth your oaths to the Lord.'** But I myself am saying to you not to vow wholly, not-even by the heaven because it is being *the* throne of the God, and-nor by the earth because it is being *a stool*-under-foot of his feet, and-nor unto Jerusalem because it is being *the* city of the great King. And-not by your head should you vow because you are not having power to make one hair white or black. But let your word be, 'Yes, yes.' 'No, no.' And more than these is being out of the evil-(evil-one). You heard that it was flowed, **'An eye opposite of an eye, and a tooth opposite of a tooth.'** But I myself am saying to you not to stand opposite the evil-(evil-one). But a certain-one-who is slapping you on the right cheek (*of you*), turn to him also the other-one. And to the one who is willing for you to be judged and to take your inner-clothing-worn-next-to-the-skin, let go to him also the outer-clothing. And a certain-one-who will force you into service one mile, go under way with him two. To the one who is asking you, give. And the one who is willing to lend to himself from you, you should not turn away. You heard that it was flowed, **'You will choose to love in action your near-one-(neighbor).'** And you will hate the one-hating of you.' But I myself am saying to you, 'Choose to love in action those ones-hating of you and pray forth for those who are causing to flee (persecuting) you, so-that you should become sons of your Father, that-one in *the* heavens, because he is completing up his sun upon evil-ones and good-ones and is

raining upon ones-being-right-with-God-and-doing-right and unjust-ones. For if you should choose to love in action those who are choosing to love in action you, what payment are you having? Even the ones-having-bought-the-right-to-complete-(collect)-taxes are doing the same, are they not? And if you should greet your brothers only, what more are you doing? Even the ones-of-the-nations are doing same, are they not? Therefore you yourselves will be complete-ones as your Father the one-of-heaven is being a complete-one. {—6—} (And) hold to your being-right-with-God-and-doing-right not to do in-front of the humans for the purpose to be observed by them. But if not, indeed you are not having a payment from your Father, that-one in the heavens. Therefore when you should do a showing-of-mercy, you should not sound a trumpet in-front of you, just-as the ones-judging-back-in-pretense are doing in the gathering-together-places and in the alleys so-that they might be glorified by the humans. Amen-(so-it-is) I am saying to you, they are having back their payment. But as you are doing a showing-of-mercy, let not your left know what your right is doing, so-that your showing-of-mercy should be in the hidden-place. And your Father who is seeing in the hidden-place will give forth to you. And when you should pray forth, you will not be as the ones-judging-back-in-pretense, because they are loving like a friend, having stood, to pray forth in the gathering-together-places and in the corners of the wide-streets, so-that they should be shone with light to the humans. Amen-(so-it-is) I am saying to you, they are having back their payment. But when you yourselves should pray forth, come in into your storeroom. And having closed your door, pray forth to your Father, that-one in the hidden-place. And your Father who is seeing in the hidden-place will give forth to you. And praying forth, you should not speak with stammering (wordiness) just-as the ones-of-the-nations. For they are supposing that in their many-words they will be heard unto. Therefore you should not become like them. For your Father perceives of what-things you are having a need before that you ask him. Therefore pray forth you in-this-way, Our Father,

that-one in the heavens, let your name be set apart unto God. Let your kingdom come. Let your will take place, as in heaven also upon earth. Give to us this-day our bread, the being-for-*today*-one. And let go to us our things-owed, as also we ourselves have let go our ones-owing. And may you not bring us into testing. But rescue us from the evil-(evil-one). For if you should let go to the humans their fallings-aside, your Father the one-of-heaven also will let go to you. But if you should not let go to the humans, not-even will your Father the one-of-heaven let go your fallings-aside. And when you should not eat, become not as the sullen-faced ones-judging-back-*in-pretense*. For they are not shining with light their faces so-that they might be shone with light to the humans as ones who are not eating. Amen-(so-it-is) I am saying to you, they are having back their payment. But you yourselves, while not eating, put for yourselves oil on your head and wash for yourselves your face, so-that you should not be shone with light to the humans as one who is not eating but to your Father, that-one in the hidden-*place*. And your Father, who is seeing in the hidden-*place*, will give forth to you. Stop treasuring for you treasures upon the earth, where moth and eating is not shining with light and where ones-who-steal are digging through and stealing. But treasure for you treasures in heaven, where not-even moth and-nor eating is not shining with light, and where ones-who-steal are not digging through and-nor are stealing. For where your treasure is being, there also will be your heart. The lamp of the body is being the eye. Therefore if your eye should be single, your whole body will be full-of-light. But if your eye should be evil, your whole body will be full-of-darkness. Therefore if the light, that-one in you, is being darkness, how-much the darkness. Not-even-one-person is having power to serve two lords. For either the one he will hate and the other-one he will choose to love in action. Or one he will hold opposite and the other-one he will think down on. You are not having power to serve God and wealth. Because of this I am saying to you, stop worrying for your soul-(life-or-self-or-breath), what you should eat (*or what you should*

drink), and-nor for your body, what *clothing* you should sink yourself in. The soul-(life-or-self-or-breath) is being more than the food-(nourishment) and the body than the sinking-in-(clothing), are they not? Look at the flying-creatures of the heaven, because they are not scattering, and-nor are they harvesting, and-nor are they gathering together into putting-away-places-(barns), and your Father the one-of-heaven is feeding (nourishing) them. You yourselves are bringing through (being worth) more than them, are you not? And who out of you, by worrying, is having power to put forward upon his height-(age) one cubit-(distance-from-the-joint-of-the-elbow-to-the-tip-of-the-middle-finger)? And about sinking-in-(clothing), why are you worrying? Learn thoroughly the wild-lilies of the field how they are growing. They are not laboring unto weariness and-nor are they spinning. But I am saying to you that not-even Solomon in all his glory cast around (clothed) himself as one of these. Now if the grass of the field which is being this-day and which is being cast next-day into *an* oven the God in-this-manner is clothing around, much more *he will clothe* you, little-faith-ones, will he not? Therefore you should not worry, saying, 'What should we eat?' Or, 'What should we drink?' Or, 'What should we cast around ourselves?' For all these-things the nations are seeking for. For your Father the one-of-heaven perceives that you are having need of all these-things. But seek first the kingdom (*of the God*) and the being-right-with-God-and-doing-right of him-(it), and all these-things will be put to you. Therefore you should not worry unto-(about) the next-day. For the next-day will worry of itself. Enough for the day is the badness of it. {—7—} Stop judging, in-order-that you should not be judged. For by what judgment you are judging, you will be judged. And by what measure you are measuring, it will be measured to you. And why are you seeing the small-splinter in the eye of your brother, but the beam-of-wood in the eye to-(of) you you are not thinking throughout? Or how will you flow out to your brother, 'Let go *that* I might cast out the small-splinter out of your eye,' and perceive, the beam-of-wood in your eye?

One-judging-back-in-pretense, cast out first from your eye the beam-of-wood, and after-that you will see thoroughly to cast out the small-splinter from the eye of your brother. You should not give the set-apart-unto-God-thing to the dogs. And-nor should you cast your pearls in-front of the pigs, lest-at-any-time they will walk down upon them by their feet, and having turned, they should tear asunder you. Ask. And it will be given to you. Seek. And you will find. Knock. And it will be opened to you. For every one who is asking is receiving. And the one who is seeking is finding. And to the one who is knocking it will be opened. Or a certain human is being out of you, whom his son will ask bread. He will not give over to him a stone, will he? Or also he will ask a fish. He will not give over to him a snake, will he? Therefore if you yourselves, being evil-ones, perceive to give good gifts to your children, how-much more will your Father, that-one in the heavens, give good-things to those who are asking him! Therefore all-things as-much-as you should will that the humans should do to you, in-this-way also do you to them. For this is being the law and the ones-speaking-before-time-and-others. Come in through the narrow gate, because wide is the gate and wide-spaced the way which is leading away unto the destroying-away, and many-ones are being those who are coming in through her-(it). How narrow the gate and having been crushed the way which is leading away unto the life, and few-ones are being those who are finding her-(it)! Hold to away-from the lying-ones-speaking-before-time-and-others, certain-ones-who are coming to you in sinking-in-(clothing) of sheep, but inside they are being taking-by-force wolves. From their fruit you will come to know them. They are not calling together (gathering) bunches-of-grapes from thorns or figs from three-cast-(pronged)-thistles, are they? In-this-way every good tree is making having-beauty fruits. But the rotten tree is making evil fruits. A good tree is not having power to make evil fruits, and-nor a rotten tree to make having-beauty fruits. Every tree which is not making having-beauty fruit is being cut off and into fire is being cast. Thus indeed, from their fruit you will

come to know them. Not everyone who is saying to me, 'Lord, Lord,' will come in into the kingdom of the heavens, but the one who is doing the will of my Father, that-one in the heavens. Many-ones will flow out to me in that day, 'Lord, Lord, in your name we spoke before *time and others*, and in your name cast out devastating-divine-beings, and in your name did many powers, did we not?' And after-that I will say together (confess) to them, 'I not-even-once knew you. Make space away from me, those who are working the being-without-law.' Therefore every certain-one-who is hearing these words of mine and is doing them will be like *a thinking man, a certain-one-who built his dwelling upon the rock*. And stepped down the rain and came the rivers and blew the winds and fell against that dwelling. And it fell not. For it had *a foundation placed upon the rock*. And everyone who is hearing these words of mine and who is not doing them will be like *a foolish man, a certain-one-who built his dwelling upon the sand*. And stepped down the rain and came the rivers and blew the winds and cut (stumbled) against that dwelling. And it fell. And great was being the falling of her-(it)." And it took place when the Jesus completed these words, the crowds were being struck out of *themselves* at his teaching. For he was being one who is teaching them as one who is having authority and not as their ones-of-letters.

{—8—} And when he stepped down from the mountain, many crowds followed him. And perceive! One-with-a-skin-disease, having come forward, was paying homage like a dog to *its master* to him, saying, "Lord, if you should will, you are having power to make clean me." And having stretched out the hand, he touched him, saying, "I will. Be made clean." And straightway his skin-disease was made clean. And Jesus is saying to him, "Perceive. You should not speak to not-even-one-person. But go under way. Show yourself to the priest. And bring forth the gift, which Moses-(Drawing out) put in order to *you*, unto *a witness* to them.

And when he came in into Kapernaum, *a first-(leading)-one-of-a-hundred* came to him, calling him alongside and

saying, "Lord, my child-(child-servant) has been cast in the dwelling *as a* loosed-(paralyzed)-along-the-side-one, being tortured terribly like metal tested with a touchstone." And he is saying to him, "I myself, having come, will heal him." And having judged forth, the first-(leading)-one-of-a-hundred was stating, "Lord, I myself am not being *a* sufficient-one in-order-that you should come in under my covering-(roof). But only say *a* word, and my child-(child-servant) will be cured. For I myself also am being *a* human under authority, having under myself soldiers. And I am saying to this-one, 'Go!' And he is going. And to another, 'Come!' And he is coming. And to my servant, 'Do this!' And he is doing *it*." And having heard, the Jesus marveled and said to those who are following, "Amen-(so-it-is) I am saying to you, I found from not-even-one-person so-much faith in the Israel. And I am saying to you that many-ones from *the risings-of-the-sun* and *the sinkings-of-the-sun* will be present, and will be reclined up with Abraham and Isaac and Jacob in the kingdom of the heavens. But the sons of the kingdom will be cast out into the darkness, the outermost-one. There will be the weeping and the grinding of the teeth." And the Jesus said to the first-(leading)-one-of-a-hundred, "Go under way. As you had faith, let it take place to you." And the child-(child-servant) was cured in that hour-(moment).

And the Jesus, having come into the dwelling of Peter, perceived his mother-in-law, having been cast and being on fire *with a fever*. And he touched her hand. And the being-on-fire-with-a-fever let go her. And she was raised and was ministering to him. And when it became late-day, they brought to him many-ones who are being devastated by devastating-divine-beings. And he cast out the spirits with *a* word. And all those who are having badly he healed, so-that should be fulfilled that which was flowed through Isaiah the one-speaking-before-time-and-others, "**He himself took our being-without-strengths and carried the illnesses.**"

And the Jesus, having perceived *the* crowd around him, commanded to come forth unto the other-side. And having come forward, one one-of-letters said to him, "Teacher, I will

follow you wherever you should come forth.” And the Jesus is saying to him, “The foxes are having holes and the flying-creatures of the heaven dwellings-down-in-a-shelter, but the Son of the Human is not having where he might recline the head.” And *an* other-one of the learning-ones (*of him*) said to him, “Lord, turn to (allow) me first to come forth and to bury my father.” But the Jesus is saying to him, “Follow me. And let go the dead-ones to bury their-own dead-ones.”

And when he stepped in into the sailing-boat, his learning-ones followed him. And perceive! A great shaking took place in the sea, so-that the sailing-boat was covered by the swellings-*of-the-sea*. But he himself slept. And having come forward, they raised him, saying, “Lord, save! We are destroying away ourselves!” And he is saying to them, “Why are you being ones-being-afraid, little-faith-ones?” After-that, having been raised, he set a value upon the winds and the sea. And a great calm took place. And those humans marveled, saying, “What-kind-of-one is being this-one, because even the winds and the sea are hearing (obeying) under-*authority* to him?”

And when he came unto the other-side unto the space-(region) of the ones-of-Gadara, two ones who are being devastated by devastating-divine-beings, coming out of the places-of-remembrance, were opposite over to him, exceedingly hard-ones, so-that someone is not being strong to come along through that way. And perceive! They cried out, saying, “What to us and to you, Son of the God? Did you come here before *the* right-time to torture us like metal tested with a touchstone?” And was being far from them *a* herd of many pigs, being fed. And the devastating-divine-beings were calling him alongside, saying, “If you are casting us out, send us forth into the herd of pigs.” And he said to them, “Go under way.” And the ones who came out came forth into the pigs. And perceive! All the herd rushed down the steep-bank into the sea and died away in the waters. And those who are feeding *them* fled. And having come forth into the city, they told forth a message *about* all-things, and those-things of those who were being devastated by devastating-divine-beings. And perceive! All the city came

out unto the being-opposite-over to the Jesus. And having seen him, they called *him* alongside so-that he should step along from their set-boundaries.

{—9—} And having stepped in into *a* sailing-boat, he crossed through to the other side and came into his-own city. And perceive! They brought to him *a* loosed-(paralyzed)-along-the-side-one who had been cast upon *a bed-for-reclining*. And the Jesus, having perceived their faith, said to the loosed-(paralyzed)-along-the-side-one, “Take courage, child. Your wrongdoings are being let go.” And perceive! Certain-ones of the ones-of-letters said in themselves, “This-one is talking hurtfully *of God*.” And the Jesus, having perceived their inner-intense-feelings, said to them, “For-what-reason are you having inner intense-feelings *about* evil-things in your hearts? For which is being easier-wearying-labor, to say, ‘Your wrongdoings are being let go,’ or to say, ‘Rise and walk around’? But in-order-that you might perceive that the Son of the Human is having authority upon the earth to let go wrongdoings...” After-that he is saying to the loosed-(paralyzed)-along-the-side-one, “Having been raised, lift up your *bed-for-reclining* and go under way unto your dwelling.” And having been raised, he came forth unto his dwelling. And having perceived *this*, the crowds feared and glorified the God who gave such-kind-of authority to the humans.

And the Jesus, leading alongside from-there, perceived *a* human sitting down upon the place-where-the-right-to-complete-(collect)-taxes-has-been-bought, who is being called Matthew-(Gift-of-Yahveh). And he is saying to him, “Follow me.” And having stood up, he followed him.

And it took place, as he is lying up *to eat* in the dwelling. And perceive! Many ones-having-bought-the-right-to-complete-(collect)-taxes and ones-doing-wrong, having come, were lying up *to eat* together with the Jesus and his learning-ones. And having perceived, the Distinct-ones were saying to his learning-ones, “Because-of what with the ones-having-bought-the-right-to-complete-(collect)-taxes and ones-doing-wrong is your teacher eating?” And that-one,

having heard, said, "Those who are being strong are not having *a* need of one-who-cures, but those having badly. But having gone, learn what it is being, 'I **am willing mercy and not sacrifice.**' For I came not to call ones-being-right-with-God-and-doing-right but ones-doing-wrong." After-that learning-ones of John are coming to him, saying, "Because-of what are we ourselves and the Distinct-ones not eating (*many-times*), but your learning-ones are not not eating?" And the Jesus said to them, "The sons of the bridal-chamber are not having power to mourn for as-long-as the bridegroom is being with them, are they? But days will come when the bridegroom should be taken away from them. And after-that they will not eat. But not-even-one-person is casting upon *a* piece-cast-upon of *an* unshrunk piece-of-cloth upon *an* old outer-clothing. For the fullness of it is lifting up from the outer-clothing, and *a* split is becoming more-bad. And-nor are they casting young wine into old leather-bottles. But if not indeed, the leather-bottles are being torn asunder, and the wine is being poured out, and the leather-bottles are being destroyed away. But they are casting young wine into new leather-bottles, and both are being kept together." While he is speaking these-things to them, perceive! One one-being-first-(leading), having come, was paying homage like a dog to *its master* to him, saying, "My daughter just-now came to an end (died). But having come, put upon her your hand, and she will live."

And having been raised, the Jesus followed him, and his learning-ones. And perceive! A woman, flowing of blood twelve years, having come forward from-behind, touched the edge-(tassel) of his outer-clothing. For she was saying in herself, "If only I might touch his outer-clothing I will be saved." And the Jesus, having turned and having perceived her, said, "Take courage, daughter! Your faith has saved you." And the woman was saved from that hour-(moment).

And the Jesus, having come unto the dwelling of the one-being-first-(leading) and having perceived the flute-players and the crowd being troubled, was saying, "Give up space. For the young-girl died away not, but she is sleeping." And they

were laughing at him. And when the crowd was cast out, having come in, he took by might her hand. And the young-girl was raised. And this statement came out unto that whole land.

And as the Jesus is leading alongside from-there, two blind-ones followed (*him*), crying out and saying, "Show mercy unto us, Son of David!"

And having come into the dwelling, the blind-ones came to him. And the Jesus is saying to them, "Are you having faith that I am having power to do this?" They are saying to him, "Yes, Lord." After-that he touched their eyes, saying, "According-to your faith let it take place to you." And their eyes were opened. And the Jesus snorted like a horse at them, saying, "Perceive! Let not-even-one-person know!" And these-ones, having come out, thoroughly stated *about* him in that whole land.

And as they are coming out, perceive! They brought to him *a* human of-cut-(dull)-senses who is being devastated by *a* devastating-divine-being. And when the devastating-divine-being was cast out, the one-of-cut-(dull)-senses spoke. And the crowds marveled, saying, "Not-even-once was it shone with light in-this-way in the Israel." But the Distinct-ones were saying, "By the one-being-first-(leading) of the devastating-divine-beings, he is casting out the devastating-divine-beings."

And the Jesus was leading around all the cities and the villages, teaching in their gathering-together-places, and preaching the well-message of the kingdom, and healing every illness and every softness-(sickness). And having perceived the crowds, he was moved in the inward-parts about them, because they were being ones who have been skinned (troubled) and who have been thrown like sheep who are not having *a* shepherd. After-that he is saying to his learning-ones, "Indeed the harvest is much, but the workers few. Therefore, plead of the Lord of the harvest so-that he might cast out workers unto his harvest."

{—10—} And having called forward his twelve learning-ones, he gave to them authority of unclean spirits for-the-purpose to cast out them and to heal every illness and every softness-(sickness). And the names of the twelve ordered-forth-ones

are being these: first Simon who is being called Peter, and Andrew his brother, and Jacob that-one of the Zebedee, and John his brother, Philip-(One-loving horses-like-a-friend) and Bartholomew-(Son-of-Talmai), Thomas-(Twin) and Matthew the one-having-bought-the-right-to-complete-(collect)-taxes, Jacob that-one of the Alpheus, and Thaddeus, Simon the one-of-Kana-(Zeal), and Judah-(Judas) the Iscariot-(one-of-Kerioth) who also gave over him. These the twelve the Jesus ordered forth, having given forth a message to them, saying, "Unto *a* way of the nations you should not come forth. And unto *a* city of ones-of-Samaria you should not come in. But go more to the sheep of the dwelling of Israel who have destroyed away. And going, preach, saying, 'The kingdom of the heavens has come near.' Heal ones who are being without strength. Raise dead-ones. Make clean ones-with-a-skin-disease. Cast out devastating-divine-beings. You received as-a-gift, give as-a-gift. You should not acquire gold and-nor silver and-nor copper unto your belts, not *a* bag unto *the* way, and-nor two inner-clothes-worn-next-to-the-skin, and-nor sandals-bound-under, and-nor *a* stick-(staff). For worthy is the worker of his food-(nourishment). And into whichever city or village you should come in, search out who in her-(it) is being worthy, and-there remain until you should come out. And going into the dwelling, greet her-(it). And if indeed the dwelling should be worthy, let your peace come upon her-(it). But if it should not be worthy, let your peace turn upon to you. And whoever should not accept you and-nor should hear your words, coming out outside the dwelling or that city, shake off the stirred-up-dust of your feet. Amen-(so-it-is) I am saying to you, more-being-put-up-with it will be in *the* land of Sodom-(Scorching) and Gomorrah in *the* day of judging than in that city. Perceive! I myself am sending you forth as sheep in *the* midst of wolves. Therefore become thinking-ones as the snakes and (pure)-without-mixing-ones as the doves. And hold to *yourselves* from the humans. For they will give over you unto councils-that-settle-matters-together. And in their gathering-together-places, they will whip you. And onto ones-leading

and kings, you will be led for-the-sake-of me unto *a* witness to them and to the nations. And when they should give over you, you should not worry how or what you should speak. For it will be given to you in that hour what you should speak. For you yourselves are not being those who are speaking, but the Spirit of your Father who is speaking in you. And brother will give over brother unto death, and *a* father *a* child. And children will stand up over upon parents and will put them to death. And you will be ones who are being hated by all-ones because-of my name. But the one who remained under unto completion will be saved. And when they should cause to flee (persecute) you in this city, flee unto the other. For amen-(so-it-is) I am saying to you, you should never ever complete the cities of the Israel until should come the Son of the Human. A learning-one is not being above the teacher, and-nor *a* servant above his lord. Enough for the learning-one in-order-that he should become as his teacher, and the servant as his lord. If the master-of-the-dwelling they called upon as Beelzebul-(Lord-of-the-flies), how-much more those ones-of-a-dwelling of him. Therefore you should not fear them. For not-even-one-thing is being that which has been covered, which will not have the cover taken away-from and *a* hidden-thing which will not be made known. What I am saying to you in the darkness, say in the light. And what you are hearing in the ear, preach upon the roofs. And stop fearing from those who are killing away the body, but who are not having power to kill away the soul-(self-or-life-or-breath). But fear more the one who is having power both soul-(self-or-life-or-breath) and body to destroy away in gehenna-(valley-of-Hinnom-or-lamentation-where-children-were-once-sacrificed-to-Molech-and-which-became-the-garbage-dump-of-Jerusalem). Two sparrows are being sold for *an* assarion-(Roman-copper-coin-worth-1/16-denarius), are they not? And one out of them will not fall upon the land apart-from your Father. And even all the hairs of your head are being ones which have been numbered. Therefore stop fearing. You yourselves are bringing through (being worth) *more* than many sparrows. Therefore every certain-one-who is saying together

(confessing) in me in-front of the humans, I myself also will say together (confess) in him in-front of my Father, that-one in *(the)* heavens. But *a* certain-one-who would deny me in-front of the humans, I myself also will deny him in-front of my Father, that-one in *(the)* heavens. You should not think by custom that I came to cast peace upon the earth. I came not to cast peace, but *a* sword. For I came to cut in two *a* human **against his father, and *a* daughter against her mother, and *a* bride against her mother-in-law, and the ones-hating of the human *will be those ones-of-a-dwelling of him.*** The one who is loving like a friend father or mother above me is not being worthy of me. And the one who is loving like a friend son or daughter above me is not being worthy of me. And one who is not taking his cross and following after me is not being worthy of me. The one who found his soul-(self-*or-life-or-breath*) will destroy away her-(it). And the one who destroyed away his soul-(self-*or-life-or-breath*) for-the-sake of me will find her-(it). The one who is accepting you is accepting me. And the one who is accepting me is accepting the one who ordered forth me. The one who is accepting *a* one-speaking-before-time-and-others in *the* name of *a* one-speaking-before-time-and-others will receive *the* payment of *a* one-speaking-before-time-and-others. And the one who is accepting *a* one-being-right-with-God-and-doing-right in *the* name of *a* one-being-right-with-God-and-doing-right will receive *the* payment of *a* one-being-right-with-God-and-doing-right. And whoever should give one of these little-ones only *a* cup of cold-as-by-blowing-water to drink in *the* name of *a* learning-one, amen-(so-it-is) I am saying to you, he should never ever destroy away his payment.”

{—11—} And it took place when the Jesus completed thoroughly putting in order to his twelve learning-ones, he stepped along from-there for the purpose to teach and to preach in their cities.

And the John, having heard in the place-of-binding-(prison) these works of the Anointed-one, having sent through his learning-ones, said to him, “Are you yourself the one who is coming or should we watch for *an* other-one?” And having

judged forth, the Jesus said to them, "Having gone, tell forth a message to John what you are hearing and seeing. Blind-ones are seeing again. And lame-ones are walking around. Ones-with-a-skin-disease are being made clean. And ones-of-cut-(dull)-senses are hearing. And dead-ones are being raised. And poor-ones are being told the well-message. And *a* fortunate-one is being whoever should not be caused to stumble in me." And as these-ones are going, the Jesus began to say to the crowds about John, "What came you out into the desolate-*place* to observe, *a* reed which is being shaken by wind? But what came you out to perceive, *a* human who has been clothed around in soft? Perceive! Those who are bearing (wearing) those soft-things are being in the dwellings of the kings. But what came you out to perceive, *a* one-speaking-before-time-and-others? Yes, I am saying to you, and much-more than *a* one-speaking-before-time-and-others. This-one is being about whom it has been written, 'Perceive! **I myself am ordering forth my messenger before your face, who will make ready throughout your way in-front of you.**' Amen-(so-it-is) I am saying to you, *a* greater-one than John the Immersing-one has not been raised among ones-brought-into-being of women-(wives). But the littlest-one in the kingdom of the heavens is being *a* greater-one than he. And from the days of John the Immersing-one until now the kingdom of the heavens is being forced, and ones-of-force are taking by force her. For all the ones-speaking-before-time-and-others and the law spoke before *time and others* until John. And if you are willing to accept *it*, he himself is being Elias-(Elijah-or-God-is-Yahveh), the one who is being about to come. Let the one who is having ears hear. But to-what will I make like this age-group-brought-into-being? It is being like children who are sitting down in the gathering-(market)-places, who are voicing to the other-ones, saying, 'We played *a* flute for you, and you danced not. We sang *a* song of grief, and you cut not yourselves.' For John came not-even eating nor-even drinking, and they are saying, 'He is having *a* devastating-divine-being.' The Son of the Human came, eating and drinking, and they are saying, 'Perceive!'

A human, *an* eater-(glutton) and wine-drinker, *a* friend of ones-having-bought-the-right-to-complete-(collect)-taxes and ones-doing-wrong.' And the wisdom was made right with God and to do right from the works of her."

After-that he began to reproach the cities in which took place most of his powers, because they changed not the thinking, "Woe to you, Chorazin! Woe to you, Bethsaida-(House-of-hunting)! Because if in Tyre-(Rock) and Sidon-(Hunting) took place the powers which took place in you, they would *have* changed the thinking long-ago in sackcloth and ashes. Yet I am saying to you, in Tyre and Sidon there will be more-putting-up-with than with you in *the* day of judging. And you, Kapernaum, you will not be lifted high until heaven, will you? You will be stepped down until hades-(underworld-of-the-dead). Because if in Sodom took place the powers which took place in you, it would *have* remained as-far-as this-day. Yet I am saying to you that in *the* land of Sodom there will be more-putting-up-with in *the* day of judging than with you."

At that right-time, having judged forth, the Jesus said, "I myself am saying out together (confessing) to you, Father, Lord of the heaven and the earth, because you hid these-things from wise-ones and putting-together-(understanding)-ones, and you took the cover away-from these-things to infant-ones. Yes, the Father, because in-this-way it became supposing-well in-front of you. All-things were given over to me by my Father. And not-even-one is coming to know the Son, if not the Father. And-nor is anyone coming to know the Father, if not the Son, and to whomever the Son is wanting to take the cover away-from. Come to me all those who are laboring unto weariness and who have been burdened. And I myself will stop up (rest) you. Lift up my joining-*with-a-yoke* upon you and learn from me, because I myself am being *a* gentle-one and one-making-low in the heart. And you will find *a* stopping-up to your souls-(selves-*or*-lives). For my joining-*with-a-yoke* is fitting, and my burden is being light-*in-weight*."

{—12—} In that right-time, the Jesus went on the set-times-for-rest through the seeded-places. And his learning-ones

hungered and began to pick ears-of-grain and to eat. But the Distinct-ones, having perceived, said to him, "Perceive! Your learning-ones are doing what is not being permitted to do on a set-time-for-rest." But that-one said to them, "You knew *what is written* within what David did when he hungered and those-ones with him, did you not? How he came in into the dwelling of the God and they ate the breads of the putting-before, which is not being permitted to him to eat, and-nor to those-ones with him, if not only to the priests? Or you knew *what is written* within in the law that on the set-times-for-rest the priests in the sacred-place are treading on the set-time-for-rest and are being ones-without-cause, did you not? But I am saying to you that a greater-thing than the sacred-place is being here. And if you had known what it is being, **'I am willing mercy and not sacrifice,'** you would *have* not administered justice against those ones-without-cause. For the Lord of the set-time-for-rest is being the Son of the Human."

And having stepped along from-there, he came into their gathering-together-place. And perceive, a human who is having a dry-(withered) hand. And they asked to him, saying, "Is it being permitted on the set-times-for-rest to heal?" in-order-that they might gather against him. And that-one said to them, "What human will be out of you who will have one sheep, and if this-one should fall in into a ditch on the set-times-for-rest, will not take by might it and will raise it? Therefore how-much is a human bringing through (being worth) *more* than a sheep! So-that it is being permitted on the set-times-for-rest to act with beauty." After-that he is saying to the person, "Stretch out your hand." And he stretched out. And it was set forth down *like before* a healthy-one as the other. But having come out, the Distinct-ones took counsel-together against him so-that they might destroy away him.

But the Jesus, having known, gave up space from-there. And many (*crowds*) followed him. And he healed them all. And he set a value upon them in-order-that they should not make him being-brought-to-light, in-order-that should be fulfilled that which was flowed through Isaiah the one-speaking-before-

time-and-others, saying, "Perceive! My child-(child-servant) whom I took for myself, my one-choosing-to-love-in-action, unto whom my soul supposed well. I will put my Spirit upon him. And he will tell forth a message of judging to the nations. He will not strive. And-nor will he shout. And-nor will anyone hear his voice in the wide-streets. A reed which has been shattered together he will not tear asunder throughout, and a flax-linen which is being smoked he will not extinguish, until he should cast out the judging unto victory. And in his name nations will hope."

After-that one who is being devastated by a devastating-divine-being, a blind-one and a one-of-cut-(dull)-senses, was brought to him, and he healed him, so-that the one-of-cut-(dull)-senses is speaking and seeing. And all the crowds were being set out of themselves and were saying, "This-one is not being the Son of David, is he?" But the Distinct-ones, having heard, said, "This-one is not casting out the devastating-divine-beings if not by Beelzebul-(Lord-of-the-flies), the one-being-first-(leading) of the devastating-divine-beings." But perceiving their inner-intense-feelings, he said to them, "Every kingdom, having been divided against itself, is being made desolate. And every city or dwelling, having been divided against itself, will not be set. And if the Adversary is casting out the Adversary, he was divided upon himself. Therefore how will his kingdom be set? And if I myself am casting out devastating-divine-beings by Beelzebul, by whom are your sons casting out? Because-of this they themselves will be judges of you. But if I myself am casting out the devastating-divine-beings by the Spirit of God, then the kingdom of God came upon you. Or how is someone having power to come in into the dwelling of the strong-one and his vessels to take by force, if not first he should bind the strong-one? And after-that he will thoroughly take by force his dwelling. The one who is not being with me is being against me. And the one who is not gathering together with me is scattering. Because-of this I am saying to you, every wrongdoing and hurtful-talk will be let go to the humans. But the hurtful-talk of the Spirit will not

be let go. And whoever should speak *a* word against the Son of the Human, it will be let go to him. But whoever should speak against the Spirit, the set-apart-unto-God-one, it will not be let go to him, not-even in this enduring-age and-nor in the one which is being about *to be*. Either make the tree having-beauty and its fruit having-beauty, or make the tree rotten and its fruit rotten. For out of the fruit the tree is being known. Ones-brought-into-being of vipers-(snakes), how are you having power to speak good-things, being evil-ones? For out of the being-more of the heart the mouth is speaking. The good human out of the good treasure is casting out good-things. And the evil human out of the evil treasure is casting out evil-things. But I am saying to you that every not-working flowing which the humans will speak, they will give forth a word of *defense* about it in the day of judging. For out of your words you will be made right with God and to do right. And out of your words you will be administered justice against.”

After-that certain-ones of the ones-of-letters and Distinct-ones judged forth to him, saying, “Teacher, we are willing to perceive *a* sign from you.” But that-one, having judged forth, said to them, “An age-group-brought-into-being, *an* evil-one and one-(female)-committing-adultery, is seeking for *a* sign. And *a* sign will not be given to it if not the sign of Jonah-(Dove) the one-speaking-before-time-and-others. For just-as **Jonah was being in the stomach of the sea-creature three days and three nights**, in-this-way will the Son of the Human be in the heart of the earth three days and three nights. Men, ones-of-Nineveh, will stand up-(again) in the judging with this age-group-brought-into-being and will judge against her-(it), because they changed the thinking at the preaching of Jonah. And perceive! More than Jonah is here. *The* queen of *the* south will be raised in the judging with this age-group-brought-into-being and will judge against her-(it), because she came from the ends of the earth to hear the wisdom of Solomon. And perceive! More than Solomon is here. And when the unclean spirit should come out from the human, he is coming thoroughly through waterless places, seeking *a* stopping-up, and is not finding *it*. After-that

he is saying, "I will turn to unto my dwelling from-where I came out. And having come, he is finding *it*, being free from work, having had been swept, and having had been put in order. After-that he is going and is taking along with himself seven other spirits more-evil than himself. And having come in, he is dwelling down in there. And the last-things of that human is becoming more-bad than the first-things. In-this-way it will also be in this age-group-brought-into-being, the evil-one."

While he is still speaking to the crowds, perceive! The mother and the brothers of him had stood outside, seeking to speak to him. (*And a certain-one said to him, "Perceive! Your mother and your brothers have stood outside, seeking to speak to you."*) And that-one, having judged forth, said to the one who is telling to him, "Who is being my mother? And who are being my brothers?" And having stretched out his hand upon his learning-ones, he said, "Perceive! My mother and my brothers! For a certain-one-who would do the will of my Father, that-one in the heavens, himself is being my brother and sister and mother."

{—13—} In that day, the Jesus, having come out of the dwelling, was sitting down alongside the sea. And many crowds were gathered together to him, so-that, having stepped in into a sailing-boat, he is sitting down. And all the crowd had stood upon the shore. And he spoke to them many-things in *illustrations*-cast-alongside, saying, "Perceive! The one who is scattering came out for the purpose to scatter. And while he is scattering, these-ones indeed fell alongside the way. And having come, the flying-creatures ate down them. And other-ones fell upon the rocky-places where they were not having much earth. And straightway they rose up out because they are not having depth of land. And when the sun rose up, they were burned. And because they are not having root, they were dried. And other-ones fell upon the thorns. And the thorns stepped up and strangled these-ones. And other-ones fell upon the land, the one-having-beauty. And they were giving fruit, that-one indeed a hundred, and that-one sixty, and that-one thirty. Let the one who is having ears hear."

And having come forward, the learning-ones said to him, "Because-of what in *illustrations*-cast-alongside are you speaking to them?" And that-one, having judged forth, said to them, "To you it has been given to know the mysteries of the kingdom of the heavens. But to those-ones it has not been given. For a certain-one-who is having, it will be given to him and it will be more. And a certain-one-who is not having, even what he is having will be lifted up from him. Because-of this in *illustrations*-cast-alongside I am speaking to them, because seeing they are not seeing and hearing they are not hearing and-nor are they putting together (understanding). And is being filled up to them the speaking-before-time-and-others of Isaiah which is saying, 'In hearing you will hear, and you should never ever put together (understand). And seeing you will see, and you should never ever perceive. For the heart of this people was made thick. And with the ears they heard weighed-down-(with-difficulty). And their eyes they shut down. Lest-at-any-time they should perceive with the eyes, and with the ears they should hear, and with the heart they should put together (understand), and they should turn upon (themselves), and I will cure them.' But your eyes are fortunate-ones, because they are seeing, and your ears because they are hearing. For amen-(so-it-is) I am saying to you that many ones-speaking-before-time-and-others and ones-being-right-with-God-and-doing-right had intense-feelings for to perceive what you are seeing and perceived not, and to hear what you are hearing and heard not. Therefore hear you the *illustration*-cast-alongside of the one who scattered. While every one who is hearing the word of the kingdom and who is not putting together (understanding), the evil-one is coming and is taking by force that which had been scattered in his heart. This-one is being the one who was scattered alongside the way. And the one who was scattered upon the rocky-places, this-one is being the one who is hearing the word and who is straightway receiving it with joy. But he is not having root in himself but is being a for-a-right-time. And when a crushing or a cause-to-flee-(persecution) takes place because-of the word,

straightway he is being made to stumble. And the one who was scattered into the thorns, this-one is being the one who is hearing the word. And the worry of the enduring-age and the deception of the riches is choking together the word and it is becoming without-fruit. And the one who was scattered upon the having-beauty land, this-one is being the one who is hearing the word and who is putting together (understanding), who indeed is bearing fruit and is making, that-one indeed a hundred, and that-one sixty, and that-one thirty.”

Another *illustration-cast-alongside* he put alongside to them, saying, “The kingdom of the heavens was made like a human who scattered having-beauty seed in his field. And while the humans slept, the one-hating of him came and scattered upon *the field weeds-resembling-wheat* up *the middle* of the grain-(wheat) and came away. And when the grass sprouted and made fruit, after-that also the *weeds-resembling-wheat* were shone with light. And having come forward, the servants of the master-of-the-dwelling said to him, ‘Lord, you scattered having-beauty seed in your field, did you not? Therefore from-where is it having *weeds-resembling-wheat*?’ And that-one was stating to them, ‘A hating human did this.’ And the servants are saying to him, ‘Therefore are you willing *that*, having come forth, we should call together (gather) these-things?’ And that-one is stating, ‘No. Lest-at-any-time, while calling together (gathering) the *weeds-resembling-wheat*, you should root out at-the-same-time with them the grain-(wheat). Let go both to grow together until the harvest. And in *the right-time* of the harvest I will flow out to the harvesters, Call together (gather) first the *weeds-resembling-wheat* and bind them into bundles for the purpose to burn them down. And gather together the grain-(wheat) into my putting-away-place-(barn).”

Another *illustration-cast-alongside* he put alongside to them, saying, “The kingdom of the heavens is being like to a grain-of-a-seed of mustard, which a human, having taken, scattered in his field. That-one indeed is being littler than all the seeds. But when it should grow, it is being greater than the garden-plants. And it is becoming a tree, so-that

the flying-creatures of the heaven come and dwell down in a shelter in its breakable-branches.”

Another *illustration*-cast-alongside he spoke to them, “The kingdom of the heavens is being like yeast-causing-to-rise, which, having taken, a woman-(wife) hid in into three sata-(dry-measures-of-about-three-gallons-each) of wheat-flour until which it caused to rise *the* whole.”

All these-things the Jesus spoke in *illustrations*-cast-alongside to the crowds. And without an *illustration*-cast-alongside not-even-one-thing he was speaking to them, so-that should be fulfilled that which was flowed through the one-speaking-before-time-and-others, saying, “I will open up my mouth in *illustrations*-cast-alongside. I will flow out like a river things which have been hidden from the casting-down-of-a-foundation (of the ordered-world).”

After-that, having let go the crowds, he came into the dwelling. And his learning-ones came to him, saying, “Thoroughly make clear to us the *illustration*-cast-alongside of the weeds-resembling-wheat of the field.” And that-one, having judged forth, said, “The one who is scattering the having-beauty seed is being the Son of the Human. And the field is being the ordered-world. And the having-beauty seed, these are being the sons of the kingdom. And the weeds-resembling-wheat are being the sons of the evil-(evil-one). And the one-hating who scattered these-things is being the one-thoroughly-casting-accusations. And the harvest is being the completing-together of the enduring-age. And the harvesters are being messengers. Therefore just-as the weeds-resembling-wheat are being called together (gathered) and are being burned (down) with fire, in-this-way it will be in the completing-together of the enduring-age. The Son of the Human will order forth his messengers. And they will call together (gather) out of his kingdom all the causes-of-stumbling and those who are doing the being-without-law and will cast them into the furnace of the fire. There the weeping and the grinding of the teeth will be. After-that those ones-being-right-with-God-and-doing-right will give out light as the sun in the kingdom of their Father. Let

the one who is having ears hear. The kingdom of the heavens is being like to *a* treasure which has been hidden in the field, which, having found, *a* human hid. And from the joy of him-(it) he is going under way and is selling all as-much-as he is having and is buying in the gathering-(market)-place that field. Again the kingdom of the heavens is being like to *a* human, *a* one-going-in-to-trade, who is seeking having-beauty pearls. And having found one having-much-value pearl, having come forth, he has sold all as-much-as he was having and bought in the gathering-(market)-place it. Again the kingdom of the heavens is being like to *a* dragnet-for-fishing which was cast into the sea and which gathered together out of every sort-brought-into-being, which when it was filled, having stepped up upon the shore and having sat down, they called together (gathered) the things-of-beauty into containers but cast outside the rotten-things. In-this-way it will be in the completing-together of the enduring-age. The messengers will come out and will set a boundary away-from the evil-ones out of the middle of the ones-being-right-with-God-and-doing-right and will cast them into the furnace of the fire. There the weeping and the grinding of the teeth will be. Put together (understood) you all these-things?" They are saying to him, "Yes." And that-one said to them, "Because-of this every one-of-letters who was made *a* learning-one in the kingdom of the heavens is being like to *a* human, *a* master-of-the-dwelling, *a* certain-one-who is casting out from his treasure new-things and old-things."

And it took place when the Jesus completed these *illustrations-cast-alongside*, he lifted up along from-there. And having come into his fatherland, he was teaching them in their gathering-together-place, so-that they are being struck out of *themselves* and are saying, "From-where *are* this wisdom and these powers to this-one? This-one is being the son of the *craftsman-bearing-forth*, is he not? His mother is being called Mariam-(Mary-or-Rebellion) and his brothers, Jacob and Joseph and Simon and Judah, are they not? And his sisters are all being with us, are they not? Therefore from-where *are* all these-things to this-one?" And they were being made to

stumble at him. And the Jesus said to them, “One-speaking-before-time-and-others is not being without-value if not in the fatherland and in his dwelling.” And he did not there many powers because-of their not-having-faith.

{—14—} In that right-time, Herod the first-(leading)-one-of-the-fourth-part-of-the-territory heard the hearing of Jesus. And he said to his child-servants-(servants), “This-one is being John the Immersing-one. He himself was raised from the dead-ones. And because-of this the powers are being at work in him.” For the Herod, having taken by might the John, bound (*him*) and himself put *him* away in a place-of-guarding because-of Herodias, the woman-(wife) of Philip his brother. For the John was saying to him, “It is not being permitted to you to have her.” And though willing to kill away him, he feared the crowd, because they were holding him as a one-speaking-before-time-and-others. But when *the* being-brought-into-being-celebrations of the Herod took place, the daughter of Herodias danced in the middle. And she pleased the Herod, from-which he said together (confessed) with *an* oath to her to give whatever she should ask for herself. And that-one, having been forced forward by her mother, is stating, “Give to me here upon a plate the head of John the Immersing-one.” And though having been grieved, the king on-account-of the oaths and those who are lying up *to eat* together, commanded it to be given. And having sent, he took the head from (*the*) John in the place-of-guarding. And his head was brought upon a plate and was given to the young-girl. And she brought *it* to her mother. And having come forward, his learning-ones lifted up the fallen-corpse and buried it. And having come, they told forth a message to the Jesus.

And having heard, the Jesus gave up space from-there in a sailing-boat unto a desolate place according-to one’s-own. And having heard, the crowds followed him on-foot from the cities. And having come out, he perceived a much crowd. And he was moved in the inward-parts for them. And he healed those ones-not-being-well of them. And when it became late-day, the learning-ones came to him, saying, “This place

is being *a* desolate-one. And the hour already came by. Loose forth the crowds, in-order-that, having come away into the villages, they might buy in the gathering-(market)-place foods for themselves.” And he (*Jesus*) said to them, “They are not having *a* need to come away. Give you to them to eat.” And those-ones are saying to him, “We are not having here if not five breads and two fishes.” And that-one said, “Bring them here to me.” And having commanded the crowds to be reclined up upon the grass, having taken the five breads and the two fishes, having looked up-(again-or-within) into the heaven, he spoke well of. And having broke, he gave the breads to the learning-ones, and the learning-ones to the crowds. And all ate and were satisfied with food. And they lifted up that which is being more of the broken-pieces, twelve *wicker*-baskets full. And those who are eating were being as five-thousand men without women and children. And straightway he caused the learning-ones to bend-(ache) within to step in into the sailing-boat and to go before him unto the other-side, until when he should loose forth the crowds.

And having loosed forth the crowds, he stepped up into the mountain according-to one’s-own to pray forth. And when it became late-day, he was being there alone.

But the sailing-boat already was holding away many stades-(distances-of-about-607-feet-each) from the land, being tortured like metal tested with a touchstone by the swellings-of-the-sea, for the wind was being *an* in-opposite-one.

And in the fourth guard-(watch) of the night, he came to them, walking around upon the sea. And the learning-ones, having perceived him walking around upon the sea, were stirred up-(within), saying, “It is being *a* ghost-brought-to-light!” And from the fear they cried out. And straightway he (*the Jesus*) spoke to them, saying, “Take courage! I myself am being. Stop fearing.” And having judged forth, the Peter said to him, “Lord, if you yourself are being, command me to come to you upon the waters.” And that-one said, “Come.” And having stepped down from the sailing-boat, (*the*) Peter walked around upon the waters and came toward the Jesus. But seeing the

(*strong*) wind, he feared. And having begun to be made to go down into the sea, he cried out, saying, "Lord, save me!" And straightway the Jesus, having stretched out the hand, took hold upon him. And he is saying to him, "Little-faith-one, unto what were you of two *minds*?" And when they stepped up into the sailing-boat, the wind grew weary of labor. And those-ones in the sailing-boat paid homage like a dog to *its master* to him, saying, "In-truth you are being *the* Son of God!"

And having crossed through to the other side, they came upon the land unto Gennesaret. And having come to know him, the men of that place ordered forth unto that whole surrounding-space-(region). And they brought to him all those who are having badly. And they were calling him alongside in-order-that only they might touch the edge-(tassel) of his outer-clothing. And as-many-as touched *it* were thoroughly saved.

{—15—} After-that Distinct-ones and ones-of-letters are coming to the Jesus from Jerusalem, saying, "Because-of what are your learning-ones stepping over the giving-over-of-*tradition* of the elder-ones? For they themselves are not washing the hands when they should eat bread." And that-one, having judged forth, said to them, "Because-of what are you yourselves also stepping over the command-to-be-completed of the God through your giving-over-of-*tradition*? For the God said, '**Value the father and the mother,**' and '**let the one who is speaking bad of father or mother come to an end in death.**' But you yourselves are saying, 'Whoever should say to the father or to the mother, "Whatever you should be profited out of me is a gift," he will never ever value his father.' And you made not lord (invalidated) the word of the God through (for-the-sake-of) your giving-over-of-*tradition*. Ones-judging-back-in-*pretense*, with-beauty Isaiah spoke before *time and others* about you, saying, '**This people is valuing me with the lips, but their heart is holding far away from me. And futilely they are worshiping me, teaching as teachings commands-to-be-completed of humans.**'" And having called forward the crowd, he said to them, "Hear and put together (understand). That

which is coming in into the mouth is not making the human shared-together, but that which is going out of the mouth this is making the human shared-together.” After-that having come forward, the learning-ones are saying to him, “Perceive you that the Distinct-ones, having heard the word, were made to stumble?” But that-one, having judged forth, said, “Every plant which my Father the one-of-heaven planted not, will be rooted out. Let go them. They are being blind ones-leading-the-way (of blind-ones). And if a blind-one should lead the way for a blind-one, both-ones will fall into a ditch.” And having judged forth, the Peter said to him, “Define the (this) illustration-cast-alongside to us.” And that-one said, “Are you yourselves also even-now being ones-without-understanding? You are thinking that everything which is going into the mouth is giving space into the stomach and is being cast out into a sitting-forth-(toilet), are you not? But those-things which are going out out of the mouth are coming out of the heart. And-those-things are making the human shared-together. For out of the heart is coming out evil thorough-reasonings, murders, adulteries, sexual-sins, stealings, lying-witnesses, hurtful-talks. These-things are being those which are making the human shared-together. But that to eat with unwashed hands is not making the human shared-together.”

And having come out from-there, the Jesus gave up space unto the parts of Tyre and Sidon. And perceive! A woman of-Canaan from those set-boundaries, having come out, cried out, saying, “Show mercy unto me, Lord, Son of David. My daughter is being badly devastated by a devastating-divine-being.” But that-one judged forth not a word to her. And having come forward, his learning-ones were asking him, saying, “Loose forth her, because she is crying out from-behind us.” But that-one, having judged forth, said, “I was not ordered forth if not unto the sheep who have destroyed away of the dwelling of Israel.” But that-female-one, having come, was paying homage like a dog to its master to him, saying, “Lord, help like responding to shouts me!” But that-one, having judged forth, said, “It is not being a thing-of-beauty to take

the bread of the children and to cast to the little-dogs.” And that-female-one said, “Yes, Lord, for even the little-dogs are eating from the small-crumbs which are falling from the table of their lords.” After-that, having judged forth, the Jesus said to her, “O woman! Great is your faith. Let it become to you as you are willing.” And her daughter was cured from that hour-(moment).

And having stepped along from-there, the Jesus came alongside the sea of the Galilee. And having stepped up unto the mountain, he was sitting down there. And came to him many crowds, who are having with them lame-ones, blind-ones, disabled-ones, ones-of-cut-(dull)-senses, and many other-ones. And they threw them alongside his feet. And he healed them, so-that the crowd marveled, seeing *the* ones-of-cut-(dull)-senses speaking, disabled-ones healthy and lame-ones walking around and blind-ones seeing. And they glorified the God of Israel. And the Jesus, having called forward his learning-ones, said, “I am being moved in the inward-parts for the crowd, because already three days they are remaining with me and they are not having something they might eat. And to loose forth them *as* ones-not-eating I am not willing, lest-at-any-time they should loose (give) out in the way.” And the learning-ones are saying to him, “From-where *are* to us so-much breads in *a* desolate-*place* so-that to satisfy with food so-much *a* crowd?” And the Jesus is saying to them, “How-many breads are you having?” And those-ones said, “Seven and *a* few small-fishes.” And having told forth a message to the crowd to fall up upon the land, he took the seven breads and the fishes. And having given well-grace, he broke *them*. And he was giving to the learning-ones, and the learning-ones to the crowds. And all ate and were satisfied with food. And they lifted up that which is being more of the broken-pieces, seven sowed-woven-reed-baskets full. And those who are eating were being four-thousand men without women and children. And having loosed forth the crowds, he stepped in into the sailing-boat. And he came unto the set-boundaries of Magadan.

{—16—} And having come forward, the Distinct-ones and Just-ones, testing, asked for him to show on to them a sign out of the heaven. But that-one, having judged forth, said to them, “(When it becomes late-day, you are saying, ‘Well-Dia-or-Zeus-or-the-god-of-weather, for the heaven is being fiery-red.’ And early, ‘This-day bad-weather-of-winter, for the heaven is being fiery-red, being gloomy.’ Indeed the face of the heaven you are knowing to judge thoroughly, but the signs of the right-times are you not having power?) An age-group-brought-into-being, an evil-one and a one-(female)-committing-adultery, is seeking for a sign. And a sign will not be given to her, if not the sign of Jonah.” And having left them throughout, he came away.

And the learning-ones, having come unto the other-side, hid over (forgot) to take breads. And the Jesus said to them, “Perceive and hold to away-from the yeast-causing-to-rise of the Distinct-ones and Just-ones.” And those-ones were thoroughly reasoning in themselves, saying, “It is because we took not breads.” And having known, the Jesus said, “Why are you thoroughly reasoning in yourselves, little-faith-ones, that you are not having breads? Not-yet are you thinking? And-nor are you remembering the five breads of the five-thousand and how-many wicker-baskets you took? And-nor the seven breads of the four-thousand and how-many sowed-woven-reed-baskets you took? How are you not thinking that I spoke not to you about breads? But hold to away-from the yeast-causing-to-rise of the Distinct-ones and Just-ones.” After-that they put together (understood) that he said not to hold to away-from the yeast-causing-to-rise of breads, but away-from the teaching of the Distinct-ones and Just-ones.

And the Jesus, having come into the parts of Kaisarea-(Severed-place) of the Philip, was asking his learning-ones, saying, “Who are the humans saying the Son of the Human to be?” And those-ones said, “Those-ones indeed John the Immersing-one, and other-ones Elias, and other-ones Jeremias or one of the ones-speaking-before-time-and-others.” He is saying to them, “But who are you yourselves saying me to be?” And having judged forth, Simon Peter said, “You yourself are

being the Anointed-one, the Son of the God who is living.” And having judged forth, the Jesus said to him, “A fortunate-one you are being, Simon Barjonah-(Son-of-Jonah), because flesh and blood took not the cover away to you but my Father that-one in the heavens. And I myself am saying to you that you yourself are being Peter. And upon this rock I will build my called-out-assembly. And *the* gates of hades-(underworld-of-the-dead) will not be strong against her. I will give to you the keys of the kingdom of the heavens. And whatever you should bind upon the earth will be that which has been bound in the heavens. And whatever you should loose upon the earth will be that which has been loosed in the heavens.” After-that he himself thoroughly ordered to the learning-ones in-order-that to not-even-one-person they should tell that he himself is being the Anointed-one. From after-that the Jesus began to show his learning-ones that it is binding *that* he come away unto Jerusalem, and suffer many-things from the elder-ones and first-(leading)-priests and ones-of-letters, and be killed away, and on the third day be raised. And having taken him to *himself*, the Peter began to set a value upon him, saying, “Favorable-(merciful) to you, Lord! This will never ever be to you.” But that-one, having turned, said to the Peter, “Go under way behind me, Adversary! You are being *a* cause-of-stumbling of me, because you are not thinking the-things of the God but the-things of the humans.” After-that Jesus said to his learning-ones, “If anyone is willing to come after me, let him deny away himself and lift up his cross and follow me. For whoever should will to save his soul-(self-or-life-or-breath) will destroy away her-(it). But whoever should destroy away his soul-(self-or-life-or-breath) for-the-sake of me will find her-(it). For what will it be profited if *a* human should gain the whole ordered-world but should suffer the loss of his soul-(self-or-life-or-breath)? Or what will *a* human give changing-opposite of his soul-(self-or-life-or-breath)? For the Son of the Human is being about to come in the glory of his Father with his messengers. And after-that he will give forth to each-one according-to his practice. Amen-(so-it-is) I am saying to you, *there* are being certain-ones who have stood

here, certain-ones-who should never ever taste of death until they should perceive the Son of the Human coming in his kingdom.”

{—17—} And after six days, the Jesus is taking alongside the Peter and Jacob and John his brother. And he is bringing them up unto *a* high mountain according-to one’s-own. And he was made to change in appearance-(essence) in-front of them. And his face shone as the sun. And his outer-clothes became white as the light. And perceive! Was perceived by them Moses and Elias talking together with him. And having judged forth, the Peter said to the Jesus, “Lord, it is being *a* thing-of-beauty *for* us to be here. If you are willing, I will make three shelters here, one for you and one for Moses and one for Elias.” While he is still speaking, perceive! A full-of-light cloud cast *a* shadow over them. And perceive! A voice out of the cloud, saying, “This-one is being my Son, the choosing-to-love-in-action-one, in whom I supposed well. Hear him!” And having heard, the learning-ones fell upon their face and feared exceedingly. And the Jesus came forward. And having touched them, he said, “Be raised. And stop fearing.” And having lifted up their eyes, they perceived not-even-one-person if not Jesus himself alone.

And as they are stepping down out of the mountain, the Jesus commanded to them to be completed, “To not-even-one-person should you say the perceiving until when the Son of the Human should be raised out of dead-ones.” And the learning-ones asked to him, saying, “Therefore why are the ones-of-letters saying that it is binding *that* Elias come first?” And that-one, having judged forth, said, “Indeed Elias is coming. And he will set forth down *like before* all-things. But I am saying to you that Elias came already. And they came not to know him, but did at him as-much-as they willed. In-this-way also the Son of the Human is being about to suffer by them.” After-that the learning-ones put together (understood) that he spoke to them about John the Immersing-one.

And having come to the crowd, *a* human came to him, falling on *a* knee *before* him and saying, “Lord, show mercy *unto* my son, because he is being moon-struck and is suffering badly.

For many-times he is falling into the fire and many-times into the water. And I brought him to your learning-ones, and they had not power to heal him.” And having judged forth, the Jesus said, “O age-group-brought-into-being, one-not-having-faith and one which has been thoroughly turned (perverted), until when will I be *with* you? Until when will I hold up with you? Bring him here to me.” And the Jesus set a value upon him. And the devastating-divine-being came out from him. And the child was healed from that hour-(moment). After-that, having come forward, the learning-ones according-to one’s-own said to the Jesus, “Because-of what had we ourselves not power to cast it out?” And that-one said to them, “Because-of your littleness-of-faith. For amen-(so-it-is) I am saying to you, if you should have faith as *a* grain-of-a-seed of mustard, you will flow out to this mountain, ‘Step along from-here *to* there,’ and it will step along. And not-even-one-thing will be without power to you.”

And as they are being turned together in the Galilee, the Jesus said to them, “The Son of the Human is being about to be given over into *the* hands of humans. And they will kill away him. And on the third day he will be raised.” And they were grieved exceedingly.

And when they came into Kapernaum, those who are taking the two-drachma-(a-Greek-coin-worth-about-two-denarii-and-was-the-annual-temple-tax-required-of-every-Jew-over-twenty-years-of-age) came to the Peter and said, “Is your teacher not completing the two-drachma?” He is saying, “Yes.” And having come into the dwelling, the Jesus came to before (anticipated) him, saying, “What is it seeming to you, Simon? From whom are the kings of the earth taking completion-of-taxes or census-tax, from their sons or from the ones-of-another?” And when he said, “From the ones-of-another,” the Jesus was stating to him, “Thus indeed the sons are being free-ones. But in-order-that we should not cause to stumble them, having gone unto *the* sea, cast *a* hook. And lift up the first fish which stepped up. And having opened up its mouth, you will find *a* stater-(a-Greek-coin-worth-four-drachmas).

Having taken that, give to them opposite-(in-place) of me and of you.”

{—18—} In that hour the learning-ones came to the Jesus, saying, “Who thus is being greater in the kingdom of the heavens?” And having called forward *a* small-child, he stood it in the midst of them and said, “Amen-(so-it-is) I am saying to you, if not you should be turned and should become like small-children, you should never ever come into the kingdom of the heavens. Therefore *a* certain-one-who will make low himself like this small-child, this-one is being the greater in the kingdom of the heavens. And whoever should accept one such small-child upon my name is accepting me. Whoever should cause to stumble one of these little-ones who are having faith in me, it is bringing together (being advantageous) to him that *a* millstone of-a-donkey should be hanged around his neck and he should be made to go down into the sea in the open-sea of the sea. Woe to the ordered-world from the causes-of-stumbling! For *it* is bending-(aching)-within *that* the causes-of-stumbling come. Yet woe to the human through whom the cause-of-stumbling is coming. But if your hand or your foot is causing to stumble you, cut off it and cast from you. It is being *a* thing-of-beauty to you to come into the life *a* disabled-one or *a* lame-one than having two hands or two feet to be cast into the fire, the enduring-age-kind-of-one. And if your eye is causing to stumble you, take out it and cast from you. It is being *a* thing-of-beauty to you to come into the life *a* one-with-an-eye-alone than having two eyes to be cast into gehenna-(valley-of-Hinnom-or-lamentation-where-children-were-once-sacrificed-to-Molech-and-which-became-the-garbage-dump-of-Jerusalem) of the fire. Perceive *that* you should not think down on one of these little-ones. For I am saying to you that their messengers in *the* heavens are seeing through all (always) the face of my Father, that-one in *the* heavens. What is it seeming to you? If *a* hundred sheep should be to *a* certain human and one out of them should be led astray, he will let go the ninety nine upon the mountains, will he not? And, having gone, he is seeking that one which is being led astray. And if

he should happen to find it, amen-(so-it-is) I am saying to you that he is rejoicing over it more than over the ninety nine which had not been led astray. In-this-way it is not being *the* will in-front of your Father, that-one in *the* heavens, that one of these little-ones should destroy away himself. And if your brother should do wrong (*unto you*), go under way. Convict him between you and him alone. If he should hear you, you gained your brother. But if he should not hear, take alongside with you still one or two, in-order-that **upon *the* mouth of two witnesses or three every flowing should be set.** But if he should hear aside (not listen to) them, say to the called-out-assembly. But if even the called-out-assembly he should hear aside (not listen to), let him be to you just-as the one-of-the-nations and the one-having-bought-the-right-to-complete-(collect)-taxes. Amen-(so-it-is) I am saying to you, whatever as-much-as you should bind upon the earth will be that which has been bound in heaven. And whatever as-much-as you should loose upon the earth will be that which has been loosed in heaven. Again (*amen*) I am saying to you that if two out of you should voice together upon the earth about any practiced-matter of whatever they should ask, it will take place to them from my Father, that-one in *the* heavens. For where two or three are being ones who have been gathered together in my name, there I myself am being in the midst of them.”

After-that, having come forward, the Peter said to him, “Lord, how-often will my brother do wrong unto me and I will let go to him? Until seven-times?” The Jesus is saying to him, “I am not saying to you until seven-times but until seventy-times seven (seventy-seven-times). Because-of this, the kingdom of the heavens was made like to *a* human, *a* king, who willed to take *up* together *a* word with his servants. And when he began to take *up* together, one one-owing ten-thousand-(countless) talents-(Greek-coins-each-worth-about-6000-denarii) was brought to him. And because he is not having to give forth, the lord commanded him to be sold, and the woman-(wife) and the children and all as-much-as he is having, and to be given forth. Therefore, having fallen, the servant was paying

homage like a dog to *its master* to him, saying, 'Take a long time before having intense-feelings upon me, and I will give forth all-things to you.' And having been moved in the inward-parts, the lord of that servant loosed forth him and let go that what-was-lent to him. But having come out, that servant found one of his servants-together who owed to him a hundred denarii-(Roman-silver-coins-each-worth-the-daily-wage-of-a-common-laborer). And having taken him by force, he was strangling *him*, saying, 'Give forth if something you are owing.' Therefore, having fallen, his servant-together was calling him alongside, saying, 'Take a long time before having intense-feelings upon me, and I will give forth to you.' But that-one was not willing. But having come away, he cast him into a place-of-guarding until he should give forth that which is being owed. Therefore having perceived those things which took place, his servants-together were grieved exceedingly. And having come, they thoroughly made clear to their-own lord all those things which took place. After-that, having called forth him, his lord is saying to him, 'Evil servant, all that thing-owed I let go to you, since you called alongside me. It was binding also *that* you showed mercy *unto* your servant-together, as I myself also showed mercy *unto* you, was it not?' And having become angry, his lord gave over him to the ones-torturing-like-testing-metal-with-a-touchstone until when he should give forth all that which is being owed. In-this-way also my Father the one-of-heaven will do to you, if you each should not let go to his brother from your hearts."

{—19—} And it took place when the Jesus completed these words, he lifted up across from the Galilee and came into the set-boundaries of the *region-of-Judah* on-the-other-side of the Jordan. And many crowds followed him. And he healed them there.

And Distinct-ones came to him, testing him and saying, "Is it being permitted to a human to loose forth his woman-(wife) according-to any cause?" And that-one, having judged forth, said, "You knew *what is written* within, did you not, that the one who created from *the first* **made them male and**

female? And he said, 'For-the-sake-of this *a* human shall leave throughout the father and the mother and will be glued to his woman-(wife). And the two will be into one flesh.' So-that they are being no-longer two but one flesh. Therefore what the God joined together *with a yoke* let not *a* human give space." They are saying to him, "Therefore why commanded Moses to be completed to give *a* scroll of standing-away and to loose forth (*her*)?" He is saying to them, "Moses for your hard-heart turned (allowed) to you to loose forth your women-(wives). But from *the* first it has not been in-this-way. And I am saying to you, whoever should loose forth his woman-(wife), if not for sexual-sin, and should marry another-one is committing adultery." The learning-ones (*of him*) are saying to him, "If in-this-way is being the cause of the human with the woman-(wife), it is not bringing together (being advantageous) to marry." And that-one said to them, "Not all are giving the (*this*) word space, but to whom it has been given. For *there* are being bed-keepers-(castrated-ones), certain-ones-who were brought into being in-this-way out of *the* stomach of *a* mother. And *there* are being bed-keepers-(castrated-ones), certain-ones-who were made bed-keepers (castrated) by the humans. And *there* are being bed-keepers-(castrated-ones), certain-ones-who made bed-keepers (castrated) themselves for-the-sake-of the kingdom of the heavens. Let the one who is having power to give space give space."

After-that small-children were brought to him in-order-that he should put the hands upon them and should pray forth. And the learning-ones set a value upon them. But the Jesus said, "Let go the small-children. And stop preventing them to come to me. For of such-kind-of-ones is being the kingdom of the heavens." And having put the hands upon them, he went from-there.

And perceive! One, having come to him, said, "Teacher, what good-thing should (will) I do in-order-that I might have enduring-age-kind-of life?" And that-one said to him, "Why are you asking me about the good-thing? One is being the good-one. But if you are willing to come in into the life, keep

the commands-to-be-completed.” He is saying to him, “What-kind-of-ones?” And the Jesus said, “That ‘you will not murder, you will not commit adultery, you will not steal, you will not give a lying-witness, value the father and the mother,’ and ‘you will choose to love in action your near-one-(neighbor) as yourself.’” The young-man is saying to him, “All these-things I guarded. What still am I lacking?” The Jesus was saying to him, “If you are willing to be a complete-one, go under way. Sell those things which are being under your authority and give to *the* poor-ones. And you will have treasure in *the* heavens. And come. Follow me.” But the young-man, having heard the word, came away, being grieved. For he was being one who is having many acquired-things. And the Jesus said to his learning-ones, “Amen-(so-it-is) I am saying to you, a rich-one with-difficulty will come in into the kingdom of the heavens. And again I am saying to you, it is being easier-wearying-labor for a camel to come through a hole-(eye) of a sewing-needle than for a rich-one to come in into the kingdom of God.” And having heard, the learning-ones were being struck out of *themselves* exceedingly, saying, “Who thus is having power to be saved?” And having looked at *them*, the Jesus said to them, “Alongside humans this is being a thing-not-having-power, but with God all-things *are* things-having-power.” After-that having judged forth, the Peter said to him, “Perceive! We ourselves let go all-things and followed you. What thus will be to us?” And the Jesus said to them, “Amen-(so-it-is) I am saying to you that you yourselves who followed me in the bringing-into-being-again, when the Son of the Human should sit down upon his throne of glory, also will sit down upon twelve thrones, judging the twelve tribes of the Israel. And every certain-one-who let go dwellings or brothers or sisters or father or mother or children or fields for-the-sake of my name will receive a hundred-fold and will receive *an* assigned-lot of enduring-age-kind-of life. And many first-ones will be last-ones, and last-ones first-ones. {—20—} For the kingdom of the heavens is being like to a human, a master-of-a-dwelling, a certain-one-who came out at-the-same-time early-*day* to hire for pay workers for his

vineyard. And having voiced together with the workers out of (for) *a* denarius-(Roman-silver-coin-worth-the-daily-wage-of-a-common-laborer) *for* the day, he ordered forth them into his vineyard. And having come out around *the* third hour, he perceived other-ones who had stood in the gathering-(market)-place *as* not-working-ones. And to those he said, 'Go under way yourselves into the vineyard. And whatever should be in-right-relationship-and-doing-what-is-right I will give to you.' And those-ones came forth. (*And*) again, having come out around *the* sixth and ninth hour, he did in-the-same-manner. And around the eleventh, having come out, he found other-ones who had stood. And he is saying to them, 'Why have you stood here the whole day *as* not-working-ones?' They are saying to him, 'Because not-even-one-person hired us for pay.' He is saying to them, 'Go under way yourselves also into the vineyard.' And when it became late-*day*, the lord of the vineyard is saying to his one-turned-to-(entrusted), 'Call the workers and give forth to the payment, having begun from the last-ones until the first-ones.' And having come, those-ones *hired* around the eleventh hour received each *a* denarius-(Roman-silver-coin-worth-the-daily-wage-of-a-common-laborer). And having come, the first-ones thought by custom that they will receive more. And they themselves also received each *a* denarius-(Roman-silver-coin-worth-the-daily-wage-of-a-common-laborer). And having received *it*, they were grumbling against the master-of-the-dwelling, saying, 'These last-ones did one hour. And you did them *as* equal-ones to us who carried the heaviness of the day and the burning-heat.' And that-one, having judged forth to one of them, said, 'Comrade, I am not treating you unjustly. You voiced together with me of-(for) *a* denarius-(Roman-silver-coin-worth-the-daily-wage-of-a-common-laborer), did you not? Lift up that *which is unto* you and go under way. And I am willing to give to this last-one *as* also to you. It is being permitted to me to do what I am willing with those-things my-own, is it not? Or is your eye being *an* evil-one because I myself am being *a* good-one?' In-this-way the last-ones will be first-ones, and the first-ones last-ones."

And stepping up unto Jerusalem, the Jesus took alongside the twelve (learning-ones) according-to one's-own. And in the way he said to them, "Perceive! We are stepping up unto Jerusalem. And the Son of the Human will be given over to the first-(leading)-priests and ones-of-letters. And they will judge against him to death. And they will give over him to the nations for the purpose to play at and to whip and to crucify *him*. And on the third day, he will be raised."

After-that came to him the mother of the sons of Zebedee with her sons, paying homage like a dog to *its master* and asking something from him. And that-one said to her, "What are you willing?" She is saying to him, "Say in-order-that these my two sons might sit down one out of your right and one out of your well-named-(left) in your kingdom." And having judged forth, the Jesus said, "You perceive not what you are asking for yourselves. Are you having power to drink the cup which I myself am being about to drink?" They are saying to him, "We are having power." He is saying to them, "Indeed my cup you will drink. But this to sit down out of my right and out of *the* well-named-(left) is not being my-own to give, but to whom it has been prepared by my Father." And having heard, the ten were indignant about the two brothers. But the Jesus, having called to himself them, said, "You perceive that the ones-being-first-(leading) of the nations are being lord down-upon them, and the great-ones are having authority down-upon them. It will not be in-this-way among you. But whoever should will to become *a* great-one among you will be your minister. And whoever should will to be *the* first-one among you will be your servant. Just-as the Son of the Human came not to be ministered to, but to minister and to give his soul-(life-or-self-or-breath) *as a ransom-for-loosing opposite-(in-place) of many-ones.*"

And as they are going out from Jericho, *a* much crowd followed him. And perceive! Two blind-ones, sitting down alongside the way, having heard that Jesus is leading along, cried out, saying, "Show mercy *unto* us, (*Lord,*) Son of David!" But the crowd set a value upon them in-order-that they should be silent.

But they cried out greater, saying, "Show mercy *unto* us, Lord, Son of David!" And having stood, the Jesus voiced *unto* them and said, "What are you willing I should do to you?" They are saying to him, "Lord, in-order-that our eyes might be opened up." And having been moved in the inward-parts, the Jesus touched their eyes. And straightway they saw again and followed him.

{—21—} And when they came near unto Jerusalem and came unto Bethphage-(House-of-green-figs) unto the Mountain of the Olives-(Olive-trees), after-that Jesus ordered forth two learning-ones, saying to them, "Go into the village, that-one opposite-against you. And straightway you will find *a* donkey which has been bound and *a* colt with her. Having loosed, lead to me. And if anyone should say anything to you, you will flow out, 'The Lord is having need of them.' And straightway he will order forth them." Now this has taken place in-order-that might be fulfilled that which was flowed through the one-speaking-before-*time-and-others*, saying, "Say to the daughter of Sion, 'Perceive! Your King is coming to you, *a* gentle-one and one who has stepped over upon *a* donkey, even upon *a* colt, son of *an* animal-joining-under-*a*-yoke.'" And the learning-ones, having gone and having done just-as the Jesus placed together in order to them, brought the donkey and the colt and placed over upon them the outer-clothes. And he sat down upon up-over them. And the most crowd spread their-own outer-clothes in the way. And other-ones were cutting breakable-branches from the trees and were spreading in the way. And the crowds who are leading before him and the ones who are following were crying out, saying, "**Hosanna** (Save, I pray) to the Son of David! **One who has been spoken well of is the one who is coming in *the* name of *the* Lord!** **Hosanna** (Save, I pray) in the highest-places!"

And when he came into Jerusalem, all the city was skaken, saying, "Who is being this-one?" And the crowds were saying, "This-one is being the one-speaking-before-*time-and-others*, Jesus, that-one from Nazareth of the Galilee."

And Jesus came in into the sacred-place. And he cast out all those who are selling and who are buying *as if* in the

gathering-(market)-place in the sacred-place. And he turned over the tables of the money-changers and the seats of those who are selling the doves. And he is saying to them, "It has been written, '**My dwelling will be called a dwelling of praying-forth.**' But you yourselves are making it a cave of robbers." And came to him in the sacred-place blind-ones and lame-ones. And he healed them. But the first-(leading)-priests and the ones-of-letters, having perceived the marvelous-things which he did and the children who are crying out in the sacred-place and saying, "Hosanna (Save, I pray) to the Son of David," they were indignant, and said to him, "Are you hearing what these-ones are saying?" And the Jesus is saying to them, "Yes. Not-even-once knew you *what is written* within, '**Out of the mouth of infants and ones who are taking the nipple you equipped throughout praise for yourself?**'"

And having left them throughout, he came out outside the city unto Bethany. And he spent the night in *an* open-air-enclosure there.

And early-day leading up upon into the city, he hungered. And having perceived one fig-tree upon the way, he came upon it and found not-even-one-thing in her-(it) if not leaves only. And he is saying to her-(it), "No-longer out of you should become fruit unto the enduring-age." And the fig-tree was dried at-once. And having perceived, the learning-ones marveled, saying, "How at-once was the fig-tree dried?" And having judged forth, the Jesus said to them, "Amen-(so-it-is) I am saying to you, if you should have faith and should not be thoroughly judged (doubt), not only that of the fig-tree you will do, but if-also to this mountain you should say, 'Be lifted up and be cast into the sea,' it will take place. And all-things whatever-as-much-as you should ask in praying-forth, having faith, you will receive."

And when he came into the sacred-place, the first-(leading)-priests and the elder-ones of the people came to him, while he is teaching, saying, "By what-kind-of authority are you doing these-things? And who gave this authority to you?" And having judged forth, the Jesus said to them, "I myself also will

ask you one word, which if you should say to me, I also will flow out to you by what-kind-of authority I am doing these-things. The immersion of the John was being from-where, out of heaven or out of humans?" And these-ones were thoroughly reasoning among themselves, saying, "If we should say, 'Out of heaven,' he will flow out to us, 'Because-of what therefore had you not faith in him?' And if we should say, 'Out of humans,' we are fearing the crowd. For all-ones are holding the John as *a one-speaking-before-time-and-others*." And having judged forth to the Jesus, they said, "We perceive not." He himself also was stating to them, "And-nor am I myself saying to you by what-kind-of authority I am doing these-things. But what is it seeming to you? A human was having two children. And having come to the first-one, he said, 'Child, go under way. Work this-day in the vineyard.' And that-one, having judged forth, said, 'I am not willing.' But later, having cared afterwards, he came forth. And having come to the other-one, he said in-like-manner. And that-one, having judged forth, said, 'I, lord.' And he came forth not. Who out of the two did the will of the father?" They are saying, "The first-one." The Jesus is saying to them, "Amen-(so-it-is) I am saying to you, the ones-having-bought-the-right-to-complete-(collect)-taxes and the ones-(females)-committing-sexual-sin are going before you into the kingdom of the God. For John came to you in *the way of being-right-with-God-and-doing-right*. And you had not faith in him. But the ones-having-bought-the-right-to-complete-(collect)-taxes and the ones-(females)-committing-sexual-sin had faith in him. And you yourselves, having perceived, not-even cared afterwards later with the result to have faith in him. Hear another *illustration*-cast-alongside. A human was being a master-of-a-dwelling, *a certain-one-who planted a vineyard*, and placed around it *a barrier*, and dug in it *a winepress*, and built *a tower*, and gave it out to workers-of-the-land, and went away from his people. And when the right-time of the fruits came near, he ordered forth his servants to the workers-of-the-land to take his fruits. And the workers-of-the-land, having taken his servants, *one-whom* indeed they beat, and *one-whom* they

killed away, and *one-whom* they cast stones at. Again he ordered forth other servants more than the first-ones. And they did to them in-like-manner. And later he ordered forth to them his son, saying, 'They will be turned at my son.' But the workers-of-the-land, having perceived the son, said among themselves, 'This-one is being the one-receiving-the-assigned-lot. Come. We should kill away him and we might have his assigned-lot.' And having taken him, they cast *him* out outside the vineyard and killed away *him*. Therefore when the lord of the vineyard should come, what will he do to those workers-of-the-land?" They are saying to him, "He will destroy away badly *the* bad-ones themselves. And he will give out the vineyard to other workers-of-the-land, certain-ones-who will give forth to him the fruits in their right-times." The Jesus is saying to them, "Not-even-once knew you *what is written* within in the Writings, '**A stone which those who are building approved away (rejected) by testing, this-one became unto head of *the* corner. From *the* Lord this took place, and it is being marvelous in our eyes**'? Because-of this I am saying to you, the kingdom of the God will be lifted up from you and will be given to a nation who is doing the fruits of her. (*And the one who is falling upon this stone will be crushed together. But upon whomever it should fall, it will grind him to powder.*") And the first-(leading)-priests and the Distinct-ones, having heard his *illustrations-cast-alongside*, knew that he is speaking about them. And though seeking to take by might him, they feared the crowds, since they were holding him for a one-speaking-before-time-and-others.

{—22—} And having judged forth, the Jesus spoke again in *illustrations-cast-alongside* to them, saying, "The kingdom of the heavens was made like to a human, a king, a certain-one-who made marriage-feasts for his son. And he ordered forth his servants to call those who had been called unto the marriage-feasts. And they were not willing to come. Again he ordered forth other servants, saying, 'Say to those who have been called, "Perceive! My breakfast-meal I have prepared, my bulls and the grain-(wheat)-fatted-ones having had been sacrificed and all prepared-things. Come into the marriage-feasts."' But

those-ones, having cared not, came forth, this-one indeed unto his-own field, and this-one onto his going-in-*to-trade*. And the remaining-ones, having taken by might his servants, insulted *them* and killed away *them*. And the king became angry. And having sent his armies-of-soldiers, he destroyed away those murderers and set on fire their city. After-that he is saying to his servants, 'The marriage-feast indeed is being a prepared-one, but those who had been called were not being worthy. Go therefore upon the ways-out-through of the ways. And whoever as-many-as you should find, call unto the marriage-feasts.' And those servants, having come out unto the ways, gathered together all whom they found, both evil-ones and good-ones. And the marriage-feast was filled of ones who are lying up *to eat*. And the king, having come in to observe those who are lying up *to eat*, perceived there a human who had not sunk himself in *the* sinking-in-(clothing) of a marriage-feast. And he is saying to him, 'Comrade, how came you into here not having sinking-in-(clothing) of a marriage-feast?' And that-one was muzzled. After-that the king said to the ministers, 'Having bound him feet and hands, cast out him into the darkness, the outermost-one. There will be the weeping and the grinding of the teeth. For many-ones are being called-ones, but few-ones called-out-ones.'

After-that, having gone, the Distinct-ones took counsel-together so-that they might snare him in a word. And they are ordering forth to him their learning-ones with the ones-of-Herod, saying, "Teacher, we perceive that a true-one you are being and the way of the God in truth you are teaching. And it is not being a care to you about not-even-one-person, for you are not seeing unto *the* face of humans. Therefore say to us, what is it seeming to you? Is it being permitted to give census-tax to Kaisar-(Severed) or not?" But the Jesus, having known their evil, said, "Why are you testing me, ones-judging-back-in-pretense? Show on to me the coin-used-by-custom of the census-tax." And those-ones brought to him a denarius-(Roman-silver-coin-worth-the-daily-wage-of-a-common-laborer). And he is saying to them, "Of whom is this image and the

writing-upon-(inscription)?” They are saying to him, “Of Kaisar.” After-that he is saying to them, “Therefore, give forth those-things of Kaisar to Kaisar and those-things of the God to the God.” And having heard, they marveled. And having let go him, they came away.

On that day, came to him Just-ones, who are saying not to be *a* standing-up-(again). And they asked to him, saying, “Teacher, Moses said, ‘**If someone should die away, not having children, his brother will (marry) become related by marriage to his woman-(wife) and will stand up seed to his brother.**’ And *there* were being alongside us seven brothers. And the first-one, having married, came to an end (died), and not having seed, let go his woman-(wife) to his brother. And likewise also the second-one and the third-one until those seven. And later than all, the woman-(wife) died away. Therefore, in the standing-up-(again) of whom of the seven will she be woman-(wife)? For all had her.” And having judged forth, the Jesus said to them, “You are being led astray, not perceiving the Writings and-nor the power of the God. For in the standing-up-(again) not-even are they marrying nor-even are they being married, but they are being as messengers in the heaven. And about the standing-up-(again) of the dead-ones, you knew *what is written* within, did you not, that which was flowed to you by the God, saying, ‘**I myself am being the God of Abraham and the God of Isaac and the God of Jacob?**’ He is not being (*the*) God of dead-ones but ones who are living.” And having heard, the crowds were being struck out of *themselves* at his teaching.

And the Distinct-ones, having heard that he muzzled the Just-ones, were gathered together for the same-thing. One out of them (*one-dealing-with-the-law*) asked to *him*, testing him, “Teacher, what-kind-of-one *is a* great command-to-be-completed in the law?” And that-one said to him, “**You will choose to love in action the Lord your God with your whole heart and with your whole soul-(self-or-life-or-breath) and with your whole thorough-thinking.**’ This-one is being the great and first command-to-be-completed. And *a* second is *a*

like-one to her-(it), 'You will choose to love in action your near-one-(neighbor) as yourself.' On these two commands-to-be-completed is being hanged the whole law and the ones-speaking-before-*time-and-others*."

And when the Distinct-ones had been gathered together, the Jesus asked to them, saying, "What is it seeming to you about the Anointed-one? Whose son is he being?" They are saying to him, "That-one of David." He is saying to them, "Therefore how is David in spirit-(Spirit) calling him Lord, saying, '*The Lord said to my Lord, "Sit out of my right until I should put the ones-hating of you down-under your feet?"*'" Therefore if David is calling him Lord, how is he being his Son?" And not-even-one-person was having power to judge forth to him *a* word, and-nor was anyone bold from that day to ask to him no-(any)-longer.

{—23—} After-that the Jesus spoke to the crowds and to his learning-ones, saying, "Upon the seat of Moses sat down the ones-of-letters and the Distinct-ones. Therefore all-things as-much-as they should say to you do and keep, but according-to their works do not. For they are saying and are not doing. And they are binding heavy burdens (*and difficult-to-carry*) and are putting *them* upon the shoulders of the humans. But they themselves are not willing to move these-things with their finger. And all their works they are doing for the purpose to be observed by the humans. For they are widening their guarded-*phylacteries*-(small-cases-containing-tiny-rolls-of-scripture-worn-on-the-forehead-and-arm) and are making great the edges-(tassels). And they are loving like a friend the first-reclining-group in the main-(evening)-meals and the first-seats in the gathering-together-places and the greetings in the gathering-(market)-places and to be called master-teacher by the humans. But you yourselves should not be called master-teacher. For one is being your teacher. And you all are being brothers. And you should not call *anyone* your father upon the earth. For one is being your Father, that-one of-heaven. And-nor should you be called ones-leading-throughout, because your one-leading-throughout is being one, the Anointed-one. But the

greater-one of you will be your minister. And *a certain-one-who will lift high himself will be made low. And a certain-one-who will make low himself will be lifted high.* But woe to you, ones-of-letters and Distinct-ones, ones-judging-back-in-pretense, because you are closing the kingdom of the heavens in-front of the humans. For you yourselves are not coming in, and-nor are you letting go those who are coming in to come in. (*And woe to you, ones-of-letters and Distinct-ones, ones-judging-back-in-pretense, because you are eating down the dwellings of the widows and for giving-light-to-for-show praying forth long. Because-of this you will receive much-more judgment.*) Woe to you, ones-of-letters and Distinct-ones, ones-judging-back-in-pretense, because you are leading around the sea and the dry-land to make one one-who-has-come-to-Judaism. And when he should become *one*, you are making him *a son of gehenna-(valley-of-Hinnom-or-lamentation-where-children-were-once-sacrificed-to-Molech-and-which-became-the-garbage-dump-of-Jerusalem)* twice-more than you. Woe to you, blind ones-leading-the-way who are saying, 'Whoever should vow by the dwelling-(inner)-part-of-the-temple, it is being not-even-one-thing. But whoever should vow by the gold of the dwelling-(inner)-part-of-the-temple is owing.' Foolish-ones and blind-ones, for which is being greater, the gold or the dwelling-(inner)-part-of-the-temple which set apart unto God the gold? And, 'Whoever should vow by the place-of-sacrifice, it is being not-even-one-thing. But whoever should vow by the gift that-one up-over it is owing.' Blind-ones, for which is greater, the gift or the place-of-sacrifice which is setting apart unto God the gift? Therefore the one who vowed by the place-of-sacrifice is vowing by it and by all those-things up-over it. And the one who vowed by the dwelling-(inner)-part-of-the-temple is vowing by it and by the one who is dwelling down in it. And the one who vowed by the heaven is vowing by the throne of the God and by the one who is sitting down up-over it. Woe to you, ones-of-letters and Distinct-ones, ones-judging-back-in-pretense, because you are giving forth *a tenth of the sweet-smelling-(mint) and the anise-(dill-a-plant-used-for-seasoning-and-medicine)* and the

cumin-(aromatic-plant) and you let go those more-heavy-things of the law, *which are* the judging and the mercy and the faith. These-things (*even*) it was binding to do and-those-things not to let go, *you* blind ones-leading-the-way, who are thoroughly filtering the gnat but who are drinking down the camel. Woe to you, ones-of-letters and Distinct-ones, ones-judging-back-*in-pretense*, because you are making clean the outside of the cup and of the side-dish. But inside they are being full out of taking-by-force and being-without-might-(self-control). Blind Distinct-one, make clean first the within-(inside) of the cup, in-order-that the outside of it also might become clean. Woe to you, ones-of-letters and Distinct-ones, ones-judging-back-*in-pretense*, because you are being alongside like burial-places which have been whitewashed with dust of lime, certain-ones-who outside indeed are being shone with light *as* ones-having-beauty but inside are being full of bones of dead-ones and of all uncleanness. In-this-way also you yourselves outside indeed are being shone with light to the humans *as* ones-being-right-with-God-and-doing-right but inside are being full-ones of judging-back-*in-pretense* and being-without-law. Woe to you, ones-of-letters and Distinct-ones, ones-judging-back-*in-pretense*, because you are building the burial-places of the ones-speaking-before-*time-and-others*, and are putting in order the places-of-remembrance of the ones-being-right-with-God-and-doing-right, and are saying, 'If we were being in the days of our fathers, we (would) were not being ones-sharing of them in the blood of the ones-speaking-before-*time-and-others*,' so-that you are witnessing to yourselves that you are being sons of those who murdered the ones-speaking-before-*time-and-others*. Fulfill you even the measure of your fathers. Snakes, ones-who-were-brought-into-being of vipers-(snakes), how should you flee from the judging of the gehenna-(valley-of-Hinnom)? Because-of this, perceive! I myself am ordering forth to you ones-speaking-before-*time-and-others* and wise-ones and ones-of-letters, out of them you will kill away and will crucify, and out of them you will whip in your gathering-together-places and will cause

to flee (persecute) from city unto city, so-that should come upon you all being-right-with-God-and-doing-right blood which is being poured out upon the earth, from the blood of Abel-(Vapor) the one-being-right-with-God-and-doing-right until the blood of Zacharias-(Yahveh remembers), son of Barachias-(Yahveh-blesses), whom you murdered between the dwelling-(inner)-part-of-the-temple and the place-of-sacrifice. Amen-(so-it-is) I am saying to you, all these-things will be present upon this age-group-brought-into-being. Jerusalem, Jerusalem, the one who is killing away the ones-speaking-before-time-and-others and who is casting stones at those who have been ordered forth to her, how-often I willed to gather together onto *myself* your children, which manner *a* hen is gathering together onto herself her young-birds under the wings. And you willed not. Perceive! Your dwelling is being let go to you *as a* desolate-place. For I am saying to you, you should never ever perceive me from now until you should say, **'One who has been spoken well of is the one who is coming in the name of the Lord.'**"

{—24—} And the Jesus, having come out from the sacred-place, was going. And his learning-ones came forward to show on to him the buildings of the sacred-place. And that-one, having judged forth, said to them, "You are seeing all these-things, are you not? Amen-(so-it-is) I am saying to you, should never ever be let go here stone upon stone which will not be loosed (torn) down." And as he is sitting down upon the Mountain of the Olives-(Olive-trees), the learning-ones came to him according-to one's-own, saying, "Say to us, when will these-things be, and what *will be* the sign of your being-alongside and *the* completing-together of the enduring-age?" And having judged forth, the Jesus said to them, "See *that* someone should not lead you astray. For many-ones will come on my name, saying, 'I myself am the Anointed-one.' And many-ones they will lead astray. And you are being about to hear of wars and hearings of wars. Perceive. Stop being troubled. For it is binding to take place, but not-yet is being the completion. For will be raised nation upon nation and kingdom upon

kingdom. And will be famines and shakings throughout places. And all these-things *are* first of birth-pains. After-that they will give over you unto crushing and will kill away you. And you will be ones who are being hated by all the nations because-of my name. And after-that many-ones will be made to stumble and will give over one-another and will hate one-another. And many lying-ones-speaking-before-time-and-others will be raised and will lead astray many-ones. And because the being-without-law increased, the choosing-to-love-in-action of many-ones will grow cold as by blowing. But the one who remained under unto completion, this-one will be saved. And this well-message of the kingdom will be preached in the whole dwelt-in-world unto a witness to all the nations. And after-that the completion will come. Therefore when you should perceive the nauseatingly-stinking-thing of the desolation, which was flowed through Daniel-(God-is-my-judge) the one-speaking-before-time-and-others, having stood in the set-apart-unto-God place—let the one who is knowing *what is written* within think—after-that let those-ones in the *region-of-Judah* flee unto the mountains. Let that-one upon the roof not step down to lift up those-things out of his dwelling. And let that-one in the field not turn onto behind to lift up his outer-clothing. And woe to those who are having in the belly and to those who are giving the nipple in those days. And pray forth in-order-that your flight should not be of-(in) *the* bad-weather-of-winter and-nor on a set-time-for-rest. For there will be after-that a great crushing such-as has not taken place from *the* first of *the* ordered-world until the now and-nor should never ever take place. And if not those days were cut short, all flesh would not be saved. But for-the-sake-of the called-out-ones those days will be cut short. After-that if a certain-one should say to you, 'Perceive! Here is the Anointed-one,' or 'Here,' you should not have faith. For lying-anointed-ones and lying-ones-speaking-before-time-and-others will be raised. And they will give great signs and wonders for the purpose to lead astray, if a thing-having-power, even the called-out-ones. Perceive! I have said before to you. Therefore if they should

say to you, 'Perceive in the desolate-*place* he is being,' you should not come out. 'Perceive in the storerooms,' you should not have faith. For just-as the lightning is coming out from the risings-*of-the-sun* and is being shone with light until the sinkings-*of-the-sun*, in-this-way will be the being-alongside of the Son of the Human. Wherever should be the fallen-corpse, there will be gathered together the eagles-(vultures). And straightway after the crushing of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall from the heaven, and the powers of the heavens will be shaken. And after-that will be shone with light the sign of the Son of the Human in heaven. And after-that all the tribes of the earth will cut themselves, and will perceive **the Son of the Human coming upon the clouds of the heaven** with power and much glory. And he will order forth his messengers with *a* great trumpet. And they will gather together onto *him* his called-out-ones out of the four winds, from *the* extremities of heavens until (*the*) extremities of them. And from the fig-tree learn this *illustration*-cast-alongside. When already her break-able-branch should become tender-(full-of-sap) and should grow out leaves, you are knowing that near *is* the summer. In-this-way, you also, when you should perceive all these-things, know (are knowing) that it is being near at the doors. Amen-(so-it-is) I am saying to you, this age-group-brought-into-being should never ever come aside until when all these things should take place. The heaven and the earth will come aside, but my words should never ever come aside. And about that day and hour not-even-one perceives, not-even the messengers of the heavens nor-even the Son, if not the Father alone. For just-as the days of the Noah-(Rest), in-this-way will be the being-alongside of the Son of the Human. For as they were being in those days, those-ones before the surging-*sea*-deluging-down-against, chomping and drinking, marrying and giving in marriage until the day Noah came in into the box-(ark), and they knew not until came the surging-*sea*-deluging-down-against and lifted up all, in-this-way will be *also* the being-alongside of the Son of the Human. After-that

two will be in the field. One is being taken alongside, and one is being let go. Two grinding in the mill, one-*woman* is being taken alongside, and one-*woman* is being let go. Therefore be awake, because you perceive not at what-kind-of day your Lord is coming. And know that, that if the master-of-the-dwelling had perceived at what-kind-of guard the one-who-steals is coming, he would be awake and would not allow his dwelling to be dug through. Because-of this become you also prepared-ones, because in what hour-(moment) you are not supposing the Son of the Human is coming. Thus who is being the having-faith servant and thinking-one whom the lord set down over his dwelling-(house)-hold for the purpose to give to them the food-(nourishment) in right-time? A fortunate-one is that servant whom, having come, his lord will find in-this-way doing. Amen-(so-it-is) I am saying to you that over all his things which are being under his authority he will set him down. But if that bad servant should say in his heart, 'My lord is taking time,' and should begin to strike his servants-together and should also eat and should drink with those who are being drunk, the lord of that servant will be present in a day in which he is not watching for and in *an* hour-(moment) in which he is not knowing and will cut him in two and will put his part with the ones-judging-back-*in-pretense*. There will be the weeping and the grinding of the teeth. {—25—} After-that the kingdom of the heavens will be like ten virgins, certain-ones-who, having taken their-own lamps-that-shine, came out unto a being-opposite-over-(meeting) of the bridegroom. And five out of them were being foolish-ones and five thinking-ones. For the foolish-ones, having taken their lamps-that-shine, took not olive-oil with themselves. But the thinking-ones took olive-oil in the containers with their-own lamps-that-shine. And as the bridegroom is taking time, all-ones nodded in sleep and were sleeping. And of *the* middle of *the* night a shout had taken place, 'Perceive! The bridegroom! Come out unto a being-opposite-from-(meeting-with) *him*.' After-that were raised all those virgins. And they put in order their-own lamps-that-shine. And the foolish-ones said to the thinking-ones,

'Give to us out of your olive-oil, because our lamps-that-shine are being extinguished.' But the thinking-ones judged forth, saying, 'Not-once, *there* should never ever be enough for us and for you. Go more-(rather) to those who are selling and buy in the gathering-(market)-place for your-own.' And while they are coming away to buy in the gathering-(market)-place, the bridegroom came. And the prepared-ones came in with him into the marriage-feasts. And the door was closed. And later are coming the remaining virgins, saying, 'Lord, lord, open up to us.' But that-one, having judged forth, said, 'Amen-(so-it-is) I am saying to you, I perceive not you.' Therefore be awake, because you perceive not the day and-nor the hour-(moment). For just-as *a* human, going away from his people, called his-own servants and gave over to them those things which are being under his authority. And indeed to that-one he gave five talents-(Greek-coins-each-worth-about-6000-denarii), and to that-one two, and to that-one one, each according-to one's-own power. And he went away from his people. Straightway, having gone, that one who received the five talents-(Greek-coins-each-worth-about-6000-denarii) worked with them and gained another five. And in-like-manner that-one the two gained another two. And that one who received the one, having come away, dug land and hid the silver of his lord. And after much time, the lord of those servants is coming and is lifting up together *a* word with them. And having come forward, that one who received the five talents-(Greek-coins-each-worth-about-6000-denarii) brought forth another five talents-(Greek-coins-each-worth-about-6000-denarii), saying, 'Lord, you gave over to me five talents-(Greek-coins-each-worth-about-6000-denarii). Perceive! Another five talents-(Greek-coins-each-worth-about-6000-denarii) I gained.' His lord was saying to him, 'Well, good and having-faith servant! Over *a* few-things you were being *a* one-having-faith. Over many-things I will set you down. Come in into the joy of your lord.' (*And*) having come forward also that-one the two talents-(Greek-coins-each-worth-about-6000-denarii) said, 'Lord, two talents-(Greek-coins-each-worth-about-6000-denarii) you gave

over to me. Perceive! Another two talents-(Greek-coins-each-worth-about-6000-denarii) I gained.' His lord was saying to him, 'Well, good and having-faith servant! Over a few-things you were being a one-having-faith. Over many-things I will set you down. Come in into the joy of your lord.' And having come forward also that one who had received the one talent-(Greek-coin-worth-about-6000-denarii) said, 'Lord, I knew you that you are being a hard human, harvesting where you scattered not, and gathering together from-where you thoroughly scattered not. And having feared, having come away, I hid your talent-(Greek-coin-worth-about-6000-denarii) in the land. Perceive! You are having what is yours.' And having judged forth, his lord said to him, 'Evil and hesitant-(lazy) servant, you had perceived that I am harvesting where I scattered not and am gathering together from-where I thoroughly scattered not? It was binding *for* you therefore to cast my silvers to the ones-of-the-tables-of-money-changers. And having come I myself would carry to myself what is mine with bearing-(interest). Therefore lift up from him the talent-(Greek-coin-worth-about-6000-denarii) and give to the one who is having the ten talents-(Greek-coins-each-worth-about-6000-denarii). For to everyone who is having it will be given and he will be having more. But of that one who is not having even what he is having will be lifted up from him. And cast out the not-needed servant into the darkness, the outermost-one. There will be the weeping and the grinding of the teeth.' And when the Son of the Human should come in his glory and all the messengers with him, after-that he will sit down upon his throne of glory. And all the nations will be gathered together in-front of him. And he will set a boundary away-from them from one-another, just-as a shepherd is setting a boundary away-from the sheep from the young-goats. And he will set indeed the sheep out of his right, and the young-goats out of *the* well-named-(left). After-that the king will flow out to those out of his right, 'Come, those who have been spoken well of of my Father. Receive the assigned-lot of the kingdom which has been prepared for you from the casting-down-of-a-foundation

of *the* ordered-world. For I hungered and you gave to me to eat. I thirsted and you gave me to drink. I was being *a* stranger and you gathered together me. A naked-one and you cast around me. I was without strength and you looked in on me. I was being in *a* place-of-guarding and you came to me.' After-that those ones-being-right-with-God-and-doing-right will judge forth to him, saying, 'Lord, when perceived we you hungering and we fed (nourished) *you*, or thirsting and we gave *you* to drink? And when perceived we you *a* stranger and we gathered together *you*, or *a* naked-one and we cast around *you*? And when saw we you being without strength or in *a* place-of-guarding and we came to you?' And having judged forth the king will flow out to them, 'Amen-(so-it-is) I am saying to you, upon as-much-as you did to one of the least-ones of these my brothers, you did to me.' After-that he will flow out also to those out of *the* well-named-(left), 'Go from me *those* ones who have been cursed against unto the fire, the enduring-age-kind-of-one, which has been prepared for the one-thoroughly-casting-*accusations* and for his messengers. For I hungered and you gave me not to eat. I thirsted and you gave me not to drink. I was being *a* stranger and you gathered not together me. A naked-one and you casted not around me. A one-without-strength and in *a* place-of-guarding and you looked not in on me.' After-that they themselves also will judge forth, saying, 'Lord, when perceived we you hungering or thirsting or *a* stranger or *a* naked-one or *a* one-without-strength or in *a* place-of-guarding and we ministered not to you?' After-that he will judge forth to them, saying, 'Amen-(so-it-is) I am saying to you, upon as-much-as you did not to one of these least-ones not-even did you to me.' And these-ones will come away unto enduring-age-kind-of punishment, but those ones-being-right-with-God-and-doing-right into enduring-age-kind-of life."

{—26—} And it took place when the Jesus completed all these words, he said to his learning-ones, "You perceive that after two days the Passover is taking place and the Son of the Human is being given over for the purpose to be crucified."

After-that were gathered together the first-(leading)-priests and the elder-ones of the people unto the open-air-enclosure of the first-(leading)-priest who is being called Kaiaphas. And they took counsel together in-order-that they should take by might the Jesus by bait-(deceit) and should kill away *him*. But they were saying, "Not in the feast, in-order-that trouble should not take place in the people."

And when the Jesus came about in Bethany in *the* dwelling of Simon the one-with-a-skin-disease, *a* woman came to him having *an* alabaster-jar of perfumed-ointment of heavy-value. And she poured *it* down upon his head as he is lying up *to eat*. And having perceived, the learning-ones were indignant, saying, "Unto what is this destroying-away? For this was having power to be sold for much and to be given to poor-ones." And having known, the Jesus said to them, "Why are you holding alongside wearying-labors to this woman? For she worked *a* having-beauty work unto me. For you are having at-all-times the poor-ones with yourselves. But me you are not having at-all-times. For when she cast this perfumed-ointment upon my body, she did for the purpose to put me in *a* burial-place. Amen-(so-it-is) I am saying to you, wherever this well-message should be preached in the whole ordered-world, what she herself did will be spoken unto *a* remembrance of her."

After-that, one of the twelve, the one who is being called Judah-(Judas) Iscariot-(one-of-Kerioth), having gone to the first-(leading)-priests, said, "What are you willing to give to me and I myself will give over him to you?" And those-ones set to him thirty silver-*pieces*. And from after-that he was seeking *a* well-right-time in-order-that he should give over him.

And on the first of the Without-yeast-causing-to-rise-*bread*s, the learning-ones came to the Jesus, saying, "Where are you willing we should prepare for you to eat the Passover?" And that-one said, "Go under way unto the city to the such-and-such-a-person and say to him, 'The Teacher is saying, My right-time is being near. To you I am doing the Passover with my learning-ones.'" And the learning-ones did as the Jesus placed together in order to them and they prepared

the Passover. And when late-day came about, he was lying up *to eat* with the twelve. And while they are eating, he said, "Amen-(so-it-is) I am saying to you, one out of you will give over me." And being grieved exceedingly, they began, each one, to say to him, "I myself am not being *the one*, Lord, am I?" And that-one, having judged forth, said, "The one who dipped in with me the hand in this dish will give over me. Indeed the Son of the Human is going under way just-as it has been written about him, but woe to that human through whom the Son of the Human is being given over. It was being *a thing-of-beauty* to him if that human was not brought into being." And having judged forth, Judah, the one who is giving over him, said, "I myself am not being *the one*, Master-teacher, am I?" He is saying to him, "You yourself said." And while they are eating, the Jesus, having taken bread and having spoken well of *it*, broke *it*, and, having given to the learning-ones, said, "Take. Eat. This is being my body." And having taken *a cup* and having spoken well of *it*, he gave to them, saying, "Drink out of it, all-you. For this is being my blood of the thoroughly-set-agreement which is being poured out for many-ones unto *the* letting-go of wrongdoings. And I am saying to you, I should never ever drink from now-on out of this one-brought-into-being of the vine until that day when I should drink it new with you in the kingdom of my Father." And having sung praise, they came out unto the Mountain of the Olives-(Olive-trees).

After-that the Jesus is saying to them, "You all will be made to stumble in me in this night. For it has been written, '**I will strike the shepherd, and the sheep of the flock-of-sheep will be thoroughly scattered.**' But after I am raised, I will lead before you unto the Galilee." And having judged forth, the Peter said to him, "If all-ones will be made to stumble in you, I myself not-even-once will be made to stumble." The Jesus was stating to him, "Amen-(so-it-is) I am saying to you, in this night before *a rooster* to voice three-times you will deny away me." The Peter is saying to him, "Even-if it should be binding for me to die away with you, I will never ever deny away you." Likewise also said all the learning-ones.

After-that the Jesus is coming with them unto a given-space-piece-of-land which is being called Gethsemane-(Oil-press). And he is saying to the learning-ones, "Sit down of this-place until *that*, having come away, I might pray forth there." And having taken alongside the Peter and the two sons of Zebedee, he began to be grieved and to be distressed. After-that he is saying to them, "Encompassed-by-grief is being my soul until death. Remain here and be awake with me." And having come before a little, he fell upon his face, praying forth and saying, "My Father, if it is being a thing-having-power, let this cup come aside from me. Yet not as I myself am willing but as you." And he is coming to the learning-ones, and is finding them sleeping, and is saying to the Peter, "In-this-way were you not strong to be awake one hour with me? Be awake and pray forth, in-order-that you should not come into testing. Indeed the spirit is one-with-intense-feelings-for, but the flesh one-without-strength." Again having come away for a second-time, he prayed forth, saying, "My Father, if this is not having power to come aside if not I should drink it, let your will take place." And having come, again he found them sleeping. For their eyes were being ones which had become weighed down. And having let go them, again having come away, he prayed forth out of a third-time, having said the same word again. After-that he is coming to the learning-ones and is saying to them, "Sleep the remaining and stop up (rest) yourselves. (Are you sleeping (the) remaining and stopping up yourselves?) Perceive! The hour has come near. And the Son of the Human is being given over into the hands of ones-doing-wrong. Be raised. We should go. Perceive! The one who is giving over me has come near." And while he is still speaking, perceive! Judah, one of the twelve, came and with him a much crowd with swords and woods-(clubs) from the first-(leading)-priests and elder-ones of the people. And the one who is giving over him gave to them a sign, saying, "Whomever I should love (kiss) like a friend is being he. Take by might him." And straightway, having come to the Jesus, he said, "Rejoice, Master-teacher!" And he loved throughout (warmly kissed) like a friend him. And the Jesus

said to him, "Comrade, for what are you being alongside?" After-that, having come forward, they cast upon the Jesus the hands and took by might him. And perceive! One of those with Jesus, having stretched out the hand, drew forth his sword. And having struck the servant of the first-(leading)-priest, he lifted up away his ear. After-that the Jesus is saying to him, "Turn away your sword into her-(its) place. For all those who take *a* sword will destroy away themselves by *a* sword. Or are you supposing that I am not having power to call alongside my Father, and he will stand alongside to me now more than twelve legions-(Roman-military-units-of-5000-6000-men-each) of messengers? How therefore should the Writings be fulfilled that in-this-way it is binding to take place?" In that hour the Jesus said to the crowds, "As upon *a* robber came you out with swords and woods-(clubs) to take together me? Throughout *the* day in the sacred-place I was being settled down, teaching, and you took not by might me. But this whole-thing has taken place in-order-that should be fulfilled the Writings of the ones-speaking-before-time-and-others." After-that all the learning-ones, having let go him, fled.

And those who took by might the Jesus led *him* away to Kaiaphas, the first-(leading)-priest, where the ones-of-letters and the elder-ones were gathered together. And the Peter was following him from far-off as-far-as the open-air-enclosure of the first-(leading)-priest. And having come in inside, he was sitting down with the attendants-being-like-under-rowers-of-a-ship to perceive the completion. And the first-(leading)-priests and the whole council-that-settles-matters-together were seeking *a* lying-witness against the Jesus so-that they might put him to death, and they found not, though many lying-witnesses came forward. And later having come forward, two said, "This-one was stating, 'I am having power to loose down the dwelling-(inner)-part-of-the-temple of the God and to build *it* through three days.'" And having stood up, the first-(leading)-priest said to him, "Not-even-one-thing are you judging forth what these-ones are witnessing against you?" But the Jesus was being silent. And the first-(leading)-priest said

to him, "I am extracting out *an* oath of you according-to the God who is living in-order-that you should say to us if you yourself are being the Anointed-one, the Son of the God." The Jesus is saying to him, "You yourself said. Yet I am saying to you, from now-on you will perceive **the Son of the Human sitting down out of *the* right of the Power and coming upon the clouds of heaven.**" After-that the first-(leading)-priest thoroughly tore asunder his outer-clothes, saying, "He talked hurtfully *of God!* What still are we having *a* need of witnesses? Perceive now! You heard the hurtful-talk. What is it seeming to you?" And those-ones, having judged forth, said, "One-held-in-(bound) of death he is being." After-that they spat on into his face and hit him with the fist. And those-ones slapped *him*, saying, "Speak before *time and others* to us, *the* Anointed-one. Who is being the one who hit you?" And the Peter was sitting down outside in the open-air-enclosure. And came to him one girl-servant, saying, "You yourself also were being with Jesus the one-of-Galilee." And he denied *it* in-front of all-ones, saying, "I perceive not what you are saying." And having come out unto the gate, *an* other-girl perceived him and is saying to those-ones there, "This-one was being with Jesus the one-of-Nazareth." And again he denied *it* with *an* oath, "I perceive not the human." And after *a* little-time, having come forward, those who had stood said to the Peter, "In-truth you yourself also are being out of them. For even your speech is making you clear. After-that he began to put up throughout *to God without hope of redemption* and to vow, "I perceive not the human!" And straightway *a* rooster voiced. And the Peter remembered the flowing of Jesus who had flowed out, "Before *a* rooster to voice three-times you will deny away me." And having come out outside, he wept bitterly.

{—27—} And when early-morning came, all the first-(leading)-priests and elder-ones of the people took counsel-together against the Jesus for the purpose to put him to death. And having bound him, they led *him* away and gave over *him* to Pilate-(Armed-with-a-spear) the one-leading. After-that, Judah, the one who is giving over him, having perceived that

he was judged against, having cared afterwards, turned the thirty silver-*pieces* to the first-(leading)-priests and elder-ones, saying, "I did wrong having given over innocent blood. And those-ones said, "What to us? Perceive you *to it*. (You yourself will perceive.)" And having thrown the silver-*pieces* into the dwelling-(inner)-part-of-the-temple, he gave up space (departed). And having come away, he choked away (hanged) himself. And the first-(leading)-priests, having taken the silver-*pieces*, said, "It is not being permitted to cast these into the korbanas-(offering-to-God), since it is being *the* value of blood." And having taken counsel-together, they bought in the gathering-(market)-place out of them the field of the one-making-with-clay unto *a* burial-place to the strangers. For-this-reason that field was called *a* field of blood until this-day. After-that was fulfilled that which was flowed through Jeremias-(Jeremiah) the one-speaking-before-*time-and-others*, saying, "And they took the thirty silver-*pieces*, the value of the one who had been valued, whom they themselves valued from *the* sons of Israel, and gave them unto the field of the one-making-with-clay, just-as *the* Lord placed together in order to me." And the Jesus was stood in-front of the one-leading. And the one-leading asked to him, saying, "Are you yourself being the king of the ones-of-Judah?" And the Jesus was stating, "You yourself are saying." And while he is being gathered against by the first-(leading)-priests and elder-ones, not-even-one-thing he judged forth. After-that the Pilate is saying to him, "You are hearing how-much they are witnessing against you, are you not?" And he judged forth not to him with-reference-to not-even one flowing, so-that the one-leading is marveling exceedingly. And according-to *the* feast the one-leading had the custom to loose forth one bound-one to the crowd whom they were willing. And they were having after-that *a* marked-on-(remarkable) bound-one who is being called (*Jesus*) Barabbas-(Son-of-a-father). Therefore when they had been gathered together, the Pilate said to them, "Whom are you willing I should loose forth to you, (*Jesus the*) Barabbas or Jesus the one who is being called *the* Anointed-one?" For

he had perceived that because-of envy-(ill-feeling) they gave over him. And as he is sitting down upon the *step-of-judging*, his woman-(wife) ordered forth to him, saying, "*Be not-even-one-thing to you and to that one-being-right-with-God-and-doing-right. For I suffered many-things this-day according-to a dream because-of him.*" But the first-(leading)-priests and the elder-ones persuaded the crowds in-order-that they should ask for themselves the Barabbas and should destroy away the Jesus. And having judged forth, the one-leading said to them, "Whom are you willing from the two I should loose forth to you?" And those-ones said, "The Barabbas." The Pilate is saying to them, "What therefore should I do *unto* Jesus who is being called *the* Anointed-one?" They all are saying, "Let him be crucified." And that-one was stating, "For what bad-thing did he?" But those-ones were crying out even-more, saying, "Let him be crucified!" And the Pilate, having perceived that he is profiting not-even-one-thing but more-(rather) trouble is taking place, having taken water, himself washed from the hands in-opposite-from the crowd, saying, "I myself am innocent from the blood of this-one. Perceive you *to it*. (You yourselves will perceive.)" And having judged forth all the people said, "His blood *be* upon us and upon our children!" After-that he loosed forth to them the Barabbas. And having flogged the Jesus, he gave over *him* in-order-that he should be crucified.

After-that the soldiers of the one-leading, having taken alongside the Jesus into the praetorium-(offical-residence-of-a-Roman-civil-or-military-leader), gathered together upon him the whole band-of-*about-600-soldiers*. And having sunk him out of *his clothing*, they put around on him a short-cloak-worn-by-Roman-soldiers-or-magistrates-or-royalty of-scarlet-crimson-color-produced-from-seed-shaped-insects. And having twisted together a wreathed-crown out of thorns, they put *it* over upon his head and a reed in his right-hand, And having fallen on a knee in-front of him, they played at him, saying, "Rejoice, King of the ones-of-Judah!" And having spit on to him, they took the reed and were striking on his

head. And when they played at him, they sunk him out of the short-cloak-worn-by-Roman-soldiers-or-magistrates-or-royalty and sunk him in his-own outer-clothes and led him away for the purpose to crucify *him*. And coming out, they found a human of-Kyrene by name Simon. This-one they forced into service in-order-that he should lift up his cross.

And having come unto a place which is being called Golgotha-(Skull), which is being that which is being said Place of a Skull, they gave to him to drink wine which had been mixed with gall. And having tasted, he willed not to drink. And having crucified him, they thoroughly divided to themselves his outer-clothes, by casting a lot. And sitting down, they were keeping him there. And they put upon up-over his head his cause which had been written, "This-one is being Jesus the King of the ones-of-Judah." After-that they are crucifying with him two robbers, one out of *the* right and one out of *the* well-named-(left). And those who are going along were talking hurtfully of him, moving (shaking) their heads and saying, "The one who is loosing down the dwelling-(inner)-part-of-the-temple and who is building in three days, save yourself! If you are being Son of the God, step down from the cross." Likewise also the first-(leading)-priests, playing at *him* with the ones-of-letters and elder-ones, were saying, "Others he saved. Himself he is not having power to save. King of Israel he is being. Let him step down now from the cross, and we will have faith on him. He has *been* persuaded on the God. Let him rescue him if he is willing. For he said, 'I am being Son of God.'" And the same-thing also the robbers who were crucified with him were reproaching him. And from the sixth hour darkness took place upon all the land until *the* ninth hour. And around the ninth hour the Jesus shouted up with a great voice, saying, "Eli, eli, lema savachthani?" This is being, "My God, my God, for-what-reason left you behind in *straits* me?" And certain-ones of those who had stood there, having heard, were saying, "This-one is voicing Elias." And straightway, one out of them, having run and having taken a sponge, both having filled it of sharp-(sour)-wine and having put it around a reed, was

giving him to drink. But the remaining-ones were saying, "Let go. We should perceive if Elias is coming who will save him." And the Jesus, again having cried out with a great voice, let go the spirit. And perceive! The curtain-(veil)-spreading-down of the dwelling-(inner)-part-of-the-temple was split from from-above as-far-as down into two. And the earth was shaken. And the rocks were torn. And the places-of-remembrance were opened up. And many bodies of the set-apart-unto-God ones who had slept were raised. And having come out from the places-of-remembrance after his rising, they came in into the set-apart-unto-God city and were put in the light to many-ones. And the first-(leading)-one-of-a-hundred and those who are keeping the Jesus with him, having perceived the shaking and those things which took place, feared exceedingly, saying, "In-truth this-one was being Son of God!" And were being there many women to observe from far-off, certain-ones-who followed the Jesus from the Galilee, ministering to him, among whom was being Maria-(Mary) the woman-of-Magdala and Maria-(Mary) the mother of Jacob and Joseph and the mother of the sons of Zebedee.

And when late-day came about, came a rich human from Arimathea, with-this-name Joseph, who also himself was made a learning-one to the Jesus. This-one, having come to the Pilate, asked for himself the body of the Jesus. After-that the Pilate commanded it to be given forth. And having taken the body, the Joseph wrapped it in clean linen-cloth and put it in his new place-of-remembrance, which he hewed in the rock. And having rolled forward a great stone to the door of the place-of-remembrance, he came away. And was being there Mariam-(Mary) the woman-of-Magdala and the other Maria-(Mary) sitting down in-opposite-from the burial-place.

And on the next-day, which is being after the making-ready-alongside, were gathered together the first-(leading)-priests and the Distinct-ones to Pilate, saying, "Lord, we remembered that that one-leading-astray said while still living, 'After three days I am being raised.' Therefore command the burial-place to be made not to slip (secure) until the third

day. Lest-at-any-time, having come, his learning-ones should steal him and should say to the people, 'He was raised from the dead-ones.' And the last leading-astray will be more-bad than the first-one." And the Pilate was stating to them, "You are having a guard-of-four-Roman-soldiers. Go under way. Make not to slip (secure) as you perceive." And those-ones, having gone, made not to slip (secured) the burial-place, having set with a seal the stone, with the guard-of-four-Roman-soldiers.

{—28—} And late-day of set-times-for-rest, in that which is giving light (dawning) unto one of set-times-for-rest, came Mariam-(Mary) the woman-of-Magdala and the other Maria-(Mary) to observe the burial-place. And perceive! A great shaking took place. For a messenger of the Lord, having stepped down out of heaven and having come forward, rolled away the stone and was sitting down up-over it. And the perception of him was being as lightning and his sinking-in-(clothing) white as snow. And from the fear of him those who are keeping were shaken and became as dead-ones. And having judged forth, the messenger said to the women, "Stop you fearing. For I perceive that you are seeking Jesus the one who has been crucified. He is not being here. For he was raised just-as he said. Come perceive the place where he was lying. And quickly, having gone, say to his learning-ones that he was raised from the dead-ones. And perceive! He is leading before you unto the Galilee. There you will perceive him. Perceive! I said to you."

And having come away quickly from the place-of-remembrance with fear and great joy, they ran to tell forth a message to his learning-ones. And perceive! Jesus was opposite over to them, saying, "Rejoice!" And those ones, having come forward, took by might his feet and paid homage like a dog to *its master* to him. After-that the Jesus is saying to them, "Stop fearing. Go under way. Tell forth a message to my brothers in-order-that they should come forth unto the Galilee, and-there they will perceive me."

And as they are going, perceive! Certain-ones of the guard-of-four-Roman-soldiers, having come into the city, told forth a message to the first-(leading)-priests of all those things

which took place. And having been gathered together with the elder-ones, indeed having taken counsel-together, sufficient silver-pieces they gave to the soldiers, saying, "Say, 'His learning-ones, having come of night, stole him, while we are sleeping.' And if this should be heard before the one-leading, we ourselves will persuade (*him*) and will make you ones-without-worry." And those-ones, having taken the silver-pieces, did as they were taught. And this word was thoroughly stated alongside to *the* ones-of-Judah until this-day (*today*).

And the eleven learning-ones went unto the Galilee unto the mountain where the Jesus himself placed in order to them. And having perceived *him*, they paid homage like a dog to *its* master to him. But those-(*some*)-ones were of two *minds*. And having come forward, the Jesus spoke to them, saying, "All authority was given to me in heaven and upon (*the*) earth. Therefore, having gone, make learning-ones *of* all the nations, immersing them into the name of the Father and of the Son and of the Set-apart-unto-God Spirit, teaching them to keep all as-much-as I commanded to be completed to you. And perceive! I myself am being with you all the days until the completing-together of the enduring-age."

ACCORDING -TO LUKE

{—I—} Insomuch as many-ones placed *a* hand upon to put up in order a leading-through-(account) about those practiced-matters which have been fully borne among us, just-as the eyewitnesses from *the* first and those who became attendants-like-under-rowers-*of-a-ship* of the word gave alongside to us, it supposed-(seemed-fitting) to me also, because I had followed alongside from-above-(the-beginning) all-things accurately, to write to you according-to order, most-mighty Theophilus-(Friend-of-God), in-order-that you should come to know the non-slipping-(certainty) about what words you were made noise down-upon (instructed).

It took place in the days of Herod, king of the *region-of-Judah*, *there was a* certain priest, Zacharias-(Yahveh-remembers) by name, out of the duty-day-(division-or-class-of-priests-who-took-turn-of-duty-in-the-temple-by-day-or-days) of Abia-(Abijah), and the woman-(wife) to him out of the daughters of Aaron and her name *was* Elisabeth. And they both were being ones-being-right-with-God-and-doing-right in-opposite of the God, going (living) *as* ones-without-fault in all the commands-to-be-completed and acts-of-being-right-with-God-and-doing-right of the Lord. And *a* child was not being to them, because-that the Elisabeth was being barren. And both-ones were being ones who have stepped forward in their days.

Now it took place, as he was serving as priest in the order of his duty-day in-opposite of the God, according-to the custom of the office-of-priest, he received by lot for the purpose to burn incense, having come in into the dwelling-(inner)-part-of-the-temple of the Lord. And all the large-number of the people was being one which is praying forth outside at the hour of the incense.

And *a* messenger of *the* Lord was perceived by him, who has stood out of the right of the place-of-sacrifice of the incense. And Zacharias was stirred up-(within), having perceived. And fear fell over upon him. And the messenger said to him, "Stop fearing, Zacharias, because-that your pleading was heard unto. And your woman-(wife) Elisabeth will bring into being *a* son to you. And you will call his name John. And joy and much-leaping will be to you. And many-ones will rejoice at the bringing-into-being of him. For he will be great in-sight of (*the*) Lord. And wine and intoxicating-drink he should never ever drink. And of *the* Set-apart-unto-God Spirit he will be filled even out of *the* stomach of his mother. And he will turn onto-(back) many-ones of the sons of Israel to *the* Lord their God. And he himself will come before in-sight of him in *the* spirit and power of Elias-(Elijah-or-God-is-Yahveh), to turn onto-(back) *the* hearts of fathers to children and ones-not-persuaded in-(to) *the* thinking of ones-being-right-with-God-and-doing-right, to prepare for *the* Lord *a* people who has been made ready throughout." And Zacharias said to the messenger, "According-to what will I know this? For I myself am being *an* elder-one and my woman-(wife) is one who has stepped forward in her days." And the messenger, having judged forth, said to him, "I myself am being Gabriel the one who has stood alongside in-sight of the God. And I was ordered forth to speak to you and to tell a well-message to you of these things. And perceive! You will be one who is being silent and who is not having power to speak until that day these-things should take place, opposite of which (because) you had not faith in my words, certain-ones-which will be fulfilled in their right-time."

And the people was being one who is watching for the Zacharias and was marveling at the time he is taking in the dwelling-(inner)-part-of-the-temple. And having come out, he was not having power to speak to them. And they came to know that he had perceived a vision in the dwelling-(inner)-part-of-the-temple. And he himself was being one who is thoroughly nodding to them. And he was thoroughly remaining a one-of-cut-(dull)-senses.

And it took place as the days of his working-for-the-people were fulfilled, he came forth unto his dwelling. And after these days, Elisabeth his woman-(wife) took together (conceived). And she was hiding around herself five months, saying, "In-this-way *the* Lord has done to me in which days he perceived-(looked) upon to lift up away my reproach among humans."

And in the month, the sixth-one, the messenger Gabriel was ordered forth from the God unto a city of the Galilee-(Circuit) to which was *the* name Nazareth, to a virgin who had been wooed and won concerning marriage to a man to whom was *the* name Joseph-(Yahveh-has-added) out of the dwelling of David. And the name of the virgin was Mariam-(Mary-or-Rebellion). And coming in to her, he said, "Rejoice, One who has been given grace! The Lord is with you." But this-one was thoroughly troubled at the word. And she was thoroughly reasoning what-kind-of greeting this might be. And the messenger said to her, "Stop fearing, Mariam-(Mary). For you found grace from the God. And perceive! You will take together (conceive) in *the* belly and will bear a son and will call his name Jesus-(Yahveh-saves). This-one will be great and will be called *the* Son of *the* Highest. And the Lord God will give to him the throne of David his father. And he will reign as king over the dwelling of Jacob-(Heel-catcher) unto the enduring-ages. And *there* will not be a completion of his kingdom." And Mariam-(Mary) said to the messenger, "How will this be, since a man I am not knowing?" And having judged forth, the messenger said to her, "*The* Set-apart-unto-God Spirit will come upon over you. And *the* power of *the* Highest-one will cast a

shadow upon you. Therefore also that set-apart-unto-God-one who is being brought into being will be called Son of God. And perceive! Elisabeth, your one-brought-into-being-with, herself also took together (conceived) *a* son in her old-age. And this is being the sixth month to her who is being called barren, because every flowing will not be without power alongside God.” And Mariam-(Mary) said, “Perceive! The female-servant of the Lord. May it take place to me according-to your flowing.” And the messenger came away from her.

And having stood up, Mariam-(Mary) in those days went unto the mountainous-*area* with earnestness unto *a* city of-Judah. And she came in into the dwelling of Zachariah and greeted the Elisabeth. And it took place as the Elisabeth heard the greeting of the Maria-(Mary), the baby skipped (jumped with joy) in her stomach. And the Elisabeth was filled of *the* Set-apart-unto-God Spirit. And she voiced up with *a* great shout and said, “One who has been spoken well of *are* you among women! And that which has been spoken well of *is* the fruit of your stomach! And from-where *is* this-thing to me, that the mother of my Lord should come to me? For perceive! As the voice of your greeting took place unto my ears, the baby in my stomach skipped (jumped with joy) in much-leaping. And *a* fortunate-one *is* she who had faith that-(because) *there* will be *a* completion to those things which have been spoken to her from the Lord.”

And Mariam-(Mary) said, “My soul-(self-or-life-or-breath) is making great the Lord. And my spirit lept much upon the God my Savior, because he looked over upon the making-low of his female-servant. For perceive! From the now all age-groups-brought-into-being will consider me *a* fortunate-one, because the One-having-power did great-things to-(for) me. And Set-apart-unto-God *is* his name. And his mercy *is* unto age-groups-brought-into-being and age-groups-brought-into-being to those who are fearing him. He did might with his arm. He thoroughly scattered *the* (arrogant)-ones-bringing-themselves-to-light-above-*others* in *the* thorough-thinking of their hearts. He lifted down ones-having-power from thrones

and lifted high ones-making-low. Ones who are hungering he filled with good-things. And ones who are being rich he ordered forth out *as* empty-ones. He took hold opposite (helped) Israel his child-servant, to remember mercy, just-as he spoke to our fathers, to the Abraham-(Father-of-a-multitude) and to his seed unto the enduring-age.”

And Mariam-(Mary) remained with her as-(about) three months. And she turned back unto her dwelling.

And for the Elisabeth the time was fulfilled for her to bear. And she brought into being *a* son. And those ones-dwelling-around and her ones-brought-into-being-with heard that *the* Lord made great his mercy with her. And they were rejoicing with her.

And it took place in the eighth day, they came to cut around the child. And they were calling him upon the name of his father Zacharias. And having judged forth, his mother said, “No! But he will be called John.” And they said to her, “Not-even-one-person is being out of your ones-brought-into-being-with-(relatives) who is being called by this name.” And they were nodding to his father that which he would wish him to be called. And asking for *a* little-plate-(tablet), he wrote, saying, “John is being his name.” And all marveled. And his mouth was opened up at-once and his tongue. And he was speaking, speaking well of the God. And fear took place upon all those who are dwelling around them. And in the whole mountainous-*area* of the *region*-of-Judah all these flowings were being thoroughly spoken of. And all those who heard placed in their hearts, saying, “What thus will be this child?” For even *the* hand of *the* Lord was being with him.

And Zacharias his father was filled of *the* Set-apart-unto-God Spirit. And he spoke before *time and others*, saying, “Spoken-well-of *be the* Lord the God of the Israel, because he looked in on and made *a* loosing-by-payment-of-ransom for his people. And he raised *a* horn of salvation for us in *the* dwelling of David his child-servant, just-as he spoke through *the* mouth of his set-apart-unto-God ones-speaking-before-*time-and-others* from *the* enduring-age, salvation out of ones-hating of us and

out of *the* hand of all who are hating us, to do mercy with our fathers and to remember his set-apart-unto-God thoroughly-set-agreement, *the* oath which he vowed to Abraham our father, for the purpose to give to us, having been rescued out of *the* hand of ones-hating, to serve *in worship* him without-fear in sacredness and being-right-with-God-and-doing-right in-sight of him in all our days. And also you yourself, child, will be called one-speaking-before-time-and-others of *the* Highest-one, for you will go before in-sight of *the* Lord to prepare his ways, for the purpose to give knowledge of salvation to his people by *the* letting-go of their wrongdoings, through the inward-parts-(feelings) of mercy of our God, by which *the* rising-of-the-sun out of *the* height will look in on us, to give light upon those who are sitting down in darkness and the shadow of death, for the purpose to make straight throughout our feet unto-(into) *the* way of peace.”

And the child was growing and was becoming mighty in spirit. And he was being in the desolate-places until *the* day of his showing up to the Israel.

{—2—} And it took place in those days, *a* decree from Kaisar-(Severed) Augustus-(Venerable) came out all the dwelt-in-world to be written forth *in a census for taxing*. This first writing-forth-a-census-for-taxing took place while Kyrinius is leading the Syria. And all were going to be written forth *in a census for taxing*, each unto his own city.

And also Joseph stepped up from the Galilee out of *the* city of Nazareth unto the *region-of*-Judah unto *the* city of David which is being called Bethlehem, because that he was out of *the* dwelling and family of David, to be written *in a census for taxing* with Mariam-(Mary) who had been wooed and won *concerning marriage* to him, who is being one-swelling-with-child.

And it took place while they are there, the days were fulfilled for her to bear. And she bore her son, the first-borne-one. And she wrapped in strips of swaddling clothes him and reclined up him in *a* feeding-place-(trough-or-stable), because *there* was not being *a* place for them in the loosing-down-(guest)-place.

And shepherds were being in the space-(region), the same-one, spending the night in the field and guarding (keeping) guards of the night upon their sheep. And *a* messenger of *the* Lord stood upon them. And *the* glory of *the* Lord shone around them. And they feared *a* great fear. And the messenger said to them, "Stop fearing. For perceive! I am telling a well-message to you, great joy which is being to all people, because was born to you this-day *a* Savior who is being *the* Anointed-one *the* Lord in *the* city of David. And this sign *will be* to you, you will find *a* baby who has been wrapped in strips of swaddling clothes and who is lying in *a* feeding-place-(trough-or-stable)." And suddenly took place with the messenger *a* multitude of *an* army of heaven, praising the God and saying, "Glory to God in the highest-*places* and upon earth peace among humans of *whom he* is supposing-well." And it took place as the messengers came away from them into the heaven, the shepherds were saying to one-another, "We should come through indeed unto Bethlehem and we should perceive this flowing which has taken place which the Lord made known to us."

And they came, having hurried, and found up-(within) both the Mariam-(Mary) and the Joseph and the baby lying in the feeding-place-(trough-or-stable). And having perceived, they made known about this flowing which was spoken to them about this child. And all who heard marveled about those-things which were being told to them by the shepherds. And the Mariam-(Mary) was keeping together all these flowings, casting together (pondering) in her heart. And the shepherds turned back, glorifying and praising the God for all which they heard and perceived just-as it was spoken to them.

And when eight days were fulfilled for the purpose to cut around him and his name was called Jesus, which was called by the messenger before that he was received (conceived) in the stomach, and when the days of the making-clean of them according-to the law of Moses-(Drawing-out) were fulfilled, they brought up him unto Jerusalem to stand alongside the Lord, just-as it has been written in *the* law of *the* Lord, "Every male thoroughly opening up *the* place-of-motherhood-(womb) will

be called set-apart-unto-God to the Lord,” and for the purpose to give *a* sacrifice according-to what has been flowed out in the law of *the* Lord, “A joining-(pair) of turtledoves-(doves) or two nestlings-(young-birds) of doves-(pigeons).”

And perceive! A human was being in Jerusalem to whom *was the* name of Simeon-(Heard). And this human *was a* one-being-right-with-God-and-doing-right and one-well-received, being accepting toward *the* calling-alongside of the Israel. And *the* Set-apart-unto-God Spirit was being upon him. And *there* was being that thing which has been taken care of (warned) to him by the Spirit, the set-apart-unto-God-one, not to perceive death before he should perceive the Anointed-one of *the* Lord. And he came in the Spirit unto the sacred-place. And when the parents brought in the child Jesus for the purpose that they do about him according-to that which had become the custom of the law, he himself also accepted him into the bending-of-the-arms and spoke well of the God and said, “Now you are loosing forth your servant, Master, according-to your flowing in peace, because my eyes perceived your salvation, which you prepared throughout *the* face of all peoples, *a* light unto *a* taking-the-cover-away of *the* nations and glory of your people Israel.” And his father and mother was-(were) being ones who are marveling at those things which are being spoken about him. And Simeon spoke well of them and said to Mariam-(Mary) his mother, “Perceive! This-one is lying (being destined) unto *the* falling and standing up-(again) of many in the Israel and unto *a* sign which is being spoken opposite-(against)—and *a* large-sword will come through your own soul-(self-or-life-or-breath)—in-order-that the thorough-reasonings out of many hearts should have the cover taken away-from.”

And *there* was being Anna, *a* female-one-speaking-before-time-and-others, *a* daughter of Phanuel, out of *the* tribe of Asher-(Happy). This-one *was* one who had stepped forward in many days, who lived with *a* husband seven years from her virginity. And this-one *was a* widow until eighty four years, who was not standing away from the sacred-place, serving *in worship* night and day with not-eatings and pleadings. And at

that hour, having set upon, she was saying together (confessing) opposite to the God and was speaking about him to all those who are being accepting toward *the* loosing-by-payment-of-ransom of Jerusalem.

And as they completed all those-things according-to the law of *the* Lord, they turned back unto the Galilee unto their own city Nazareth. And the child was growing and was becoming mighty, being full with wisdom. And *the* grace of God was being upon him.

And his parents were going according-to *the* year unto Jerusalem at the feast of the Passover. And when he became twelve years, as they are stepping up according-to the custom of the feast and having completed the days, as they turned back, Jesus the child remained under in Jerusalem. And his parents knew not. But having thought by custom him to be with the group-together-in-the-way, they came *a* way of *a* day. And they were seeking up him among those ones-brought-into-being-with and the known-ones. And having not found *him*, they turned back unto Jerusalem, seeking up him. And it took place after three days, they found him in the sacred-place, being settled down in the middle of the teachers, both hearing them and asking to them. And all who were hearing him were being set out of themselves at his putting-together-(understanding) and judgings-forth. And having perceived him, they were struck out of *themselves*. And his mother said to him, "Child, why did you *do* to us in-this-way? Perceive! Your father and I, being in intense pain, were seeking you." And he said to them, "Why *is it* that you were seeking me? You perceived that it is necessary *for* me to be among those-ones-(things) of my Father, did you not?" And they themselves put together (understood) not the flowing which he spoke to them.

And he stepped down with them and came unto Nazareth. And he was being one who is being put in order under-*author-ity* to them. And his mother was thoroughly keeping all these flowings in her heart. And Jesus was cutting forward in wisdom and age-(stature) and grace alongside God and humans.

{—3—} And in the fifteenth year of the leadership of Tiberius Kaisar, while Pontius Pilate-(Armed-with-a-spear) is leading the *region-of-Judah*, and while Herod is being first (leading) the fourth part of the territory of (which is) the Galilee, and while Philip-(One-loving-horses-like-a-friend) his brother is being first (leading) the fourth part of the territory of (which is) the space-(region) of Ituraea and Trachonitis, and while Lysanias is being first (leading) the fourth part of the territory of (which is) the Abilene, upon-(at-the-time-of) *the* first-(leading)-priest Annas and Kaiaphas, took place *the* flowing of God upon John the son of Zacharias in the desolate-*place*.

And he came into all (*the*) country-around the Jordan, preaching *an* immersion of *a* change-of-thinking unto *a* letting-go of wrongdoings, as it has been written in *the* scroll of *the* words of Isaiah-(Help-of-Yahveh), the one-speaking-before-time-and-others, *A voice of one who is shouting in the desolate-place*, “Prepare the way of *the* Lord. Make straight his worn-paths. Every valley will be filled and every mountain and hill will be made low. And the crooked-*places* will be into straight and the rough-*places* into smooth ways. And all flesh will perceive the salvation of the God.”

Therefore he was saying to those crowds who were going out to be immersed by him, “Ones-brought-into-being of vipers-(snakes), who showed by example to you to flee from the wrath which is about to come? Therefore make fruit worthy of the change-of-thinking. And you should not begin to say in yourselves, ‘We are having *the* father, the Abraham.’ For I am saying to you that the God is having power out of these stones to raise children to the Abraham. And already even the axe is lying at the root of the trees. Therefore every tree not making having-beauty fruit is being cut out and is being cast into fire.” And the crowds were asking to him, saying, “What therefore should we do?” And having judged forth, he was saying to them, “Let the one who is having two inner-clothes-worn-next-to-the-skin give (share) with the one who is not having. And let the one who is having foods do likewise.” And

ones-having-bought-the-right-to-complete-(collect)-taxes also came to be immersed and said to him, "Teacher, what should we do?" And that-one said to them, "Practice not-even-one-thing more besides what has been thoroughly placed in order to you." And those fighting as soldiers also were asking to him, saying, "What also should we ourselves do?" And he said to them, "Not-even-one-thing should you thoroughly shake *to extort money*. Not-even should you bring to light like *smuggled figs to extort money*. And have enough (be content) with your wages-(cooked-food-bought-to-be-eaten-with-the-basic-ration-of-a-soldier-and-thus-the-means-to-do-so)."

And while the people were watching for and thoroughly reasoning all-things in their hearts about the John whether perhaps he himself might be the Anointed-one, the John judged forth, saying to all-ones, "I myself indeed am immersing you in water. But the stronger-one than me is coming, of whom I am not being a sufficient-one to loose the strap of his sandals-bound-under. He himself will immerse you in *the Set-apart-unto-God Spirit* and fire, of whom the winnowing-shovel is in his hand to thoroughly clean his threshing floor and to gather together the grain-(wheat) into his putting-away-place-(barn). But the chaff he will burn down with inextinguishable fire." Therefore indeed also calling alongside many other-things, he was telling the well-message *unto* the people.

But the Herod, the first-(leading)-one-of-the-fourth-part-*of-the-territory*, being convicted by him about Herodias, the woman-(wife) of his brother, and about all *the* evils which the Herod did, also placed forward this above all. He shut down the John in a place-of-guarding.

And it took place, while all the people were immersed, and when Jesus was immersed and while praying forth, the heaven was opened up, and the Spirit, the set-apart-unto-God-one, stepped down in bodily perceived-form as *a* dove upon him, and *a* voice took place out of heaven, "You yourself are being my Son, the one-choosing-to-love-in-action. In you I supposed well."

And Jesus himself was being one who is beginning, about thirty years, being son, as was being thought by custom, of Joseph-(Yahveh-has-added) of the Eli of the Matthat of the Levi of the Melchi of the Jannai of the Joseph of the Mattathias of the Amos-(Burden) of the Nahum of the Hesli of the Naggai of the Maath of the Mattathias of the Semein of the Josech of the Joda of the Joanan of the Rhesa of the Zorovavel-(Zerubbabel) of the Salathiel-(Shealtiel) of the Neri of the Melchi of the Addi of the Kosam-(Cosam) of the Elmadam of the Er of the Jesus-(Joshua) of the Eliezer of the Jorim of the Maththat-(Matthat) of the Levi of the Simeon of the Judah of the Joseph of the Jonam of the Eliakim of the Melea of the Menna of the Mattatha of the Nathan of the David-(Beloved) of the Jesse-(Wealthy) of the Ioveth-(Obed) of the Boos-(Boaz) of the Sala-(Salmon) of the Naasson-(Nahshon-*or*-Enchantor) of the Aminadab-(My-people-are-noble) of the Admin of the Arni of the Hezron of the Phares-(Perez-*or*-Breach) of the Judah of the Jacob of the Isaac-(Laughter) of the Abraham of the Thara-(Terah) of the Nachor-(Nahor) of the Serouk-(Serug) of the Ragau-(Reu) of the Phalek-(Peleg) of the Heber of the Sala-(Shelah) of the Kainam of the Arphaxad of the Sem-(Shem) of the Noe-(Noah) of the Lamech of the Mathousala-(Methuselah) of the Enoch of the Jaret-(Jared) of the Maleleil-(Mahalaleel) of the Kainam of the Enos-(Enosh) of the Seth of the Adam-(Earthy-red) of the God.

{—4—} And Jesus, a full-one of the Set-apart-unto-God Spirit, turned back from the Jordan. And he was being led by the Spirit in the desolate-*place* forty days, being tested by the one-thoroughly-casting-*accusations*. And he ate not-even-one-thing in those days. And when they were completed together, he hungered. And the one-thoroughly-casting-*accusations* said to him, “If you are being Son of the God, say to this stone in-order-that it should become bread.” And the Jesus judged forth to him, “It has been written, ‘**Not upon bread alone will live the human.**’” And having led him up, he showed to him all the kingdoms of the dwelt-in-world in a prick of time. And the one-thoroughly-casting-*accusations* said to him, “To you I

will give all this authority and their glory, because to me it has been given over. And to whomever I should will I am giving her-(it). Therefore if you yourself should pay homage like a dog to *its master* in-sight-of me, it will be all yours.” And having judged forth, the Jesus said to him, “It has been written, ‘*The Lord your God you will pay homage to like a dog to its master and to him alone you will serve in worship.*’” And he led him unto Jerusalem and stood *him* upon the wing of the sacred-place and said to him, “If you are being Son of the God, cast down yourself from-here. For it has been written, ‘*To his messengers he will command to be completed about you for the purpose to thoroughly guard you,*’ and ‘*Upon hands they will lift up you, lest you should cut at your foot at a stone.*’” And having judged forth, the Jesus said to him, “It has been flowed out, ‘*You will not test all-out the Lord your God.*’” And having completed together every testing, the one-thoroughly-casting-*accusations* stood away from him until *a* right-time.

And the Jesus turned back in the power of the Spirit-(spirit) unto the Galilee. And *a* statement came out throughout the whole surrounding-space-(region) about him. And he himself was teaching in their gathering-together-places, being glorified by all-ones.

And he came unto Nazareth, where he was being one who has been fed (nourished). And he came in into the gathering-together-place according-to that which had been the custom to him on the day of the set-times-for-rest. And he stood up to know within (to read). And was given over to him *a* scroll of Isaiah the one-speaking-before-*time-and-others*. And having rolled up the scroll, he found the place where it was being which has been written, “‘*The Spirit of the Lord is upon me, for-the-reason of which he anointed me to tell the well-message to poor-ones. He ordered forth me to preach a letting-go to ones-captured-at-spear-point and a seeing-up to blind-ones, and to order forth those who have been crushed in a letting-go, to preach an acceptable year of the Lord.*’” And having rolled the scroll, having given forth to the attendant-

being-like-an-under-rower-of-a-ship, he sat down. And the eyes of all-ones in the gathering-together-place were being those which are peering at him. And he began to say to them, "This-day this writing has been fulfilled in your ears." And all-ones were witnessing to him and were marveling upon the words of grace which were going out of his mouth and were saying, "This-one is being son of Joseph, is he not?" And he said to them, "By-all-means you will flow out to me this *illustration*-cast-alongside, 'One-who-cures, heal yourself! As-many-things-as we heard which took place into the Kapernaum-(Village-of-comfort) do also here in your fatherland.'" And he said, "Amen-(so-it-is) I am saying to you that not-even-one one-speaking-before-time-and-others is being *an* acceptable-one in his fatherland. And upon truth I am saying to you, many widows were being in the days of Elias in the Israel, when the heaven was closed for three years and six months, as a great famine took place upon all the earth. And to-not-even-one of them was Elias sent if not unto Sareptah-(Zarephath) of the Sidon-(Hunting) to a woman-(wife), a widow. And many ones-with-a-skin-disease were being in the Israel at-the-time of Elisha the one-speaking-before-time-and-others. And not-even-one of them was made clean if not Naaman the one-of-Syria." And all-ones were filled of intense-feeling in the gathering-together-place, hearing these things. And having stood up, they cast out him outside of the city. And they led him until *the* brow of the mountain upon which their city had been built for the purpose to throw down him a steep-bank. But he himself, coming through throughout *the* midst of them, was going.

And he came down to Kapernaum, a city of the Galilee. And he was being one who is teaching them on the set-times-for-rest. And they were being struck out of *themselves* at his teaching, because his word was being with authority.

And in the gathering-together-place was being a human who is having a spirit of *an* unclean devastating-divine-being. And he cried up with a great voice, "Ah! What *is it* to us and to you, Jesus, One-of-Nazareth? Came you to destroy away us?

I perceive who you yourself are being, the set-apart-unto-God-one of the God!" And the Jesus set a value upon him, saying, "Be muzzled and come out from him!" And having thrown him into the midst, the devastating-divine-being came out from him, having hurt him not-even-one-thing. And amazement took place upon all-ones. And they were talking together to one-another, saying, "What word this is! Because with authority and power he is putting order upon the unclean spirits and they are coming out." And noise about him was going out unto every place of the surrounding-space-(region).

And having stood up from the gathering-together-place, he came in into the dwelling of Simon-(One-that-hears). And *the* mother-in-law of the Simon was being one who is being held together with *a* great being-on-fire-with-a-fever. And they asked him about her. And having set upon up-over her, he set a value upon the being-on-fire-with-a-fever. And it let go her. And at-once, having stood up, she was ministering to them. And while the sun is sinking, all as-many-as were having those who are not having strength with various illnesses led them to him. And that-one, to each one, having placed the hands upon them, was healing them. And devastating-divine-beings also were coming out from many-ones, shouting and saying, "You yourself are being the Son of the God!" And setting a value upon *them*, he was not allowing them to speak, because they perceived him to be the Anointed-one.

And when day took place, having come out, he went unto *a* desolate place. And the crowds were seeking for him and came until *they found* him. And they were holding down him for the purpose not to go from them. But that-one said to them, "To other cities also it is necessary for me to tell the well-message of the kingdom of the God, because for this I was ordered forth."

And he was being one who is preaching in the gathering-together-places of the *region-of-Judah*.

{—5—} And it took place while the crowd is lying (pressing) upon him and is hearing the word of the God. And he himself was being one who has stood alongside the lake Gennesaret. And he perceived two sailing-boats having stood

alongside the lake. But the fishermen, having stepped away from them, were washing the nets.

And having stepped in into one of the sailing-boats, which was being of Simon, he asked him to lead up upon *the sea* a little from the land. And having sat down, he was teaching the crowds out of the sailing-boat.

And as he stopped speaking, he said to the Simon, "Lead up upon *the sea* unto the deep and lower your nets for *a* catch." And having judged forth, Simon said, "Master, having labored unto weariness through *the* whole night, we took not-even-one-thing. But upon your flowing I will lower the nets." And having done this, they closed together *a* much large-number of fishes. And their nets were thoroughly breaking. And they nodded down to the ones-having-together in the other sailing-boat for the purpose, having come, to take together with them. And they came and filled both the sailing-boats so that these-ones are being made to sink. And having perceived, Simon Peter-(Rock) fell at the knees of Jesus, saying, "Come out from me! Because I am being *a* wrongdoing man, Lord." For amazement held around him and all those with him at the catch of the fishes which they took together, and likewise also Jacob and John, sons of Zebedee, who were being ones-sharing with the Simon. And the Jesus said to the Simon, "Stop fearing. From the now you will be catching alive humans." And having led down the sailing-boats upon the land, having let go all, they followed him.

And it took place while he is being in one of the cities. And perceive! A man full of *a* skin-disease. And having perceived the Jesus, having fallen upon the face, he pleaded of him, saying, "Lord, if you should will, you are having power yourself to make clean me." And having stretched out the hand, he touched him, saying, "I am willing. Be clean!" And straightway the skin-disease came away from him. And he himself gave forth a message to him to not-even-one-person to tell, "But having come away, show yourself to the priest and bring forth about the making-clean of you just-as Moses put in order to *you*, unto *a* witness to them." But the word about him was

coming throughout more. And many crowds were coming together to hear and to be healed from their being-without-strengths. But he was being one who is giving space to be by himself in the desolate-places and one who is praying forth.

And it took place in one of the days. And he himself was being one who is teaching. And were being ones who are sitting down, Distinct-ones and teachers-of-the-law who were being ones who have come out of every village of the Galilee and region-of-Judah and Jerusalem. And the power of the Lord was being for the purpose that he cure. And perceive! Men bringing upon a *bed-for-reclining* a human who was being one who has been loosed (paralyzed) along the side. And they were seeking to bring him in and to put (*him*) in-sight of him. And having found not by-what-way they might bring him in because of the crowd, having stepped up upon the roof, they let him down through the clay-tiles together-with the small-*bed-for-reclining* into the middle in-front of the Jesus. And having perceived their faith, he said, "Human, your wrongdoings have been let go to you." And the ones-of-letters and the Distinct-ones began to thoroughly reason, saying, "Who is being this one who is speaking hurtful-talks of God? Who is having power to let go wrongdoings if not the God alone?" But the Jesus, having come to know their thorough-reasonings, having judged forth, said to them, "Why are you thoroughly reasoning in your hearts? What is being easier-wearying-labor, to say, 'Your wrongdoings have been let go to you,' or to say, 'Rise and walk around?' But in-order-that you should perceive that the Son of the Human is having the authority upon the earth to let go wrongdoings..." He said to the one who has been loosed (paralyzed) along the side, "To you I am saying, rise! And having lifted up your small-*bed-for-reclining*, go into your dwelling." And at-once, having stood up in-sight of them, having lifted up upon what he was lying down, he came away unto his dwelling, glorifying the God. And a setting-out-of-themselves took all *them*. And they were glorifying the God. And they were being filled of fear, saying, "We perceived beyond-glorified-things-(paradoxes) this-day."

And after these things, he came out. And he observed *a* one-having-bought-the-right-to-complete-(collect)-taxes with the name, Levi-(Joined), sitting down at the place-where-the-right-to-complete-(collect)-taxes-has-been-bought. And he said to him, "Follow me." And having left throughout all, having stood up, he was following him. And Levi did *a* great reception for him in his dwelling. And there was being *a* much crowd of ones-having-bought-the-right-to-complete-(collect)-taxes and others who were being ones who are lying down *to eat* with them. And the Distinct-ones and their ones-of-letters were grumbling at his learning-ones, saying, "Because-of what are you eating and drinking with ones-having-bought-the-right-to-complete-(collect)-taxes and ones-doing-wrong?" And having judged forth, the Jesus said to them, "Those who are being healthy are not having *a* need of one-who-cures but those who are having badly (being sick). I have not come to call ones-being-right-with-God-and-doing-right but ones-doing-wrong unto *a* change-of-thinking."

And those-ones said to him, "The learning-ones of John are not eating frequently and are doing pleadings themselves, likewise also those of the Distinct-ones. But those-ones to you are eating and drinking." And the Jesus said to them, "You are not having the power yourselves to make the sons of the bridal-chamber to not eat while the bridegroom is being with them, are you? But days will come. And when the bridegroom should be taken away from them, then they will not eat in those days."

And he also was saying *an illustration*-cast-alongside to them, "Not-even-one-person, having torn *a* cast-upon-piece from *a* new outer-clothing, is casting upon *an* old outer-clothing. But if not (otherwise), both he will split the new and the cast-upon-piece, that-one from the new, will not voice together with the old. And not-even-one-person is casting young wine into old leather-bottles. But if not (otherwise), the young wine is tearing asunder the leather-bottles, and it itself will be poured out. And the leather-bottles will themselves be destroyed away. But young wine must be cast into new leather-bottles."

Not-even-one-person, having drank old, is willing (wanting) young. For he is saying, 'The old is being fitting.'"

{—6—} And it took place on *a* set-time-for-rest *that* he is going through seeded-places. And his learning-ones were picking and were eating the ears-of-grain, rubbing in the hands. And certain-ones of the Distinct-ones said, "Why are you doing what is not being permitted on the set-times-for-rest?" And having judged forth, the Jesus said to them, "Not-even this knew you *what is written* within what David did when he himself was hungry and those (*being*) with him, (*as*) he came in into the dwelling of the God, and having taken, he ate and gave to those with him the breads of the putting-before which is not being permitted to eat if not the priests alone?" And he was saying to them, "Lord is being the Son of the Human of the set-time-for-rest."

And it took place on *an* other set-time-for-rest *that* he came in into the gathering-together-place and is teaching. And *a* human was being there. And his hand, the right-one, was being dry-(withered). And the ones-of-letters and the Distinct-ones were keeping alongside him if he is healing on the set-time-for-rest, in-order-that they might find to gather against him. But he himself is perceiving their thorough-reasonings. And he said to the man who is having the dry-(withered) hand, "Rise and stand into the middle." And having stood up, he stood. And the Jesus said to them, "I am asking for you if it is being permitted on the set-time-for-rest to do good or to do bad, to save *a* soul-(life) or to destroy away?" And having himself looked around *at* all them, he said to him, "Stretch out your hand!" And that-one did. And his hand was set forth down (like before). And they themselves were filled of mindlessness-(madness). And they were thoroughly talking to one-another what they would do to the Jesus.

And it took place in these days *that* he came out unto the mountain to pray forth. And he was being one who is staying through the night in the praying-forth of the God. And when it became day, he voiced to his learning-ones, and having spoken (called) out from them twelve, whom also he named

ordered-forth-ones, Simon whom he also named Peter, and Andrew-(Manly) his brother, and Jacob and John and Philip and Bartholomew and Matthew-(Gift-of-Yahveh) and Thomas and Jacob of Alphaeus and Simon who is being called One-boiling-with-zeal, and Judah of Jacob and Judah-(Judas) Iscariot-(one-of-Kerioth), who became *a* one-giving-forward-(traitor).

And having stepped down with them, he stood upon *a* level place, and *a* much crowd of his learning-ones and *a* much large-number of the people from all the *region-of*-Judah and Jerusalem and the region-beside-the-sea of Tyre and of Sidon. These-ones came to hear him and to be cured from their illnesses. And those who are being harassed from unclean spirits were being healed. And all the crowd were seeking to touch him, because power was coming out from him. And he was curing all.

And he himself, having lifted up his eyes unto his learning-ones, was saying, "Fortunate-ones *are* the poor-ones, because yours is being the kingdom of the God. Fortunate-ones *are* the ones who are hungering now, because you will be satisfied with food. Fortunate-ones *are* those who are weeping now, because you will laugh. Fortunate-ones are you being when the humans should hate you and when they should set a boundary away-from you and should reproach and should cast out your name as *an* evil-thing for-the-sake-of the Son of the Human. Rejoice in that day and skip (jump with joy). For perceive! Your payment is much in the heaven. For according-to the same things their fathers were doing to the ones-speaking-before-time-and-others. But woe to you, the rich-ones, because you are having forth-(back) your calling-alongside. Woe to you, those who have been filled within now, because you will be hungry. Woe, those who are laughing now, because you will mourn and you will weep. Woe, when all the humans should speak with-beauty of you. For according-to the same things their fathers were doing to the lying-ones-speaking-before-time-and-others. But I am saying to you who are hearing, Choose to love in action the ones-hating of you. Act with beauty to those who are hating you. Speak well of those who are cursing

against you. Pray forth about those who are inflicting insults upon you. To the one who is striking you upon the cheek hold alongside also the other-one. And from the one who is lifting up your outer-clothing, you also should not prevent the inner-clothing-worn-next-to-the-skin. To everyone who is asking you, give. And from the one who is lifting up your things, ask not forth-(back). And just-as you are willing that the humans should do to you, do to them likewise. And if you are choosing to love in action those who are choosing to love in action you, what-kind-of grace is it being to you? For even the ones-doing-wrong are choosing to love in action those who are choosing to love in action them. And if you should do good for those who are doing good for you, what-kind-of grace is it being to you? Even the ones-doing-wrong are doing the same-thing. And if you should lend from whom you are hoping to receive, what-kind-of grace is it being to you? Even ones-doing-wrong are lending to ones-doing-wrong in-order-that they might receive forth-(back) the same-things. But choose to love in action the ones-hating of you. And do good. And lend not-even-one-thing, hoping to get forth-(back). And your payment will be much. And you will be sons of *the* Highest, because he himself is being a fitting-(kind)-one upon the ones-without-grace and evil-ones. Be ones-of-compassion just-as (*also*) your Father is being a one-of-compassion. And stop judging, and you should never ever be judged. And stop administering justice against, and you should never ever be administered justice against. Loose forth, and you will be loosed forth. Give, and it will be given to you. Having-beauty measure, having been pressed down, having been shaken, being poured out over, they will give into your chest-(fold-in-the-garment-above-the-girdle-used-as-a-pocket). For by what measure you are measuring it will be measured opposite to you.”

And he also said *an illustration*-cast-alongside to them, “A blind-one is not having power to lead the way *for* a blind-one, is he? Both-ones will fall in into a ditch, will they not? A learning-one is not above the teacher. But every one who has been equipped throughout will be as his teacher. And why

are you seeing the small-splinter, that-one in the eye of your brother, but the beam-of-wood, that-one in your own eye, you are not thinking throughout? How are you having power yourself to say to your brother, 'Brother, let go *that* I should cast out the small-splinter, that-one in your eye,' seeing not yourself the beam-of-wood in your eye? One-judging-back-in-pretense, cast out first the beam-of-wood out of your eye, and then you will see thoroughly the small-splinter, that-one in the eye of your brother, to cast out. For *a* having-beauty tree is not being one which is making rotten fruit, not even again *a* rotten tree making having-beauty fruit. For each tree out of its own fruit is being known. For not out of thorns are ones gathering figs. Not even out of *a thorn*-bush are ones picking *a bunch-of-grapes*. The good human out of the good treasure of the heart is bringing forth the good-thing. And the evil-one out of the evil is bringing forth the evil-thing. For out of *the* being-more of *the* heart his mouth is speaking. And why are you calling me, 'Lord, Lord,' and are not doing what-things I am saying? Every one who is coming to me and who is hearing my words and who is doing them, I will show by example to you to what he is being like. He is being like to *a* human who is building *a* dwelling, who dug and went deep and placed *a* placing-of-a-foundation upon the rock. And when *a* flood took place, the river tore asunder against that dwelling. And it was not strong to shake it because that with-beauty it had been built. But the one who heard and who did not is being like to *a* human who built *a* dwelling upon the earth without *a* placing-of-a-foundation, on which the river tore asunder against. And straightway it fell together. And the tearing-asunder of that dwelling became great."

{—7—} Since he fulfilled all his flowings in the hearing of the people, he came in into Kapernaum.

And *a* certain servant of *a* first-(leading)-one-of-a-hundred, who is having badly (being ill), was being about to come to an end (die), who was *being-held-in-value* by him. And having heard about the Jesus, he ordered forth to him elder-ones of the ones-of-Judah, asking him in-order-that, having come, he

might thoroughly save his servant. And those ones who became alongside to the Jesus were calling him alongside earnestly, saying, "A worthy-one he is being to whom you will hold this alongside. For he is choosing to love in action our nation and he himself built for us the gathering-together-place." And the Jesus was going with them. And already as he is not holding away far from the dwelling, the first-(leading)-one-of-a-hundred sent friends, saying to him, "Lord, stop being skinned (troubled). For I am not being *a* sufficient-one in-order-that you should come into under my covering-(roof). For-this-reason I considered not-even myself worthy to come to you. But say in *a* word. And let my child-servant be cured. For I myself also am being *a* human, being placed in order under authority, having under myself soldiers. And I am saying to this-one, 'Go!' And he is going. And to another, 'Come!' And he is coming. And to my servant, 'Do this!' And he is doing." And having heard these-things, the Jesus marveled at him. And having been turned to the crowd which is following him, he said, "I am saying to you, not-even in the Israel found I so-much faith." And having turned back unto the dwelling, those who were sent found the servant being healthy.

And it took place in the next-order-of-events, he went unto *a* city which is being called Nain. And his learning-ones and *a* much crowd were going with him. And as he came near to the gate of the city, and perceive! There was being carried out one who had died, *the* only-brought-into-being son to his mother. And she herself was being *a* widow. And *a* sufficient crowd of the city was being with her. And having perceived her, the Lord was moved in the inward-parts for her. And he said to her, "Stop weeping." And having come toward, he touched the bier-(stand-on-which-a-corpse-is-carried). And those who are carrying stood. And he said, "Young-man, to you I am saying, be raised!" And the dead-one sat up and began to speak. And he gave him to his mother. And fear took all. And they were glorifying the God, saying, "A great one-speaking-before-time-and-others was raised among us!" and "the God looked in upon

his people!” And this word came out in the whole *region-of-Judah* about him and in all the surrounding-space-(region).

And his learning-ones told forth a message to John about all these-things. And having called forward certain two of his learning-ones, the John sent to the Lord, saying, “Are you yourself being that one who is coming? Or should we watch for another-one?”

And having become alongside to him, the men said, “John the Immersing-one ordered forth us to you, saying, ‘Are you yourself being the one who is coming? Or should we watch for another?’” In that hour he healed many-ones from illnesses and whippings-(afflictions) and evil spirits. And to many blind-ones he gave grace to see. And having judged forth, he said to them, “Having gone, tell forth a message to John what you perceived and heard—blind-ones are seeing again, lame-ones are walking around, ones-with-a-skin-disease are being made clean, and ones-of-cut-(dull)-senses are hearing, and dead-ones are being raised, poor-ones are being told the well-message. And *a* fortunate-one is being whoever should not be made to stumble in me.”

And when the messengers of John came away, he began to say to the crowds about John, “What came out you into the desolate-*place* to observe? A reed which is being shaken by the wind? But what came out you to perceive? A human who has been clothed around in soft-(fancy) outer-clothes? Perceive! Those who are existing in in-glory outer-clothing and in indulgence-causing-breakdown-*of-mind-and-body* are being in the places-belonging-to-a-king. But what came out you to perceive? One-speaking-before-*time-and-others*? Yes, I am saying to you, and much-more *than* one-speaking-before-*time-and-others*. This is being about whom it had been written, ‘**Perceive! I am ordering forth my messenger before your face, who will make ready throughout your way in-front of you.**’ I am saying to you, *a* greater-one than John among ones-brought-into-being of women-(wives) is being not-even-one-person. But the least-one in the kingdom of the God is being *a* greater-one than he.” And all the people and ones-having-bought-the-right-to-complete-

(collect)-taxes, having heard, were right with God and did right unto God, having been immersed *with* the immersion of John. But the Distinct-ones and the ones-dealing-with-the-law put away the wanting-(purpose) of the God for themselves, not having been immersed by him. “Therefore to what will I liken the humans of this age-group-brought-into-being? And to what are they being like? They are being like to small children who are sitting down in *a* gathering-(market)-place and who are voicing to one-another, who are saying, ‘We played the flute to you and you danced not. We sang *a* song-of-grief and you wept not.’ For John the Immersing-one has come eating not bread nor drinking wine, and you are saying, ‘He is having *a* devastating-divine-being!’ The Son of the Human has come eating and drinking, and you are saying, ‘Perceive! A human, *an* eater-(glutton), and *a* wine-drinker, *a* friend of ones-having-bought-the-right-to-complete-(collect)-taxes and ones-doing-wrong.’ And-(yet) the wisdom was made right with God and to do right from-(by) all her children.”

And *a* certain-one of the Distinct-ones was asking him in-order-that he might eat with him. And having come in into the dwelling of the Distinct-one, he was reclined down *to eat*. And perceive! A woman who was being *a* one-doing-wrong in the city. And having come to know that he is lying down *to eat* in the dwelling of the Distinct-one, having carried *an* alabaster-jar of perfumed-ointment, and having stood behind alongside his feet, weeping, with the tears she began to rain *upon* his feet and with the hairs of her head she was wiping away. And she was loving throughout (warmly kissing) like a friend his feet and was putting ointment on with the perfumed-ointment. But having perceived, the Distinct-one who called him said in himself, saying, “If this-one was being one-speaking-before-*time-and-others*, he would be knowing who and what-kind-of-one the woman is who is touching him, because she is being *a* one-doing-wrong.” And having judged forth, the Jesus said to him, “Simon, I am having something to say to you.” And that-one is stating, “Teacher, say.” “*There* were being two ones-owing-what-was-lent to *a* certain moneylender.

The one was owing five-hundred denarii-(Roman-silver-coins-each-worth-the-daily-wage-of-a-common-laborer), but the other fifty. Because they are not having to give forth, he gave grace to both-ones. Therefore who of them will choose to love in action him more?" Having judged forth, Simon said to him, "I am taking under *consideration* that to whom the more he gave grace." And that-one said to him, "Uprightly you judged." And having been turned to the woman, he was stating to the Simon, "Are you seeing this woman? I came in into your dwelling. You gave not water to me upon *the* feet. But she herself rained upon my feet with tears and wiped away with her hairs. You gave not a kiss-of-love-like-a-friend to me. But from when I came in, she herself thoroughly left not loving throughout (warmly kissing) like a friend my feet. You placed not oil on my head with olive-oil. But she herself placed ointment on my feet with perfumed-ointment. By reason of this I am saying to you, her wrongdoings, the many-ones, have been let go, because she chose to love in action much. But to whom is being let go little, he is choosing to love in action little." And he said to her, "Your wrongdoings have been let go." And those who were lying up *to eat* together began to say in themselves, "Who is this-one being who even is letting go wrongdoings?" But he said to the woman, "Your faith has saved you. Go into peace."

{—8—} And it took place in that according-to-what-comes-next. And he himself was going on his way through throughout city and village, preaching and telling the well-message of the kingdom of the God, and the twelve with him, and certain women were being ones who had been healed from evil spirits and being-without-strengths, Maria-(Mary) who is being called Magdalene, from whom seven devastating-divine-beings had come out, and Joanna, *the* woman-(wife) of Chuza, *a* one-turned-to-(entrusted) of Herod, and Susanna and many other-ones, certain-ones-who were ministering to them out those things which are being under-*authority* to them.

And as *a* much crowd is being together and those who are going over to him according-to city, he spoke through *an illustration*-cast-alongside, "The one who is scattering came out

for the purpose to scatter his seed. And while he is scattering, some indeed fell alongside the way and was walked down-upon. And the flying-creatures of the heaven ate down it. And other fell down upon the rock. And having been grown, it was dried because that-one is not having moisture. And other fell in the midst of the thorns. And having grown together, the thorns strangled away it. And other fell unto the land, the good-one. And having been grown, it made fruit *a* hundred-fold.” As he is saying these-things, he was voicing, “Let the one who is having ears to hear hear.”

And his learning-ones were asking to him what this *illustration-cast-alongside* might be. And that-one said, “To you it has been given to know the mysteries of the kingdom of the God, but to the ones-remaining in *illustrations-cast-alongside*, in-order-that **seeing, they should not see and, hearing, they should not put together (understand)**. And this is being the *illustration-cast-alongside*. The seed is being the word of the God. And those alongside of the way are being those who heard. Then the one-thoroughly-casting-*accusations* is coming and is lifting up the word from their heart, in-order-that they should not be saved, having had faith. And those upon the rock, when those ones should hear, with joy are receiving the word. And these-ones are not having root. These-ones are having faith for *a* right-time. And in *a* right-time of testing they are standing away. And that which fell into the thorns, these-ones are being those who heard. And, going, they are being strangled together by worries and riches and pleasures of the life. And they are not bringing to completion. And that in the having-beauty land, these-ones are being certain-ones-who heard the word in *a* having-beauty and good heart. They are holding down and are bearing fruit in remaining-under. And not-even-one-person, having lit *a* lamp, is covering it with *a* vessel or is putting down-under *a* *bed-for-reclining*, but is putting upon *a* lampstand in-order-that those who are going in might see the light. For not *a* *thing* is being hidden which will not become being-brought-to-light, not-even hidden-away which should never ever be known and should

come unto being-brought-to-light. Therefore see how you are hearing. For whomever should have, it will be given to him. And whomever should not have, also what he is supposing to have will be lifted up from him."

And the mother and brothers of him became alongside to him and was not having power to obtain together-with him because of the crowd. And it was told forth a message to him, "Your mother and your brothers have stood outside willing (wanting) to perceive you." But that-one, having judged forth, said to them, "My mother and my brothers are being these-ones who are hearing the word of God and who are doing."

And it took place in one of the days. And he himself stepped in into a sailing-boat and his learning-ones. And he said to them, "We should go through unto the other-side of the lake." And they were led up. And as they are sailing, he slept away. And a storm of wind stepped down unto the lake. And they were being filled together (completely) and were being in danger. And having come forward, they thoroughly raised him, saying, "Master! Master! We ourselves are being destroyed away!" And that-one, having been thoroughly raised, set a value upon the wind and the surging-sea of the water. And they stopped. And it became calm. And he said to them, "Where is your faith?" And, having feared, they marveled, saying to one-another, "Who thus is being this-one because even the winds and the water he is putting order upon, and they are hearing (obeying) under-authority to him?"

And they sailed down unto the space-(region) of the Gerasenes which is being the opposite-side of the Galilee. And when he came out upon the land, *there* was opposite over to *him* a certain man out of the city, having devastating-divine-beings. And for a sufficient time he sunk not himself in outer-clothing. And in a dwelling he remained not, but in the places-of-remembrance. But having perceived the Jesus, and having cried up, he fell to him. And with a great voice he said, "What is *it* to me and to you, Jesus, Son of the God, the Highest? I am pleading of you *that* you should not torture me like metal tested with a touchstone." For he told forth a message

to the spirit, the unclean-one, to come out from the human. For many times it had taken together by force him. And he was being bound with chains and feet-chains, being guarded. And thoroughly breaking the bindings, he was being driven by the devastating-divine-being into the desolate-*places*. And the Jesus asked him, "What name is being to you?" And that-one said, "Legion-(Roman-military-unit-of-5000-6000-men)." Because many devastating-divine-beings came in into him. And they were calling alongside him in-order-that he should not put order upon them to come away into the abyss-without-bottom. And there was being there *a* herd of sufficient-(many) pigs being fed on the mountain. And they called alongside him in-order-that he might turn to (allow) them to come in into those-ones. And he turned to (allowed) them. And having come out from the human, the devastating-divine-beings came in into the pigs. And the herd rushed down the steep-bank into the lake and was strangled (drowned) away. And having perceived that which had taken place, those who are feeding fled and told forth a message into the city and into the fields. And they came out to perceive that which had taken place. And they came to the Jesus. And they found sitting the human from whom the devastating-divine-beings came out, having been clothed and thinking soundly, alongside the feet of the Jesus. And they feared. And those who perceived told forth a message to them how the one who had been devastated by devastating-divine-beings was saved. And all the large-number of the surrounding-space-(region) of the Gerasenes asked him to come away from them, because they were being had with *a* great fear. And he himself, having stepped in into *a* sailing-boat, turned back. But the man from whom had come out the devastating-divine-beings was pleading of him to be with him. But he loosed forth him, saying, "Turn back unto your dwelling and thoroughly lead (narrate) as-much-as the God did to you." And he came away throughout the whole city preaching as-much-as the Jesus did to him.

And as the Jesus was turning back, the crowd was accepting forth him. For all were being ones who are watching

for him. And perceive! Came *a* man to whom *the* name was Jairus. And this-one was existing as one-being-first-(leading) of the gathering-together-place. And having fallen alongside the feet of (*the*) Jesus, he was calling alongside him to come in into his dwelling, because *an* only-brought-into-being daughter was being to him, as twelve years, and she herself was dying away.

But as he was leading under way, the crowds were strangling together him. And *a* woman, being with *a* flow of blood from twelve years, who (*having spent forth the whole life-livelihood on ones-who-cure*) was not strong to be healed from not-even-one-person. And having come forward from-behind, she touched the edge-(tassel) of his outer-clothing. And at once stood her flow of the blood. And the Jesus said, "Who is the one who touched me?" And as all are denying, the Peter said, "Master, the crowds are having together you and are crushing forth." But the Jesus said, "Someone touched me. For I myself knew power had come out from me." And the woman, having perceived that she did not escape notice, trembling, came and, having fallen to him, told forth a message in sight of all the people for what cause she touched him and as-(how) she was cured at-once. And that-one said to her, "Daughter, your faith has saved you. Go into peace." As he was still speaking, someone is coming alongside the first-(leading)-one-of-a-gathering-together-place, saying, "Your daughter has died. No longer skin (trouble) the teacher." But the Jesus, having heard, judged forth to him, "Stop fearing. Only have faith. And she will be saved."

And having come into the dwelling, he let go not anyone to come into with him if not Peter and John and Jacob and the father of the child and the mother. And all were weeping and were cutting themselves for her. But that-one said, "Stop weeping. For she died not away but is sleeping." And they were laughing at him, having perceived that she died away. But he himself, having taken by might her hand, voiced, saying, "The child, rise!" And her spirit turned upon *her*. And she stood up-at-once. And he thoroughly put in order to give to her to eat. And her parents were set out of *themselves*. But that-one

told forth a message to them to say to not-even-one-person what had taken place.

{—9—} And having himself called together the twelve, he gave to them power and authority upon all the devastating-divine-beings and to heal illnesses. And he ordered forth them to preach the kingdom of the God and to cure (*the ones-being-without-strengths*). And he said to them, “Not-even-one-thing lift up into the way, not-even *a* stick-(staff) not-even *a* bag-*for-holding-necessities-for-a-journey-or-receiving-money-from-begging* not-even bread not-even silver not-even to have (*up*) two inner-clothes-*worn-next-to-the-skin*. And into whichever dwelling you should come into, remain there and from-there come out. And as-many-as whoever should not accept you, as you are coming out from that city, shake away the stirred-up-dust from your feet unto *a* witness upon them.” And as they are coming out, they themselves were coming through according-to the villages, telling the well-message and healing everywhere.

And Herod, the first-(leading)-one-of-the-fourth-part-of-the-territory, heard all the things which are taking place. And he was thoroughly at a loss because-of that being said by some that John was raised out of dead-ones, but by certain-ones that Elias was shone with light, but other-ones that *a* certain one-speaking-before-time-and-others of the first-(old)-ones stood up. But Herod said, “I myself took the head from John. But who is being this-one about whom I am hearing such-things?” And he was seeking to perceive him.

And having turned back, the ordered-forth-ones thoroughly led (narrated) to him as-much-as they did. And having taken them alongside, he gave space according-to one’s-own unto *a* city which is being called Bethsaida-(House-of-hunting). But the crowds, having known, followed him. And having accepted forth them, he was speaking to them about the kingdom of the God and was curing those who are having *a* need of healing. And the day began to recline. And coming forward, the twelve said to him, “Loose forth the crowd, in-order-that, having gone into the villages in a-circle and fields,

they might loose (break) down *for the night* and might find grain-(wheat)-for-fattening, because here in *a* desolate place we are being." He said to them, "Give you to them to eat." But those-ones said, "*There* is not being more to us than five breads and two fishes, if lest, having gone, we ourselves should buy in the gathering-(market)-place food for all this people." For *there* were being as five-thousand men. But he said to his learning-ones, "Recline down them in reclining-groups (*as*) fifty again-(up)." And they did in-this-way and they reclined down all. And having taken the five breads and the two fishes, having looked up-(again-or-within) into the heaven, he spoke well of them and broke down *in pieces* and was giving to the learning-ones to put alongside the crowd. And all ate and were satisfied with food. And was lifted up that which was more to them of broken-pieces twelve *wicker*-baskets.

And it took place while he is praying forth in-accordance-to *being* alone, the learning-ones were being with him. And he asked for them, saying, "Who are the crowds saying me to be?" And those-ones, having judged forth, said, "John the Immersing-one, but other-ones Elias, but other-ones that *a* certain one-speaking-before-time-and-others of the first-(old)-ones had stood up-(again)." But he said to them, "But who are you yourselves saying me to be?" And Peter, having judged forth, said, "The Anointed-one of the God." And when that-one set a value upon them, he told forth a message to not-even-one-person to say this, having said, "It is binding the Son of the Human many things to suffer and to be approved away (rejected) by testing from the elder-ones and first-(leading)-priests and ones-of-letters and to be killed away and on the third day to be raised." And he was saying to all, "If anyone is willing to come after me, let him deny himself and lift up his cross throughout the day and follow me. For whoever should will to save his soul-(self-or-life-or-breath) will destroy away her-(it). But whoever should destroy away his soul-(self-or-life-or-breath) for-the-sake-of me this-one will save her-(it). For what is *a* human being profited, having gained the whole ordered-world but himself having destroyed away or having

suffered loss? For whoever should have shame of me and my words, this-one the Son of the Human will have shame when he should come in the glory of him and of the Father and of the set-apart-unto-God messengers. But I am saying to you in truth, *there* are being certain-ones who have stood here who should never ever taste of death until they should perceive the kingdom of the God.”

And it took place as-(about) eight days after these words. (*And*) having taken alongside Peter and John and Jacob, he stepped up into the mountain to pray forth. And it took place while he is praying forth, the perceived-form of his face became *an* other and his clothing white, flashing out like lightning. And perceive! Two men were talking with him, certain-ones-who were being Moses and Elias. These ones who were being perceived in glory were speaking *of* his way-out which he was being about to fulfill in Jerusalem. And the Peter and those with him were being ones who had been weighed down with sleep. But having become thoroughly awake, they perceived his glory and the two men who had stood with him. And it took place while they are thoroughly giving space from him, the Peter said to the Jesus, “Master, it is being *a* thing-of-beauty *for* us to be here. And we should make three shelters, one for you and one for Moses and one for Elias.”—not perceiving what he is saying. And while he is saying these-things, *a* cloud took place and was casting *a* shadow upon them. And they feared as they came in into the cloud. And *a* voice took place out of the cloud, saying, “This-one is being my Son who has been called out. Hear him!” And after the voice took place, Jesus was found alone. And they were silent. And to not-even-one-person they told forth a message in those days not-even-one-thing of what-things they had perceived.

And it took place on the next day, when they came down from the mountain, *a* much crowd was opposite (met) with him. And perceive! A man from the crowd shouted, saying, “Teacher, I am pleading of you to look over upon my son, because *an* only-one-brought-into-being he is being to me. And perceive! A spirit is taking him. And unexpectedly he-(it) is

crying. And it convulses him with foam. And with-toiling he is making space away from him, shattering together him. And I pleaded of your learning-ones in-order-that they should cast out it, and they had not power." And having judged forth, the Jesus said, "O not-having-faith age-group-brought-into-being and one which has been thoroughly turned (perverted), until when will I be to you and hold up you? Lead to here your son." And while he is coming forward, the devastating-divine-being tore asunder him and convulsed together. But the Jesus set a value upon the spirit, the unclean-one, and he cured the child and gave him forth to his father. And all were being struck out of *themselves* at the greatness of the God.

But because all are marveling at all which he was doing, he said to his learning-ones, "Put you into your ears these words. For the Son of the Human is being about to be given over into the hands of humans." But these-ones were not understanding this flowing. And it was being that which had been covered over from them in-order-that they should not have insight *about* it. And they were fearing to ask him about this flowing.

And a thorough-reasoning came in into them that who would be greater of them. But the Jesus, having perceived the thorough-reasoning of their hearts, having taken hold upon a child, stood it alongside to himself, and said to them, "Whoever should accept this child upon my name, is accepting me. And whoever should accept me, is accepting the one who ordered forth me. For the one who is existing as littlest-one among all you, this-one is being great." And having judged forth, John said, "Master, we perceived a certain-one casting out devastating-divine-beings in your name. And we were preventing him, because he is not following with us." But the Jesus said to him, "Stop preventing. For who is not being against you, is being for you."

And it took place, as the days of his taking-up are being filled together. And he himself set firm the face for the purpose to go unto Jerusalem. And he ordered forth messengers before his face. And having gone, they came in into a village of the ones-of-Samaria as to prepare for him. And they accepted

him not, because his face was being one which is going unto Jerusalem. But having perceived, the learning-ones Jacob and John said, "Lord, are you willing we should speak fire to step down from heaven and to swallow up them?" But having turned, he set a value upon them. And they went unto *an* other village.

And as they are going in the way, *a* certain-one said to him, "I will follow you wherever you should go forth." And the Jesus said to him, "The foxes are having holes and the flying-creatures of the heaven dwellings-down-in-shelters, but the Son of the Human is not having where he might recline the head." And he said to *an* other-one, "Follow me." But that-one said, "*(Lord,)* turn to *(allow)* me, having come away, first to bury my father." But he said to him, "Let go the dead-ones to bury their-own dead-ones. But you yourself, coming away, thoroughly tell the message of the kingdom of the God." And *an* other-one also said, "I will follow you, Lord. But first turn to *(allow)* me to put in order away-from those in my dwelling." But the Jesus said *(to him)*, "Not-even-one-person, who cast the hand over upon *a* plow and who is seeing unto those-things behind, is being well-placed for the kingdom of the God."

{—10—} And after these-things the Lord showed up (appointed) seventy (*two*) others and ordered forth them two up-(again) (*two*) before his face into every city and place where he himself was being about to come. And he was saying to them, "Indeed the harvest is much, but the workers few. Therefore plead of the Lord of the harvest in-order-that he might cast out workers into his harvest. Go under way! Perceive! I am ordering forth you as lambs in midst of wolves. Stop carrying *a* money-bag, nor *a* bag-for-holding-necessities-for-a-journey-or-receiving-money-from-begging, nor sandals-bound-under. And not-even-one-person throughout the way should you greet. And into whatever dwelling you should come in into, first say, 'Peace to this dwelling.' And if *a* son of peace should be there, your peace will stop up upon him. But if not indeed, it will bend up-(again) upon you. And in the same dwelling remain, eating and drinking those-things from them. For *a* worthy-one

is the worker of his payment. Stop stepping along out of a dwelling into a dwelling. And into whatever city you should come in and they should accept you, eat those things which are being put alongside you and heal those without-strength in it and say to them, 'The kingdom of the God has come near upon you.' But into whatever city you should come in and they should not accept you, having gone out into its wide-streets, say, 'Even the stirred-up-dust which has been glued to us out of your city unto the feet we are wipping away from ourselves to you. Yet know this that the kingdom of the God has come near.' I am saying to you that with Sodom-(Scorching) in that day there will be more-putting-up-with than with that city. Woe to you, Chorazin! Woe to you, Bethsaida! Because if in Tyre and Sidom were taken place the powers which took place in you, long-ago they would have changed the thinking, sitting down in sackcloth and ashes. Yet with Tyre and Sidom there will be more-putting-up-with in the judging than with you. And you, Kapernaum, you will not be lifted high until heaven, will you? You will step down (will be made to step down) until of hades-(underworld-of-the-dead)! The one who is hearing you is hearing me. And the one who is putting away you is putting away me. And the one who is putting away me is putting away the one who ordered forth me."

And the seventy (*two*) turned back with joy, saying, "Lord, even the devastating-divine-beings are being put in order under-*authority* to us in your name." But he said to them, "I was observing the Adversary having fallen as lightning out of the heaven. Perceive! I have given to you the authority for the purpose to walk up-over snakes and scorpions and upon every power of the one-hating. And not-even-one-thing should never ever treat you unjustly. Yet in this stop rejoicing because the spirits are being put in order under-*authority* to you. But rejoice because your names have been written in the heavens."

In that hour he left much in the Spirit, the set-apart-unto-God-one, and said, "I am saying out together to you, Father, Lord of the heaven and the earth, because you hid away these-things from wise-ones and ones-putting-together

and took the cover away-from these-things to infants. Yes, the Father, because in-this-way it became supposing-well in-front-of you. All was given over to me from my Father. And not-even-one-person is knowing who is being the Son if not the Father, and who is being the Father if not the Son and to whomever the Son should want to take the cover away." And having turned to the learning-ones according-to one's-own, he said, "Fortunate-ones *are* the eyes which are seeing what you are seeing. For I am saying to you that many ones-speaking-before-time-and-others and kings willed to perceive what you yourselves are seeing and perceived not, to hear what you are hearing and heard not."

And perceive! A certain-one dealing-with-the-law stood up, testing him *all-out*, saying, "Teacher, having done what, will I receive the assigned-lot of the enduring-age-kind-of life?" But that-one said to him, "In the law what has been written? How are you knowing *what is written* within?" And that-one, having judged forth, said, "**You will choose to love in action *the* Lord your God out of your whole heart and with your whole soul-(self-or-life-or-breath) and with your whole strength**' and with your whole thorough-thinking, and '**your near-one-(neighbor) as yourself.**'" And he said to him, "Uprightly you judged forth. Do this and you will live." But the one who is willing to make himself right with God and do right said to the Jesus, "And who is being my near-one-(neighbor)?" Having taken under *consideration*, the Jesus said, "A certain human was stepping down from Jerusalem unto Jericho. And he fell into being surrounded by robbers. And these-ones, having sunk him out of *his clothing* and having put upon *him* strikes-(that-molded), they came away, having let go *him* half-dead. And according-to by-chance *a* certain priest was stepping down in that way. And having perceived him, he came aside opposite. And likewise also *a* one-of-Levi, having come according-to the place and having perceived, came aside opposite. But *a* certain one-of-Samaria, going on his way, came down upon him. And having perceived, he was moved in the inward-parts (with compassion). And having come forward,

he bound down his traumas, pouring upon olive-oil and wine. And having stepped him over upon his-own animal, he led him unto *an* inn-that-accepts-all. And he cared for him. And upon the next-day, having cast out, he gave two denarii-(Roman-silver-coins-each-worth-the-daily-wage-of-a-common-laborer) to the keeper-of-the-inn-that-accepts-all and said, 'Care for him. And whatever you should pay the cost beside, I myself, as I come up upon (return), will give forth to you.' Who of these three are you supposing to have become *a* near-one-(neighbor) of the one who fell in into the robbers?" And that-one said, "The one who did (had) the mercy with him." And the Jesus said to him, "Go and do you likewise."

And as they are going, he himself came in into *a* certain village. And *a* certain woman by name Martha accepted under *her* roof him. And also to her was being *a* sister who is being called Mariam-(Mary). And having sat down alongside at the feet of the Lord, she was hearing his word. But the Martha was being drawn around about much ministry. And having set upon *him*, she said, "Lord, it is being *a* care to you that my sister left me throughout alone to minister, is it not? Therefore speak to her in-order-that she should take hold opposite (help) with me." But having judged forth, the Lord said to her, "Martha, Martha, you are worrying and are being troubled about many-things. But one-thing is being *a* need. For Mariam-(Mary) called out the good part for herself which will not be taken away from her."

{—11—} And it took place while he is being in *a* certain place praying forth, as he stopped, *a* certain-one of his learning-ones said to him, "Lord, teach us to pray forth, just-as also John taught his learning-ones." And he said to them, "When you should pray forth, say, Father, let your name be set apart unto God. Let your kingdom come. Our bread, the being-for-today-one, give to us according-to the day. And let go to us our wrongdoings, for also we ourselves are letting go to everyone who is owing to us. And might you not bring us in into testing." And he said to them, "Anyone out of you will have *a* friend, and will go to him of middle-night, and should

say to him, 'Friend, lend to me three breads, since my friend came alongside out of way to me and I am not having that which I will set alongside to him.' And that-one from-within, having judged forth, should say, 'Stop holding alongside me wearying-labors. Already the door has been closed and my children are being with me in the bed-for-laying-down. I am not having power, having stood up, to give to you.' I am saying to you, even if he will not give to him, having stood up, because that he is his friend, yet because-of his lack-of-down-cast-eyes, having risen, he will give to him of as-much-as he is having need. And I myself am saying to you, ask and it will be given to you. Seek and you will find. Knock and it will be opened up to you. For everyone who is asking is receiving and the one who is seeking is finding and to the one who is knocking it will be opened up. And what father out of you the son will ask *a fish*, and opposite *a fish*, he will give to him *a snake*? Or also he will ask *an egg*, he will give to him *a scorpion*? Therefore if you yourselves, existing *as evil-ones*, perceive to give good gifts to your children, how-much more the Father out of heaven will give *the Set-apart-unto-God Spirit* to those who are asking him?"

And he was being one who is casting out *a devastating-divine-being*, (*and it was being*) *a one-of-cut-(dull)-senses*. And it took place, when the devastating-divine-being came out, the one-of-cut-(dull)-senses spoke. And the crowds marveled. But certain-ones out of them said, "By Beelzebul-(Lord-of-the-flies), the one-being-first-(leading) of the devastating-divine-beings, he is casting out the devastating-divine-beings." But others-ones, testing, were seeking *a sign* out of heaven from him. But he himself, having perceived their thorough-thoughts, said to them, "Every kingdom, having been thoroughly divided upon itself, is being made desolate and *a dwelling upon a dwelling* is falling. And if also the Adversary was thoroughly divided upon himself, how will his kingdom stand? --because you are saying by Beelzebul I cast out the devastating-divine-beings. But if I myself by Beelzebul am casting out the devastating-divine-beings, by whom are your sons casting out? Because-of

this they themselves will be judges of you. But if by *a* finger of God I (*myself*) am casting out the devastating-divine-beings, thus the kingdom of the God came upon you. When the strong one, having been furnished with weapons throughout, should guard his-own open-air-enclosure, in peace are being the things which are being under his authority. But when *a* stronger-one than him, having come upon *him*, should win the victory *over* him, he is lifting up his all-weapons upon which he had been persuaded and is thoroughly giving his skinned-(plundered)-things. The one who is not being with me is being against me. And the one who is not gathering together with me is scattering. When the unclean spirit should go out from the human, it is coming through waterless places, seeking *a* stop-ping-up-place and not finding, (*then*) it is saying, 'I will turn back unto my dwelling from-which I came out.' And having come, it is finding *it*, having been swept and having been put in order. After-that it is going and is taking alongside seven other spirits more-evil than itself. And having come into, they are dwelling down in there. And the last things-(state) of that human is becoming more-bad than the first-ones."

And it took place while he is saying these-things, a certain woman out of the crowd, having lifted up over *the* voice, said to him, "A fortunate-one *is* the stomach which carried you and breasts which you took the nipple." But he himself said, "Therefore-indeed fortunate-ones *are* those who are hearing the word of the God and who are guarding *it*."

And as the crowds are being crowded together upon *him*-(*them*), he began to say, "This age-group-brought-into-being is being *an* evil age-group-brought-into-being. It is seeking *a* sign. And *a* sign will not be given it, if not the sign of Jonah. For just-as Jonah became *a* sign to the ones-of-Nineveh, in-this-way also will be the Son of the Human to this age-group-brought-into-being. Queen of *the* south will be raised in the judging with the men of this age-group-brought-into-being and will judge against them, because she came out of the ends of the earth to hear the wisdom of Solomon. And perceive! More than Solomon is here. Men, ones-of-Nineveh, will stand up-(again)

themselves in the judging with this age-group-brought-into-being and will judge against her, because they changed the thinking unto the preached-message of Jonah. And perceive! More than Jonah is here. Not-even-one-person, having set on fire a lamp, is putting into a hidden-place (*not-even under the grain-measuring-basket*), but upon the lampstand, in-order-that those who are going in should see the light. The lamp of your body is being your eye. When your eye should be single, also your whole body is being a full-of-light-one. But as-soon-as it should be an evil-one, also your body is a full-of-darkness-one. Therefore pay attention, *that* the light, that-one in you, is not being darkness. Therefore if your whole body is a full-of-light-one, not having any part a full-of-darkness-one, it will be a whole full-of-light-one, as when the lamp with the lightning-(ray) should shine light on you.”

And after the speaking, a Distinct-one is asking him so-that he might eat breakfast-(meal) alongside him. And having come in, he fell up *at table*. And the Distinct-one, having perceived, marveled that he was not first immersed before the breakfast-(meal). But the Lord said to him, “Now you the Distinct-ones, the outside of the cup and of the plate you are cleaning, but the inside of you is being full of taking-by-force and evil. Without-thinking-ones, the one who made the outside made also the inside, did he not? Yet give those things which are being inside, the showing-of-mercy. And perceive! All things are being clean to you. But woe to you the Distinct-ones, because you are giving forth a tenth of the sweet-smelling-*mint* and the rue and every garden-plant and are coming aside-(past) the judging and the choosing-to-love-in-action of the God. But these-things it was binding to do and those-things not to let go aside. Woe to you the Distinct-ones, because you are choosing to love in action the first-seat in the gathering-together-places and the greetings in the market-places. Woe to you, because you are being as the places-of-remembrance, the unclear-ones. And the humans, walking around up-over, perceive not.”

And having judged forth, a certain-one of the ones-dealing-with-the-law is saying to him, “Teacher, by saying

these-things, you also are insulting us.” But that-one said, “Also to you, the ones-dealing-with-the-law, woe, because you are burdening the humans with burdens difficult-to-carry. And you yourselves with one of your fingers are not touching on the burdens. Woe to you, because you are building the places-of-remembrance of the ones-speaking-before-time-and-others. But your fathers killed away them. Thus witnesses you are being. And you are thinking well with the works of your fathers, because indeed they themselves killed away them. But you yourselves are building *their places-of-remembrance*. Because-of this also the wisdom of the God said, ‘I will order forth unto them ones-speaking-before-time-and-others and ordered-forth-ones. And *some* out of them they will kill away and they will cause to flee (persecute), in-order-that the blood of all the ones-speaking-before-time-and-others which has been poured out from the casting-down-of-a-foundation of *the* ordered-world might be sought out from this age-group-brought-into-being, from blood of Abel-(Vapor) until blood of Zechariah who was destroyed away between the place-of-sacrifice and the dwelling. Yes, I am saying to you, it will be sought out from this age-group-brought-into-being.’ Woe to you, the ones-dealing-with-the-law, because you lifted up the key of the knowledge. You yourselves came not into and you prevented those who were coming into.”

And when he came out from-there, the ones-of-letters and the Distinct-ones began to hold in terribly and to provoke him to mouth forth about more things, lying in wait for him to trap something out of his mouth.

{—12—} In these-things, when the ten-thousand-(countless)-ones of the crowd gathered together upon *themselves* so that to walk down upon one-another, he began to say to his learning-ones first, “Hold to yourselves from the yeast-causing-to-rise, which is being judging-back-in-pretense, of the Distinct-ones. But not-even-one-thing is being *that*-which has been covered together which will not have the cover taken away-from and *a* hidden-thing which will not be known. Opposite of which-things, as-much-as in the darkness you said

in the light will be heard. And what you said to the ear in the storerooms will be preached upon the roofs. And I am saying to you, my friends, you should not fear from those who are killing away the body and after these things are not having anything much-more to do. But I will show by example to you whom you should fear. Fear that one who is having authority after that to kill away to cast in into gehenna-(valley-of-Hinnom-or-lamentation-where-children-were-once-sacrificed-to-Molech-and-which-became-the-garbage-dump-of-Jerusalem). Yes, I am saying to you, fear this-one. Five sparrows are being sold for two assarions-(Roman-copper-coins-each-worth-1/16-denarius), are they not? And one out of them is not being one which has been hidden over (forgotten) in-sight of the God. But even the hairs of your head all have been numbered. Stop fearing. You are bringing through (being worth) *more* than many sparrows. And I am saying to you, everyone whoever should say together (confess) in me in-front of the humans, also the Son of the Human will say together (confess) in him in-front of the messengers of the God. But the one who denied me in-sight of the humans will be denied away in-sight of the messengers of the God. And everyone who will flow out a word unto-(against) the Son of the Human, it will be let go to him. But to the one who talked hurtfully unto the Set-apart-unto-God Spirit, it will not be let go. And when they should bring you in before the gathering-together-places and the first-ones and the authorities, you should not worry how or what word-*of-defense* you should give forth or what you should say. For the Set-apart-unto-God Spirit will teach you in that same hour what it is binding to say."

And someone out of the crowd said to him, "Teacher, say to my brother to divide with me the assigned-lot." But that-one said to him, "Human, who set me down judge or one-dividing-into-parts over you?"

And he said to them, "Perceive and guard yourselves from every desire-to-have-more, because his life is not being in that something to have more out of those things which are being under his authority."

And he told *an illustration*-cast-alongside to them, saying, “The space-(region) of *a* certain rich human bore well. And he was thoroughly reasoning in himself, saying, ‘What will I do, because I am not having where I will gather together my fruit-(crops)?’ And he said, ‘This I will do. I will lift down my putting-away-place-(barn). And I will build greater-ones. And I will gather together there all my grain-(wheat) and good things. And I will flow out to my soul, Soul, you are having many good-things lying unto many years. Stop up. Eat. Drink. Be thought well of (think well of yourself).’ But the God said to him, ‘Without-thinking-one, in this night your soul-(self-*or*-life-*or*-breath) they are asking forth from you. And what-things you prepared, to whom will they be?’ In-this-way is the one who is treasuring to himself and who is not being rich unto God.”

And he said to the (*his*) learning-ones, “Because-of this I am saying to you, stop worrying about the soul-(self-*or*-life-*or*-breath) what you might eat, and-nor about the body what (clothing) you might sink into. For the soul-(self-*or*-life-*or*-breath) is being more than the food-(nourishment) and the body than the sinking-in-(clothing). Think throughout the ravens, because they are not scattering, and-nor are they harvesting, to whom is not being *a* storeroom and-nor *a* putting-away-place-(barn), and the God is feeding (nourishing) them. How much-more are you yourselves bringing through (being worth) *more* than the flying-creatures! And who out of you, worrying, is having power to put forward upon his height-(age) *a* cubit-(distance-from-the-joint-of-the-elbow-to-the-tip-of-the-middle-finger)? Therefore if not-even *a* least-*thing* you are having power, why about the remaining-*things* are you worrying? Think throughout the wild-lilies how they are growing. They are not laboring unto weariness and-nor are they spinning. But I am saying to you, not-even Solomon in all his glory cast around himself as one of these. But if in *a* field the grass, being this-day and next-day being cast into *an* oven, the God in-this-way is clothing around, how-much more you, little-faith-ones? And stop you seeking what you

might eat and what you might drink. And stop being taken with (upset). For all these-things the nations of the ordered-world are seeking for. But your Father perceives that you are having need of these-things. Yet seek his kingdom, and these-things will be placed to you. Stop fearing, the little flock, because your Father supposed well to give to you the kingdom. Sell your things which are being under your authority and give showing-of-mercy. Make to yourselves money-bags which are not being made old, *an* unfailing treasure in the heavens, where one-who-steals is not coming near and-nor *a* moth is thoroughly destroying. For where your treasure is being, there also your heart will be. Let be your waists ones which have been fastened around and the lamps ones which are being burned and you like to humans who are being accepting toward their lord when he should loose up out of the marriage-feasts, in-order-that, having come and having knocked, straightway they might open up to him. Fortunate-ones *are* those servants, whom, having come, the lord will find being awake. Amen-(so-it-is) I am saying to you, that he will fastened around himself and will recline up them *to eat*. And having come alongside, he will minister to them. Even-if in the second and-if in the third guard-(watch) he should come and should find in-this-way, fortunate-ones are being those-ones. But know this, that if the master-of-the-dwelling had perceived what-sort hour-(moment) the one-who-steals is coming, he would not let go his dwelling to be dug through. Become you prepared-ones, because in *an* hour-(moment) you are not supposing the Son of the Human is coming.”

And the Peter said, “Lord, to us this *illustration*-cast-along-side are you saying or also to all-ones?” And the Lord said, “Thus who is being the having-faith dwelling-manager, the thinking-one, whom the lord will set down over his healing-(service) for the purpose to give in *a* right-time (*the*) measure-of-grain? A fortunate-one is that servant, whom, having come, his Lord will find doing in-this-way. In-truth I am saying to you that over all his things which are being under his authority he will set down him. But if that servant should say in his heart,

'My lord is taking time to come,' and should himself begin to strike the child-(boy)-servants and the girl-servants, both to eat and to drink and to be drunk, the lord of that servant will be present in *a* day which he is not watching for and in *an* hour-(moment) which he is not knowing and will cut in two him and will put his part with the ones-not-having-faith. And that servant, the one who knew the will of his lord and who prepared not nor did with-reference-to his will, will be beaten many-*times*. But that one who knew not, yet having done worthy-things of wounds, will be beaten little-*times*. But to everyone who was given much, much will be sought from him. And to whom they themselves placed before much, much-more they will ask him. I came to cast fire upon the earth. And what *more* I am willing if it was already set on fire! But I am having *an* immersion to be immersed. And how I am being held together (distressed) until when it should be completed! Are you supposing that peace I came alongside to give in the earth? No, I am saying to you, but rather thorough-dividing. For *there* will be from the now five in one dwelling who have been thoroughly divided, three upon two and two upon three. They will be thoroughly divided, father upon son and son upon father, mother upon the daughter and daughter upon the mother, mother-in-law upon her bride-(daughter-in-law) and bride-(daughter-in-law) upon the mother-in-law."

And he was saying also to the crowds, "When you should perceive *a* (*the*) cloud rising up upon *the* sinkings-of-the-sun, straightway you are saying, 'A shower is coming.' And it is taking place in-this-way. And when *the* south-wind blowing, you are saying, 'It will be burning-heat.' And it is taking place. Ones-judging-back-in-pretense, the face of the earth and of the heaven you are perceiving to approve by testing, but this right-time how are you not perceiving to approve by testing? And what even from yourselves are you not judging the being-right-with-God-and-doing-right? For as you are going under way with your one-opposite-in-a-case-of-justice before one-being-first-(leading), in the way give *a* work-(effort) to have changed yourself away from him, lest-at-any-time

he should drag you down to the judge, and the judge will give over you to the practitioner-(officer-of-the-court), and the practitioner-(officer-of-the-court) will cast you into a place-of-guarding. I am saying to you, you should never ever go out from there, until even the last small-coin-worth-1/128-denarius you should give forth.”

{—13—} And there were being alongside certain-ones in the same right-time who are telling forth a message to him about the ones-of-Galilee whose blood Pilate mixed with their sacrifices. And having judged forth, he said to them, “Are you supposing that these ones-of-Galilee became ones-doing-wrong beside all the ones-of-Galilee, because these-things they have suffered. No, I am saying to you, but if not you all should change the thinking, you will likewise destroy away yourselves. Or those eighteen-ones upon whom the tower fell in the Siloam and killed away them, are you supposing that they themselves became ones-owing beside all the humans who are dwelling down in Jerusalem? No, I am saying to you, but if not you all should change the thinking, you will in-like-manner destroy away yourselves.”

And he was saying this *illustration-cast-alongside*, “A fig-tree a certain-one was having, which had been planted in his vineyard. And he came seeking fruit in it and found not. And he said to the vineyard-worker, ‘Perceive! Three years from which I am coming seeking fruit in this fig-tree and am not finding. (Therefore) cut it off! For-what-reason also is it not working throughout the land?’ And that-one, having judged forth, is saying to him, ‘Lord, let go it also this year, until when I should dig around it and should cast manure. And if indeed it should make fruit into that which is being about to be, *well*. But if not, indeed you will cut off it.’”

And he was being one who is teaching in one of the gathering-together-places on the set-times-for-rest. And perceive! A woman who is having a spirit of being-without-strength eighteen years. And she was being one who is bending together and who is not having the strength to bend up unto the all-complete-(uttermost). But having perceived her, the

Jesus voiced to *her* and said to her, "Woman, you have been loosed from your being-without-strength." And he placed upon her the hands. And at-once she was straightened up. And she was glorifying the God. And having judged forth, the first-(leading)-one-of-a-gathering-together-place, being indignant that on the set-time-for-rest the Jesus healed, was saying to the crowd, "Six days are being in which it is binding to work. Therefore coming in these days, be healed and not on the day of the set-time-for-rest." But the Lord judged forth to him and said, "Ones-judging-back-in-pretense, each of you on the set-time-for-rest is loosing his ox or donkey from the feeding-place-(trough-or-stall) and, leading away, is giving to drink, is he not? And this-one being *a* daughter of Abraham, whom the Adversary bound, perceive ten and eight years, it was binding to be loosed from this binding on the day of the set-time-for-rest, was it not?" And as he is saying these-things, all those who are lying opposite to him were being put to shame throughout. And all the crowd was rejoicing upon all the in-glory-things which are taking place by him. Therefore he was saying, "To what is being like the kingdom of the God? And to what will I make like her-(it)? It is being like to *a* grain-of-a-seed of mustard, which, having taken, *a* human cast into his-own garden. And it grew and became into *a* tree. And the flying-creatures of the heaven dwelt down in a shelter in its breakable-branches." And again he said, "To what will I make like the kingdom of the God? It is being like yeast-causing-to-rise, which *a* woman, having taken, hid (*in*) into three sata-(dry-measures-of-about-three-gallons-each) of wheat-flour until which it caused to rise *the* whole."

And he was going through throughout cities and villages, teaching and making himself *a* going-(journey) unto Jerusalem.

And *a* certain-one said to him, "Lord, if few-ones are being those who are being saved?" And that-one said to them, "Contend in a contest to come in through the narrow door, because many-ones, I am saying to you, will seek to come in and will not be strong. From whenever the master-of-the-dwelling should

be raised and should close away the door and you yourselves should begin outside to stand and to knock the door saying, 'Lord, open up to us,' and having judged forth, he will flow out to you, 'I perceive not from-where you yourselves are being.' After-that you yourselves will begin to say, 'We ate in-sight of you and drank and in our wide-streets you taught.' And he will flow out, saying to you, 'I perceive not from-where you are being. Stand away from me all workers of injustice.' There will be the weeping and the grinding of the teeth when you will perceive Abraham and Isaac and Jacob and all the ones-speaking-before-*time-and-others* in the kingdom of the God and you yourselves being cast out outside. And they will be present from risings-of-*the-sun* and sinkings-of-*the-sun* and from north and south and will be reclined up in the kingdom of the God. And perceive! *There* are being last-ones who will be first-ones. And *there* are being first-ones who will be last-ones."

In the same hour certain Distinct-ones came forward, saying to him, "Come out and go from-here, because Herod is willing to kill away you." And he said to them, "Having gone, say to that fox, 'Perceive! I am casting out devastating-divine-beings and I am completing forth cures this-day and the next-day and on the third I am being completed.' Yet it is binding me this-day and next-day and on the one which is coming to go, because it is not being acceptable *for a* one-speaking-before-*time-and-others* to destroy away himself outside of Jerusalem. Jerusalem, Jerusalem, the one who is killing away the ones-speaking-before-*time-and-others* and is casting stones *at* those who have been ordered forth to her, how-often I willed to gather together upon *me* your children *in* which manner *a* hen her-own young-birds under the wings, and you willed not. Perceive! Your dwelling is being let go to you. (And) I am saying to you, you should never ever perceive me until (*it will be present when*) you should say, '**One who has been spoken well of is the one who is coming in *the* name of *the* Lord.**'"

{—14—} And it took place when he came into *a* dwelling of *a* certain-one of the ones-being-first-(leading) of (*the*)

Distinct-ones on *a set-time-for-rest* to eat bread. And they themselves were being ones who are keeping themselves alongside him.

And perceive! A certain human was being one-appearing-watery-(suffering-from-dropsy) in-front of him. And having judged forth, the Jesus said to the ones-dealing-with-the-law and Distinct-ones, saying, "Is it being permitted on the *set-time-for-rest* to heal or not?" But those-ones were quiet. And having taken hold upon *him*, he cured him and loosed forth. And to them he said, "Who of you *a son* or *an ox* will fall into *a well* and will not straightway draw up him on the day of the *set-time-for-rest*?" And they were not strong to judge forth opposite to these-things.

And he was saying *an illustration*-cast-alongside to those who had been called, holding *his attention* upon how they were calling out (choosing) the first-reclining-groups, saying to them, "When you should be called by *a certain-one* unto marriage-feasts, you should not be reclined down into the first-reclining-group, lest-at-any-time *one-being-held-more-in-value* than you should be one who has been called by him. And having come, that one who called you and him will flow out to you, 'Give place to this-one.' And after-that you yourself should begin with shame to hold down the last place. But when you should be called, having gone, fall up *at table* unto the last place, in-order-that, when the one who has called you should come, he will flow out to you, 'Friend, step up forth higher-above.' Then glory will be to you in-sight of all those who are lying up *to eat* with you. Because everyone who is lifting high himself will be made low, and the one who is making low himself will be lifted high."

And he also was saying to the one who had called him, "When you should make *a breakfast-(meal)* or *a main-(evening)-meal*, voice not *unto* your friends, not-even your brothers, not-even your ones-brought-into-being-with, not-even your rich neighbors, lest-at-any-time also they themselves should call you opposite and *a giving-forth-opposite* should become to you. But when you should do *a reception*, call poor-ones, crippled-up-ones, lame-ones, blind-ones. And *a fortunate-one*

you will be, because they are not having to give forth opposite to you. For it will be given forth opposite to you in the standing-up-(again) of those being-right-with-God-and-doing-right.”

And having heard these-things, *a* certain-one of those who are lying up *to eat* together said to him, “A fortunate-one is whoever will eat bread in the kingdom of the God.” But that-one said to him, “A certain human was making *a* great main-(evening)-meal. And he called many-ones. And he ordered forth his servant at the hour of the main-(evening)-meal to say to those who had been called, ‘Come, because already it is being *a* prepared-thing.’ And all from *each* one began to be asked aside. The first-one said to him, ‘A field I bought in the market-place. And I am having *a* bending-(aching)-within, having come out, to perceive it. I am asking you, hold me *as* one who has been asked aside.’ And *an* other-one said, ‘Five joinings-with-*a*-yoke of oxen I bought in the market-place. And I am going to approve by testing them. I am asking you, hold me *as* one who has been asked aside.’ And *an* other-one said, ‘A woman-(wife) I married. And because-of this I am not having power to come.’ And having become alongside, the servant told forth a message of these-things to his lord. After-that, having become angry, the master-of-the-dwelling said to his servant, ‘Come out quickly unto the wide-streets and alleys of the city and the poor-ones and crippled-up-ones and blind-ones and lame-ones lead into here.’ And the servant said, ‘Lord, it has taken place what you placed order upon, and still place is being.’ And the lord said to the servant, ‘Come out into the ways and barriers and cause *them* to bend (ache) within to come in, in-order-that my dwelling might be filled. For I am saying to you that not-even-one of the those men who have been called will taste of my main-(evening)-meal.”

And many crowds were going together with him. And having been turned, he said to them, “If *a* certain-one is coming to me and is not hating his-own father and the mother and the woman-(wife) and the children and the brothers and the sisters and even still his-own soul-(self-or-life-or-breath), is not having power to be my learning-one. Whoever is not carrying his-own cross and is coming after me, is not having power to

be my learning-one. For *a* certain-one out of you who is willing to build *a* tower, first, having sat down, is counting with pebbles the cost, if he is having unto completion, is he not? In-order-that lest-at-any-time, when he placed *a* placing-of-a foundation and is not being strong to complete out, all those who are observing should begin to play at him, saying, 'This human began to build and was not being strong to complete out.' Or *a* certain king who is going to *an* other king to cast together unto war, having sat down, first is taking counsel if one-having-power he is being by ten thousands to be opposite to (fight) that one who is coming with twenty thousands upon him, is he not? And if indeed not, while he being far-away, having ordered forth *an* elder-representative, he is asking those-things for peace. Therefore in-this-way everyone out of you who is not putting in order away-from all his-own things which are being under his authority is not having power to be my learning-one. Therefore *a* thing-of-beauty is the salt. But if even the salt should be made foolish-(tasteless), by what will it be seasoned? Not-even unto earth and-nor unto manure-pile is it being well-placed. They are casting it outside. Let the one who is having ears to hear hear."

{—15—} And all the ones-having-bought-the-right-to-complete-(collect)-taxes and the ones-doing-wrong were being ones who are coming near to him to hear him. And both the Distinct-ones and the ones-of-letters were thoroughly grumbling, saying, "This-one himself is being accepting toward ones-doing-wrong and is eating together with them."

And he said to them this *illustration*-cast-alongside, saying, "What human out of you, who is having *a* hundred sheep and, who destroyed away (lost) one out of them, is not leaving throughout the ninety nine in the desolate-*place* and is going for that one who has become destroyed away (lost) until he should find it? And having found, he is putting over upon his shoulders, rejoicing. And having come into the dwelling, he is calling together the friends and the neighbors, saying to them, 'Rejoice with me, because I found my sheep which had become destroyed away (lost).' I am saying to you

that in-this-way joy will be in the heaven over one one-doing-wrong who is changing the thinking than over the ninety nine ones-being-right-with-God-and-doing-right who are not having a need of a change-of-thinking. Or what woman, who is having ten drachmas-(Greek-silver-coins-each-about-the-same-value-as-the-Roman-denarius), if she should destroy away (lose) one drachma, is not setting on fire a lamp and is sweeping the dwelling and is seeking caringly-for until when she should find? And having found, she is calling together the female-friends and neighbors, saying, 'Rejoice with me, because I found the drachma which I destroyed away (lost).' In-this-way, I am saying to you, joy takes place in-sight of the messengers of the God over one one-doing-wrong who is changing the thinking."

And he said, "A certain human was having two sons. And the younger-one of them said to the father, 'Father, give to me the part of what-is-being-(the-posessions) which is being cast upon me.' And that-one thoroughly took (divided) to them the life-(livelihood). And after not many days, having gathered together all-things, the younger son went away from his people unto a far space-(region). And there he thoroughly scattered what-is-being-(the-posessions) of him, living not-in-a-way-that-saves. And after he paid the cost of all-things, a strong-(severe) famine took place down upon that space-(region). And he himself began to be lacking. And having been gone, he was glued to one of the ones-of-a-city of that space-(region). And he sent him into his fields to feed pigs. And he was having intense-feelings for to be satisfied with food out of the husks which the pigs were eating. And not-even-one-person was giving to him. But having come unto himself, he was saying, 'How many ones-hired-for-pay of my father are having more of breads, but I myself am destroying away myself here with famine. Having stood up, I will go to my father and will flow out to him, "Father, I did wrong unto the heaven and in-sight of you. No-longer am I being a worthy-one to be called your son. Make me as one of your ones-hired-for-pay."' And having stood up, he came to his-own father. But while he is still being

far away, his father perceived him. And he was moved in the inward-parts. And having run, he fell upon his neck and loved throughout (warmly kissed) like a friend him. And the son said to him, 'Father, I did wrong unto the heaven and in-sight of you. No-longer am I being *a* worthy-one to be called your son.' But the father said to his servants, 'Quickly bring out the first-(best) equipped-long-clothing and sink him into *it*. And give *a* finger-ring on his hand and sandals-bound-under on the feet. And bring the calf, the grain-(wheat)-fattened-one. Sacrifice. And having eaten, we should be thought well of (made glad), because this my son was being *a* dead-one and lived again. He was being one who had been destroyed away and was found.' And they began to be thought well of (made glad). And *there* was being his son, the elder-one, in *a* field. And as the one who is coming came near to the dwelling, he heard voicing-together-(music) and dancing. And having called forward one of the child-servants, he was inquiring what might be these-things. And that-one said to him, 'Your brother is being present. And your father sacrificed the calf, the grain-(wheat)-fattened-one, because he received forth him being healthy.' But he became angry and was not willing to come in. And his father, having come out, was calling alongside him. But that-one, having judged forth, said to his father, 'Perceive! So-many years I am serving you. And not-even-once your command-to-be-completed I came aside. And for me not-even-once gave you *a* young-goat in-order-that with my friends I might be thought well of (made glad). But when this your son, that one who ate down your life-(livelihood) with ones-(females)-committing-sexual-sin, came, you sacrificed for him the grain-(wheat)-fattened calf.' And that-one said to him, 'Child, you yourself at-all-times are being with me. And all these my things are being yours. But to be well thought of (made glad) and to rejoice it was binding, because this your brother was being *a* dead-one and lived, and one who had been destroyed away (lost) and was found.'"

{—16—} And he also was saying to the learning-ones, "A certain human was being *a* rich-one, who was having *a* dwelling-manager. And this-one was thoroughly cast *with accusations* to

him, as one who is thoroughly scattering his things which are being under-*authority* of him. And having voiced *for* him, he said to him, 'What is this-thing I am hearing about you? Give forth the word of your management-of-a-dwelling. For you are not having power still to manage *a* dwelling.' And the dwelling-manager said in himself, 'What should (will) I do, because my lord himself is taking away the management-of-a-dwelling from me? I am not being strong to dig. I am having shame to ask for *things*. I know what I should (will) do, in-order-that, when I should be set aside out of the management-of-a-dwelling, they might accept me into their dwellings.' And having called forward each one of those ones-owing-what-was-lent of his lord, he was saying to the first, 'How-much are you owing to my lord?' And that-one said, 'One hundred baths-(Hebrew-measures-of-liquid-of-about-8-gallons-each) of olive-oil.' And that-one said to him, 'Accept your letters-(bill). And having set down, quickly write fifty.' Then-after to *an* other he said, 'And how-much are you yourself owing?' And that-one said, 'A hundred kors-(Hebrew-dry-measures-of-about-10-12-bushels-each) of grain-(wheat).' He is saying to him, 'Accept your letters-(bill) and write eighty.' And the lord gave praise over the dwelling-manager of the injustice because he did thoughtfully. Because the sons of this enduring-age are being more-thinking-ones unto the age-group-brought-into-being, that-one of their-own, above the sons of the light. And I myself am saying to you, make for yourselves friends out of the wealth of the injustice, in-order-that, when it should leave out, they should accept you into the enduring-age-kind-of shelters. The one-having-faith in *a* least-thing also is being *a* one-having-faith in *a* much-thing. And the unjust-one in *a* least-thing also is being *an* unjust-one in *a* much-thing. Therefore if you became not ones-having-faith in the unjust wealth, who will have faith in (entrust to) you the true-one? And if you became not ones-having-faith in that of-another, who will give to you that of-yourself? Not-even-one one-(servant)-of-a-dwelling is having power to serve two lords. For either he will hate the one and will choose to love in action the other, or he will hold

opposite of one and will think down on the other. You are not having power to serve God and wealth.”

And the Distinct-ones, who are being ones-loving-silver-money-like-a-friend, were hearing all these-things. And they were turning up the nose at him. And he said to them, “You yourselves are being those who are making yourselves right with God and doing right in-sight of the humans. But the God is knowing your hearts. Because the high-thing in humans is *a* nauseatingly-stinking-thing in-sight of the God. The law and the ones-speaking-before-time-and-others were as-far-as John. From after-that is being told the well-message of the kingdom of the God. And every-one is forcing himself into it. But easier-wearing-labor it is being *for* the heaven and the earth to come aside than of the law one little-horn-(small-stroke-of-a-letter) to fall. Everyone who is loosing forth his woman-(wife) and who is marrying *an* other is committing adultery. And the one who is marrying *a* female-one who has been loosed forth from *a* man-(husband) is committing adultery. And *a* certain human was being *a* rich-one. And he was sinking himself in purple and fine-byssus-flax-linen, being well thought of (making glad) shiningly throughout *the* day. And *a* certain poor-one, by name Lazarus, had been cast at his gateway, who had been covered with sores and who is having intense-feelings for to be satisfied with food from those things which are falling from the table of the rich-one. But even the dogs, coming, were licking upon his sores. And it took place *that* the poor-one died away and he was brought away by the messengers unto the chest of Abraham. And also the rich-one died away and was buried. And in the *hades*-(underworld-of-the-dead), having lifted up his eyes, existing in tortures-like-metal-tested-with-a-touchstone, he is perceiving Abraham from far-off and Lazarus on his chests. And he himself, having voiced, said, ‘Father Abraham, show mercy *unto* me and send Lazarus in-order-that he might dip the extremity-(tip) of his finger of-(in) water and might cool down my tongue, because I am being in intense pain in this flame.’ But Abraham said, ‘Child, remember that you received forth your good-things in your life, and Lazarus likewise the

bad-things. But now here he is being called alongside, and you yourself are being in intense pain. And in all these-things between us and you *a* great gaping-opening has been set firm, so-that those who are willing to step through from-here to you should not have power, nor-even from-there to us should cross through to the other side.' But he said, 'I am asking you therefore, father, in-order-that you might send him unto the dwelling of my father, for I am having five brothers, so-that he might thoroughly witness to them, in-order-that they themselves also should not come into this place of torture-like-metal-tested-with-a-touchstone.' But Abraham is saying, 'They are having Moses and the ones-speaking-before-time-and-others. Let them hear them.' But that-one said, 'No, father Abraham! But if *a* certain-one from *the* dead-ones should go to them, they will change the thinking.' But he said to him, 'If Moses and the ones-speaking-before-time-and-others they are not hearing, not-even if *a* certain-one out of *the* dead-ones should stand up-(again), they will not be persuaded.'"

{—17—} And he said to his learning-ones, "It is being not-acceptable that the causes-of-stumbling not come. Yet woe through whom they are coming. It is loosing the tax (being advantageous) for him if *a* stone of-a-mill is lying around about his neck and he has been thrown into the sea than in-order-that he should cause to stumble one of these little-ones. Hold to yourselves. If your brother should do wrong, set a value upon him. And if he should change the thinking, let go to him. And if seven-times of the day he should do wrong unto you and seven-times he should turn upon to you, saying, 'I am changing the thinking,' you will let go to him." And the ordered-forth-ones said to the Lord, "Put to us faith!" But the Lord said, "If you are having faith as *a* grain-of-a-seed of mustard, you would be saying to the (*this*) fig-mulberry tree, 'Take out of root and be planted in the sea.' And it would hear (obey) under-authority to you. And who out of you, who is having *a* servant who is plowing or shepherding, who, when he comes in out of the field, will flow out to him, 'Straightway, having come alongside, fall up *at table*'? But he will flow out

to him, will he not, 'Prepare something *that* I might eat the main-(evening)-meal, and having fastened around yourself, minister to me until I should eat and should drink, and after these-things you yourself will eat and drink? He is not having grace to the servant because he did those-things which were thoroughly put in order, is he? In-this-way also, when you should do all those-things which were thoroughly put in order to you, you yourselves are saying, 'We are being not-needed servants. What we were owing to do we have done.'"

And it took place while he is going unto Jerusalem. And he himself was coming through throughout the middle of Samaria-(Watching) and Galilee. And as he is coming in into a certain village, were opposite from *him* ten men, ones-with-a-skin-disease, who stood from-far-away. And they themselves lifted up a voice, saying, "Jesus, Master, show mercy *unto* us." And having perceived, he said to them, "Having gone, show on yourselves to the priests. And it took place, while they were in the way, they were made clean. And one out of them, having perceived that he was cured, turned back, glorifying the God with a great voice. And he fell upon *the* face alongside his feet, giving well-grace to him. And he himself was being a one-of-Samaria. And having judged forth, the Jesus said, "The ten were made clean, were they not? And where are the nine? Was not found those who turned back to give glory to God if not this one-of-another-kindred?" And he said to him, "Having stood up, go. Your faith has saved you."

And having been asked to by the Distinct-ones when the kingdom of the God is coming, he judged forth to them and said, "The kingdom of the God is not coming with keeping-alongside-(watching). Nor-even will they flow out, 'Perceive! Here!' Or, 'There! Perceive!' For the kingdom of the God is being within you." And he said to the learning-ones, "Days will come when you will have intense-feelings for one of the days of the Son of the Human to perceive. And you will not perceive. And they will flow out to you, 'Perceive! There! Perceive! Here!' You should not come forth. Nor-even should you cause to flee (pursue). For just-as the lightning, which is

flashing like lightning out of that-*part* under the heaven unto that-*part* under the heaven, is shining, in-this-way will be the Son of the Human (*in his day*). But first it is binding *for* him to suffer many things and to be approved away by testing from this age-group-brought-into-being. And just-as it took place in the days of Noah, in-this-way it will be also in the days of the Son of the Human. They were eating, were drinking, were marrying, were being married, until the day Noah came in into the box-(ark). And the surging-sea-deluging-down-against came and destroyed away all. Likewise just-as it took place in the days of Lot. They were eating, were drinking, were buying in the gathering-(market)-place, were selling, were planting, were building. But in the day Lot came out from Sodom, fire and brimstone-(sulphur) rained from heaven and destroyed away all. According-to these same things it will be on the day the Son of the Human is having the cover taken away-from. In that day let not he who will be upon the roof and his vessels in the dwelling step down to lift up these-things. And likewise let not that-one in the field turn upon unto those-things behind. Remember the woman-(wife) of Lot. Whoever should seek his soul-(self-or-life-or-breath) to put around (preserve) for himself will destroy away her-(it). But whoever should destroy away *her-(it)* will make her-(it) alive. I am saying to you, in this night two will be upon one *bed-for-reclining*. The one will be taken alongside, and the other will be let go. Two *females* will be ones who are grinding upon the same-*place*. The one will be taken alongside, but the other will be let go.” And having judged forth, they are saying to him, “Where, Lord?” And that-one said to them, “Where the body, there also the eagles-(vultures) will be gathered together upon.”

{—18—} And he was saying *an illustration*-cast-alongside to them for the purpose that it is binding *for* them at-all-times to pray forth and not to give in to the bad, saying, “A certain judge was being in *a* certain city, who is not fearing God and who is not being turned at *a* human. And *a* widow was being in that city. And she was coming to him, saying, ‘Give out justice to me from that one-opposite-in-a-case-of-justice of me.’ And

he was not willing for *a* time. But after these-things he said in himself, 'Even if I am not fearing the God, and-nor am being turned at *a* human, yet because that this widow is holding wearying-labor alongside to me, I will give out justice to her, in-order-that, coming, she should not make me visible (black and blue) under *the eye* unto completion.'" And the Lord said, "Hear what the judge of the injustice is saying. And should the God never ever do the giving-out-of-justice of his called-out-ones who are shouting to him of day and of night? And will he take *a* long time before having intense-feelings for them? I am saying to you that he will do the giving-out-of-justice of them in quickness. Yet will the Son of the Human, having come, thus find the faith upon the earth?"

And he said also to certain-ones, those who had persuaded to themselves that they are being ones-being-right-with-God-and-doing-right and who are setting out as being not-even-one-thing those remaining-ones, this *illustration*-cast-alongside, "Two humans stepped up unto the sacred-place to pray forth, the one *a* Distinct-one and the other *a* one-having-bought-the-right-to-complete-(collect)-taxes. The Distinct-one, having stood, was praying forth to himself these-things, 'The God, I am giving well-grace to you because I am not being just-as those remaining-ones of the humans, ones-taking-by-force, unjust-ones, ones-(males)-committing-adultery, or even as this the one-having-bought-the-right-to-complete-(collect)-taxes. I am not eating twice of-(during) the set-time-for-rest. I am giving forth *a* tenth of all as-much-as I am acquiring.' But the one-having-bought-the-right-to-complete-(collect)-taxes, having stood far-off, was not willing not-even to lift up the eyes unto the heaven. But he was striking his breast, saying, 'The God, be reconciled to me the one-doing-wrong.' I saying to you, this-one, having been made right with God and to do right, stepped down into his dwelling beside that-one, because every one who is lifting high himself will be made low, and the one who is making low himself will be lifted high."

And they were bringing to him even the babies in-order-that he himself might touch them. And having perceived, the

learning-ones were setting a value upon them. But the Jesus called forward these-ones, saying, "Let go the children to come to me and stop preventing them, for of those such-as-these is being the kingdom of the God. Amen-(so-it-is) I am saying to you, whoever should not accept the kingdom of the God as a child may never ever come in into her-(it)."

And a certain one-being-first-(leading) asked to him, saying, "Good Teacher, what having done, will (might) I receive the assigned-lot of enduring-age-kind-of life?" And the Jesus said to him, "Why are you saying me a good-one? Not-even-one is a good-one if not one, the God. The commands-to-be-completed you are perceiving. **You should not commit adultery. You should not murder. You should not steal. You should not give a lying-witness. Value your father and the mother.**" And that-one said, "All these things I guarded out of my youth." And having heard, the Jesus said to him, "Still one thing to you is lacking. All things as-much-as you are having, sell and thoroughly give to poor-ones. And you will have treasure in (the) heavens. And come follow me." But that-one, having heard these-things, became encompassed-by-grief. For he was being an exceedingly rich-one. And having perceived him, the Jesus, (having become encompassed-by-grief) said, "How with-difficulty those who are having those things are going in into the kingdom of the God! For it is being easier-wearying-labor for a camel to come in through a hole-(eye) of a sewing-needle than for a rich-one to come in into the kingdom of the God." And those who heard said, "And who is having power to be saved?" And that-one said, "Those things-not-having-power alongside to humans are being things-having-power alongside to the God." And the Peter said, "Perceive! We ourselves, having let go those-things our-own, followed you." And that-one said to them, "Amen-(so-it-is) I am saying to you, not-even-one-person is being who let go a dwelling or a woman-(wife) or brothers or parents or children for-the-sake-of the kingdom of the God, who should not receive (forth) much-more in this right-time and enduring-age-kind-of life in the enduring-age, that one which is coming."

And having taken alongside the twelve, he said to them, "Perceive! We are stepping up unto Jerusalem. And will be completed all those things which have been written through the ones-speaking-before-time-and-others to-(about) the Son of the Human. For he will be given over to the nations and will be played at and will be insulted and will be spit on. And having whipped, they will kill away him. And on the day, the third-one, he will stand up-(again)." And they themselves put together not-even-one of these things. And this flowing was being one which had been hidden from them. And they were not knowing these things which are being said.

And it took place as he is coming near unto Jericho, *a* certain blind-one was sitting down alongside the way, asking for *things*. And having heard *a* crowd going through, he was inquiring what this might be. And they told forth a message to him, "Jesus the one-of-Nazareth is coming alongside." And he shouted, saying, "Jesus, Son of David, show mercy *unto* me!" And those who are leading forward were setting a value upon him in-order-that he should be silent. But he himself much more was crying, "Son of David, show mercy *unto* me!" And having been stood, the Jesus commanded him to be brought to him. And when he came near, he asked to him, "What are you willing I should do to you?" And that-one said, "Lord, in-order-that I might see up-(again)." And the Jesus said to him, "See up-(again). Your faith has saved you." And at-once he saw up-(again). And he was following him, glorifying the God. And all the people, having perceived, gave praise to the God.

{—19—} And having come in, he was coming through the Jericho. And perceive a man by name being called Zaccheus! And he himself was being *a* first-(leading)-one-having-bought-the-right-to-complete-(collect)-taxes and himself *a* rich-one. And he was seeking to perceive the Jesus, who he is being. And he was not having power from the crowd, because he was being *a* little-one in the height. And having run before unto that in-front, he stepped up upon *a* fig-mulberry-tree in-order-that he might perceive him, because that *way* he was being about to come through. And as he came upon the

place, having looked up, the Jesus said to him, "Zaccheus, having hurried, step down. For this-day in your dwelling it is binding me to remain." And having hurried, he stepped down. And he accepted under *his roof* him, rejoicing. And having perceived, all were thoroughly grumbling, saying, "Alongside *a* doing-wrong man he came in to loose down *for the night*." And having stood, Zaccheus said to the Lord, "Perceive! The half of those things which are being under-*authority* of me, Lord, to the poor-ones I am giving. And if anyone anything I brought to light like *smuggled figs to extort money*, I am giving forth four-times-as-much." And the Jesus said to him, "This-day salvation took place in this dwelling, because-according-to-that he himself also is being *a* son of Abraham. For the Son of the Human came to seek and to save that which has been destroyed away."

And as they are hearing these-things, having put forward, he said *an illustration*-cast-alongside, because that he is near Jerusalem and they are supposing that at-once the kingdom of the God is being about to be brought up to light. Therefore he said, "A certain well-brought-into-being human went unto *a* far space-(region) to take *a* kingdom to himself and to turn back. And having called ten servants of his-own, he gave to them ten minas-(Greek-coins-worth-100-denarii-each). And he said to them, 'Practice matters in that (until) I am coming.' But the ones-of-a-city of him were hating him. And they ordered forth *an* elder-representative after him, saying, 'We are not willing this-one to reign as king over us.' And it took place in that *when* he came up upon *them*, having taken the kingdom, and he said to be voiced to him the servants, those-ones to whom he had given the silver, in-order-that he might know what matters they thoroughly practiced. And the first-one came alongside, saying, 'Lord, your mina-(Greek-coin-worth-100-denarii) worked forth ten minas.' And he said to him, 'Well-indeed, good servant! Because in *a* least-thing you became *a* one-having-faith. Be having authority up-over ten cities.' And the second-one came, saying, 'Your mina, lord, made five minas.' And he also said to this-one, 'Become you

also up-over five cities.' And the other-one came, saying, 'Lord, perceive your mina which I was having, being laid away in a sweat-cloth! For I was fearing you, because you are being a strict human. You are lifting up what you placed not. And you are reaping what you scattered not.' He is saying to him, 'Out of your mouth will I judge you, evil servant. You perceive that I myself am being a strict human, lifting up what I placed not and reaping what I scattered not. And because-of what gave you not my silver upon a table-of-a-money-changer? And I myself, having come, would have practiced (collected) it with bearing-(interest)?' And to those who had stood alongside he said, 'Lift up from him the mina and give to the one who is having ten minas.'—And they said to him, 'Lord, he is having ten minas.'—'I am saying to you that to everyone who is having it will be given. But from the one who is not having even what he is having will be lifted up. Yet these ones-hating of me, who willed not me to reign as king over them, lead them here and slaughter them throughout in-front of me.'"

And having said these-things, he was going in-front, stepping up unto Jerusalem. And it took place as he came near unto Bethphage-(House-of-green-figs) and Bethany to the mountain which is being called Of-Olives-(Olive-trees), he ordered forth two of the learning-ones, saying, "Go under way unto the village opposite-against, in which, going into, you will find a colt which has been bound, upon which not-even-one of humans even-once sat-down. And having loosed, lead it. And if someone should ask you, 'Because-of what are you loosing?' in-this-way you will flow out, 'The Lord is having need of it.'"

And having come forth, those who had been ordered forth found just-as he said to them. And as they are loosing the colt, the lords of it said to them, "Why are you loosing the colt?" And those-ones said, "The Lord is having need of it." And they led it to the Jesus.

And having thrown over their outer-clothes upon the colt, they stepped upon it the Jesus. And as he is going, they were spreading under their outer-clothes in the way. And as he is

coming near already to the stepping-down of the Mountain of the Olives-(Olive-trees), all the large-number of the learning-ones who are rejoicing began to praise the God with a great voice about all acts-of-power which they perceived, saying, “**One who has been spoken well of is the one who is coming, the king, in the name of the Lord!** In heaven peace and glory in the highest-places!” And certain-ones of the Distinct-ones from the crowd said to him, “Teacher, set a value upon your learning-ones.” And having judged forth, he said, “I am saying to you, if these-ones will be silent, the stones will cry out!”

And as he came near, having perceived the city, he wept over her-(it), saying, “If you knew in this day, even you, those-things for peace! But now they were hidden from your eyes. Because days will be present upon you and the ones-hating of you will cast on alongside a rampart-of-stakes to you. And they will encircle around you. And they will hold together you from-every-side. And they will dash to the ground you and your children in you. And they will not let go a stone upon a stone in you, opposite of which (because) you knew not the right-time of the paying-attention-over you.”

And having come in into the sacred-place, he began to cast out those who are selling, saying to them, “It has been written, ‘**And my dwelling will be a dwelling of praying-forth.**’ But you yourselves made it a cave of robbers.”

And he was being one who is teaching throughout the day in the sacred-place. But the first-(leading)-priests and the ones-of-letters and the first-ones of the people were seeking to destroy away him. And they were not finding that which they might do, for all the people were hanging out hearing him.

{—20—} And it took place in one of the days as he is teaching the people in the sacred-place and telling the well-message, the first-(leading)-priests and the ones-of-letters with the elder-ones set upon *him*. And they said, saying to him, “Say to us by what-kind-of authority you are doing these-things or who is being the one who gave to you this authority?” But having judged forth, he said to them, “I myself also will ask you a word. And say to me. Was being the immersion of John out of

heaven or out of humans?” And these-ones reasoned together to themselves, saying, “If we should say, ‘Out of heaven,’ he will flow out, ‘Because-of what had you not faith in him?’ But if we should say, ‘Out of humans,’ all the people will stone down us, for they are being ones who have been persuaded John to be *a one-speaking-before-time-and-others*.” And they judged forth not to perceive from-where. And the Jesus said to them, “Not-even I myself am saying to you by what-kind-of authority I am doing these-things.”

And he began to say to the people this *illustration-cast-alongside*, “A (*certain*) human planted *a vineyard*. And he himself gave it out to workers-of-the-land. And he went away from his people sufficient times. And in *a right-time* he ordered forth to those workers-of-the-land *a servant in-order-that* from the fruit of the vineyard they will give to him. But the workers-of-the-land ordered forth him out empty, having beaten *him*. And he himself placed forward *an* other servant to send. But those-ones also, having beaten *him* and having set not a value upon *him*, ordered forth him out empty. And he himself placed forward *a* third to send. And those ones who traumatized this-one also cast out *him*. And the lord of the vineyard said, ‘What should I do? I will send my son, the one-choosing-to-love-in-action. Equally-(it-may-be) they will be turned at this-one.’ But having perceived him, the workers-of-the-land were thoroughly reasoning to one-another, saying, ‘This-one is being the one-receiving-the-assigned-lot. Let us kill away him, in-order-that the assigned-lot should become ours.’ And having cast out him outside of the vineyard, they killed away *him*. What therefore will the lord of the vineyard do to them? He will come and will destroy away these workers-of-the-land. And he will give the vineyard to other-ones.” And having heard, they said, “May it not take place!” But that-one, having looked at them, said, “What therefore is being this which has been written: ‘**A stone which those who are building approved away (rejected) by testing, this-one became unto head of the corner?**’ Everyone who is falling upon that stone will be crushed together. And

upon whomever it should fall, it will grind to powder him.” And the ones-of-letters and the first-(leading)-priests sought to cast upon him the hands in the same hour. And they feared the people, for they knew that to them he said this *illustration-cast-alongside*.

And having kept alongside *him*, they ordered forth ones-set-down-in-*secrecy* who are judging back in *pretense* themselves to be ones-being-right-with-God-and-doing-right, in-order-that they might take hold upon his word, so-that to give over him to the first-(rule) and to the authority of the one-leading. And they asked to him, saying, “Teacher, we perceive that uprightly you are saying and are teaching and are not receiving face (showing favoritism), but upon truth the way of the God you are teaching. Is it being permitted *for* us to give a bringing-of-tax to Kaisar or not?” But having thought throughout their every-work-of-*craftiness*, he said to them, “Show to me a denarius-(Roman-silver-coin-worth-the-daily-wage-of-a-common-laborer). Whose image and writing-upon-(inscription) is it having?” And they said, “Of Kaisar.” And that-one said to them, “Certainly-now give forth those-things of Kaisar to Kaisar and those-things of the God to the God.” And they were not strong to take hold upon his flowing in-opposite of the people. And having marveled upon his judging-forth, they were silent.

And having come forward, certain-ones of the Just-ones, those who are saying not to be a standing-up-(again), asked to him, saying, “Teacher, Moses wrote to us, if **a certain brother should die away**, one who is having a woman-(wife), **‘and this-one should be without-a-child, in-order-that his brother should take the woman-(wife) and should stand up out seed to his brother.’** Therefore seven brothers were being. And the first one, having taken a woman-(wife), died away without-a-child. And the second-one and the third-one took her. And in-like-manner also the seven left not throughout children and died away. Later the woman-(wife) also died away. Therefore the woman-(wife) is becoming a woman-(wife) of who of them in the standing-up-(again)? For the seven had her as a

female-(wife).” And the Jesus said to them, “The sons of this enduring-age are marrying and are being given in marriage. But those who were considered worthy throughout to happen to *obtain* of the enduring-age and the standing-up-(again), that-one out of dead-ones, not-even are marrying and-nor are being given in marriage. For not-even are they having power still to die away. For they are being ones-equal-to-messengers and are being sons of God, being sons of the standing-up-(again). But that the dead-ones are being raised even Moses disclosed at the (thorn)-bush, as he is saying ‘**the Lord the God of Abraham and God of Isaac and God of Jacob.**’ And he is not being God of dead-ones but of ones who are living. For all-ones are living to him.” And having judged forth, certain-ones of the ones-of-letters said, “Teacher, with-beauty you said.” For not-still were they being bold to ask to him not-even-one-thing. And he said to them, “How are they saying the Anointed-one to be son of David? For David himself is saying in the scroll of the strummings-of-a-stringed-instrument-in-the-singing-of-praise, ‘**The Lord said to my Lord, sit down out of my right, until I should put the ones-hating of you as a stool-under-foot of your feet.**’ Therefore David is calling him Lord. And how is he being his son?”

And as all the people were hearing *him*, he said to the (*his*) learning-ones, “Hold to *yourselves* from the ones-of-letters, who are willing to walk around in equipped-long-clothes and who are loving like a friend greetings in the market-places and first-seats in the gathering-together-places and first-reclining-groups in the main-(evening)-meals. These-ones are eating down the dwellings of the widows and in giving-light-to-*for-show* are praying forth long. These-ones will receive much-more judgment.”

{—21—} And having looked up, he perceived the rich-ones who are casting their gifts into the place-of-guarding-of-treasure. And he perceived *a* certain poor-having-to-work-for-a-living widow who is casting there two lepta (small-copper-coins-each-worth-1/128-denarius). And he said, “In-truth I am saying to you that this widow, the

one-having-to-work-for-a-living, cast more than all-ones. For all these-ones out of that which is more to them cast into the gifts. But she herself out of the lacking of her cast all the life-(livelihood) which she was having.”

And as certain-ones were saying about the sacred-place that with having-beauty stones and set-up-(votive-offerings) it had been placed in order, he said, “These-things which you are observing, days will come in which will not be let go *a* stone upon *a* stone which will not be loosed down.” And they asked to him, saying, “Teacher, when therefore will be these-things? And what the sign when these-things should be about to take place?” And that-one said, “See! You should not be led astray. For many-ones will come upon my name, saying, ‘I myself am being,’ and, ‘The right-time has come near.’ You should not go after them. And when you should hear of wars and not-set-down-matters, you should not be terrified. For it is binding *for* these-things to take place first, but not straightway the completion.”

After-that he was saying to them, “Will be raised nation upon nation and kingdom upon kingdom. Both great shakings and throughout places famines and plagues will be. Both fearful-sights and great signs from heaven will be. But before all these-things they will cast over upon you their hands and will cause to flee (persecute), giving over *you* unto the gathering-together-places and places-of-guarding, being led away to kings and ones-leading for-the-sake-of my name. It will step away to you unto *a* witness. Therefore put in your hearts not to care about before-time to give forth a word *of defense*. For I myself will give to you *a* mouth and wisdom by which all those who are lying opposite to you will not have power to stand opposite or to say opposite. But you will be given over even by parents and brothers and ones-brought-into-being-with and friends. And they will put to death *some* out of you. And you will be ones who are hated by all-ones because-of my name. And *a* hair out of your head should never ever be destroyed away. And in your remaining-under acquire (you will acquire) your souls-(selves-or-lives-or-breaths). But when you should

perceive Jerusalem being encircled by armies-of-soldiers, then know her desolation has come near. Then let those-ones in the *region-of-Judah* flee unto the mountains. And let those-ones in the midst of her give space out of (leave). And let those-ones in the spaces-(regions) come not in into her. Because these are being days of giving-out-of-justice for the purpose to be fulfilled all those-things which have been written. Woe to those who are having in the belly and to those who are giving the nipple in those days. For will be *a* great bending-(aching)-within upon the earth and anger to this people. And they will fall by the mouth-(edge) of *a* sword and will be captured at spear point unto all the nations. And Jerusalem will be one which is being walked on by nations, until which right-times of nations should be fulfilled. And will be signs in *the* sun and moon and stars, and upon the earth *a* holding-together-(distress) of nations in going-without-(being-at-a-loss) from the noise of the sea and the tossing-of-a-surging-sea, as humans are breathing forth (fainting) from fear and watching-for of those things which are coming upon the dwelt-in-world. For the powers of the heavens will be shaken. And after-that they will perceive '**the Son of the Human coming in *a* cloud**' with power and much glory. And as these-things are beginning to take place, bend up and lift up your heads, because-that your loosing-forth-by-payment-of-ransom is coming near."

And he said *an illustration*-cast-alongside to them, "Perceive the fig-tree and all the trees. When they should cast before already, seeing, from your-own-selves you are knowing that already the summer is being near. In-this-way you yourselves also, when you should perceive these-things taking place, are knowing that near is being the kingdom of the God. Amen-(so-it-is) I am saying to you, this age-group-brought-into-being should never ever come aside until all these-things should take place. The heaven and the earth will come aside, but my words will never ever come aside. And hold to yourselves lest-at-any-time your hearts should be weighed down in drunken-nausea and drunkenness and worries pertaining-to-life. And should stand over upon you that unexpected day as *a* snare. For it will

come over upon all ones who are sitting down upon the face of all the earth. But be not asleep in the field in every right-time, pleading in-order-that you should be strong throughout to flee out of all these-things which are being about to take place and to be made to stand in-front of the Son of the Human.”

And he was being one who is teaching the days in the sacred-place. And the nights, coming out, he was spending the night in *an* open-air-enclosure unto the mountain which is being called Of-Olives-(Olive-trees). And all the people were rising early in the morning *to come* to him in the sacred-place to hear him.

{—22—} And was coming near the Feast of Without-yeast-causing-to-rise-*bread*s which is being called Passover. And the first-(leading)-priests and the ones-of-letters were seeking how that they might take up (do away with) him. For they were fearing the people. And *the* Adversary came in into Judah who is being called Iscariot-(one-of-Kerioth), being out of the number of the twelve. And having come forth, he talked with the first-(leading)-priests and leaders-of-an-army-of-soldiers how that he might give over him to them. And they rejoiced. And they themselves placed together (agreed) to give to him silver. And he said out together. And he was seeking *a* well-right-time for the purpose to give over him to them without the crowd.

And came the day of the Without-yeast-causing-to-rise-*bread*s, in which it was binding the Passover-*lamb* to be sacrificed. And he ordered forth Peter and John, having said, “Having gone, prepare to us the Passover in-order-that we might eat.” And those-ones said to him, “Where are you willing we should prepare?” And that-one said to them, “Perceive! When you come in into the city, *a* human will be opposite to you carrying *a* clay-jar of water. Follow him into the dwelling into which he is going in. And you will flow out to the master-of-the-dwelling of that dwelling, ‘The Teacher is saying to you, “Where is being the loosing-down-(guest)-place where I might eat the Passover with my learning-ones?”’ And that-one will show to you *a* great above-ground-*room* which

has been spread (furnished). Prepare there.” And having come away, they found just-as he had flowed out to them. And they prepared the Passover.

And when it became the hour, he fell up *at table* and the ordered-forth-ones with him. And he said to them, “With having-intense-feelings-for I have had intense-feelings for this Passover to eat with you before that I suffer. For I am saying to you, I should never ever eat this until of-such-time it should be fulfilled in the kingdom of the God.” And having accepted a cup, having given well-grace, he said, “Take this and thoroughly divide unto yourselves. For I am saying to you, I should never ever drink from the now from the bringing-into-being of the vine until of-such-time the kingdom of the God should come.” And having taken bread, having given well-grace, he broke and gave to them, saying, “This is being my body which is being given for you. This do unto the remembering-again of me.” And in-like-manner the cup after eating the main-(evening)-meal, saying, “This the cup is the new thoroughly-set-agreement in my blood which is being poured out for you. Yet perceive! The hand which is giving over me is with mine upon the table. Because indeed the Son of the Human is going according-to that boundary which has been set. Yet woe to that human through whom he is being given over!” And they themselves began to seek together to themselves that thus who might be out of them who is being about to practice this-thing.

And also a love-of-victory-(strife)-like-a-friend took place in them that who of them is supposing to be a greater-one. But that-one said to them, “The kings of the nations are being lord of them. And those who are having authority of them are being called well-workers-('Well-workers'). But *be* you not in-this-way. But the greater-one in you let him become as the youngest-one, and the one who is leading as the one who is ministering. For who is a greater-one, the one who is lying up *to eat* or the one who is ministering? The one who is lying up *to eat*, is he not? But I myself am being in the midst of you as one who is ministering. And you yourselves are being those

who have thoroughly remained with me in my testings. And I myself am thoroughly setting to you just-as my Father set thoroughly to me *a kingdom*, in-order-that you might eat and drink upon my table in my kingdom. And you will sit down upon thrones, judging the twelve tribes of the Israel. Simon, Simon, perceive! The Adversary asked out you *all* for the purpose to sift as the grain-(wheat). But I myself pleaded about you in-order-that your faith should not leave out. And you yourself, once having turned upon-(back), set firm your brothers." But that-one said to him, "Lord, with you I am being *a prepared-one* to go both unto *a place-of-guarding* and unto death." But that-one said, "I am saying to you, Peter, *a rooster* will not voice this-day until three-times you should (will) deny away to perceive me."

And he said to them, "When I sent forth you without *a money-bag* and *bag* and *sandals-bound-under*, you lacked not of anything, did you?" And those-ones said, "Not-even-one-thing." And he said to them, "But now let the one who is having *a money-bag* lift up *it*, likewise also *a bag*. And let the one who is not having *a sword* sell his outer-clothing and buy *one* in the marketplace. For I am saying to you that this which has been written it is binding to be completed in me, that '**and he was reasoned with ones-without-law.**' For even that about me is having *a completion*." And those-ones said, "Lord, perceive! Here *are* two swords." And that-one said to them, "It is being sufficient."

And having come out, he went according-to the custom unto the Mountain of the Olives-(Olive-trees). And the learning-ones also followed him. And having become upon the place, he said to them, "Pray forth not to come in into testing." And he himself was drawn away from them about *a cast of a stone*. And having placed *on* the knees, he was praying forth, saying, "Father, if you are wanting, bring aside this cup from me. Yet let not my will but yours take place." (*And a messenger from heaven was perceived by him, endowing him with strength. And having become in contending-in-a-contest, he was praying forth more-stretched-out. And his sweat became like clotted-drops*

of blood which are stepping down upon the ground.) And having stood up-(again) from the praying-forth, having come to the learning-ones, he found them being put to sleep from the grief. And he said to them, "Why are you sleeping? Having stood up, pray forth, in-order-that you should not come in into testing."

As he is still speaking, perceive *a* crowd! And the one who is being called Judah, one of the twelve, was coming before them. And he came near to the Jesus to love (kiss) like a friend him. But Jesus said to him, "Judah, by a kiss-of-love-like-a-friend are you giving over the Son of the Human?" And having perceived that which will be, those-ones around him said, "Lord, shall we strike with *a* sword?" And *a* certain-one out of them struck the servant of the first-(leading)-priest and took away his ear, the right-one. But having judged forth, the Jesus said, "Allow until this!" And having touched the ear, he cured him. And Jesus said to those first-(leading)-priests and leaders-of-an-army-of-soldiers of the sacred-place and elder-ones who became alongside upon him, "As upon *a* robber came you out with swords and woods-(clubs)? Throughout *the* day, as I was being with you in the sacred-place, you stretched not out the hands upon me. But this is being your hour and the authority of the darkness."

Having taken together (seized) him, they led *him*. And they led *him* in into the dwelling of the first-(leading)-priest.

And the Peter was following far-off. And having set on fire around *a* fire in the middle of the open-air-enclosure, and having sat down together, the Peter was sitting down in-the-midst of them. And *a* certain girl-servant, having perceived him sitting down toward the light and having looked intently at him, said, "This-one also was being with him." But that-one denied *it*, saying, "I perceive not him, woman." And after *a* little-while, *an* other-one, having perceived him, was saying, "You yourself also are being out of them." But the Peter was saying, "Human, I am not being!" And having set through as one hour, another certain-one was thoroughly insisting, saying, "Upon *a* truth this-one also was being with him. For he also is

being *a* one-of-Galilee.” But the Peter said, “Human, I perceive not what you are saying.” And at-once, as he is still speaking, *a* rooster voiced. And having turned, the Lord looked at the Peter. And the Peter was brought under remembrance of the flowing of the Lord as he said to him, “Before *a* rooster to voice this-day you should (will) deny away me three-times.” And having come out outside, he wept bitterly.

And the men who are holding together him were playing at him, beating *him*. And having covered around (blindfolded) him, they were asking to *him*, saying, “Speak before *time and us*! Who is being the one who hit you?” And many other-things, talking hurtfully, they were saying unto him.

And as it became day, was gathered together the council-of-elder-ones of the people, both first-(leading)-priests and ones-of-letters. And they led him away unto their council-that-settles-matters-together, saying, “If you yourself are being the Anointed-one, say to us.” But he said to them, “If I should say to you, you should never ever have faith. And if I should ask, you should never ever judge forth. But from the now will be **the Son of the Human sitting down out of the right of the power of the God.**” And all-ones said, “Therefore are you being the Son of the God?” And that-one was saying to them, “You yourselves are saying that I myself am being.” And those-ones said, “What still are we having *a* need of *a* witness? For we ourselves heard from his mouth.”

{—23—} And having stood up-(again), all the large-number of them led him onto the Pilate. And they began to gather against him, saying, “This-one we found thoroughly turning our nation and preventing to give *the* bringing-of-taxes to Kaisar and saying himself to be *the* Anointed-one, *a* King.” And the Pilate asked him, saying, “Are you yourself being the King of the ones-of-Judah?” And that-one, having judged forth, was saying to him, “You yourself are saying.” And the Pilate said to the first-(leading)-priests and the crowds, “Not-even-one cause am I finding in this human.” But those-ones were being strong upon *him*, saying, “He is shaking up the people, teaching throughout the whole of the *region*-of-Judah, even beginning

from the Galilee until here.” And Pilate, having heard, asked for if the human is being *a* One-of-Galilee. And having come to know that out of the authority of Herod he is being, he sent up him to Herod, who also is being in Jerusalem in these days.

And the Herod, having perceived the Jesus, was rejoicing exceedingly. For he was being one who is wanting out of (for) sufficient *periods-of-times* to perceive him because that he is hearing about him and was hoping to perceive some sign taking place by him. And he was asking him with sufficient words. But he himself judged forth to him not-even-one-thing. And the first-(leading)-priests and the ones-of-letters had stood gathering against him with-well-stretching-(vehemently). And the Herod with his armies-of-soldiers, having set away him as being not-even-one-thing and having played at *him*, having cast around *him* shining clothes, sent him up to the Pilate. And both the Herod and the Pilate became friends with one-another in that same day. For they were existing before in hatred being toward them.

And Pilate, having called together to himself the first-(leading)-priests and the ones-being-first-(leading) and the people, said to them, “You brought to me this human as one who is turning away the people. And perceive! I myself, having judged up (examined) in-sight of you, found in this human not-even-one cause of which things you are gathering against him. But not-even Herod *did*. For he sent up-(again) him to us. And perceive! Not-even-one-thing worthy of death is being which has been practiced by him. Therefore, having disciplined him like *a* child, I will loose forth *him*.” But they cried up all-the-large-number-together, saying, “Lift up this-one! And loose forth to us the Barabbas-(Son-of-a-father)!” A certain-one-who was being one who was cast into *a* place-of-guarding because-of *a* certain standing-(rebellion) which took place in the city and murder. But again the Pilate voiced to them, willing to loose forth the Jesus. But those-ones were voicing onto, saying, “Crucify! Crucify him!” But that-one said *a* third-time to them, “For what bad-thing did this-one? Not-even-one cause of death I found in him. Therefore, having disciplined

him like *a* child, I will loose forth *him*.” But those-ones were lying (pressing) upon *him* with great voices, asking him to be crucified. And their voices were being strong throughout (prevailing). And Pilate judged for their thing-asked-for to take place. And he loosed forth that one who had been cast into the place-of-guarding because of *a* standing-(rebellion) and murder, whom they were asking *for*. And he gave over the Jesus to their will.

And as they led him away, having taken hold upon *a* certain Simon, *a* one-of-Kyrene, who is coming from *a* field, they placed upon him the cross to bring *it* behind the Jesus. And was following him *a* much large-number of the people and of women, who were cutting themselves and were singing *a* song of grief for him. And having been turned toward them, (*the*) Jesus said, “Daughters of Jerusalem, stop weeping for me. Yet for your own-selves weep and for your children. For perceive! Days are coming in which they will flow out, ‘Fortunate-ones *are* the barren-ones and the stomachs which brought not into being and breasts which feed not.’ Then they will begin to **say to the mountains, ‘Fall upon us,’ and to the hills, ‘Cover us.’** Because if in the moist-(having-sap) wood-(tree) they are doing these-things, in the dry-one what should take place?” And also were being led two other ones-working-bad with him to be taken up (done away with).

And when they came upon the place which is being called Skull, there they crucified him and those ones-working-bad, indeed that-one out of *the* right and that-one out of *the* left. (*But the Jesus was saying, “Father, let go to them. For they perceive not what they are doing.”*) And thoroughly dividing among themselves his outer-clothes, they cast lots. And the people had stood, observing. And even those ones-being-first-(leading) were turning up the nose at *him*, saying, “Other-ones he saved. Let him save himself, if this-one is being the Anointed-one of the God, the Called-out one.” And played at him also the soldiers, coming up to *him*, bringing sharp-(sour)-wine to him, and saying, “If you yourself are being the King of the ones-of-Judah, save yourself!” And also *there* was

being *a* writing-upon-(inscription) over him, "The King of the ones-of-Judah *is* this-one." And one of the ones-working-bad who had been hanged was talking hurtfully of him, saying, "You yourself are being the Anointed-one, are you not? Save yourself and us!" But having judged forth, the other-one, setting a value upon him, was saying, "Not-even are you yourself fearing God, because you are being in the same judgment? And indeed we with-being-right-with-God-and-doing-right. For worthy of what-things we practiced we are receiving forth. But this-one practiced not-even-one-thing out-of-place." And he was saying, "Jesus, remember me when you should come into your kingdom." And he said to him, "Amen-(so-it-is) I am saying to you, this-day with me you will be in the garden." And it was being already about the sixth hour. And *a* darkness took place upon the whole land unto the ninth hour, as the sun was leaving out. And the curtain-(veil)-spreading-down of the dwelling-(inner)-part-of-the-temple was split in-the-middle. And having voiced with *a* great voice, the Jesus said, "Father, **into your hands I am putting alongside my spirit.**" And having said this, he breathed out *his life*. And having perceived that which took place, the first-(leading)-one-of-a-hundred was glorifying the God, saying, "In-reality this human was being one-right-with-God-and-doing-right." And all the crowds, who came together alongside for this observation, having observed those things which took place, striking the breasts, were turning back. And had stood from far-off all those known-ones to him and women who followed with him from Galilee, perceiving these-things.

And perceive! *There was a* man by name of Joseph, who is existing *as a* council-member, *a* good man and *a* one-being-right-with-God-and-doing-right—this-one was not being one who had put down together their wanting-(purpose) and practice—from Arimathea, *a* city of the ones-of-Judah, who was being accepting toward the kingdom of the God. This-one, having come to the Pilate, asked *for* the body of the Jesus. And having lifted *it* down, he wrapped it in linen-cloth. And he placed him in a place-of-remembrance cut-out-of-stone, where

there was never being not-yet not-even-one-person lying. And it was being *a* day of making-ready-alongside.

And *a* set-time-for-rest was giving light to (dawning). And having followed throughout, the women, certain-ones-who were being ones who have come together out of the Galilee with him, observed the place-of-remembrance and as his body was placed. And having turned back, they prepared aromatic-spices-(oils) and perfumed-ointments. And indeed that set-time-for-rest they were quiet (rested) according-to the command-to-be-completed.

{—24—} And on the one of the set-times-for-rest-(week), of deep early-morning, they came upon the place-of-remembrance, bringing aromatic-spices-(oils) which they prepared. And they found the stone having been rolled away from the place-of-remembrance. And having come in, they found not the body of the Lord Jesus. And it took place as they are going without (being at a loss) about this. And perceive! Two men set upon them in clothing which is flashing like lightning. And as they became ones-put-in-fear and reclining the faces unto the ground, they said to them, “Why are you seeking the one who is living with the dead-ones? He is not being here. But he was raised. Remember as-(how) he said to you, still being in the Galilee, saying, ‘It is binding that the Son of the Human to be given over unto the hands of wrongdoing humans and to be crucified and on the third day to stand up-(again).’” And they remembered his flowings. And having turned back from the place-of-remembrance, they told forth a message *of* all these-things to the eleven and to all the remaining-ones. And *there* were being the Maria-(Mary), *a* woman-of-Magdala, and Joanna and Maria-(Mary), the *mother* of Jacob, and the remaining-female-ones with them. They were saying these-things to the ordered-forth-ones. And these flowings were shone with light in-sight of them as empty-talk. And they were not having faith in them. But the Peter, having stood, ran to the place-of-remembrance. And having bent over *to peer in*, he is seeing only the linen-clothes-(wrappings). And he came away, marveling to himself *at* that which has taken place.

And perceive! Two out of them in that day were being ones who are going into *a* village, to which *was* the name Emmaus, which is holding away from Jerusalem sixty stades-(distances-of-about-607-feet-each). And they themselves were conversing in company together to one-another about all these things which had stepped together (came about). And it took place as they are conversing in company together and seeking together. And Jesus himself, having come near, was going together with them. But their eyes were being taken by might with the result that they came not to know him. And he said to them, "What *are* these words which you are casting opposite to one-another, as you are walking around?" And the sullen-faced-ones were stood. And having judged forth, one, in name Kleopas, said to him, "Are you yourself *the* only one dwelling alongside Jerusalem and know not those things which took place in her in these days?" And he said to them, "What-sort-of things?" And those-ones said to him, "The things about Jesus of the Nazareth, who became *a* man, *a* one-speaking-before-time-and-others, *a* one-having-power in work and in word in-opposite of the God and all the people, so-that both the first-(leading)-priests and our ones-being-first-(leading) gave over him unto a judgment of death and crucified him. But we ourselves were hoping that he himself is being the one who is being about to pay the ransom to loose the Israel. But indeed also with all these-things it is gathering this third day from when these-things took place. But also certain women out of us set out of *ourselves* us. Having become early-day upon the place-of-remembrance and having not found his body, they came, saying also to have perceived *a* vision of messengers, who are saying *that* he lives. And certain-ones of those with us came forth upon the place-of-remembrance and found in-the-same-way just-as even the women said, but perceived him not." And he himself said to them, "O mindless-ones and slow in heart for the purpose to have faith in all which the ones-speaking-before-time-and-others spoke! It was binding *for* the Anointed-one to suffer these-things and to come in into his glory, was it not?" And having begun from Moses and from all the ones-speaking-before-time-and-others, he

thoroughly interpreted to them those-things about himself in all the Writings.

And they came near unto the village where they were going. And he himself made toward to go farther. And they forced him alongside, saying, "Remain with us, because it is being toward evening and already the day has reclined. And he came in for the purpose to remain with them. And it took place as he reclined down with them *to eat*, having taken the bread, he spoke well of *it*. And having broke *it*, he was giving to them. And their eyes were thoroughly opened up. And they came to know him. And he himself became one-not-being-in-the-light from them. And they said to one-another, "Our heart was being one which is being burning (*in us*) as he was speaking to us in the way, as he was thoroughly opening up to us the Writings, was it not?"

And having stood up in that same hour, they turned back unto Jerusalem. And they found the eleven having been collected and those with them, saying, "In-reality the Lord was raised and was perceived by Simon." And they themselves were leading out *to consider* those-things in the way and as-(how) he was known to them in the breaking of the bread. And as they are saying these-things, he himself stood in the midst of them and is saying to them, "Peace to you." But having been terrified and having become ones-put-in-fear, they were supposing to be observing *a* spirit. And he said to them, "Why are you being ones who have been stirred up? And because of what are thorough-reasonings stepping up in your heart? Perceive my hands and my feet that I myself am being he. Handle me and perceive, because *a* spirit is not having flesh and bone just-as you are observing me having." And having said this, he showed to them the hands and the feet. And as they are still not having faith from the joy and marveling, he said to them, "Are you having anything eatable in-here?" And those-ones gave over to him *a* part of *a* roasted fish. And having taken *it*, he ate in-sight of them. Then he said to them, "These *are* my words which I spoke to you, being still with you, that it is binding to be fulfilled all those things which have been written in the law

of Moses and the ones-speaking-before-*time-and-others* and the strummings-of-a-stringed-instrument-in-the-singing-of-praise about me.” After-that he thoroughly opened up their mind for the purpose to put together the Writings. And he said to them, “In-this-way it has been written *for* the Anointed-one to suffer and to stand up-(again) out of dead-ones in the third day and *for a* change-of-thinking unto *a* letting-go of wrongdoings to be preached upon his name unto all the nations. Beginning from Jerusalem, you yourselves *are* witnesses of these-things. And (*perceive*) I myself am spending forth the message-of-promise of my Father upon you. But sit you down in the city until when you should sink into power out of *the* height.”

And he led them out (*outside*) until to Bethany. And having lifted up his hands, he spoke well of them. And it took place, as he is speaking well of them, he set through (parted) from them and was being brought up into the heaven. And they themselves, having paid homage like a dog to *its master* to him, turned back unto Jerusalem with great joy. And they were being ones who are speaking well of the God through *all-times* in the sacred-place.

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PRACTICES ACCORDING-TO LUKE

{—I—} Indeed the first word I myself made about all-things, O Theophilus-(Friend-of-God), of what-things the Jesus-(Yahveh-saves) began both to do and to teach, until which day he was taken up, having commanded to be completed through the Set-apart-unto-God Spirit to the ordered-forth-ones whom he himself called out. To these-ones he also stood alongside himself, as one who is living, after that he suffered, by many sure-proofs, through forty days being visible to them and saying these-things about the kingdom of the God.

And using salt (eating) together, he told forth a message to them not to be given space from Jerusalem but to remain around *for* the message-of-promise of the Father, “which,” *he said*, “you heard from me, that John-(Yahveh-gives-grace) indeed immersed in water, but you yourselves will be immersed in the Set-apart-unto-God Spirit after not many *of* these days.”

Therefore indeed having come together, they were asking him, saying, “Lord, at this time are you setting forth down *like before* the kingdom to the Israel-(Contends-with-God)?” But he said to them, “It is not being for you to know times or right-times which the Father placed in his-own authority. But you will receive power when the Set-apart-unto-God Spirit *has*

come over upon you. And you will be my witnesses both in Jerusalem and *in* all the *region-of*-Judah and Samaria-(Watching) and until *the* last of the earth.” And having said these-things, as they are seeing, he was lifted up. And *a* cloud took up him under from their eyes. And as they were being ones who are looking intently into the heaven as he is going, and perceive! Two men had stood alongside them in white clothes. And those-ones said, “Men, ones-of-Galilee, why have you stood seeing into the heaven? This the Jesus who was taken up from you into the heaven in-this-way will come *in* what manner *as* you observed him going into the heaven.”

After-that they turned back unto Jerusalem from *the* mountain which is being called One-of-olives, which is being near Jerusalem, having *a* way (journey) of *a* set-time-for-rest-away. And when they came into *the* city, they stepped up into the upper-room where they were being ones who are remaining throughout, both the Peter-(Rock) and John and Jacob-(James-or-Heel-catcher) and Andrew-(Manly), Philip-(One-loving-horses-like-a-friend) and Thomas, Bartholomew and Matthew-(Gift-of-Yahveh), James of Alphaeus and Simon-(One-that-hears) the One-boiling-with-zeal and Judah-(Praised) of Jacob. All these-ones were being ones who are being steadfast with-intense-feelings-together to the praying-forth with *the* women-(wives) and Mariam-(Mary-or-Rebellion) the mother of the Jesus and his brothers.

And in these days, having stood up, Peter in the midst of the brothers said, now *the* crowd of names upon the same-place was being as one hundred twenty, “Men, brothers, it was binding to be fulfilled the Writing which the Spirit, the set-apart-unto-God-one, said before through *the* mouth of David-(Beloved) about Judah-(Judas) who became one-leading-the-way to those who took together Jesus, because he was being one who has been numbered throughout among us and received by lots the lot of this ministry. This-one indeed therefore acquired *a* given-space-piece-of-land out of payment of the injustice. And having become lying-face-down, he burst open in-the-middle. And all his inward-parts poured out. And it became *a* known-thing to all who are dwelling down *in*

Jerusalem, so-that that given-space-*piece-of-land* was called in their-own thorough-talking-(dialect) Akeldama, that is being Given-space-*piece-of-land* of Blood. For it has been written in a scroll of *the* strummings-of-a-stringed-instrument-in-the-singing-of-praise, 'Let his country-cottage become a desolate-*place* and let not be one who is dwelling in her-(it),' and 'Let *an* other-one take the paying-attention over it.' Therefore it is binding of those men who came together with us in all *the* time in which the Lord Jesus came in and came out upon us, having begun from the immersion of John until the day that he was taken up from us, one of these-ones to become a witness with us of his standing-up-(again)." And two stood, Joseph-(Yahveh-has-added) who is being called Barsabbas-(Son-of-Sabbas), who was called upon as Justus, and Matthias. And having prayed forth, they said, "You, Lord, One-knowing-the-heart of all-ones, show up which one out of these two you called out to yourself to take the place of this ministry and ordering-forth from which Judah stepped aside to go unto the place, that-one his-own. And they gave the lots for them. And the lot fell upon Matthias. And he was counted according-to pebbles together with the eleven ordered-forth-ones.

{—2—} And as the day of the Fiftieth is being filled together-(completely), all-ones were being together at the same-*place*. And took place suddenly a noise out of the heaven, just-as a having-force breath-(wind) being brought *along*, and it filled the whole dwelling where they were being ones who are sitting down. And tongues as of fire, being thoroughly divided, were perceived by them,. And it sat down upon each one of them. And all-ones were filled of the Set-apart-unto-God Spirit and began to speak in other tongues just-as the Spirit was giving to them to utter forth.

And ones-of-Judah were being ones who are dwelling down in Jerusalem, well-received men from every nation of those under the heaven. And when this voice took place, the large-number came together and were poured together (bewildered), because each one was hearing them speaking in his own thorough-talking-(dialect). And they were being

set out of themselves and were marveling, saying, "Perceive! All these ones who are speaking are ones-of-Galilee, are they not? And how are we ourselves hearing each in our-own thorough-talking-(dialect) in which we were brought into being? Ones-of-Parthia and ones-of-Media and ones-of-Elam and those who are dwelling down in the Mesopotamia, both the *region-of-Judah* and Cappadocia, Pontus-(Sea) and the Asia-(Orient), both Phrygia-(Dry) and Pamphylia-(Of-every-tribe), Egypt and the parts of the Libya according-to the Kyrene, and the ones-of-Rome who are being among *their* people, both ones-of-Judah and ones-who-had-come-to-Judaism, ones-of-Krete and ones-of-Arabia, we are hearing them speaking in our-own tongues the great-things of the God." And all-ones were being set out of themselves and were being thoroughly at a loss, saying one to another, "What is this willing to be?" But other-ones, thoroughly mocking, were saying, "They are being ones who have been full of sweet-(new)-wine."

And the Peter, having stood with the eleven, lifted up his voice and uttered forth to them, "Men, ones-of-Judah, and all those who are dwelling down in Jerusalem, let this be a known-thing to you and give ear to my flowings. For these-ones are not being drunk as you yourselves are taking under *consideration*. For it is being the third hour of the day. But this is being that which has been flowed out through the one-speaking-before-*time-and-others*, Joel, 'And it will be in the last days,' is saying the God, 'I will pour out from my Spirit upon all flesh. And your sons and your daughters will speak before *time and others*. And your young-men will perceive perceivings-(visions) and your elder-ones will dream during sleep dreams-during-sleep. And indeed upon my male-servants and upon my female-servants in those days I will pour out from my Spirit. And they will speak before *time and others*. And I will give wonders in the heaven above and signs upon the earth below, blood and fire and vapor of smoke. The sun will be turned aside into darkness and the moon into blood, before the great and giving-upon-of-light day of the Lord came. And it will be *that* everyone who would call upon

the name of the Lord will be saved.' Men, ones-of-Israel, hear these words. Jesus the one-of-Nazareth, *a* man who has been shown forth from the God unto you by powers and wonders and signs which the God did through him in *the* midst of you just-as you yourselves perceive, this giving-(given)-out one, by the wanting-(purpose) which has been set as a boundary and knowing-before-*time* of the God, through the hand of ones-without-law, having fasten to *a cross*, you took up (did away with), whom the God stood up-(again), having loosed the birth-pains of the death, because-according-to-that it was not being *a* thing-having-power that he be taken by might by it. For David is saying unto him, **'I myself was perceiving the Lord before in-sight of me throughout all, because he is being out of my right in-order-that I should not be shaken. Because-of this my heart was thought well of (made glad) and my tongue leapt much. And even also my flesh will dwell down in a shelter upon hope, because you will not leave behind in straits my soul-(self-or-life-or-breath) unto hades-(underworld-of-the-dead) and-nor will you give your Sacred-one to perceive thorough-destruction. You made known to me ways of life. You will fill me of well-thinking-(gladness) with your face.'** Men, brothers, being permitted to say with full-flowing to you about the first-(leading)-one-of-a-family-(people), David, that both he came to an end (died) and was buried, and his place-of-remembrance is being among us until this day. Therefore existing as *a* one-speaking-before-*time-and-others* and perceiving that the God vowed with *an* oath to him to sit down *one* out of *the* fruit of his waist-(place-of-reproductive-power) upon his throne, perceiving before, he spoke about the standing-up-(again) of the Anointed-one, **'Not-even was he left behind in straits into hades-(underworld-of-the-dead) and-nor his flesh perceived thorough-destruction.'** This Jesus the God stood up-(again), of which all we ourselves are being witnesses. Therefore having been lifted high to the right of the God, and having received from the Father the message-of-promise of the Spirit, the set-apart-unto-God-one, he poured out this which you yourselves (*both*) are seeing and are hearing. For David

stepped not up into the heavens. But he himself is saying, **‘The Lord said to my Lord, “Sit down out of my right until I should put the ones-hating of you as a stool-under-foot of your feet.”’** Therefore let all *the* dwelling of Israel know without-slipping that the God made him both Lord and Anointed-one, this the Jesus whom you yourselves crucified.”

And having heard, they were pierced throughout the heart. And they said to the Peter and the remaining ordered-forth-ones, “Men, brothers, what should we do?” And Peter *said* to them, “Change the thinking. And let each of you be immersed upon the name of Jesus *the* Anointed-one unto a letting-go of your wrongdoings. And you will receive the gift of the Set-apart-unto-God Spirit. For the message-of-promise is being to you and to your children and unto all those far-off, as-many-as the Lord our God would call forth *to himself*.” And with many-more other words he thoroughly witnessed and was calling them alongside, saying, “Be saved from this age-group-brought-into-being, the crooked-one.” Therefore indeed those who were accepting forth his word were immersed. And about three-thousand souls were put forward (added) on that day.

And they were being ones who are being steadfast to the teaching of the ordered-forth-ones and to the sharing-*together*, to the breaking of bread and to the prayings-forth. And fear was taking place in every soul. And many wonders and signs were taking place through the ordered-forth-ones. And all those who are having faith were being at the same-*place* and were having all things shared-*together*. And they were selling the acquired-things and the things-under-*their-authority* and were thoroughly dividing these-things with all according-to-what anyone was having *a* need. And throughout *the* day being steadfast to *being* with-intense-feelings-together in the sacred-place and breaking bread throughout *the* dwelling (dwelling to dwelling), they were receiving food-(nourishment) with much-leaping-(exultation) and simplicity of heart, praising the God and having grace toward the whole people. And the Lord was putting to those who are being saved throughout *the* day at the same-*place*.

{—3—} And Peter and John were stepping up unto the sacred-place at the hour of praying-forth, the ninth-*hour*. And a certain man, who is existing a lame-one out of *the* stomach of his mother, was being carried, whom they were putting throughout *the* day at the door of the sacred-place which is being called Having-beauty for the purpose to ask *for* a showing-of-mercy from those who are going in into the sacred-place, who, having perceived Peter and John being about to go in into the sacred-place, was asking to receive a showing-of-mercy. But having looked intently unto him, together-with John, Peter said, "See unto us!" And that-one was holding *his attention* upon them, watching to receive something from them. But Peter said, "Silver and gold I am not having under *my authority*. But what I am having this I am giving to you. In the name of Jesus *the* Anointed-one the one-of-Nazareth (*rise and*) walk around!" And having seized him of the right hand, he raised him. And at-once his feet and the ankles were made firm. And leaping out, he stood and was walking around. And he came in with them into the sacred-place, walking around and leaping out and praising the God. And all the people perceived him walking around and praising the God. And they were coming to know him that he himself was being that one who is sitting down for the showing-of-mercy at the Having-beauty Gate of the sacred-place. And they were filled with amazement and setting-out-of-*themselves* at that which has stepped together (came about) to him. And while he is taking by might the Peter and the John, all the people ran together to them at the roofed-colonnade which is being called of Solomon, being-amazed-out-of-*themselves*. And having perceived, the Peter judged forth to the people, "Men, ones-of-Israel, why are you marveling at this? Or why are you looking intently at us as-if by our-own power or well-worshiping we have done with the result that he is walking around? **The God of Abraham and (*the God*) of Isaac and (*the God*) of Jacob, the God of our fathers**, glorified his child-servant Jesus whom you yourselves indeed gave over and denied according-to *the* face of Pilate-(Armed-with-a-spear), when he judged to loose forth that-one. But you yourselves

denied the set-apart-unto-God-one and the one-being-right-with-God-and-doing-right and asked for yourselves *a* man, *a* murderer, to be given grace to you. And you killed away the first-one of the life, whom the God raised out of dead-ones, of which we ourselves are being witnesses. And upon the faith of his name, his name made firm this one whom you are observing and perceiving. And the faith, that-one through him, gave to him this lot-of-wholeness opposite-from you all. And now, brothers, I perceive that according-to *a* lack-of-understanding you practiced *it* just-as also your ones-being-first-(leading). But the God himself fulfilled in-this-way what things he told the message throughout before-*time* through the mouth of all the ones-speaking-before-*time-and-others* that his Anointed-one was to suffer. Therefore change the thinking and turn upon-(back) for the purpose of your wrongdoings being anointed (rubbed) out, so-that right-times of breathing-up-upon-to-cool-(refreshment) might come from *the* face of the Lord and he might order forth the Anointed-one Jesus who has been taken in hand before-*time* for you, whom indeed it is binding heaven to accept until *the* times of the setting-forth-down-*like-before* of all which the God spoke through the mouth of his set-apart-unto-God ones-speaking-before-*time-and-others* from the enduring-age. Moses-(Drawing-out) indeed said, 'The Lord your God will stand up-(again) one-speaking-before-*time-and-others* for you out of your brothers as me. You will hear him according-to all as-much-as he should say to you. And it will be *that* every soul who if not should hear that one-speaking-before-*time-and-others* will be destroyed out from the people.' And also all the ones-speaking-before-*time-and-others*, from Samuel-(His-name-is-of-God) and from those-ones according-to-who-comes-next, as-many-as spoke and told a message throughout *about* these days. You yourselves are being the sons of the ones-speaking-before-*time-and-others* and of the thoroughly-set-*agreement* which the God thoroughly set to your fathers, saying to Abraham, 'And in your seed all the families of the earth will be spoken well of.' To you first the God, having stood up-(again) his child-servant, ordered

forth him speaking well of you in turning away each of you from evilnesses.”

{—4—} And as they are speaking to the people, the priests and the leader-of-an-army-of-soldiers of the sacred-place and the Just-ones set upon them, thoroughly being caused pain because they are teaching the people and are telling a message throughout *that* in the Jesus is the standing-up-(again), that-one out of dead-ones. And they cast upon them the hands and placed *them* into keeping unto the next-day. For it was being evening already. But many-ones of those who heard the word had faith. And the number of the men became (*as*) five thousand.

And it took place on the next-day *that* their ones-being-first-(leading) and the elder-ones and the ones-of-letters were being gathered together in Jerusalem. And Annas the first-(leading)-priest and Kaiaphas and John and Alexander and as-many-as were being out of *the* first-(leading)-priestly ones-brought-into-being, and having stood them in the middle, were inquiring, “By what-kind-of power or by what-kind-of name did you yourselves do this?” After-that Peter, having been filled of the Set-apart-unto-God Spirit, said to them, “Ones-being-first-(leading) of the people and elder-ones, if we ourselves this-day are being judged up (examined) for a well-work of a human without-strength in which this-one has been saved, let it be a thing-known to all you and to all the people of Israel that by the name of Jesus *the* Anointed-one, the one-of-Nazareth, whom you yourselves crucified, whom the God rose out of dead-ones, by this-one this-one has stood alongside in-sight of you healthy. This is being **the stone which was set out as being not-even-one-thing** by you the ones who are building, which became unto *the* head of *the* corner. And the salvation is not being by not-even-one other. For not-even is being *an* other name under the heaven which has been given among humans by which it is binding *for* us to be saved.” And observing the full-flowing of the Peter and John and having taken over that they are being humans not-of-letters and ones-of-their-own-affairs-(common-or-unskilled), they

were marveling. And they were coming to know them that they were being with the Jesus. And seeing the human who has been healed, who has stood with them, they were having to say opposite not-even-one-thing.

And having commanded them to come away outside of the council-that-settles-matters-together, they were casting together to one-another, saying, "What should we do to these humans? For indeed that *a* known sign has taken place through them *is* being-brought-to-light to all those who are dwelling down in Jerusalem. And we are not having power to deny *it*. But in-order-that it should not be thoroughly distributed over more unto the people, we ourselves should threaten them no-longer to speak upon this name to not-even-one of *the* humans."

And having called them, they told forth a message that not wholly-throughout to utter and-nor to teach upon the name of the Jesus. But the Peter and John, having judged forth, said to them, "If it is being being-right-with-God-and-doing-right in-sight of the God to hear you more than the God, judge. For we ourselves are not having power not to speak what we perceived and heard." And these-ones, having threatened forth *them*, loosed forth them, finding not-even-one-thing how that they themselves might punish them, on-account-of the people, because all-ones were glorifying the God for that which has taken place. For the human was being more *than* forty years *old* upon whom this sign of *a* cure has taken place.

And having been loosed forth, they came to their-own-ones and told forth a message as-much-as the first-(leading)-priests and the elder-ones said to them. And those who heard lifted up *a* voice with-intense-feelings-together to the God and said, "Master, you yourself *are* the one who made the heaven and the land and the sea and all those-things in them, the one who said of-(through) *the* mouth of our father David your child-servant through *the* Set-apart-unto-God Spirit, 'For-what-reason did nations prance, snort, and stomp like a high-spirited horse and peoples care *about* empty-things? The kings of the earth stood alongside and the ones-being-first-(leading) were gathered together at the same-place against the Lord

and against his Anointed-one.' For upon truth were gathered together in this city upon-(against) your set-apart-unto-God child-servant Jesus, whom you anointed, both Herod-(Heroic) and Pontius Pilate along-with nations and peoples of Israel, to do as-much-as your hand and your wanting-(purpose) set a boundary before-time to take place. And the-things now, Lord, perceive upon their threats and give to your servants to speak your word with all full-flowing, by you stretching out the (*your*) hand with-the-result-that cures and signs and wonders take place through the name of your set-apart-unto-God child-servant Jesus." And when they pleaded, the place in which they were being ones who have been gathered together was shaken. And all-ones were filled of the Set-apart-unto-God Spirit and were speaking the word of the God with full-flowing. And *the* heart and soul of the large-number of those who had faith was being one. And not-even one was saying to be his-own anything which is being under-authority to him. But all-things were being shared-together-things to them. And with great power the ordered-forth-ones were giving forth the witness of the standing-up-(again) of the Lord Jesus. And great grace was being upon all them. For not-even anyone was being in-a-bind among them. For as-many-as were being acquirers of given-space-pieces-of-land or dwellings, selling *them*, were bringing the values of those things which are being sold and were putting alongside the feet of the ordered-forth-ones. And it was thoroughly being given to each-one according-to-what anyone was having need.

And Joseph who was called upon from-(by) the ordered-forth-ones as Barnabas, which is being that which is being interpreted with-(as) 'son of-calling-alongside,' a one-of-Levi, a one-of-Kyprus by people-brought-into-being, as a field is being under-authority to him, having sold *it*, brought the thing-(money) and placed *it* at the feet of the ordered-forth-ones.

{—5—} And a certain man, Ananias-(Favored-by-Yahveh) by name, together-with Sapphira his woman-(wife) sold an acquired-thing. And he kept back for himself from the value of *it*, as his woman-(wife) also has perceived together-with *him*.

And having brought *a* certain part, he placed *it* alongside the feet of the ordered-forth-ones. But the Peter said, "Ananias, because-of what filled the Adversary your heart *for* you to lie *unto* the Spirit, the set-apart-unto-God-one, and to keep back for yourself from the value of the given-space-*piece-of-land*? While remaining, it was remaining to you, was it not? And having been sold, it was existing in your authority, was it not? Because why placed you yourself this practiced-matter in your heart? You lied not to humans but to the God." And hearing these words, Ananias, having fallen, breathed out *his life*. And *a* great fear took place upon all those who are hearing. And having stood up, the younger-ones ordered (wrapped) together him. And having brought out *him*, they buried *him*.

And took place *a* standing-apart as of three hours. And his woman-(wife), not perceiving what has taken place, came in. And Peter judged forth to her, "Say to me if you gave forth the given-space-*piece-of-land* for so-much." And that-one said, "Yes, for so-much." And the Peter *said* to her, "Because why was it voiced together with you to test the Spirit of the Lord? Perceive! The feet of those who buried your man-(husband) *are* at the door and they will bring out you." And at-once she fell at his feet and breathed out *her life*. And having come in, the young-men found her dead. And having brought out *her*, they buried *her* with her man-(husband). And took place *a* great fear came upon the whole called-out-assembly and upon all those who are hearing these-things.

And through the hands of the ordered-forth-ones were taking place signs and many wonders in the people. And all-ones were being with-intense-feelings-together in the Roofed-colonnade of Solomon. But of the remaining-ones not-even-one-person was being bold to be glued to them. But the people were making great them. And more ones who are having faith in the Lord were being put forward (added), large-numbers of both men and women, so-that even into the wide-streets they are bringing out those without-strength and putting upon small-*beds-for-reclining* and stretchers, in-order-that if-even, as Peter is coming, the shadow might cast *a*

shadow upon some of them. And the large-number of those of the cities around Jerusalem also was coming together, bringing ones-without-strength and ones who are being harassed by unclean spirits, certain-ones-who all were being healed. But having stood up, the first-(leading)-priest and all those with him, that *sect-taking-for-themselves-their-own-tenets* which is being of the Just-ones, were filled of boiling-with-zeal. And they cast on the hands upon the ordered-forth-ones and themselves placed them in a public keeping-(prison).

And a messenger of *the* Lord during *the* night, having opened up the door of the place-of-guarding and having led out them, said, "Go. And having stood, speak in the sacred-place to the people all these flowings of this life." And having heard, they came in into the sacred-place by the early-morning and were teaching.

And having become alongside, the first-(leading)-priest and those with him called together the council-that-settles-matters-together and all the council-(senate)-of-older-ones of the sons of Israel and ordered forth unto the place-of-binding-(prison) *for* them to be led. But the attendants-being-like-under-rowers-of-a-ship, having become alongside, found them not in the place-of-guarding. And having turned up-(again), they told forth a message, saying, "We found the place-of-binding-(prison) having been closed with every non-slipping-(security) and the guards having stood at the doors. And having opened up, we found not-even-one-person inside." And as both the leader-of-an-army-of-soldiers of the sacred-place and the first-(leading)-priests heard these words, they were being thoroughly at a loss about them what this might become. And having become alongside, a certain-one told forth a message to them, "Perceive! The men whom you yourselves placed in the place-of-guarding are being ones who have stood and who are teaching the people in the sacred-place!"

After-that, having come forth, the leader-of-an-army-of-soldiers together-with the attendants-being-like-under-rowers-of-a-ship was leading them not with force, for they were fearing the people lest they should be stoned. And having led them,

they stood *them* in the council-that-settles-matters-together. And the first-(leading)-priest asked to them, saying, "We told forth a message with *a* message-told-forth to you not to teach upon this name. And perceive! You have filled the Jerusalem of your teaching. And you are wanting to bring over upon us the blood of this human." And having judged forth, Peter and the ordered-forth-ones said, "It is binding to be persuaded to be led by God more than by humans. The God of our fathers raised Jesus whom you yourselves thoroughly took in hand, having hanged upon wood-(tree). The God lifted high to his right this First-(leading)-one and Savior for the purpose to give *a* change-of-thinking to the Israel and *a* letting-go of wrongdoings. And we ourselves are being witnesses of these flowings and *so* is the Spirit, the set-apart-unto-God Spirit-one, which the God gave to those who are being persuaded to be led by him." And those who heard were being thoroughly sawn asunder and were willing (taking counsel) to take up (do away with) them. But having stood up in the council-that-settles-matters-together, *a* certain Distinct-one, Gamaliel-(Reward-of-God) by name, *a* having-value teacher-of-the-law to all the people, commanded to make the humans *go* outside *a* little. And he said to them, "Men, ones-of-Israel, take hold to yourself concerning these humans what you are being about to practice. For before these days, Theudas stood up, saying himself to be somebody, to whom *a* number as of four-hundred men were reclining toward, who was taken up (done away with). And all as-many-as were being persuaded by him were being thoroughly loosed and became unto not-even-one-thing. After this-one, Judah the one-of-Galilee stood up in the days of the writing-forth-*a-census-for-taxing* and stood away people after him. And that-one also destroyed away himself. And all as-many-as were being persuaded by him were thoroughly scattered. And these-things now I am saying to you, stand away from these humans and let go them. Because if this wanting-(purpose) or this work should be out of humans, it will be loosed down. But if it is being out of God, you will not have power to loose down them. Lest-at-any-time even

you should be found *to be* ones-fighting-against-God.” And they were persuaded by him. And having called forward the ordered-forth-ones, having beaten *them*, they told forth the message not to speak upon the name of the Jesus and loosed forth *them*. Therefore indeed they were going from *the* face of the council-that-settles-matters-together, rejoicing, because they were considered worthy throughout to not have a value set upon *them* for the name.

And every day in the sacred-place and throughout *the* dwelling (dwelling to dwelling) they were not stopping teaching and telling the well-message of the Anointed-one Jesus.

{—6—} And in these days, as the learning-ones are increasing in number, a grumbling took place of those ones-using-the-Greek-language-and-customs toward the Hebrews, because their widows were being observed aside (overlooked) in the daily ministry. And the twelve, having called forward the large-number of the learning-ones, said, “It is not being a pleasing-thing *for* us, having left throughout the word of the God, to minister to tables. And, brothers, look in on seven men out of you who are being witnessed of, full-ones of spirit-(Spirit) and of wisdom, whom we will set down over this need. And we ourselves will be steadfast to the praying-forth and to the ministry of the word.” And the word pleased in-sight of all the large-number. And they called out Stephen, *a* man full of faith and of the Set-apart-unto-God Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolaus, one-who-has-come-to-*Judaism* of-Antioch, whom they stood in-sight of the ordered-forth-ones. And having prayed forth, they placed upon them the hands.

And the word of the God was growing. And the number of the learning-ones was being increased exceedingly in Jerusalem. And *a* much crowd of the priests were hearing (obeying) under-*authority* to the faith.

And Stephen, *a* full-one of grace and power, was doing great wonders and great signs among the people. But stood up certain-ones of those out of the gathering-together-place which is being called of Freedmen-(former-slaves-*or*-descendants-of-slaves) and of ones-of-Kyrene and of ones-of-Alexandria

and of those from Kilicia-(the-land-of-Celix) and Asia who are seeking together with the Stephen. And they were not being strong to stand opposite to the wisdom and to the spirit-(Spirit) with which he was speaking. After-that they cast under (induced) men who are saying, "We have heard him speaking hurtful-talking flowings against Moses and the God." And they stirred together the people and the elder-ones and the ones-of-letters.

And having set upon *him*, they took him together by force and led *him* unto the council-that-settles-matters-together. And they stood lying witnesses who are saying, "This human is not stopping himself speaking flowings against this place, this set-apart-unto-God-one, and the law. For we have heard him saying that this Jesus, the one-of-Nazareth, will loose down this place and will change the customs which Moses gave over to us." And having looked intently unto him, all those who are sitting down in the council-that-settles-matters-together perceived his face as a face of a messenger. {—7—} But the first-(leading)-priest said, "Are these-things having in-this-way?"

And that-one was saying, "Men, brothers and fathers, hear! The God of the glory was perceived by our father Abraham, while he is being in Mesopotamia-(Between-rivers-of-the-Tigris-and-the-Euphrates) or before he dwelt down in Charan, and he said to him, 'Come out from your land and (*out of*) your ones-brought-into-being-with, and come into the land whichever I should (will) show to you.' After-that, having come out from *the* land of the ones-of-Chaldea, he dwelt down in Charan. And-from-there, after that his father died away, he made him leave behind a dwelling for this land into which you yourselves are now dwelling down *in*. And he gave not to him an assigned-lot in her-(it), not-even a step of a foot. And he told a message-of-promise to give her-(it) to him for a holding-down-(possession) and to his seed after him, while a child is not being to him. The God spoke in-this-way that his seed will be one-dwelling-alongside in a land of-another. And they will make a servant of it. And they will be bad to it for four-hundred years. 'And the nation to whichever they will serve

I myself will judge,' said the God, 'and after these-things they will come out and will serve *in worship* to me in this place.' And he gave to him *a thoroughly-set-agreement* of cutting-around. And in-this-way he brought into being the Isaac and cut around him on the day, the eighth-one, and Isaac the Jacob, and Jacob the twelve first-(leading)-ones-of-a-family-(people). And the first-(leading)-ones-of-a-family-(people), having boiled *with zeal*, gave forth the Joseph into Egypt. And the God was being with him, and himself took him out from all his crushings, and gave to him grace and wisdom in-opposite of Pharaoh, king of Egypt, and set him down as one who is leading over Egypt and (*over*) his whole dwelling. And *a* famine came upon the whole Egypt and Canaan-(Make-low-Trader) and *a* great crushing. And our fathers were not finding food. But Jacob, having heard grain-(wheat) being in Egypt, ordered forth out our fathers first. And in the second, Joseph was made known again to his brothers. And the people-brought-into-being of (*the*) Joseph became being-brought-to-light to the Pharaoh. And having ordered forth, Joseph himself called after Jacob his father and all the ones-brought-into-being-with, in *all* seventy five souls. And Jacob stepped down unto Egypt. And he himself and our fathers came to an end (died). And they were placed aside (transposed) unto Shychem and were put in the place-of-remembrance which Abraham bought of-(for) *a* value of silver from the sons of Emmor-(Hamor) in Shychem. And just-as was coming near the time of the message-of-promise which the God said together (confessed) to-(with) the Abraham, the people grew and were increased in Egypt until which *time stood up an other king (over Egypt) who perceived not the Joseph*. This-one, having used wisdom against our people-brought-into-being, was bad *toward* the (*our*) fathers for the purpose to make their babies *be* put-out-ones with the result not to be made alive. In that right-time Moses was brought into being. And he was being *elegant-like*-from-the-city to the God, who was nourished up three months in the dwelling of the father. And when he was placed out, the daughter of Pharaoh took up him for herself and nourished

up him to herself unto *a* son. And Moses was disciplined like a child in every wisdom of the ones-of-Egypt. And he was being one-having-power in his words and works. And as time of forty-years was being fulfilled to him, it stepped up upon his heart to look in on his brothers, the sons of Israel. And having perceived *a* certain-one being treated unjustly, he defended *him*. And he did *a* giving-out-of-justice for the one who is being caused pain down upon, having struck the one-of-Egypt. And he was thinking by custom *that* the (*his*) brothers put together that through his hand the God is giving salvation to them. But these-ones placed not together. And on the day being over-(next), he was perceived by those who are fighting. And he was changing them together unto peace, having said, 'Men, brothers you are being. For-what-reason are you treating unjustly one-another?' But the one who is treating unjustly the near-one-(neighbor) shoved away him, having said, '**Who set you down as one-being-first-(leading) and one-administering-justice over us? You yourself are not willing to take up (do away with) me according-to what manner you took up (did away with) the one-of-Egypt yesterday, are you?**' And Moses fled at this word and became one-dwelling-alongside in *the* land of Midian, where he brought into being two sons. And when forty years were fulfilled, *a* messenger was perceived by him in the desolate-*place* of the mountain Sinai in *a* flame of fire of *a* thorn-bush. And the Moses, having perceived, was marveling at the perceiving. And as he is coming forward to think throughout, *the* voice of the Lord became, '**I am the God of your fathers, the God of Abraham and Isaac and Jacob.**' And having become trembling-within, Moses was not being bold to think throughout. And the Lord said to him, '**Loose the sandals-bound-under of your feet. For the place upon which you have stood is being set-apart-unto-God land. Having perceived, I perceived the bad-treatment of my people, that-one in Egypt. And I heard their groaning. And I stepped down to take them out. And now come, I should send you forth unto Egypt.**' This Moses, whom they denied, having said, '**Who set down you as one-being-first-(leading) and**

one-administering-justice?' this-one the God has ordered forth as first-(leading)-one and one-loosing-by-payment-of-a-ransom with *the* hand of *the* messenger who was perceived by him in the *thorn*-bush. This-one led out them, having done wonders and signs in *the* land of Egypt and in *the* Red Sea and in the desolate-*place* for forty years. This-one is being the Moses who said to the sons of Israel, '**The God will stand up a one-speaking-before-time-and-others to you out of your brothers as me.**' This-one is being the one who became in the called-out-assembly in the desolate-*place* with the messenger who is speaking to him in the mountain Sinai and of-(with) our fathers, who accepted the living brief-words to give to us, to whom our fathers willed not to become ones-hearing-(being-obedient)-under-*authority* but shoved away and were turned in their hearts unto Egypt, having said to the Aaron, '**Make to us gods who will go before us. For this Moses who led us out from *the* land of Egypt, we perceive not what took place to him.**' And they made *a* calf in those days and led up *a* sacrifice to the image and were thinking well (being glad) in the works of their hands. And the God turned and gave over them to serve in *worship* the army of the heaven just-as it has been written in *a* scroll of the ones-speaking-before-time-and-others, '**Dwelling of Israel, you brought not to me slaughtered-offerings and sacrifices for forty years in the desolate-*place*, did you? And you took up the shelter of the Moloch and the star of the (your) god Raiphan-(the-star-god-Saturn), the struck-images which you made to pay homage like a dog to *its master* to them. I also make you to leave behind *a* dwelling beyond Babylon.**' The shelter of the witness was being to our fathers in the desolate-*place*, just-as the one who is speaking thoroughly put in order to the Moses to make her-(it) according-to the struck-image which he had perceived, which also, having thoroughly accepted *it*, our fathers with Jesus-(Joshua) brought in into during the holding-down-(possession) of the nations, whom the God pushed out from *the* face of our fathers until the days of David, who found grace in-sight of the God and asked to find *a* shelter for the dwelling (God) of Jacob. But

Solomon built *a dwelling* for him. But the Highest-one is not dwelling down in ones-made-by-hands, just-as the one-speaking-before-time-and-others is saying, ‘**The heaven is to me a throne, and the earth a stool-under-foot of my feet. What-kind-of dwelling will you build for me?**’ is saying *the Lord*, ‘**Or what is the place of my stopping-throughout? My hand made all these-things, did it not?**’ Stiffnecked-ones and ones-not-cut-around in hearts and in the ears, you yourselves are always falling opposite to the Spirit, the set-apart-unto-God-one. As your fathers *did*, also *do* you. Which of the ones-speaking-before-time-and-others did not your fathers cause to flee (persecute)? And they killed away those who told a message throughout before-time about the coming of the one-being-right-with-God-and-doing-right, of whom now you yourselves became ones-giving-forward-(traitors) and murderers, certain-ones-who received the law unto *a thoroughly-putting-in-order* of messengers and guarded not.”

And hearing these-things, they were being thoroughly sawn asunder in their hearts and were grinding the teeth at him. But existing full of *the Set-apart-unto-God Spirit*, having looked intently into the heaven, he perceived *the* glory of God and Jesus who has stood out of *the* right of the God. And he said, “Perceive! I am observing the heavens which have been thoroughly opened up and the Son of the Human who has stood out of *the* right of the God.” And having cried out with *a* great voice, they held together their ears and rushed with-intense-feelings-together upon him. And having cast *him* out outside of the city, they were casting stones at *him*. And the witnesses placed away from themselves their outer-clothes alongside the feet of *a young-man* who is being called Saul-(Desired). And they were casting stones *at* the Stephen as he is calling upon *the Lord* and saying, “Lord Jesus, accept my spirit-(breath).” And having placed *on* the knees, he cried out with *a* great voice, “Lord, you should not set to them this wrongdoing.” And having said this, he slept. {—8—} And Saul was being one who is thinking well with the taking up (doing away) of him.

And took place in that day *a* great cause-to-flee-(persecution) upon the called-out-assembly, that-one in Jerusalem. And all-ones were thoroughly scattered throughout the spaces-(regions) of the *region-of*-Judah and Samaria, except the ordered-forth-ones. And well-received men carried together *to bury* the Stephen and made *a* great cutting-(beating-their-breasts-in-grief) for him. But Saul was ravaging the called-out-assembly. Going in throughout the dwellings, dragging *off* both men and women, he was giving over *them* unto *a* place-of-guarding. Therefore indeed those who were thoroughly scattered came through telling the well-message of the word.

And Philip, having come down into *a (the)* city of the Samaria, was preaching to them the Anointed-one. And the crowds were holding to with-intense-feelings-together those things which are being said by the Philip, as they are hearing and seeing the signs which he was doing. For many-ones of those who are having unclean spirits, shouting with *a* great voice, were coming out. And many-ones who have been loosed (paralyzed) along the side and lame-ones were healed. And much joy took place in that city.

And *a* certain man, by name Simon-(One-that-hears), was existing before in the city, being wise in such areas as astrology, dream interpretation, religion, medicine, and magic and setting out of *itself* the nation of Samaria, saying himself to be someone great, to whom all-ones were holding to from small until great, saying, "This-one is being the power of the God which is being called great." And they were holding to him because-of the sufficient time he has set them out of *themselves* by the matters-of-such-areas-as-astrology-dream-interpretation-religion-medicine-and-magic. But when they had faith in the Philip telling the well-message about the kingdom of the God and the name of Jesus *the* Anointed-one, both men and women were being immersed. And even the Simon himself also had faith. And having been immersed, he was being one is being steadfast to the Philip. And observing both signs and great powers taking place, he was being set out of himself.

And the ordered-forth-ones in Jerusalem, having heard that the Samaria has accepted the word of the God, ordered forth to them Peter and John, certain-ones-who, having stepped down, prayed forth about them so-that they might receive *the* Set-apart-unto-God Spirit. For he was being not-even-yet one who has fallen upon not-even-one of them. But only they were existing as ones who have been immersed into the name of the Lord Jesus. After-that they placed upon them the hands. And they were receiving *the* Set-apart-unto-God Spirit. And the Simon, having perceived that through the putting-upon of the hands of the ordered-forth-ones the Spirit is being given, brought to them things-(money), saying, "Give also to me this authority, in-order-that on whomever I should put the hands, he might receive *the* Set-apart-unto-God Spirit." But Peter said to him, "May your silver together-with you be unto *a* destroying-away because you thought by custom to acquire the gift of the God through things-(money). A part is not being to you, not-even *a* lot, in this word. For your heart is not being straight in-opposite of the God. Therefore change the thinking from this badness of you and plead of the Lord if thus the thinking-upon of your heart will be let go to you. For into *a* gall of bitterness and *a* binding-together of injustice I am perceiving you being." But having judged forth, the Simon said, "Plead you for me to the Lord so-that not-even-one-thing should come upon on me of the things which you have flowed out." Therefore indeed those who thoroughly witnessed and who spoke the word of the Lord were turning back unto Jerusalem. They were telling the well-message in many villages of the ones-of-Samaria.

But *a* messenger of *the* Lord spoke to Philip, saying, "Stand up and go down middle-day-(south) upon the way which is stepping down from Jerusalem unto Gaza-(Strong-place)." This is being *a* desolate-*place*. And having stood up, he went. And perceive! *An* Ethiopian-(Scorched-face) man, *a* bed-keeper-(castrated-one), *a* one-having-power of Kandake-(Prince-of-servants), queen of Ethiopians-(Scorched-faced-ones), who was being over all her treasure, who had come paying homage

like a dog to *its master* unto Jerusalem, both was being one who is turning back and who is sitting down upon his chariot. And he was knowing *what is written* within the one-speaking-before-time-and-others, Isaiah-(Help-of-Yahveh). And the Spirit said to the Philip, "Come forward and be glued to this chariot." And having run forward, the Philip heard him knowing *what is written* within Isaiah the one-speaking-before-time-and-others and said, "Thus indeed are you knowing what you are knowing *what is written* within?" And that-one said, "For how might I have power if not someone will lead the way *for me*?" And he called alongside the Philip, having stepped up, to sit down with him. And the having-around-(passage) of the Writing which he was knowing *what is written* within was being this: **As a sheep upon the slaughter he was led. And as a lamb in-opposite of the one who sheared it is without-voice, in-this-way he is not opening up his mouth. In the making-low (of him) the judging of him was lifted up. Who will thoroughly lead (narrate) of his age-group-brought-into-being? Because his life is being lifted up from the earth.** And having judged forth, the bed-keeper-(castrated-one) said to the Philip, "I am pleading of you, about whom is the one-speaking-before-time-and-others saying this? About himself or about someone other?" And the Philip, having opened up his mouth and having begun from this Writing, told the well-message of the Jesus to him. And as they were going down the way, they came upon some water. And the bed-keeper-(castrated-one) is stating, "Perceive! Water! What is preventing me to be immersed?" And he commanded to stand the chariot. And both-ones stepped down into the water, both the Philip and the bed-keeper-(castrated-one). And he immersed him. And when they stepped up out of the water, *the Spirit of the Lord* took by force the Philip. And the bed-keeper-(castrated-one) perceived him no-longer. For he was going his way rejoicing. And Philip was found unto Azotus-(Stronghold). And coming through, he was telling the well-message in all the cities until that he came unto Kaisarea-(Severed-place).

{—9—} And the Saul, still breathing on threat and murder unto the learning-ones of the Lord, having come to the first-(leading)-priest, asked from him *letters-for-setting-in-order* unto the Damascus to the gathering-together-places, so-that if he should find someones who are being of the Way, both men and women, having been bound, he might lead *them* unto Jerusalem. And while going, it took place *that* he is coming near to Damascus. And unexpectedly *a* light out of the heaven flashed like lightning around him. And having fallen upon the ground, he heard *a* voice saying to him, “Saul, Saul, why are you causing to flee (persecuting) me?” And he said, “Who are you being, Lord?” And that-one *said*, “I myself am being Jesus whom you yourself are causing to flee (persecuting). But stand up and come in into the city. And it will be told to you that which is binding for you to do.” And the men who are going on their way with him had stood *as ones-with-nods*-(speechless), indeed hearing the voice but not-even-one observing. And Saul was raised from the ground. But when his eyes have been opened up, he was seeing not-even-one-thing. And leading him by the hand, they led *him* in into Damascus. And he was being three days not seeing. And he ate not and-nor drank.

And *a* certain learning-one was being in Damascus, Ananias-(Favored-by-Yahveh) by name. And the Lord said to him in *a* perceiving, “Ananias.” And that-one said, “Perceive I, Lord.” And the Lord *said* to him, “Having stood up, go upon the alley which is being called Straight. And seek in *the* dwelling of Judah *for* one-of-Tarsus-(Flat-basket) by name Saul. For perceive! He is praying forth. And he perceived *a* man (*in a perceiving*), Ananias by name, having come in and having put on him (*the*) hands so-that he might see again.” But Ananias judged forth, “Lord, I heard from many-ones about this man as-much bad he did to your set-apart-unto-God-ones in Jerusalem. And here he is having authority from the first-(leading)-priests to bind all those who are calling upon themselves your name.” But the Lord said to him, “Go, because *a* vessel of calling-out this-one is being to me for the purpose to carry my name in-sight both of nations and of kings and of sons of

Israel. For I myself will show by example to him as-much-as it is binding *for* him to suffer for my name.” And Ananias came forth and came in into the dwelling. And having placed upon him the hands, he said, “Brother Saul, the Lord has ordered forth me, Jesus who was perceived by you in the way which you were coming, so-that you should see again and should be filled of *the* Set-apart-unto-God Spirit.” And straightway fell away from his eyes *something* as flakes-(scales). And he saw again. And having stood up, he was immersed. And having taken food-(nourishment), he was endowed with strength.

And he became with the learning-ones in Damascus some days. And straightway in the gathering-together-places he was preaching the Jesus, that this-one is being the Son of the God. And all-ones who are hearing were being set out of themselves and were saying, “This-one is being the one who ransacked unto Jerusalem those who are calling upon themselves this name and had come here for this in-order-that, after having bound them, he might lead *them* before the first-(leading)-priests, is he not?” But Saul was being endowed more with power and was pouring together (bewildering) (*the*) ones-of-Judah who are dwelling down in Damascus, forcing together (proving) that this-one is being the Anointed-one.

And as were being fulfilled sufficient days, the ones-of-Judah took counsel together with themselves to take up (do away with) him. But their wanting-(plot)-against was made known to Saul. And also they were keeping alongside the gates both of day and of night so-that they might take up (do away with) him. But having taken *him*, his learning-ones let him down of night through the wall, having lowered *him* in a sowed-woven-reed-basket.

And having come alongside unto Jerusalem, he was testing (trying) to be glued to the learning-ones. And all-ones were fearing him, not having faith that he is being *a* learning-one. But Barnabas, having taken hold upon him, led *him* to the ordered-forth-ones. And he gave an account to them how in the way he perceived the Lord and that he spoke to him, and how in Damascus he flowed fully in the name of the Jesus.

And he was being with them, going in and going out into Jerusalem, flowing fully in the name of the Lord. And he was speaking and seeking together with the ones-using-the-Greek-language-and-customs. But these-ones were putting a hand upon to take up (do away with) him. But having come to know, the brothers led him down unto Kaisarea and sent him forth out unto Tarsus.

Therefore indeed the called-out-assembly throughout *the* whole of the *region-of-Judah* and of Galilee-(Circuit) and of Samaria was having peace, being built up and going in the fear of the Lord and in the calling-alongside of the Set-apart-unto-God Spirit, she was being increased.

And it took place *that* Peter, coming through all *areas*, came down also to the set-apart-unto-God-ones who are dwelling down *in* Lydda-(Strife). And he found there a certain human by *the* name Aeneas-(Praised) who is lying down upon a stretcher from eight years, who was being one who has been loosed (paralyzed) along the side. And the Peter said to him, "Aeneas, Jesus *the* Anointed-one is curing you. Stand up and spread (make your bed) for yourself." And straightway he stood up. And all those who are dwelling down *in* Lydda and Sharon-(Level-area) perceived him, certain-ones-who turned upon onto the Lord.

And in Joppa-(Beautiful) was being a certain female-learning-one, Tabitha-(Female-gazelle) by name, which, being thoroughly interpreted, is being said Dorcas-(Gazelle). She herself was being full of good works and of showings-of-mercy which she was doing. And it came about in those days *that*, having been without strength, she died away. And having bathed *her*, they placed (*her*) in *an* upper-room. And as Lydda is being near to the Joppa, the learning-ones, having heard that Peter is being in her-(it), ordered forth two men to him, calling alongside, "You should not hesitate to come through until us." And having stood up, Peter came with them. Whom having come alongside, they led *him* up unto the upper-room. And all the widows stood alongside him, weeping and showing on *the* inner-clothes-worn-next-to-the-skin and outer-clothes as-many-as

the Dorcas was making while being with them. And having cast out all-ones outside and having placed *on* the knees, the Peter prayed forth. And having turned upon to the body, he said, "Tabitha, stand up." And that-one opened up her eyes. And having perceived the Peter, she sat up. And having given *a* hand to her, he stood up her. And having voiced *unto* the set-apart-unto-God-ones and the widows, he stood alongside *them* her, living. And it became *a* known-thing throughout *the* whole of the Joppa. And many-ones had faith upon the Lord. And it took place *that* he remained sufficient days in Joppa alongside *a* certain Simon *a* tanner.

{—10—} And *a* certain man in Kaisarea, by name Kornelius-(Of-a-horn), *a* first-(leading)-one-of-a-hundred out of *a* band-of-*about*-600-soldiers which is being called One-of-Italy, *a* well-worshiping-one and one who is fearing the God together-with all his dwelling, who is doing many showings-of-mercy to the people and who is pleading of the God through all, perceived in *a* perceiving being-in-the-light, as about *the* ninth hour of the day, *a* messenger of the God who came in to him and who said to him, "Kornelius!" And that-one, having looked intently at him and having become one-put-in-fear, said, "What is it being, Lord?" And he said to him, "Your prayings-forth and your showings-of-mercy stepped up unto *a* remembrance in-front of the God. And now send men unto Joppa and send after *a* certain Simon who is being called upon *as* Peter. This-one is being received as *a* stranger-(guest) alongside *a* certain Simon, *a* tanner, to whom is being *a* dwelling alongside *the* sea." And as the messenger who is speaking to him came away, having voiced *unto* two of the ones-(servants)-of-a-dwelling and *a* worshiping-well soldier of those who are being steadfast to him, and having led out *to consider* all-things to them, he ordered forth them unto the Joppa.

And on the-next-day, while those-ones are going along the way and are coming near the city, Peter stepped up upon the roof to pray forth about *the* sixth hour. But he became one-with-hunger and was willing to taste-(eat). But as they are making ready alongside, *a* setting-out-of-himself became upon

him. And he is observing the heaven which has been opened up and *a* certain vessel stepping down as *a* great piece-of-linen-cloth being let down by four firsts-(corners) upon the earth, in which were existing all the four-footed-creatures and creeping-creatures of the earth and flying-creatures of the heaven. And *a* voice became to him, "Having stood up, Peter, sacrifice and eat." But the Peter said, "By-no-means, Lord, because I ate not-even-once any shared-*together*-thing and unclean-thing." And *a* voice *became* again from *a* second-time to him, "What the God made clean, make you not shared-*together*." And this took place for three-times. And straightway the vessel was being taken up into the heaven. And as the Peter was being thoroughly at *a* loss in himself what this perceiving might be which he perceived, perceive! The men who have been ordered forth from the Kornelius, having thoroughly asked the dwelling of the Simon, stood over at the gateway. And having voiced, they were inquiring if Simon, who is being called upon as Peter, is being received as *a* stranger-(guest) here. And as the Peter is thoroughly having inner intense-feelings about the perceiving, the Spirit said (*to him*), "Perceive three men seeking you! But having stood up, step down and go with them, thoroughly judging yourself not-even-one-thing, because I myself have ordered forth them." And having stepped down, Peter said to the men, "Perceive! I myself am being whom you are seeking. What is the cause for which you are being alongside?" And those-ones said, "Kornelius, *a* first-(leading)-one-of-a-hundred, *a* man being-right-with-God-and-doing-right and fearing the God, and being witnessed of by the whole nation of the ones-of-Judah, had things taken care of (was warned) by *a* set-apart-unto-God messenger to send after you unto his dwelling and to hear flowings from you." Therefore having called them in, he received *them* as strangers-(guests). And on the-next-day, having stood up, he came out with them. And certain-ones of the brothers, those-ones from Joppa, came with him.

And on the-next-day, he came in into the Kaisarea. And the Kornelius was being one who is watching for them, having called together his ones-brought-into-being-with and the

bending-(aching)-within friends. And as it took place as the Peter came in, having been opposite (met) to him, the Kornelius, having fallen upon the feet, paid homage like a dog to *its master*. But the Peter raised him, saying, "Stand up! I myself also am being *a human*." And conversing in company together with him, he came in. And he is finding many-ones who have come together. And he was stating to them, "You yourselves are setting upon (understanding) as *a being-against-statute*-thing it is being for *a man of-Judah* to be glued with or to go toward one-of-another-tribe-(foreigner). And the God showed to me to say not-even-one human shared-*together* or unclean. And for-this-reason without-flowing-opposite I came, having been sent after. Therefore I am inquiring for what word you sent after me?" And the Kornelius stated, "From *the fourth day* until this hour, I was being one who is praying forth *at the ninth-hour* in my dwelling. And perceive! A man stood in-sight of me in shining clothing and is stating, 'Kornelius, your praying-forth was heard unto and your showings-of-mercy were remembered in-sight of the God. Therefore send unto Joppa and call after Simon who is being called upon *as Peter*. This-one is being received as a stranger-(guest) in *the dwelling of Simon a tanner alongside the sea*.' Therefore at-once I sent for you. And you yourself did with-beauty, having come alongside. Therefore now we all are being alongside in-sight of the God to hear all-things which have been put in order to you by the Lord." And having opened up the mouth, Peter said, "Upon *a truth* I am taking over to myself that the God is not being one-receiving-face-(showing-favoritism). But in every nation the one who is fearing him and who is working being-right-with-God-and-doing-right is being acceptable to him. The word (*which*) he ordered forth to the sons of Israel, telling the well-message of peace through Jesus *the Anointed-one*, this-one is being Lord of all. You yourselves perceive that flowing which took place throughout *the whole of the region-of-Judah*, beginning from the Galilee after the immersion which John preached, *which is Jesus that-one from Nazareth*, as the God anointed him with *the Set-apart-unto-God*

Spirit and with power, who came through working well and curing all those who are having power used against *them* by the one-thoroughly-casting-*accusations*, because the God was being with him. And we ourselves *are* witnesses of all-things which he did both in *the* space-(region) of the ones-of-Judah and in Jerusalem. Whom also they took up (did away with), having hanged upon wood-(tree). This-one the God raised on the third day and gave him to become being-in-the-light, not to all the people, but to witnesses who had been chosen before-*time* by the stretching out of the hand by the God, to us, certain-ones-who ate with and drank with him after that he stood up-(again) out of *the* dead-ones. And he told forth a message to us to preach to the people and to thoroughly witness that this-one is being the one who has been set in the boundary by the God *as* judge of living-ones and of dead-ones. To this-one all the ones-speaking-before-*time-and-others* are witnessing *that* everyone who is having faith into him receives a letting-go of wrongdoings through his name.” As the Peter is still speaking these flowings, the Spirit, the set-apart-unto-God-one, fell over upon all those who are hearing the word. And the ones-having-faith out of the cutting-around, as-many-as came with the Peter, were set out of *themselves*, because also upon the nations the gift of the Set-apart-unto-God Spirit has been poured out. For they were hearing them speaking with tongues and making great the God. After-that Peter judged forth, “Anyone is not having power to prevent the water for the purpose of these-ones to be immersed, certain-ones-who received the Spirit, the set-apart-unto-God-one, as also we, is he?” And he put in order them to be immersed in the name of Jesus *the* Anointed-one. After-that they asked him to remain on some days.

{—11—} And the ordered-forth-ones and the brothers who are being throughout the *region-of*-Judah heard that also the nations accepted the word of the God. And when Peter stepped up unto Jerusalem, those-ones out of *the* cutting-around were thoroughly judging for themselves to him, saying, “You came in to men having uncircumcision and

ate with them.” But having begun, Peter himself was setting out to them according-to-what-comes-next, saying, “I myself was being in *the* city Joppa, praying forth. And I perceived in *a* setting-out-of-myself *a* perceiving, *a* certain vessel stepping down as *a* great piece-of-linen-cloth being let down by four firsts-(corners) out of the heaven. And it came until me. Unto which, having looked intently, I was thinking throughout. And I perceived the four-footed-creatures of the earth and the wild-beasts and the creeping-creatures and the flying-creatures of the heaven. And I also heard *a* voice saying to me, ‘Having stood up, Peter, sacrifice and eat.’ But I said, ‘By-no-means, Lord, because *a* shared-together-thing or *an* unclean-thing not-even-once came in into my mouth.’ But *a* voice judged forth out of *a* second-time out of the heaven, ‘What the God made clean, stop you making shared-together.’ And this took place for three-times. And all was drawn up again into the heaven. And perceive! At-once three men stood upon at the dwelling in which we were being, having been ordered forth from Kaisarea to me. And the Spirit said to me to come with them, having thoroughly judged not-even-one-thing. And came with me also these six brothers. And we came in into the dwelling of the man. And he told forth *a* message to us how he perceived (*the*) messenger having stood in his dwelling and having said, ‘Order forth unto Joppa and send after Simon who is being called upon *as* Peter, who will speak flowings to you by which you yourself will be saved and all your dwelling.’ And as I began to speak, the Spirit, the set-apart-unto-God-one, fell over upon them just-as also upon us at first. And I was made to remember the flowing of the Lord as he was saying, ‘John indeed immersed in water, but you yourselves will be immersed in the Set-apart-unto-God Spirit.’ Therefore if the God gave to them the equal gift as also to us who had faith upon the Lord Jesus *the* Anointed-one, who was I myself being one-having-power to prevent the God?” And having heard these-things, they were quiet and glorified the God, saying, “Thus also to the nations God gave the change-of-thinking unto life.”

Therefore indeed those who were thoroughly scattered from the crushing which took place about Stephen came

through until Phoenicia-(Land-of-palm-trees) and Kyprus-(Love-a-blossom) and Antioch-(Driven-against), speaking to not-even-one-person the word if not only to ones-of-Judah.

And *there* were being certain men out of them, ones-of-Kyprus and ones-of-Kyrene, certain-ones-who, having come unto Antioch, were speaking also to the ones-using-the-Greek-language-and-customs, telling the well-message of the Lord Jesus. And *the* hand of *the* Lord was being with them. And *a* much number who had faith turned over upon the Lord.

And the word was heard unto the ears of the called-out-assembly which is being in Jerusalem about them. And they ordered forth out Barnabas (*to come through*) until Antioch, who, having come alongside and having perceived the grace (*that-one*) of the God, rejoiced and was calling alongside all with the putting-forward-(purpose) of the heart to remain with the Lord, because he was being *a* good man and full of *the* Set-apart-unto-God Spirit and of faith. And *a* sufficient crowd was placed to the Lord.

And he came out unto Tarsus to seek up Saul. And having found *him*, he led *him* unto Antioch. And it took place to them even *a* whole year to be gathered together in the called-out-assembly and to teach *a* sufficient crowd, and the learning-ones to take care of things (have the name) firstly in Antioch as ones-of-the-Anointed-one.

And in these days ones-speaking-before-time-and-others came down from Jerusalem unto Antioch. And having stood up, one out of them, by name Agabus-(Locust), gave *a* sign through the Spirit *that a* great famine is being about to be upon the whole dwelt-in-world, which took place upon-(at-the-time-of) Klaudius-(Lame). And of the learning-ones, just-as anyone was having well *financial* means, they, each of them, set a boundary for *a* ministry to send to the brothers who are dwelling down in the *region-of*-Judah, which indeed they did, having ordered forth *it* to the elder-ones through *the* hand of Barnabas and Saul.

{—12—} And according-to that right-time Herod the king cast the hands to be bad upon certain-ones of those from the

called-out-assembly. And he took up (did away with) Jacob the brother of John with *a* sword.

And having perceived that it is being *a* pleasing-thing to the ones-of-Judah, he also put forward to take together Peter—and were being the days of the Without-yeast-causing-to-rise-*bread*s—whom also having seized, he himself placed *him* into *a* place-of-guarding, having given over *him* to four squads-of-four of soldiers to guard him, wanting after the Passover to lead up him to the people. Therefore indeed the Peter was being kept in the place-of-guarding. But praying-forth was being that which is taking place stretched-out (earnestly) by the called-out-assembly to the God about him. And when the Herod was being about to lead him before *the people*, in that night the Peter was being one who is sleeping between two soldiers, who has been bound with two chains. And guards before the door were keeping the guard. And perceive! A messenger of *the* Lord stood upon *them*. And light shone in the dwelling-(prison-cell). And having struck the side-of-the-body of the Peter, he raised him, saying, “Stand up in quickness.” And his chains fell out from the hands. And the messenger said to him, “Fasten yourself and bind under yourself your sandals.” And he did in-this-way. And he is saying to him, “Cast around yourself your outer-clothing and follow me.” And having come out, he was following. And he perceived not that it is being true-(real) that which is taking place through the messenger. But he was supposing to see *a* perceiving. And having come through *the* first guard and *the* second, they came upon the gate, the one-of-iron which is bringing into the city, which by-itself was opened up to them. And having come out, they came forward one alley. And straightway the messenger stood away from him. And the Peter, having become to himself, said, “Now I perceive in-truth that (*the*) Lord ordered forth out his messenger and himself lifted out me out of *the* hand of Herod and of the every watching-for of the people of the ones-of-Judah.”

And having perceived together, he came upon the dwelling of the Maria-(Mary-or-Rebellion) the mother of John who is

being called upon as Mark-(Defense), where there were being sufficient-ones who had been collected together and who are praying forth. And when he knocked *at* the door of the gateway, *a* girl-servant, by name Rhoda-(Rose), came forward to hear under (answer). And having come to know the voice of the Peter, from the joy she opened up not the gateway. But having run in, she told forth a message *that* the Peter has stood before the gateway. But those-ones said to her, "You are raving!" But that-one was thoroughly insisting in-this-way to have. But those-ones were saying, "It is being his messenger." But the Peter was remaining on, knocking. And having opened up, they perceived him and were set out of *themselves*. But having shook down to them with the hand to be silent, he thoroughly led (narrated) (*to them*) how the Lord led out him from the place-of-guarding. And he said, "Tell forth a message to Jacob and to the brothers these things." And having come out, he went unto *an* other place.

And when day became, *there* was being not *a* little stirring-up among the soldiers what thus became *of* the Peter. And Herod, having sought for him and having found not, having judged up (examined) the guards, commanded *them* to be led away.

And having come down from the *region*-of-Judah unto Kaisarea, he was thoroughly wearing a path *there*. And he was being one who is having very intense-feelings toward ones-of-Tyre and ones-of-Sidon. And with-intense-feelings-together, they were being alongside to him. And having persuaded Blastus-(Sprout), that-one over the place-for-laying-down of the king, they were asking for themselves peace because that their space-(region) is being fed (nourished) from that *region*-belonging-to-the-king.

And on *an* ordered day the Herod, having sunk himself in clothing belonging-to-the-king and having sat down upon the step-(rostrum), was giving a speech for gathered people to them. And the public-assembly was voicing on, "A voice of *a* god and not of *a* human!" And at-once *a* messenger of *the* Lord struck him opposite of which (because) he gave not the

glory to the God. And having become one-eaten-of-worms, he breathed out his life.

And the word of the God was growing and was increasing.

And Barnabas and Saul turned back unto (out of) Jerusalem, having fulfilled the ministry, having taken alongside together John who was being called upon as Mark.

{—13—} And *there* were being in Antioch, according-to the called-out-assembly which is being *there*, ones-speaking-before-time-and-others and teachers, both the Barnabas and Simeon-(Heard) who is being called Niger-(Black) and Lucius-(Bright-white) the one-of-Kyrene, and Manaen-(Comforter), one-feeding-(nourishing-or-nursing)-together-with Herod the first-(leading)-one-of-the-fourth-part-of-the-territory, and Saul. And as they are working for people for the Lord and not eating, the Spirit, the set-apart-unto-God-one, said, “And set a boundary away to me the Barnabas and Saul unto the work which I have called to them.” Then, having not eaten and having prayed forth and having placed the hands upon them, they loosed forth *them*.

Therefore indeed they themselves, having been sent out by the Set-apart-unto-God Spirit, came down unto Seleucia-(White-light). And from-there they sailed forth unto Kyprus. And having come in Salamis, they were telling throughout the message of the word of the God in the gathering-together-places of the ones-of-Judah. And they also were having John, *an attendant-being-like-an-under-rower-of-a-ship*.

And having come through the whole island until Paphos-(Boiling-hot), they found *a* man, *a* certain one-being-wise-in-such-areas-as-astrology-dream-interpretation-religion-medicine-and-magic, *a* lying-one-speaking-before-time-and-others of-Judah to whom *was the* name of Barjesus-(Son-of-Jesus), who was being with the proconsul-(official-in-charge-of-a-Roman-senatorial-province) Sergius-(Earth-born-wonder) Paul-(Small), *a* putting-together-(intelligent) man. This-one, having called forward Barnabas and Saul, sought for to hear the

word of the God. But Elymas-(Wise-man), the one-being-wise-in-such-areas-as-astrology-dream-interpretation-religion-medicine-and-magic, for in-this-way his name is being interpreted with-(as), was standing opposite to them, seeking to thoroughly turn the proconsul-(official-in-charge-of-a-Roman-senatorial-province) from the faith. But Saul, that-one also Paul, having been filled of the Set-apart-unto-God Spirit, having looked intently unto him, said, "O son of *the* one-thoroughly-casting-*accusations* full of all bait-(deceit) and of all easy-work, one-hating of all being-right-with-God-and-doing-right, you will thoroughly stop turning the straight ways of (*the*) Lord, will you not? Even now, perceive! *The* hand of *the* Lord is upon you! And you will be *a* blind-one, not seeing the sun until *a* right-time." And at-once *a* mistiness and *a* darkness fell upon him. And leading around, he was seeking ones-leading-by-the-hand. After-that, having perceived what has taken place, the proconsul-(official-in-charge-of-a-Roman-senatorial-province) had faith, being struck out of *himself* about the teaching of the Lord.

And having been led up (set sail) from the Paphos, those-ones around Paul came unto Perga-(Earthy) of the Pamphylia. But John, having made space from them, turned back unto Jerusalem. But they themselves, having come through from the Perga, came alongside unto Antioch, that-one of-Pisidia-(Pitchy).

And having come (*in*) into the gathering-together-place on the day of the set-times-for-rest, they sat down. And after the knowing-*what-is-written-within* of the law and of the ones-speaking-before-*time-and-others*, the first-(leading)-ones-of-a-gathering-together-place ordered forth to them, saying, "Men, brothers, if *a* certain word of calling-alongside is being in you for the people, say." And Paul, having stood up and having shook down with the hand, said, "Men, ones-of-Israel, and those who are fearing the God, hear. The God of this people Israel called out our fathers. And he lifted high the people in the dwelling-alongside in *the* land of Egypt. And with *a* high arm he led out them out of her-(it). And he bore the manner

of them *for a time as of forty-years in the desolate-place*. And having lifted down seven nations in *the land of Canaan*, he gave throughout the assigned-lot of their land *for as four-hundred and fifty years*. And after these-things, he gave judges until Samuel (*the*) one-speaking-before-time-and-others. And-from-there they asked for themselves *a king*. And the God gave to them the Saul, son of Kish-(Snare), *a man out of the tribe of Benjamin-(Son-of-the-right-hand), for forty years*. And having set aside him, he raised to them the David unto king, to whom he also said, having witnessed, **I found David**, that-one of the Jesse-(Wealthy), **a man according-to my heart**, who will do all my wills.' The God, from the seed of this-one according-to message-of-promise, led to the Israel *a Savior*, Jesus, when John preached beforehand before *the face of his way-into-(entrance) an immersion of a change-of-thinking to all the people of Israel*. And as John was fulfilling the running-course, he was saying, 'Whom are you thinking over me to be? I myself am not being. But perceive! He is coming after me of whom I am not being *a worthy-one to loose the sandals-bound-under the feet*.' Men, brothers, sons of ones-brought-into-being of Abraham and those-ones among you who are fearing the God, to us the word of this salvation was ordered forth out. For those who are dwelling down in Jerusalem and their ones-being-first-(leading), having not understood this-one and the voices of the ones-speaking-before-time-and-others which are being known *for what is written within throughout every set-time-for-rest, having judged, fulfilled*. And having found not-even-one cause of death, they asked Pilate for themselves *that he be taken up (done away with)*. And as they completed all those things which have been written about him, having lifted down *him* from the wood-(tree), they placed *him* into *a place-of-remembrance*. But the God raised him out of *the dead-ones*, who was perceived for many-more days by those who stepped up with him from the Galilee unto Jerusalem, certain-ones-who (*now*) are being his witnesses to the people. And we ourselves are telling you the well-message of the message-of-promise which became to the fathers, that this *promise* the God has fulfilled out to the

(*their*) children, to us, having stood up-(again) Jesus, as also it has been written in the strumming-of-a-stringed-instrument-in-the-singing-of-praise, the second-one, **'You yourself are being my Son. I myself this-day have brought you into being.'** And that he stood up-(again) him out of dead-ones, no-longer being about to turn back unto thorough-destruction, in-this-way he has flowed out, 'I will give to **you those sacred things of David, those things-of-faith.**' Because-that also in *an* other he is saying, **'You will not give your sacred-one to perceive thorough-destruction.'** For indeed David in his-own age-group-brought-into-being, having attended like under rowing *on a ship* in the wanting-(purpose) of the God, slept and was placed forward to his fathers and perceived thorough-destruction. But whom the God raised, he perceived not thorough-destruction. Therefore let be *a* thing-known to you, men, brothers, that through this-one a message of *a* letting-go of wrongdoings is being told throughout to you. (*And*) from all-things from which you had not power to be right with God and do right by *the* law of Moses, by this-one everyone who is having faith is being made right with God and to do right. Therefore see lest should come upon *you* that which has been flowed out in the ones-speaking-before-*time-and-others*, **'Perceive, the ones-thinking-down-on, and marvel and be not shone with light, because I myself am working *a* work in your days, *a* work which you should never ever have faith (in) even-if someone should lead through out for you to consider.'**"

And as they are going out, they were calling alongside *that* on the between-(next) set-time-for-rest these flowings be spoken to them. And when the gathering-together-place was loosed, many of the ones-of-Judah and of those ones-who-have-come-to-*Judaism* who are worshiping followed the Paul and the Barnabas, certain-ones-who, speaking to them, were persuading them to remain forth with the grace of the God.

And on the coming set-time-for-rest almost all the city was gathered together to hear the word of the Lord. And having perceived the crowds, the ones-of-Judah were filled of boiling-*with-zeal* and were speaking opposite to those things which

are being spoken by Paul, talking hurtfully. And having flowed fully, the Paul and the Barnabas said, "To you it was being *a* bending-(aching)-within-thing first to be spoken the word of the God. Since you are shoving away it from yourselves and are judging yourselves not worthy-ones of the enduring-age-kind-of life, perceive! We are being turned unto the nations. For in-this-way the Lord has commanded to be completed to us, 'I have placed you unto *a* light of nations for the purpose that you be for salvation until *the* last of the earth.'" And hearing, the nations were rejoicing and glorifying the word of the Lord. And they had faith, as-many-as were being ones who have been placed in order unto *the* enduring-age-kind-of life. And the word of the Lord was being brought through the whole space-(region). But the ones-of-Judah spurred along the women of the well-appearance-(behavior) who are worshiping and the first-ones of the city. And they raised over *a* cause-to-flee-(persecution) upon the Paul and Barnabas and cast out them from their set-boundaries. But those ones who cast off themselves the stirred-up-dust of the-(their) feet at them came unto Iconium-(Little-image). And the learning-ones were being filled of joy and *the* Set-apart-unto-God Spirit.

{—14—} And it took place in Iconium according-to the same *that* they came in into the gathering-together-place of the ones-of-Judah and spoke in-this-way so-that *a* much large-number of both ones-of-Judah and Greeks had faith. But the ones-of-Judah who were not persuaded raised upon and were bad *toward* the souls of the nations against the brothers. Therefore indeed *a* sufficient time they thoroughly wore a path, flowing fully *with reliance* upon the Lord who is witnessing to the word of his grace, who is giving signs and wonders to take place through their hands. And the large-number of the city was split. And indeed there were being those with the ones-of-Judah and those with the ordered-forth-ones. And as took place *a* rush of both the nations and the ones-of-Judah with their ones-being-first-(leading) to insult and to cast stones at them, having perceived together, they fled throughout unto the cities of the Lycaonia-(Wolf-land), Lystra-(Ransoming)

and Derbe-(Tanner), and the surrounding-space-(region). And-there they themselves were being ones who are telling the well-message.

And in Lystra *a* certain man not-having-power in the feet was sitting down, *a* lame-one out of *the* stomach of his mother who not-even-once walked around. This-one heard the Paul speaking, who, having looked intently at him and having perceived that he is having faith for the purpose to be saved, said with *a* great voice, "Stand up upright upon your feet!" And he leaped and was walking around. And the crowds, having perceived what Paul did, lifted up their voice in-the-language-of-Lycaonia, saying, "The gods, having been made like humans, stepped down to us." And they were calling the Barnabas, Zeus-(Jupiter-*or*-Father-of-helps), and the Paul, Hermes-(Mercurius-*or*-Herald-of-the-gods), since he himself was being the one who is leading of the word. And the priest of Zeus, which is being before the city, having brought bulls and wreaths-of-garland to the gateways, were willing with the crowds to sacrifice. But having heard, the ordered-forth-ones, Barnabas and Paul, having thoroughly torn asunder their outer-clothes, rushed out into the crowd, crying out and saying, "Men, why are you doing these-things? We ourselves also are being like-suffering humans to you, who are telling the well-message *that* you turn back from these futile-things onto God who is living, who made the heaven and the land and the sea and all those-things in them, who, in the age-groups-brought-into-being which have departed forth, allowed all the nations to go their *own* ways. And-yet he let go not himself without-witness, doing good, giving to you rain from-heaven and fruit-bearing right-times, filling within your hearts of food-(nourishment) and of well-thinking-(gladness)." And saying these-things, with-toiling they stopped throughout the crowds for the purpose not to sacrifice to them. But ones-of-Judah from Antioch and Iconium came upon *the scene*. And having persuaded the crowds and having stoned the Paul, they were dragging *him* outside of the city, having thought by custom *that*

he has died. But as the learning-ones encircled him, having stood up, he came in into the city.

And on the next-day he came out with the Barnabas unto Derbe. And having told the well-message to that city and having made sufficient learning-ones, they turned back unto the Lystra and unto Iconium and unto Antioch, setting firm *more-over* the souls-(lives) of the learning-ones, calling alongside *them* to remain in the faith and that through many crushings it is binding *for* us to come in into the kingdom of the God. And having stretched the hand *upon* elder-ones for them according-to *each* called-out-assembly, having prayed forth with not-eatings, they placed them before them to the Lord unto whom they had had faith.

And having come through the Pisidia, they came unto the Pamphylia. And having spoken the word in Perga, they stepped down unto Attalia-(Jah's-due-season).

And-from-there they sailed forth unto Antioch, from-where they were being ones who had been given over to the grace of the God unto the work which they fulfilled. And having become alongside and having gathered together the called-out-assembly, they were telling up a message as-much-as the God did with them and that he opened up *a* door of faith to the nations. And they were thoroughly wearing a path not *a* little time with the learning-ones. {—15—} And certain-ones, having come down from the *region-of*-Judah, were teaching the brothers, "If you should not be cut around in the custom, that-one of Moses, you are not having power to be saved." And having taken place *a* standing-(rebellion) and *a* seeking not *a* little by the Paul and the Barnabas toward them, they placed in order Paul and Barnabas and certain other-ones out of them to step up unto Jerusalem to the ordered-forth-ones and elder-ones about this seeking.

Therefore indeed these-ones, having been sent forward by the called-out-assembly, were coming through both the Phoenicia and Samaria, leading through out *to consider* the turning-to-the-Anointed-one of the nations. And they were making great joy to all the brothers.

And having come alongside unto Jerusalem, they were accepted alongside from-(by) the called-out-assembly and the ordered-forth-ones and the elder-ones. And they were telling up a message as-much-as the God did with them. But stood up out certain-ones of those from the *sect-taking-for-themselves-their-own-tenets* of the Distinct-ones who had had faith, saying, "It is binding to cut around them and to tell forth a message to keep the law of Moses." And were gathered together the ordered-forth-ones and the elder-ones to perceive about this word. And after much seeking took place, having stood up, Peter said to them, "Men, brothers, you yourselves set upon (understood) that from *the* first-(old) days the God called out among you *for* the nations to hear through my mouth the word of the well-message and to have faith. And the God, One-knowing-the-heart, witnessed to them, having given the Spirit, the set-apart-unto-God-one, just-as also to us. And he thoroughly judged not-even-one-thing between both us and them, having made clean their heart by the faith. Therefore now why are you testing the God to put *a joining-with-a-yoke* upon the neck of the learning-ones which not-even our fathers and-nor we ourselves were strong *enough* to carry? But through the grace of the Lord Jesus we are having faith to be saved according-to which manner those-ones-also." And all the large-number were silent. And they were hearing Barnabas and Paul leading out *to consider* signs and wonders as-many-as God did in the nations through them. And after they were silent, Jacob judged forth, saying, "Men, brothers, hear me. Simeon led out *to consider* just-as first the God looked in on to take *a* people out of *the* nations for his name. And with this the words of the ones-speaking-before-time-and-others are voicing together just-as it has been written, 'After these-things I will turn up-(again), and I will build up-(again) the shelter of David which has fallen, and I will build up-(again) those-things of her-(it) which have been dug down, and I will straighten up her-(it), so-that those remaining-throughout of the humans might seek out the Lord, even all the nations upon whom my name has been called over upon them,' is saying *the* Lord

who is making these-things known from *the* enduring-age. For-this-reason I myself am judging not to harass in alongside to those who are turning over onto the God from the nations, but to set in order by *letter* for them to hold themselves away from the soilings of the images and from the sexual-sin and from the strangled-thing and from the blood. For Moses out of first-(old) age-groups-brought-into-being according-to *each* city is having those who are preaching him, being known *for what is written* within in the gathering-together-places according-to every set-time-for-rest.” After-that it seemed *good* to the ordered-forth-ones and to the elder-ones together-with the whole called-out-assembly, having called out men out of them, to send *them* unto Antioch with the Paul and Barnabas, Judah who is being called Barsabbas and Silas-(Wood-like), men who are leading among the brothers, having written through their hand, “The ordered-forth-ones and the elder-ones, brothers, to the brothers, those-ones out of *the* nations, according-to the Antioch and Syria and Kilicia, to rejoice (greetings). Since we heard that certain-ones out of us (*having come out*) stirred you up with words which are packing up (unsettling) your souls-(selves-or-lives), which we thoroughly ordered not, it seemed *good* to us, having become with-intense-feelings-together, having called out men, to send *them* to you together-with our choosing-to-love-in-action Barnabas and Paul, *who are* humans who have given over their souls-(selves-or-lives-or-breaths) for the name of our Lord Jesus *the* Anointed-one. Therefore we have ordered forth Judah and Silas, who themselves also are telling forth a message of these same-things through *a* word. For it seemed *good* to the Spirit, the set-apart-unto-God-one, and to us not-even-one-thing more to put upon you *a* heaviness except of those bending-over-(aching)-within-things, to hold yourselves away from things-sacrificed-to-an-image and from blood and from strangled-things and from sexual-sin, out of which thoroughly keeping yourselves you will practice well. Be having been made well (strong).”

Therefore these-ones, having been loosed forth, came down unto Antioch. And having gathered together the

large-number, they gave over the *letter-for-setting-in-order*. And having known *what is written* within, they rejoiced for the calling-alongside. And Judah and Silas, who themselves also are being ones-speaking-before-time-and-others, through much word called alongside the brothers and set firm *more-over them*. And having made time, they were loosed forth with peace from the brothers to those who ordered forth them. And Paul and Barnabas were thoroughly wearing a path in Antioch, teaching and telling the well-message of the word of the Lord with many other-ones also. And after certain days, Paul said to Barnabas, "Having indeed turned back, we should look in on the brothers according-to every city in which we told throughout a message of the word of the Lord *and see* how they are holding." And Barnabas was willing to take alongside together also the John who is being called Mark. But Paul was considering worthy not to take alongside together this-one who stood away from them from Pamphylia and who came not together with them unto the work. And took place *a* being-made-sharp-(irritation) so-that they were given space away from one-another, and the Barnabas, having taken alongside the Mark, sailed out unto Kyprus. And Paul, having called upon Silas, came out, having been given over to the grace of the Lord by the brothers.

And he was coming through the Syria and (*the*) Kilicia, setting firm *more-over* the called-out-assemblies.

{—16—} And he (*also*) came down opposite unto Derbe and unto Lysra. And perceive! A certain learning-one was being there, by name Timothy-(Valuing-God), son of *a* woman, *a* one-of-Judah and *a* one-having-faith, but of *a* father, *a* Greek, who was being witnessed of by those brothers in Lystra and Iconium. The Paul willed this-one to come out with him. And having taken *him*, he cut around him because-of the ones-of-Judah who are being in those places. For all-ones had perceived that *as a* Greek his father was existing.

And as they were going through the cities, they were giving over to them to guard the decrees which have been judged by the ordered-forth-ones and elder-ones, those-ones

in Jerusalem. Therefore indeed the called-out-assemblies were being made firm in the faith. And they were having more in number according-to *each* day.

And they came through the Phrygia and space-(region) of-Galatia-(Land-of-the-Gauls), having been prevented by the Set-apart-unto-God Spirit to speak the word in the Asia. And having come throughout the Mysia-(Land-of-beach-trees), they were testing to go unto the Bithynia-(Violent-rushing). And the Spirit of Jesus allowed them not. And having come aside the Mysia, they stepped down unto Troas-(Of-Tros). And *a* perceiving was perceived by the Paul through (*the*) night. A certain man of Macedonia was being one who had stood and who is calling him alongside and saying, "Having stepped through unto Macedonia, help like responding to shouts us." And as he perceived the perceiving, straightway we sought to come out unto Macedonia, forcing together (concluding) that the God had called us to *himself* to tell them the well-message.

And having been led up from Troas, we made *a* straight running-course unto Samothrace, and on the *day* being over-(next) unto Nea-(Young) Polis-(City), and-from-there unto Philippi-(Ones-loving-horses-like-a-friend), which is being *a* first city of that part of the Macedonia, *a Roman-colony*. And we ourselves were being one who are thoroughly wearing a path in this city some days.

And on the day of the set-times-for-rest we came out outside of the gate alongside *a* river, where we were thinking by custom to be *a place-of-praying-forth*. And having sat down, we were speaking to the women who came together. And *a* certain woman, by name Lydia-(Travail), *a female-seller-of-purple of a* city of Thyatira, one who is worshiping the God, was hearing, whom the Lord thoroughly opened up the heart to hold to those things which were being spoken by the Paul. And as she was immersed and her dwelling, she called alongside, saying, "If you have judged me to be *a one-having-faith* in the Lord, having come in into my dwelling, remain." And she forced (urged) alongside us.

And it took place, as we ourselves are going unto the *place-of-praying-forth*, a certain girl-servant, who is having a spirit-(breath) of Python-(the-serpent-or-dragon-of-Pytho-in-Greek-mythology-that-guarded-the-oracle-at-Delphi-and-who-was-slain-by-Apollo-and-who-became-representative-of-divination-in-general), was opposite over to us, who was holding much work-(business) alongside to her lords, raving predictions. Following throughout the Paul and us, she was crying out, saying, "These humans are being servants of the God, the Highest, certain-ones-who are telling a message throughout to you of *the* way of salvation." And this she was doing for many days. And having thoroughly been caused pain and having turned upon to the spirit, Paul said, "I am telling forth a message to you in *the* name of Jesus *the* Anointed-one to come out from her!" And it came out in that same hour-(moment).

But her lords, having perceived that the hope of their work-(business) came out, having taken hold upon the Paul and the Silas, drew *them* into the gathering-(market)-place before the ones-being-first-(leading). And having led them to the leaders-of-an-army-of-soldiers-(or-magistrates-in-civic-life), they said, "These humans are stirring up *all-out* our city, existing as ones-of-Judah. And they are telling a message throughout of customs which it is not being permitted for us to accept alongside and-nor to do, being ones-of-Rome." And the crowd stood over together against them. And the leaders-of-an-army-of-soldiers-(or-magistrates-in-civic-life), having torn asunder their outer-clothes *all-around*, were commanding to beat with sticks *them*.

And having placed upon them many wounds, they were casting *them* into a place-of-guarding, having told forth a message to the guard-of-the-binding-place-(prison) to keep them without-slipping, who, having received such-kind-of message-told-forth, cast them into the inner place-of-guarding and made not to slip their feet into the wood-(stocks). And throughout the middle-night Paul and Silas, praying forth, were singing praise *to* the God. And the bound-ones were listening

to them. And suddenly *a* great shaking took place so-that to be shaken the placing-of-foundations of the place-of-binding-(prison). And at-once all the doors were opened up. And the bindings of all were released up. And the guard-of-the-binding-place-(prison), having become *an* out-of-sleep-one and having perceived the doors of the place-of-guarding having been opened up, having drawn *a (the)* sword, was being about to take up (do away with) himself, thinking by custom that the bound-ones have fled out. But *(the)* Paul voiced with *a* great voice, saying, "Not-even-one bad-thing should you practice-(do) to yourself! For we all are being here!" And having asked *for* lights, he lept in. And having become trembling-within, he fell to the Paul and *(the)* Silas. And having led forward them outside, he was saying, "Lords, what is it binding *for* me to do in-order-that I might be saved?" And those-ones said, "Have faith upon the Lord Jesus and you yourself will be saved and your dwelling." And they spoke the word of the Lord to him together-with all those in his dwelling. And having taken alongside them in that hour of the night, he bathed *them* from the wounds. And he himself was immersed and all those-ones of him at-once. And having led up them into the dwelling, he placed alongside *them a table-of-food*. And he lept much, having had faith in God, together-with-all-(his)-dwelling.

And when it became day, the leaders-of-an-army-of-soldiers-(*or*-magistrates-in-civic-life) ordered forth the ones-having-sticks, saying, "Loose forth those humans." And the guard-of-the-binding-place-(prison) told forth a message of these words to the Paul, "The leaders-of-an-army-of-soldiers-(*or*-magistrates-in-civic-life) have ordered forth in-order-that you should be loosed forth. And therefore, having come out, go in peace." But the Paul was saying to them, "Having beaten us without-a-judging-against in public, humans who are existing *as* ones-of-Rome, they cast *us* into *a* place-of-guarding. And now in-hiding are they casting us out? For not! But having come, let them themselves lead us out." And the ones-having-sticks told forth a message of these flowings to the leaders-of-an-army-of-soldiers-(*or*-magistrates-in-civic-life). And they

feared, having heard that they are being ones-of-Rome. And having come, they called alongside them. And having led *them* out, they were asking *them* to come forth from the city. And having come out from the place-of-guarding, they came in to the Lydia. And having perceived the brothers, they called *them* alongside. And they came out.

{—17—} And having gone on their way through the Amphipolis-(Surrounded-city) and the Apollonia-(Belonging-to-Apollo), they came unto Thessalonica-(Victory-against-the-Thessalians) where was being *a* gathering-together-place of the ones-of-Judah. And according-to what has been the custom to the Paul, he came in to them. And on three set-times-for-rest he thoroughly talked to them from the Writings, thoroughly opening up *to them* and putting alongside *them*, “It was binding *for* the Anointed-one to suffer and to stand up-(again) out of dead-ones” and “this Jesus whom I myself am telling a message throughout to you is being the Anointed-one.” And certain-ones out of them were persuaded and were chosen by lot *to be* with the Paul and the Silas, both *a* much large-number of the worshiping Greeks and not few-ones of the first women. But the ones-of-Judah, having boiled *with zeal* and having taken to themselves certain evil men of the ones-of-the-gathering-(market)-place and having brought about *a* crowd, were troubling the city. And having set upon the dwelling of Jason-(One-who-will-cure), they were seeking to lead them forward unto the public-assembly. And having not found them, they were dragging Jason and certain brothers to the first-(leading)-ones-of-the-city, shouting, “These ones who upset the dwelt-in-world also are being alongside here, whom Jason has accepted under *his roof*. And all these-ones are practicing opposite-from the decrees of Kaisar, saying *that an* other king is Jesus.” And they stirred up the crowd and the first-(leading)-ones-of-the-city, hearing these things. And having received the sufficient-(security) from the Jason and the remaining-ones, they loosed forth them.

And the brothers straightway during *the* night sent out both the Paul and the Silas into Berea, certain-ones-who,

having become alongside, were going forth into the gathering-together-place of the ones-of-Judah. And these-ones were being more-well-brought-into-being-ones than those-ones in Thessalonica, certain-ones-who accepted the word with all intense-feelings-for, throughout *the* day judging up (examining) the Writings if these-things might be in-this-way. Therefore indeed many-ones out of them had faith, also not few-ones of the Greek women of the well-appearance-of-behavior and of *the* men. But as those ones-of-Judah from Thessalonica knew that also in the Berea was told the message of the word of the God throughout by the Paul, they came there also, shaking and stirring up the crowds. And straightway after-that the brothers ordered forth out the Paul to go until to the sea. But both the Silas and the Timothy remained under there.

And those who are setting down the Paul, led *him* until Athens-(plural-of-Athenes-the-goddess-of-wisdom-who-was-reputed-to-have-founded-the-city). And having received a command-to-be-completed for the Silas and the Timothy in-order-that as quickly-as-possible they should come to him, they were going out. And as the Paul is being accepting out *toward* them in Athens, his spirit in him was being made sharp (irritable) from observing the city being one-having-an-image-throughout. Therefore indeed he was thoroughly saying in the gathering-together-place with the ones-of-Judah and with those who are worshiping and in the gathering-(market)-place throughout every day to those who are obtaining (happening) alongside *him*. And also certain-ones of the ones-of-Epicurius-the-philosopher and of the Stoic-(the-roofed-colonnade-which-represented-the-teaching-of-the-philosopher-Zeno-who-taught-there-in-Athens-from-BC-340-265) ones-loving-wisdom-like-a-friend were casting together (debating) with him. And certain-ones were saying, "What might this seed-saying-one-(one-telling-tidbits-of-information) wish to say?" But these-ones *said*, "He is seeming to be *a* one-telling-a-message-throughout of strange devastating-divine-beings"—because he was telling the well-message of the Jesus and the standing-up-(again).

And having taken hold upon him, they led *him* upon the Areopagus-(Hill-of-Ares-or-Mars-where-the-court-of-Athens-convened), saying, “Are we having power to know what this new teaching is which is being spoken by you? For you are bringing in certain-things which are being strange unto our hearing. Therefore we are wanting to know what these-things are willing to be.” And all ones-of-Athens and the strangers who are being among the people were having well *the* right-time unto not-even-one other-thing than to say something or to hear something newer.

And having been stood in the middle of the Areopagus-(Hill-of-Ares-or-Mars), (*the*) Paul was saying, “Men, ones-of-Athens, I am observing you as being-most-afraid-of-(reverencing)-devastating-divine-beings-(gods) according-to all things. For coming through and observing up-close your objects-of-worship, I found also *a* stepped-up-place-(altar) in which had been written upon, ‘To *an* Unknown God.’ Therefore what, not understanding, you are worshiping well, this I myself am telling a message throughout to you. The God who made the ordered-world and all those-things in it, this-one, existing *as* Lord of heaven and earth, is not dwelling down in made-by-hands temples. And-nor by human hands is he being healed-(served), pleading for anything, because he himself is giving to all-ones life and breath and all things. And he made out of one (*blood*) every nation of humans to dwell down upon all *the* face of the earth, having set a boundary *for* right-times which had been put in order to *them* and the putting-of-a-boundary of their dwelling-down, to seek God, if thus indeed they would handle-(feel-for) him and would find *him*, even indeed as he is not existing far from each one of us. For in him we are living and we are being moved and we are being, as even certain-ones of the ones-doing-(poets) according-to you have flowed out, ‘For of this-one we also are *a* people-brought-into-being.’ Therefore existing *as a* people-brought-into-being of the God, we are not owing to think by custom that *the* thing-of-God is like gold or silver or stone, *an* imprinted-mark of craft and of inner-intense-feelings of *a*

human. Therefore indeed the God, having overlooked those times of the lack-of-understanding, for now is telling forth a message to the humans *for* all-ones everywhere to change the thinking, because-according-to-that he set *a* day in which he is being about to judge the dwelt-in-world by *a* being-right-with-God-and-doing-right, by *a* man in whom he set a boundary, having held alongside faith to all-ones, having stood up-(again) him out of dead-ones.”

And having heard *of a* standing-up-(again) of dead-ones, indeed those-ones were mocking. But those-ones said, “We will hear you about this also again.” In-this-way the Paul came out from their midst. But certain men, having been glued to him, had faith, among whom also *were* Dionysius-(Devoted-to-Bacchus) the one-of-the-Areopagus-(Hill-of-Ares-or-Mars-where-the-court-of-Athens-convened) and *a* woman, Damaris-(Heifer) by name, and other-ones with them.

{—18—} After these things, having been given space out of the Athens, he came unto Korinth-(Satisfied). And having found *a* certain one-of-Judah, by name Aquila-(Eagle), one-of-Pontus by the people-brought-into-being, having had come freshly-slaughtered-(recently) from the Italy-(Calf-like), and Priscilla-(Ancient) his woman-(wife), because that Klaudius had thoroughly put in order *for* all the ones-of-Judah to be given space from the Rome-(Strong), he came to them. And because that he was one-of-the-same-craft, he was remaining alongside with them and was working. For they were being shelter-makers by the craft. And he was thoroughly talking in the gathering-together-place throughout every set-time-for-rest. He was persuading both ones-of-Judah and Greeks. But as both the Silas and the Timothy came down from the Macedonia, the Paul was being held together with the word, thoroughly witnessing to the ones-of-Judah *that* Jesus is the Anointed-one. But as they are putting themselves opposite and are talking hurtfully, having himself shaken off the outer-clothes, he said to them, “Your blood *be* upon your head! I *am* a clean-one. From the now I will go unto the nations.”

And having stepped along from-there, he came in into *the* dwelling of *a* certain-one, by name Titius Justus-(Just), who is worshiping the God, whose dwelling was being one which is sharing a set boundary together with the gathering-together-place. And Krispus-(Curled) the first-(leading)-one-of-a-gathering-together-place had faith in the Lord together-with his whole dwelling. And many-ones of the ones-of-Korinth, hearing, were having faith and were being immersed. And the Lord said in *the* night through *a* perceiving to the Paul, "Stop fearing. But speak. And you should not be silent. Because-that I myself am being with you. And not-even-one-person will put himself upon you for the purpose to be bad *unto* you, because-that *there* are being much people to me in this city." And he sat down *a* year and six months, teaching among them the word of the God.

But as Gallio-(One-who-lives-on-milk) is being proconsul-(offical-in-charge-of-a-Roman-senatorial-province) of the Achaia-(Trouble), the ones-of-Judah with-intense-feelings-together set down upon the Paul and led him upon the step-*of-judging*, saying, "Aside the law this-one is persuading up the humans to worship the God." But as Paul is being about to open up the mouth, the Gallio said to the ones-of-Judah, "If indeed it was being *a* certain unjust-act or *an* evil easy-work, O ones-of-Judah, according-to *a* word I would hold up you. But if it is being seekings about *a* word and names and law which is according-to you, you yourselves will perceive for yourselves. I myself am not wanting to be *a* judge of these-things." And he drove away them from the step-*of-judging*. And all-ones, having taken hold upon Sosthenes-(Savior-of-a-nation) the first-(leading)-one-of-a-gathering-together-place, were striking *him* in-front of the step-*of-judging*. And not-even-one-thing of these-things was being a care to the Gallio.

And the Paul, still having remained forth with the brothers sufficient days, having put in order away-from *them*, he was sailing out unto the Syria, and with him Priscilla and Aquila, having sheared the head himself in Kenchrea-(Millet). For he was having *a* prayer-(vow). And they came down opposite unto

Ephesus. And-those-ones he left behind there. But he himself, having come in into the gathering-together-place, thoroughly talked with the ones-of-Judah. And as they are asking *him* to remain for more time, he nodded not to. But having put in order away-from *them* and having said, "Again I will bend up-(back) to you, as the God is willing," he was led up (set sail) from the Ephesus.

And having come down unto Kaisarea, having stepped up and having greeted the called-out-assembly, he stepped down unto Antioch. And having made some time, he came out, coming through according-to-what-comes-next the space-(region) of-Galatia and Phrygia, setting firm *more-over* all the learning-ones.

And *a* certain one-of-Judah, Apollos-(Destroyer) by name, one-of-Alexandria by people-brought-into-being, *a* man of-word-(reasoning-and-eloquence), came down opposite unto Ephesus, being *a* one-having-power in the Writings. This-one was being one who has been made noise down-upon (instructed) *about* the way of the Lord. And boiling in the spirit, he was speaking and was teaching accurately those-things about the Jesus, setting upon (understanding) only the immersion of John. And this-one began to flow fully in the gathering-together-place. But having heard him, Priscilla and Aquila took to themselves him and set out more-accurately to him the Way (*of the God*). And as he is wanting to come through unto the Achaia, the brothers, urging forward, wrote to the learning-ones to be accepting forth of him, who, having become alongside, cast together much to those who have had faith through the grace. For with-well-stretching-(vehemently) he was thoroughly bringing light down-upon the ones-of-Judah in public, showing on through the Writings *that* Jesus is the Anointed-one.

{—19—} And it took place while the Apollos is in Korinth, as Paul, having come through the higher parts, came (*down*) unto Ephesus and found some learning-ones. And he said to them, "Received you *the* Set-apart-unto-God Spirit, having had faith?" But those-ones *said* to him, "But we heard not-even if

there is being a Set-apart-unto-God Spirit.” And he said, “Into what therefore were you immersed?” And those-ones said, “Into the immersion of John.” And Paul said, “John immersed *an* immersion of *a* change-of-thinking, saying to the people that they should have faith into that one who is coming after him, this is being into the Jesus.” And having heard, they were immersed into the name of the Lord Jesus. And as the Paul placed (*the*) hands upon them, the Spirit, the set-apart-unto-God-one, came upon them. And they were speaking in tongues and were speaking before *time and others*. And all the men were being as twelve.

And having come in into the gathering-together-place, he was flowing fully for three months, thoroughly saying and persuading (*those-things*) about the kingdom of the God.

But as certain-ones were being hardened and were not being persuaded, speaking bad of the Way in-sight of the large-number of *people*, having stood away from them, he set a boundary away-from the learning-ones, thoroughly talking throughout *the* day in the being-free-from-work-place-(school) of Tyrannus-(One-who-reigns). And this took place for two years, so-that all those who are dwelling down *in* the Asia heard the word of the Lord, both ones-of-Judah and Greeks. And powers which happened not *as usual*, the God was doing through the hands of Paul, so-that even sweat-clothes or aprons-of-a-workman were brought away from his surface-of-the-body-(skin) upon those who are being without strength and the illnesses were being changed away from them, and the spirits, the evil-ones, were going out. But also certain-ones of the ones-extracting-out-an-oath-(exorcists) of-Judah who are coming around placed *a* hand upon on those who are having the spirits, the evil-ones, to name the name of the Lord Jesus, saying, “I am putting you under oath *by* the Jesus whom Paul is preaching.” And seven sons of *a* certain Sceva, *a* first-(leading)-priest of-Judah, were being ones who are doing this. But having judged forth, the spirit, the evil-one, said to them, “(*Indeed*) I know the Jesus. And I am setting upon (understanding) the Paul. But who are you yourselves being?” And the human in

whom was being the spirit, the evil-one, having left upon them, having become lord down-upon both-(all), was strong against them, so-that they fled out of that dwelling *as* naked-ones and ones who have been traumatized. And this became *a* thing-known to all, both ones-of-Judah and Greeks, who are dwelling down *in* the Ephesus. And fear fell upon all them. And the name of the Lord Jesus was being made great. And many-ones of those who have had faith were coming, saying out together and telling up a message of their practices. And sufficient-ones of those who practiced those things-working-around-*in-trivial-matters-of-other-people-or-in-magical-arts*, having brought together the scrolls, were burning down *them* in-sight of all-ones. And they counted together with pebbles the values of them and found *it* five ten-thousand-*pieces* of silver. In-this-way, according-to *the* might of the Lord, the word was growing and was being strong.

And as these-things were fulfilled, the Paul placed himself in the spirit-(Spirit) to go unto Jerusalem, having come through the Macedonia and Achaia, having said, "After that I become there, it is binding *for* me also to perceive Rome." And having ordered forth unto the Macedonia two of the ones who are ministering to him, Timothy and Erastus, he himself held on *for a* time in the Asia.

And according-to that right-time not *a* little stirring-up took place about the Way. For *a* certain-one, Demetrius-(One-belonging-to-Ceres) by name, *a* silver-cutter-(smith), who is making silver temples of Artemis-(Diana), was himself holding alongside not *a* little work to the craftsmen, whom having collected together and *also* the workers about those such-kind-of-things, said, "Men, you are setting upon (understanding) that out of this work is being the well-*financial*-means to us. And you are observing and are hearing that not only of Ephesus but almost all of the Asia, this Paul, having persuaded, set aside *a* sufficient crowd, saying that gods are not being those which are becoming through hands. And not only is this part to us being in danger to come unto being-convicted-away, but also the sacred-place of the great goddess Artemis-(Diana) to be

reasoned unto not-even-one-thing, indeed even her greatness to be about to be lifted down which the whole Asia and the dwelt-in-world is worshipping.” And having heard and having become full of intense-feelings, they were crying out, saying, “Great is the Artemis-(Diana) of *the* ones-of-Ephesus!” And the city was filled of the pouring-together-(confusion). And they rushed with-intense-feelings-together into the theater, having taken together by force Gaius-(Lord) and Aristarchus-(Best-leader), ones-of-Macedonia, ones-being-together-with-from-people-(traveling-companions) of Paul. But as Paul is wanting to come in into the public-assembly, the learning-ones were not allowing him. And also certain-ones of the First-(leading)-ones-of-Asia, who are being friends to him, having sent to him, were calling alongside not to give himself into the theater. They indeed were crying out *a* certain-thing then others another-thing. For the chosen-out-assembly was being that which had been poured together (bewildered). And the most-ones had not perceived on-account-of what they had come together. And they forced together Alexander out of the crowd, as the ones-of-Judah cast him forward. And the Alexander, having shook down the hand, was willing to give forth a word of *defense* to the public-assembly. But having come to know that he is being *a* one-of-Judah, one voice took place out of all-ones for about two hours, crying out, “Great is the Artemis-(Diana) of *the* ones-of-Ephesus!” But the one-of-letters, having set down in order the crowd, is saying, “Men, Ones-of-Ephesus, for who is being of humans who is not knowing *that* the city of *the* ones-of-Ephesus is being *the* temple-keeper of the great Artemis-(Diana) and of the *image*-which-fell-from-Zeus? Therefore, as these-things are being without-flowing-opposite, it is binding *for* you to exist as ones who have been set down in order and to practice not-even-one-thing falling-before-(headlong). For you led these men, not-even ones-robbing-a-temple and-nor ones who are talking hurtfully of our god. Therefore indeed if Demetrius and the craftsmen with him are having *a* word-(charge) to someone, ones-of-the-gathering-(market)-place are being gathered and

proconsuls-(officials-in-charge-of-Roman-senatorial-provinces) are being. Let them call in one-another. But if you are seeking for something further, it will be loosed (settled) upon in the within-the-law chosen-out-assembly. For even we are being in danger to be called in for *a* standing-(rebellion) about this-day, as *there* is existing not-even-one cause about which we will have power to give forth a word *of defense* about this turning-together.” And having said these-things, he loosed forth the chosen-out-assembly.

{—20—} And after that the trouble stopped, the Paul, having sent after the learning-ones and having called *them* alongside, having greeted *them*, he came out to go unto Macedonia. And having come through those parts and having called them alongside in much word, he came unto the Greece. But having made three months *there*, having taken place *a* wanting-(plot)-against him by the ones-of-Judah, as he is being about to be led up (set sail) unto Syria, he became of *the* knowing-purpose for the purpose to turn back through Macedonia. And *there* was following with him Sopater-(Savior-of-his-father) of Pyrrhus, one-of-Berea, and Aristarchus and Secundus of *the* ones-of-Thessalonica, and Gaius, one-of-Derbe, and Timothy, and Tychicus-(Fateful) and Trophimus-(Nourished), ones-of-Asia.

And these ones, having come before, were remaining *for* us in Troas. And we ourselves sailed out from Philippi after the days of the Without-yeast-causing-to-rise-*bread*s and came to them into the Troas until-(in) five days, where we thoroughly wore a path seven days. And on the one-(first) *day* of the set-times-for-rest, after we have been gathered together to break bread, the Paul was thoroughly talking to them, being about to go out on the-next-day. And he was stretching along the word until middle-night. And sufficient shining-lamps were being in the upper-room where we were being ones who have been gathered together. And as *a* certain young-man, by name Eutychus-(Well-obtained), is sitting down upon the window, being brought down in *a* deep sleep, as the Paul is thoroughly talking on more, having been brought down from the sleep, he

fell from the third-covering-(roof) down. And he was lifted up *a* dead-one. And having stepped down, the Paul fell upon him. And having taken *him* together all-around, he said, "Stop being troubled. For his soul-(life-*or*-breath) is being in him." And having stepped up and having broken the bread and having tasted (eaten) and for *a* sufficient-*time* having conversed in company together until radiance-(dawn), in-this-way he came out. And they led the child-servant, living. And they were called alongside not measurably.

And we ourselves, having come before upon the sailing-boat, were led up (set sail) onto the Assos-(Approaching), from-there being about to take up the Paul. For in-this way, as it has been thoroughly put in order, he himself was being one who is being about to go on foot. And as he was casting together with us in the Assos, having taken up him, we came unto Mitylene. And-from-there, having sailed forth, on the *day* being over-(next) we came down opposite over-against Chios. And on the other *day*, we cast alongside unto Samos.

And in the holding (following day) we came unto Miletus. For the Paul had judged to sail aside the Ephesus, so-that it might not take place to him to wear a path of time in the Asia. For he was hurrying, if it might be *a* thing-having-power for him, to become unto Jerusalem *for* the day of the Fiftieth. And from the Miletus, having sent unto Ephesus, he called after the elder-ones of the called-out-assembly. And as they became alongside to him, he said to them, "You yourselves are setting upon (understanding), from *the* first day from which I stepped on into the Asia, how I became with you all the time, serving the Lord with all making-low-in-thinking and tears and testings which stepped together to me in the wanting-(plot)-upon of the ones-of-Judah, as I myself ordered back (withdrew) not-even-one-thing of those things which are bringing together (being advantageous) with the result not to tell up a message to you and to teach you in public and according-to dwellings, thoroughly witnessing both to ones-of-Judah and Greeks *of* the change-of-thinking unto the God and faith into our Lord Jesus. And now perceive! Having been bound, I myself am going in

the Spirit-(spirit) unto Jerusalem, not perceiving those things which will be opposite to me in her, except that the Spirit, the set-apart-unto-God-one, according-to city is thoroughly witnessing to me, saying that bindings and crushings are remaining *for* me. But of-not-even-one word I am making the soul-(life-or-self-or-breath) as one-having-value to myself, to complete my running-course and the ministry which I received from the Lord Jesus, to thoroughly witness *of* the well-message of the grace of the God. And now perceive! I myself perceive that you all, among whom I came through preaching the kingdom, will no-longer perceive my face. Because-that I am witnessing to you in the day this-day that I am being *a* clean-one from the blood of all-ones. For I myself ordered not back (withdrew) for the purpose not to tell up a message of all the wanting-(purpose) of the God to you. Hold to yourselves and to all the flock-of-sheep, in which the Spirit, the set-apart-unto-God-one, itself placed you *as* ones-paying-attention-over to shepherd the called-out-assembly of the God, which he made around (obtained) through the blood, that-one his-own. I myself perceive that *there* will come in, after my letting-go-(departure), heavy wolves unto you, who are not sparing the flock-of-sheep. And out of you yourselves *there* will stand up men, who are saying things which have been thoroughly turned (perverted) for the purpose to draw away the learning-ones after them. For-this-reason be awake, remembering that *a* three-year-space night and day I stopped not with tears putting to mind each one. And the now I myself am putting you alongside to the God and to the word of his grace, which is having power to build and to give the assigned-lot in all those who have been set apart unto God. I had intense-feelings for *the* silver or gold or clothing of-not-even-one-person. You yourselves are knowing that these hands attended like under rowing *on a ship* to my needs and to those who are being with me. I showed by example all-things to you that in-this-way, laboring unto weariness, it is binding to take hold opposite (help) those who are being without strength, and to remember the words of the Lord Jesus, because he himself said, 'It is being

a more fortunate-thing to give than to receive.” And having said these-things, having placed *on* his knees, he prayed forth with them all. And sufficient weeping took place of all-ones. And having fell upon the neck of the Paul, they were loving throughout (warmly kissing) like a friend him, being put in intense pain most-of-all over the word which he had flowed out, that they are being about to observe his face no-longer. And they were sending him forward unto the sailing-boat.

{—21—} And as it took place *that* we were led up (set sail), having been drawn away from them, having made *a* straight running-course, we came unto the Kos, and in the next *day* unto the Rhodes-(Rose), and-from-there unto Patara. And having found *a* sailing-boat crossing through to the other side unto Phoenicia, having stepped upon (on-board), we were led up (set sail).

And having brought up to light the Kyprus, and having left her throughout *on the* well-named-(left), we were sailing unto Syria. And we came down unto Tyre. For there the sailing-boat was being one which is burdening away (unloading) the cargo. And having found up the learning-ones, certain-ones-who were saying to Paul through the Spirit-(spirit) not to step on into Jerusalem, we remained on there seven days. And when it took place *that* we equipped out (completed) the days, having come out, we were going, as all-ones with women-(wives) and children are sending us forward until outside of the city. And having placed *on* the knees upon the shore, having prayed forth, we greeted away (said good-bye to) one-another. And we stepped up into the sailing-boat. And those-ones turned back unto their-own-things.

And we ourselves, having thoroughly accomplished the sailing from Tyre, came down opposite unto Ptolemais. And having greeted the brothers, we remained one day alongside them.

And having come out on the-next-day, we came unto Kaisarea. And having come in into the dwelling of Philip the one-telling-the-well-message, who is being out of the seven, we remained alongside him. And to this-one *there* were being

four daughters, virgins, who are speaking before *time and others*. And remaining on more days, *a* certain one-speaking-before-time-and-others, by name Agabus, came down from the *region-of-Judah*. And having come to us, and having lifted up the belt of the Paul, having bound his-own feet and hands, he said, “And-these-things is saying the Spirit, the set-apart-unto-God-one, ‘The man of whom is being this belt in-this-way the ones-of-Judah will bind in Jerusalem and will give over into *the* hands of nations.’” And as we heard these-things, both we ourselves and the *ones-in-the-place* were calling alongside *him* for the purpose that he not step up unto Jerusalem. After-that the Paul judged forth, “What are you doing, weeping and shattering together my heart? For I myself am having prepared not only to be bound but also to die away in Jerusalem in-behalf-of the name of the Lord Jesus.” And as he is not being persuaded, we were quiet, having said, “Let the will of the Lord take place.”

And after these days, having made preparations on *our* vessels-(objects), we were stepping up unto Jerusalem. And *some* of the learning-ones from Kaisarea also came with us, bringing alongside Mnason, *a* certain one-of-Kyprus, *a* first-(old) learning-one, with whom we might be received as strangers-(guests). And as we became unto Jerusalem, the brothers gladly were accepting forth us.

And on the *day-being-over-(next)*, the Paul was going in with us to Jacob. And all the elder-ones became alongside. And having greeted them, he was leading out *to consider* according-to each one of what-things the God did in the nations through his ministry. And those who heard were glorifying the God. And they said to him, “You are observing, brother, how-many ten-thousands-(countless)-ones are being in the ones-of-Judah of those who have had faith. And all-ones are existing *as* ones-boiling-with-zeal of the law. And they were made noise down-upon (instructed) about you that you are teaching all those ones-of-Judah throughout the nations *a* standing-away from Moses, telling them not to cut around the children and-nor to walk around in the customs. Therefore

what is it being? By-all-means they will hear that you have come. Therefore do this what we are saying to you. Four men are being to us who are having a prayer-(vow) upon themselves. Having taken alongside these-ones, be purified (set apart unto God) with them and pay the cost upon them in-order-that they will shave the head. And all-ones will know that *there* is being not-even-one-thing of what-things they had been made noise down-upon (instructed) about you, but you yourself also are walking in line, guarding the law. And about the nations who have had faith, we ourselves set in order by *letter*, having judged *that* they guard themselves *from* both that thing-sacrificed-to-an-image and blood and *the* strangled-thing and sexual-sin.”

After-that the Paul, having taken alongside the men in the day which is holding (next), having become purified (set apart unto God) with them, he was going in into the sacred-place, thoroughly telling a message of the filling-out of the days of the purification-(setting-apart-unto-God) until which the bringing-forth-(offering) was brought forth for each one of them.

And as the seven days were being about to be completed together, the ones-of-Judah from the Asia, having observed him in the sacred-place, were pouring together (stirring up) all the crowd. And they cast over upon him the hands, crying out, “Men! Ones-of-Israel! Help like responding to shouts! This one is being the human who is teaching all-ones everywhere against the people and the law and this place. Still also even Greeks he led in into the sacred-place and has made shared-together this set-apart-unto-God place.” For they were being ones who had perceived before Trophimus the one-of-Ephesus in the city with him, whom they were thinking by custom that the Paul led in into the sacred-place. And the whole city was moved. And took place a running-together of the people. And having taken hold upon the Paul, they were drawing him outside of the sacred-place. And straightway the doors were closed.

And as they are seeking to kill away him, a statement stepped up to the first-(leading)-one-of-a-thousand of the band-of-about-600-soldiers that *the* whole Jerusalem is being

poured together (stirred up), who at-once, having taken alongside soldiers and first-(leading)-ones-of-hundred, ran down upon them. And those-ones, having perceived the first-(leading)-one-of-a-thousand and the soldiers, stopped striking the Paul. After-that, having come near, the first-(leading)-one-of-a-thousand took hold upon him and commanded *him* to be bound with two chains. And he was inquiring who he might be and what it is being which he has done. But they were voicing on in the crowd *a* certain-thing, other-ones *an* other-thing. And as he was not having power to know the without-slipping-*facts* because-of the trouble, he commanded him to be led into the casting-in-together-(barrack).

But when he became upon the steppings-(stairs)-up, it stepped together (came about) *that* he is being carried by the soldiers because-of the force of the crowd. For the large-number of the people were following, crying out, "Lift up him!" And being about to be led into the casting-in-together-(barrack), the Paul is saying to the first-(leading)-one-of-a-thousand, "Is it being permitted for me to say something to you?" And that-one was saying, "Are you knowing in-Greek? Thus you yourself are being that one-of-Egypt who upset (stirred a revolt) before these days and who led out into the desolate-*place* the four-thousand men of the ones-with-a-dagger-(assassins), are you not?" But the Paul said, "I myself am being indeed *a* human of-Judah, *a* one-of-Tarsus of the Kilicia, *a* one-of-a-city of not *an* unmarked-(insignificant) city. And I am pleading of you, turn to (allow) me to speak to the people."

And having turned to (allowed) him, the Paul, after he has stood upon the steppings-(stairs)-up, shook down the hand to the people. And as much silence took place, he voiced to in the Hebrew-(Aramaic) thorough-talking-(dialect), saying, {—22—} "Men, brothers and fathers, hear my giving-forth-a-word-*of-defense* to you now." And having heard that in the Hebrew-(Aramaic) thorough-talking-(dialect) he was voicing to them, they held alongside more quiet. And he is stating, "I myself am being *a* man of-Judah, who has been brought into being in Tarsus of the Kilicia, and who has been nourished

up in this city alongside the feet of Gamaliel, who has been disciplined like a child according-to *the* accuracy of the law of-*the*-fathers, who is existing as one-boiling-with-*zeal* of the God just-as all you are being this-day, who caused to flee (persecuted) this the Way until death, binding and giving over into places-of-guarding both men and women, as also the first-(leading)-priest is witnessing to me and all the council-of-elder-ones, from whom also having accepted *letters-for-setting-in-order* the brothers, I was going unto Damascus, for the purpose of leading also those who are being there, after they have been bound, unto Jerusalem in-order-that they should be punished. And it took place to me, going and coming near Damascus around *the* middle-day, when unexpectedly out of the heaven *a* sufficient light flashed like lightning around about me. And I fell unto the ground. And I heard *a* voice, saying to me, 'Saul, Saul, why are you causing me to flee (persecuting me)?' And I myself judged forth, 'Who are you being, Lord?' And he said to me, 'I myself am being Jesus, the one-of-Nazareth, whom you are causing to flee (persecuting).'

And those who are being with me indeed observed the light, but they heard not the voice of the one who is speaking to me. And I said, 'What should I do, Lord?' And the Lord said to me, 'Having stood up, go unto Damascus. And-there it will be told to you about all which has been placed in order for you to do.' And as I was not looking at from the glory of that light, being led by the hand by those who are being with me, I came into Damascus. And *a* certain Anaias, *a* well-received man according-to the law, being witnessed of by all the ones-of-Judah who are dwelling down *there*, having come to me and having stood before, said to me, 'Saul, brother, look up!' And I myself in that same hour-(moment) looked up unto him. And that one said, 'The God of our fathers took you in hand before-*time* to know his will and to perceive the one-being-right-with-God-and-doing-right and to hear *a* voice out of his mouth, because you will be *a* witness to him to all humans of what-things you have perceived and heard. And now what are you being about? Having stood up, immerse yourself and

wash away-from yourself your wrongdoings, having yourself called upon his name.’ And it took place to me, having turned back unto Jerusalem, and as I was praying forth in the sacred-place, *that* I became in *a setting-out-of-myself* and perceived him saying to me, ‘Hurry and come out in quickness out of Jerusalem, because they will not accept alongside your witness about me.’ And I myself said, ‘Lord, they themselves are setting upon (knowing) that throughout the gathering-together-places I myself was being one who is putting in *a place-of-guarding* and who is binding those who are having faith upon you. And when the blood of Stephen your witness was being poured out, I myself also was being one who had stood before and who is thinking well together-with and who is guarding the outer-clothes of those who are taking up (doing away with) him.’ And he said to me, ‘Go! Because I myself will order forth out you far-off unto nations.’”

And they were hearing him until this word. And they lifted up their voice, saying, “Lift up the such-one from the earth! For it is not coming down (fitting) *for* him to live!”

And as they are shouting and throwing the outer-clothes and casting stirred-up-dust into the air, the first-(leading)-one-of-a-thousand commanded him to be led into the casting-in-alongside-(barrack), having said him to be tested up (examined) by whipping in-order-that he might come to know on-account-of what cause they were voicing onto him in-this-way. But as they stretched forward him with the straps, the Paul said to the first-(leading)-one-of-a-hundred who had stood, “Is it being permitted for you to whip *a* human of-Rome and without-a-judging-against?”

And having heard, the first-(leading)-one-of-a-hundred, having come to the first-(leading)-one-of-a-thousand, told forth a message, saying, “What are you being about to do? For this human is being one-of-Rome.”

And having come to *him*, the first-(leading)-one-of-a-thousand said to him, “Say to me, are you yourself being one-of-Rome?” And that-one said, “Yes.” And the first-(leading)-one-of-a-thousand judged forth, “I myself acquired this citizenship

from *a* much heading-(sum).” But the Paul was saying, “But I myself even have been brought into being.” Therefore straight-way those who are being about to test up (examine) him stood away from him. And the first-(leading)-one-of-a-thousand also feared, having come to know that he is being one-of-Rome and that he was being one who has bound him.

And on the next-day, wanting to know the thing-without-slipping, that which he is being gathered against by those ones-of-Judah, he loosed him and commanded to come together the first-(leading)-priests and all the council-that-settles-matters-together. And having led the Paul down, he stood *him* into-(among) them. {—23—} And the Paul, having looked intently at the council-that-settles-matters-together, said, “Men, brothers, I myself in all good perceiving-together-*of-conscience* have acted as *a* citizen to the God until this day.” And the first-(leading)-priest Ananias placed order upon those who have stood alongside him to strike his mouth. After-that the Paul said to him, “The God is being about to strike you, *you* wall which has been whitewashed with dust of lime! And are you yourself sitting down, judging me according-to the law, and you are commanding, setting aside the law, me to be struck?” But those who have stood alongside said, “Are you insulting the first-(leading)-priest of the God?” And the Paul was saying, “I had not perceived, brothers, that he is being first-(leading)-priest. For it has been written, **You will not flow out badly of one-being-first-(leading) of your people.**” And the Paul, having known that the one part is being Just-ones and the other Distinct-ones, was crying out in the council-that-settles-matters-together, “Men, brothers, I myself am being *a* Distinct-one, *a* son of Distinct-ones. I (*myself*) am being judged about *the* hope and standing-up-(again) of dead-ones.” And as he said this, *a* standing-(rebellion) took place of the Distinct-ones and Just-ones. And the large-number was split. For indeed Just-ones are saying *there* is not being *a* standing-up-(again) and-nor messenger and-nor spirit. But Distinct-ones are saying together (confessing) the both-(all). And took place *a* great shout. And having stood up, certain-ones of the ones-of-letters of the part of the Distinct-ones were thoroughly fighting, saying,

“We are finding not-even-one bad-thing in this human. *What if a spirit or messenger spoke to him?*”

And as *a* much standing-(rebellion) is taking place, the first-(leading)-one-of-a-thousand, having feared lest the Paul should be thoroughly sawn asunder by them, commanded the army-of-soldiers, having stepped down, to take him by force out of *the* middle of them and to lead *him* into the casting-in-alongside-(barrack).

And on the night being over-(next), having stood before him, the Lord said, “Take courage! For as you thoroughly witnessed *of* those-things about me in Jerusalem, in-this-way it is binding *that* you yourself also witness in Rome.”

And as day became, having made *a* turning-together, the ones-of-Judah placed themselves up *to God without hope of redemption*, saying not-even to eat and-nor to drink until which they might kill away the Paul. And there were being more *than* forty-ones who made themselves this vowing-together, certain-ones-who, having come to the first-(leading)-priests and the elder-ones, said, “We placed up ourselves *to God without hope of redemption* in *a* thing-put-up-to-God-without-hope-of-redemption to taste not-even-one-thing until which we should kill away the Paul. Therefore now you yourselves put in the light to the first-(leading)-one-of-a-thousand together-with the council-that-settles-matters-together so-that he might lead him down unto you as being about to thoroughly know more-accurately those-things about him. And we ourselves are being prepared-ones for the purpose to take up (do away with) him before he comes near.”

But having heard the lying-in-wait, the son of the sister of Paul, having become alongside and having come in into the casting-in-alongside-(barrack), told forth a message to the Paul. And the Paul, having called to one of the first-(leading)-ones-of-a-hundred, was saying, “Lead away this young-man to the first-(leading)-one-of-a-thousand. For he is having a certain message to tell forth to him.”

Therefore indeed the one who took alongside him led *him* to the first-(leading)-one-of-a-thousand and is saying,

“The bound-one Paul, having called to me, asked *me* to lead this young-man to you, having something to speak to you.” And having taken hold of his hand and having given up space according-to one’s-own, the first-(leading)-one-of-a-thousand was inquiring, “What is being that message you are having to tell forth to me?” And he said, “The ones-of-Judah put themselves together for the purpose to ask you so-that *the* next-day you should lead the Paul down unto the council-that-settles-matters-together as being about to inquire more-accurately something about him. Therefore you yourself should not be persuaded by them. For more *than* forty men out of them are lying in wait for him, certain-ones-who placed up themselves *to God without hope of redemption* not-even to eat and-nor to drink until which they should take up (do away with) him. And now they are being prepared-ones who are being accepting toward the message-of-promise from you.” Therefore indeed the first-(leading)-one-of-a-thousand loosed forth the young-man, having told forth a message, “*You are* to speak out to-not-even-one-person that these-things you placed in the light to me.” And having called forward two of the first-(leading)-ones-of-a-hundred, he said, “Prepare two-hundred soldiers so-that they might go until Kaisarea, and seventy horsemen and two-hundred ones-taking-(throwing)-with-the-right-hand, from *the* third hour of the night, and animals to stand alongside, in-order-that, having stepped (set) the Paul upon, they might thoroughly save *him* to Felix-(Happy) the one-leading, having written *a letter-for-setting-in-order* which is having this struck-image: ‘Klaudius Lysias to the most-mighty one-leading Felix to rejoice. This man having been taken together by the ones-of-Judah and being about to be taken up (done away with) by them, having set upon *them* with the army-of-soldiers, I myself took *him* out, having learned that he is being one-of-Rome. And wanting to come to know the cause on-account-of which they were calling in (charging) him, I led *him* down unto their council-that-settles-matters-together, whom I found being called in (charged) about seekings of their law, but having not-even-one calling-in-(charge) worthy of

death or bindings. And as *a wanting-(plot)-against* unto the man was disclosed to me to be, at-once I sent to you, having also told forth a message to the ones-gathering-against to say to him before you.”

Therefore indeed the soldiers, according-to that which had been thoroughly put in order to them, having taken up the Paul, led him through *the* night unto the Antipatris-(Opposite-a-father). And on the next-day, having allowed the horsemen to come away with him, they turned back unto the casting-in-alongside-(barrack), certain-ones-who, having come in into Kaisarea and having given up the *letter-for-setting-in-order* to the one-leading, also stood the Paul alongside to him. And also having known *what is written* within, having asked for what-kind of leading-over-(province) he is being out of, having inquired (learned) that from Kilicia, he was stating, “I will thoroughly hear you when also your ones-gathering-against should come alongside,” having commanded him to be guarded in the praetorium-(official-residence-of-a-Roman-civil-or-military-leader) of the Herod.

{—24—} And after five days, the first-(leading)-priest Ananias stepped down with certain elder-ones and *a* certain one-flowing, Tertullus, certain-ones-who placed in the light to the one-leading against the Paul. And as he was called, the Tertullus began to gather against *him*, saying, “Happening to *obtain* much peace through you and taking place thorough-straightenings in this nation through your thinking-before-time, we are being accepting forth both in-every-way and everywhere, most-mighty Felix, with all giving-of-well-grace. But in-order-that I should not cut in on you more, I am calling you alongside to hear us slashing-together-(concisely) in your yielding-to. For having found this man *a* plague and one who is moving standings-(rebellions) in all the ones-of-Judah, those-ones throughout the dwelt-in-world, and one-standing-first of the *sect-taking-for-themselves-their-own-tenets* of the ones-of-Nazareth, who also tested to tread on the sacred-place, whom also we took by might, alongside which you yourself will have power, having judged up (examined) about all these-things, to come to know of what-things we ourselves are gathering

against him.” And the ones-of-Judah also placed on together, affirming these-things in-this-way to be.

And the Paul judged forth, as the one-leading nodded to him to speak, “Setting upon (understanding) *that* out of many years as you are being judge to this nation, I am giving forth a word of *defense* with-well-intense-feelings these-things about myself, as you yourself are having power to come to know that not more *than* twelve days are being to me from which I stepped up unto Jerusalem, paying homage like a dog to *its master*. And they found me thoroughly talking not-even in the sacred-place to anyone, or making a setting-upon of a crowd and-nor in the gathering-together-places, and-nor throughout the city. And-nor are they having power to stand alongside to you about which-things they are now gathering against me. And I am saying together (confessing) this to you, that according-to the Way, which they are saying (calling) a *sect-taking-for-oneself-one’s-own-tenets*, in-this-way I am serving in *worship* the God of-*the-fathers*, having faith in all those-things which have been written throughout the law and in the ones-speaking-before-*time-and-others*, having hope in the God, which also these-ones themselves are being accepting forth of, a standing-up-(again) to be about to be of both ones-being-right-with-God-and-doing-right and unjust-ones. In this, I myself also am exercising to have a without-a-cutting-(stumbling)-against perceiving-together-*of-conscience* toward the God and the humans through all. Through many-more years I came alongside, making showings-of-mercy unto my nation and bringings-forth-(offerings), during which they found me having been purified (set apart unto God) in the sacred-place not with a crowd and-nor with trouble, but *they are* certain ones-of-Judah from the Asia who it is binding to be alongside before you and to gather against if they should have anything against me. Or let these-ones themselves say what unjust-act they found as I stood before the council-that-settles-matters-together or about this one voice which I cried out when I had stood among them, “About a standing-up-(again) of dead-ones I myself am being judged this-day before you.”

And the Felix cast up them, perceiving more-accurately those-things about the Way, having said, "When Lysias the first-(leading)-one-of-a-thousand should step down, I will thoroughly know the-things with-reference-to you," *and* having thoroughly put in order to the first-(leading)-one-of-a-hundred for him to be kept and to have *a* letting-up and to prevent not-even-one-person of his own-ones to attend like under rowing *on a ship* to him.

And after some days, the Felix, having become alongside together-with his-own woman-(wife) Drusilla-(Watered-by-the-dew), who is being *a* female-one-of-Judah, sent after the Paul. And he heard him about the faith in *the* Anointed-one Jesus. And as he is thoroughly talking about being-right-with-God-and-doing-right and might-within-(self-control) and the judgment which is being about *to come*, the Felix, having become one-put-in-fear, judged forth, "For the now having, go. And having taken after *a* right-time, I will call after you." And at-the-same-time hoping that things-(monies) will be given to him by the Paul, for-this-reason also, sending after him more-frequent, he was conversing in company together with him. But as two-years were fulfilled, the Felix took (received) *a* one-thoroughly-accepting-(successor), the Porcius Festus-(Festive). And willing to put down grace to the ones-of-Judah, the Felix left throughout the Paul who has been bound.

{—25—} Then Festus, having stepped upon the leading-over-(province), after three days stepped up unto Jerusalem from Kaisarea. And the first-(leading)-priests and the first-ones of the ones-of-Judah placed in the light to him against the Paul. And they were calling him alongside, asking grace against him so-that he might send after him unto Jerusalem, making *a* lying-in-wait to take up (do away with) him along the way. Therefore indeed the Festus judged forth *for* the Paul to be kept in Kaisarea, and himself to be about to go out in quickness. "Therefore let the ones-having-power among you," he is stating, "having stepped down together-with *me*, gather against him if anything is being in the man out-of-place."

And having thoroughly worn a path among them not more *than* eight or ten days, having stepped down unto Kaisarea, on the next-day, having sat down upon the *step-of-judging*, he commanded the Paul to be brought. And as he came alongside, those ones-of-Judah, who had stepped down from Jerusalem, stood around him, bringing against *him* many and heavy causes-(complaints) which they were not being strong to show forth, as Paul is giving forth a word *of defense*, "Not-even against the law of the ones-of-Judah and-nor against the sacred-place and-nor against Kaisar did I anything wrong." But the Festus, willing to put down grace to the ones-of-Judah, having judged forth, said to the Paul, "Are you willing, having stepped up unto Jerusaelm, to be judged by me there about these-things?" And the Paul said, "Having stood upon the *step-of-judging* of Kaisar, I myself am being where it is binding *for* me to be judged. I treated unjustly not-even-one-thing to ones-of-Judah, as you yourself also very-with-beauty are coming to know. Therefore indeed if I am treating unjustly and have practiced something worthy of death, I am not asking aside (refusing) that to die away. But if *there* is being not-even-one-thing of which-things these-ones are gathering against me, not-even-one-person is having power to give grace *of* me to them. I am calling upon Kaisar." After-that the Festus, having talked together with the (council)-counsel-together, judged forth, "Kaisar you have called upon. Upon Kaisar you will go."

And as some days thoroughly came about, Agrippa the king and Bernice-(One-bringing-victory) came down opposite unto Kaisarea, having greeted the Festus. And as they were thoroughly wearing a path there many days, the Festus placed up to the king those-things against the Paul, saying, "A certain man is being *a* bound-one who has been left throughout by Felix, about whom, as I became unto Jerusalem, the first-(leading)-priests and elder-ones of the ones-of-Judah placed in the light, asking justice-against down-upon him, to whom I judged forth that it is not being *a* custom to ones-of-Rome to give grace *for* any human before that one who is being gathered against might have those ones-gathering-against according-to

face (face to face) and might receive *a* place of *a* giving-forth-a-word-of-defense about the calling-in-(charge). Therefore, as they came together here, having made myself not-even-one casting-up-(delay), having sat down on the next-day upon the step-of-judging, I commanded the man to be led, about whom the ones-gathering-against, having been stood, were bringing not-even-one cause of what evils I myself was thinking over. But they were having certain seekings against him about their-own fear-(reverence)-of-devastating-divine-beings-(gods) and about *a* certain Jesus who has died, whom the Paul was affirming to live. But I myself, going without (being at a loss) *about* the seeking about these-things, was saying if he might want to go unto Jerusalem and-there to be judged about these-things. And as the Paul called upon *for* him to be kept unto the thorough-knowing of the Worshiped-(emperor), I commanded him to be kept until which I might send him up to Kaiser." And Agrippa *said* to the Festus, "I myself also was wanting to hear this human." "Next-day," he is stating, "You will hear him."

Therefore on the next-day, as the Agrippa and the Bernice came with much being-in-the-light and came in into the hearing-place with both first-(leading)-ones-of-a-thousand and men, those-ones according-to holding-(standing)-out of the city, and as the Festus commanded, the Paul was brought. And the Festus is stating, "King Agrippa and all the men who are being alongside with us, observe this-one about whom all the large-number of the ones-of-Judah happened on *to appeal* to me in both Jerusalem and here, shouting *that* it is not binding *for* him to live any-longer. But I myself took over for myself *that* he has practiced not-even-one-thing worthy of death. And as this-one himself called upon the Worshiped-(emperor), I judged to send *him*, about whom I myself am not having anything without-slipping to write to the lord. For-this-reason I led him before onto you *all* and most-of-all onto you, King Agrippa, so-that, after *a* judging-up-(examination) takes place, I might have something I might write. For it is seeming

without-word-(reason) to me, sending a bound-one, not also to give a sign of those causes against him.”

{—26—} And Agrippa was stating to the Paul, “It is being turned (allowed) to you to speak about yourself.” After-that the Paul, having stretched out the hand, was giving forth a word of *defense*, “About all-things which I am being called in (charged) by ones-of-Judah, King Agrippa, I am leading to *consider* myself a fortunate-one, being about to give forth a word of *defense* this-day before you, most-of-all as you yourself are being knowledgeable of all the customs according-to ones-of-Judah and even seekings. For-this-reason I am pleading for you to hear me taking-a-long-time-before-having-intense-feelings. Therefore indeed, my way-of-life out of my youth, which took place from the first in my nation and in Jerusalem, all the ones-of-Judah have perceived, knowing me before-time from-above-(the-beginning), if they should will to witness, that according-to the most-accurate *sect-taking-for-themselves-their-own-tenets* of our religion I lived a Distinct-one. And now for a hope of the message-of-promise which took place by the God unto our fathers, I have stood being judged, unto which our twelve-tribe(s) is hoping to come down opposite, serving in *worship* in stretching-out-(earnestness) night and day, about which hope I am being called in by ones-of-Judah, King. Why is it being judged not-having-faith from you if the God is raising dead-ones? Therefore indeed I myself supposed to myself *that* it is binding to practice many-things in-opposite to the name of Jesus the one-of-Nazareth, which also I did in Jerusalem. And many-ones of the set-apart-unto-God-ones I myself both shut down in places-of-guarding, having received the authority from the first-(leading)-priests. And as they were being taken up (done away with) I brought against *them* a pebble. And punishing them many-times throughout all the gathering-together-places, I was causing *them* to bend (ache) within to talk hurtfully. And raving at them even-more, I was causing *them* to flee until even unto the outside cities. In which *acts*, going unto the Damascus with authority and turning-to-(allowance) of the first-(leading)-priests, in-the-middle of the day along the way,

I perceived, King, a light from-heaven, beyond the shining of the sun, having given light around me and those who are going with me. And as we all fell down unto the ground, I heard a voice saying to me in the Hebrew-(Aramaic) thorough-talking-(dialect), 'Saul, Saul, why are you causing me to flee? *It is hard for you to kick against stings-(goads).*' And I myself said, 'Who are you being, Lord?' And the Lord said, 'I myself am being Jesus whom you yourself are causing to flee. But stand up and stand upon your feet. For unto this *purpose* I was perceived by you to take you in hand before-time as an attendant-being-like-an-under-rower-of-a-ship and a witness both of what-things you perceived and of what-things I will be perceived by you, taking you out from the people and from the nations unto which I myself am ordering forth you to open up their eyes, for the purpose to turn upon from darkness unto light and from the authority of the Adversary onto the God, for the purpose for them to receive a letting-go of wrongdoings and a lot in those who have been set apart unto God by faith, that-one into me.' From-which, King Agrippa, I became not an unpersuaded-one to the of-heaven vision, but both to those-ones in Damascus first and in Jerusalem and all the space-(region) of the one-of-Judah and to the nations I was telling forth a message to change the thinking and to turn over upon the God, practicing works worthy of the change-of-thinking. For-the-sake of these-things the ones-of-Judah, having taken together (seized) me (*as I was being*) in the sacred-place, were testing to thoroughly take me in hand. Therefore having happened to *obtain* help from the God, until this day I have stood witnessing both to small and to great, saying not-even-one-thing outside of what-things which both the ones-speaking-before-time-and-others and Moses said are being about to take place, if-it-is-true-that the Anointed-one is being-subject-to-the-necessity-of-suffering, if-it-is-true-that the first-one out of a standing-up-(again) of dead ones is being about to tell a message throughout of light both to the people and to the nations." But as he is giving forth a word of defense of these-things, the Festus was stating in a great voice, "You are raving, Paul! The many letters is turning you around unto

ravings-(madness).” But the Paul was stating, “I am not raving, most-mighty Festus, but I am uttering forth flowings of truth and of sound-thinking. For the king, to whom even I, flowing fully, am speaking, is setting upon (understanding) about these-things. For I am persuaded *that* no not-even-one-thing of these-things is escaping notice *of* him. For this is not being that which has been practiced in *a* corner. Are you having faith, King Agrippa, in the ones-speaking-before-time-and-others? I perceive that you are having faith.” And the Agrippa (said) to the Paul, “In *a* little-time-(way) you are persuading me to make *me* *a* one-of-the-Anointed-one.(?)” And the Paul *said*, “I would pray to the God *that* even in *a* little-time-(way) and in *a* great-time-(way) not you alone but also all those who are hearing me this-day to become such-ones such-as also I myself am being aside-from these bindings.”

And stood up the king and the one-leading and the Bernice and those who are sitting down together with them. And having given up space, they were speaking to one-another, saying, “Not-even-one-thing worthy of death or bindings is this human practicing.” And Agrippa was stating to Festus, “This human was having power to have been loosed forth if he had not called upon Kaiser.”

{—27—} And as it was judged that we sail forth unto the Italy, they were giving over both the Paul and certain other bound-ones to *a* first-(leading)-one-of-a-hundred, by name Julius-(Soft-haired), of *a* Worshiped-(belonging-to-the-emperor) band-of-*about-600*-soldiers. And having stepped upon *a* sailing-boat *of* Adramyttium which is being about to sail unto the places throughout the Asia, we were led up (set sail), Aristarchus being with us, *a* one-of-Macedonia of-Thessalonica.

And on the other *day* we were led down unto Sidon-(Hunting). And the Julius, having used (handled) the Paul with-love-of-a-human-like-a-friend, turned upon to (allowed) *him*, having gone to the-(his) friends, to happen *to obtain* care-for *him*.

And-from-there, having been led up (set sail), we sailed under *the shelter of* the Kyprus because that the winds were in-opposite-ones. And having sailed through the open-sea, that-one along the Kilicia and Pamphylia, we came down unto Myra of the Lucia. And-there the first-(leading)-one-of-a-hundred, having found *a* sailing-boat of-Alexandra sailing unto the Italy, placed us aboard into it.

And in sufficient days, sailing slowly and with-toiling, having become along the Knidus, as the wind is not allowing to us, we sailed under *the shelter of* the Krete along Salome. And with-toiling coasting aside her-(it), we came unto *a* certain place which is being called Beautiful-(Fair) Harbors-(Havens), to which was being near *a* city, Lasea. And as sufficient time thoroughly took place, and as the sailing already is being *a* tripping-over-(dangerous), and because that the not-eating already has come aside, the Paul was praising *them* along, saying to them, "Men, I am observing that the sailing will be about to be with insult-(damage) and much loss not only of the burden-(load) and the sailing-boat but also of our souls-(lives-or-selves-or-breaths)." And the first-(leading)-one-of-a-hundred was being persuaded more by the one-steering and by the one-(owner-captain)-choosing-by-lot-*those-on-a-ship* than those-things which are being said by Paul. And as the harbor is existing *as* one-not-well-placed for undergoing-the-bad-weather-of-winter-alongside, the most-(majority)-ones placed to themselves *a* wanting-(purpose) to be led up from-there, if *some-how* they might have power, having come down opposite unto Phoenix, to undergo the bad weather of winter alongside *a* harbor of the Krete which is seeing (facing) according-to southwest and according-to northwest. And as *a* south-wind blew by, having supposed the putting-forward-(purpose) to have held fast, having lifted up, they were coasting as-near-as-possible alongside the Krete. But after not much-*time*, *a* whirlwind-like wind, which is being called Euraquilo-(east-northeast-wind), cast down-against (from) her-(it). And as the sailing-boat was taken together by force, and not having power

to have opposite the eye to the wind, having given over *to it*, we were being brought *along*.

And having run under *the shelter of a* certain small-island which is being called Cauda, we were strong with-toiling to become ones-taking-by-might-about the dug-out-(small-sailing-boat-of-the-ship), which having lifted up, they were using helps-like-responding-to-shouts, fastening under the sailing-boat. And fearing lest they should fall out into the Syritis-(two- Mediterranean-gulfs-full-of-shallows-and-sandbanks-along-the-northern-coastline-of-Africa-between-Carthage-and-Cyrenaicia), having lowered the vessel-(sail-or-sea-anchor), they were being brought *along* in-this-way. And as we are undergoing exceedingly the bad weather of winter, on the next-day they were making themselves *a* casting-out-(overboard). And on the third-day they threw with-their-own-hands the tackle-(gear) of the sailing-boat. And as not-even sun and-nor stars are giving light upon for many-more days, as also not *a* little bad-weather-of-winter is lying upon *us*, all remaining hope for *us* to be saved was being taken up around. And existing much without-food, after-that the Paul, having stood in the-middle of them, said, "Indeed it was binding, O men, having been persuaded to be led by me, not to be led up from the Krete to gain both this insult-(damage) and the loss. And now these-things I am praising you along to have well intense-feelings, for not-even-one casting-away of *a* soul-(life) will be out of you except of the sailing-boat. For stood alongside to me this night *a* messenger of the God, of whom I (*myself*) am being and to whom I am serving *in worship*, saying, 'Stop fearing, Paul. It is binding *for* you to stand alongside Kaisar. And perceive! The God has given grace to you *for* all those who are sailing with you. For-this-reason, have well intense-feelings, men. For I am having faith in the God that in-this-way it will be according-to which manner it has been spoken to me. But it is binding *for* us to fall out unto *a* certain island."

And as *the* fourteenth night took place, as we are being brought through in the Adria-(Adriatic-Sea), about *the* middle of the night the sailors were thinking over that some space-(region)

is leading (coming near) toward them. And having cast the lead *to take a sounding for depth of water*, they found twenty stretchings-(distances-from-the-tip-of-one-middle-finger-to-the-other-when-arms-are-outstretched-each). And having set through *a little* and again having cast the lead *to take a sounding for depth of water*, they found fifteen stretchings-(distances-from-the-tip-of-one-middle-finger-to-the-other-when-arms-are-outstretched-each). And fearing lest somewhere we might fall out against rough-(rocky) places, having thrown four anchors out of *the hindmost-part*-(stern-of-the-ship), they were praying for day to come. But as the sailors are seeking to flee out of the sailing-boat and having lowered the dug-out-(small-sailing-boat-of-the-ship) into the sea in giving-light-to-*for-show as-if* they are being about to stretch out anchors out of *the foremost-part*-(bow-of-the-ship), the Paul said to the first-(leading)-one-of-a-hundred and to the soldiers, "If these-ones should not remain in the sailing-boat, you yourselves are not having power to be saved." After-that the soldiers cut away the small-rush-ropes of the dug-out-(small-sailing-boat-of-the-ship) and allowed her-(it) to fall out. And until that day was being about taking place, the Paul was calling alongside all-ones to take together food-(nourishment), saying, "A fourteenth day this-day, watching for without-food, you are thoroughly completing to take forward not-even-one-thing. For-this-reason I am calling you alongside to take together food-(nourishment). For this is existing for your salvation. For *a hair* from the head of not-even-one of you will destroy itself away." And having said these-things and having taken bread, he gave well-grace to the God in-sight of all. And having broken, he began to eat. And as all-ones became ones-of-well-intense-feelings, they themselves also took to themselves food-(nourishment). And we were being all the souls in the sailing-boat two-hundred seventy six. And having been satisfied of food-(nourishment), they were lightening the sailing-boat, casting out the grain-(wheat) into the sea. And when day became, they were not coming to know the land. But they were thinking throughout *a certain chest*-(bay) which is having *a shore* into which they

were taking counsel if they should have power to push out the sailing-boat. And having taken *up* around the anchors, they were allowing into the sea. At-the-same-time having released up the bands of the rudders and having lifted up the foresail to that which is blowing, they were holding down unto the shore. But having fallen into being surrounded unto a twice-the-sea place, they ran aground the ship. And indeed the foremost-part-(bow-of-a-ship), having stuck fast, remained not-shaking. But the hindmost-part-(stern-of-the-ship) was being loosed (destroyed) by the force (*of the waves*). And *the* wanting-(purpose) of the soldiers became that they should kill away the bound-ones, lest someone, having swum out, should thoroughly flee. But the first-(leading)-one-of-a-hundred, wanting to thoroughly save the Paul, prevented them from the wanting-(purpose). And he commanded those who are having power to swim, having thrown *themselves* away (overboard), to go out first-ones upon the land, and the remaining-ones, indeed some upon boards-(planks), and some upon some of those-things from the sailing-boat. And in-this-way all-ones became to be thoroughly saved upon the land.

{—28—} And having been thoroughly saved, after-that we came to know that the island is being called Melita-(Malta-or-Honey). And the barbarians-(ones-speaking-a-language-not-understood-and-so-sounds-like-babble) were holding alongside the love-of-a-human-like-a-friend which happened not *as usual* to us. For having set on fire *a* fire, they took us all to themselves, because-of the rain which had set upon and because-of the cold-as-by-blowing. And as the Paul turned together *a* certain large-number of dry-sticks and placed *them* over upon the fire, *a* viper-(snake), having come out from the heat, touched down-upon his hand. And as the barbarians-(ones-speaking-a-language-not-understood-and-so-sounds-like-babble) perceived the wild-beast hanging out of his hand, they were saying to one-another, “By-all-means this human is being *a* murderer, whom having been thoroughly saved out of the sea, the justice allowed not to live.” Therefore indeed that-one, having shaken away the wild-beast into the fire, suffered not-even-one bad-thing. But those-ones were watching for

him to be about to become swollen or to fall down suddenly *a* dead-one. But as they are watching for over much-*time* and as they are observing not-even-one out-of-place-thing taking place unto him, having cast behind themselves, they were saying him to be *a* god.

And in those *parts* around that place were existing given-space-pieces-of-land to the first-one of the island, by name Poplius-(Popular), who, having accepted up us, received us as strangers-(guests) three days with-love-of-mind-like-a-friend. And it took place *that* the father of the Poplius is lying down, being held together with being-on-fire-with-*fevers* and difficulty-within-(dysentery), to whom the Paul, having come in and prayed forth, having placed upon him the hands, cured him. And as this took place, the remaining-ones who are having being-without-strengths on the island also were coming forward and were being healed, who also valued us with many values. And as we are being led up (setting sail), they placed upon us those-things with-reference-to the needs.

And after three months, we were led up (set sail) in a sailing-boat of-Alexandria, by sign-alongside Dioscuri-(twin-sons-of-Zeus-who-are-Castor-and-Pollux), which had undergone the bad weather of winter alongside in the island. And having been led down unto Syracuse, we remained on three days, from-where, having taken *up* around, we came down opposite unto Rhegium. And after one day, as *a* south-wind became upon, we came on-the-second-day unto Potioli-(Puteoli-or-Sulphureous-springs), where, having found brothers, we were called alongside to remain on alongside them seven days. And in-this-way we came unto the Rome. And-from-there, the brothers, having heard these-things about us, came unto *a* being-opposite-from-(meeting-with) us until Appius Forum and Three Taverns. Whom having perceived, the Paul, having given well-grace to the God, took courage.

And when we came in into Rome, it was turned to (allowed) the Paul to remain according-to himself with the soldier who is guarding him. And it took place after three days *that* he called together those who are being first-ones of

the ones-of-Judah. And as they came together, he was saying to them, "I myself, men, brothers, having done not-even-one-thing in-opposite to the people or the customs, those-ones of-the-fathers, was given over *a* bound-one out of Jerusalem into the hands of the ones-of-Rome, certain-ones-who, having judged up (examined) me, were wanting to loose forth *me* because that not-even-one cause of death exists in me. But as the ones-of-Judah are speaking opposite-(against), I was caused to bend-(ache) within to call upon Kaisar, not as-if I am having anything to gather against my nation. Therefore because-of this cause, I called you alongside to perceive and to speak to, for on-account-of the hope of the Israel I am being lain around *with* this chain." But those-ones said to him, "We ourselves accepted not-even letters about you from the *region-of-Judah*. And-nor anyone of the brothers, having become alongside, told forth a message or spoke any evil about you. And we are considering worthy to hear from you what you are thinking. For indeed it is being *a* thing-known to us about this *sect-taking-for-themselves-their-own-tenets* that it is being spoken opposite-(against) everywhere." And having placed in order for themselves *a* day for him, many-more came to him into the place-of-receiving-as-a-stranger-(guest), to whom he himself was setting out, thoroughly witnessing of the kingdom of the God and persuading them about the Jesus both from the law of Moses and the ones-speaking-before-*time-and-others*, from early-day until evening. And indeed those-ones-(some) were being persuaded by those-things which are being said, but those-ones-(others) were not having faith. And as they are being ones-not-voicing-together toward one-another, they were loosing forth themselves, as the Paul said one flowing, "With-beauty the Spirit, the set-apart-unto-God-one, spoke through Isaiah the one-speaking-before-*time-and-others* to your fathers, saying, 'Go to this people and say, "In hearing, you will hear and you should never ever put together (understand). And seeing, you will see and should never ever perceive. For the heart of this people was made thick. And with the ears they heard weighed-down-(with-difficulty). And their eyes they

shut down. Lest-at-any-time they should perceive with the eyes and should hear with the ears and should put together (understand) in the heart and should turn upon-(back) and I will cure them.” Therefore let it be *a* known-thing to you that to the nations this salvation of the God was ordered forth. And they themselves will hear.” And he remained *a* whole two-years in his-own paid-*place*. And he was being accepting forth of all those who are going in to him, preaching the kingdom of the God and teaching those-things about the Lord Jesus *the* Anointed-one with all full-flowing with-no-preventing.

TO ONES-OF-
THESSALONICA A
(From Paul in Korinth)

{—I—} Paul-(Small) and Silvanus and Timothy-(Valuing-God) to the called-out-assembly of ones-of-Thessalonica in God *the* Father and Lord Jesus-(Yahveh-saves) *the* Anointed-one. Grace to you and peace.

We are giving well-grace to the God at-all-times about all you, making remembrance *of you* upon-(in) our prayings-forth, without-thoroughly-leaving remembering your work of the faith and of the wearying-labor of the choosing-to-love-in-action and of the remaining-under of the hope of our Lord Jesus *the* Anointed-one in-front of our God and Father, perceiving, brothers who have been chosen to be loved in action by (*the*) God, the calling-out of you, because our well-message became not unto you in word alone but also in power and in *the* Set-apart-unto-God Spirit and (*in*) much full-bearing-(assurance), just-as you perceive of-what-kind we became among you for-the-sake-of you.

And you yourselves became imitators of us and of the Lord, having accepted the word in much crushing with joy of *the* Set-apart-unto-God Spirit, so-that you became *a* struck-image to all those who are having faith in the Macedonia and in the Achaia-(Trouble). For from you the word of the Lord has been made forth noise of not only in the Macedonia and (*in the*) Achaia, but in every place your faith, that-one toward

the God, has come out, so-that we are not having *a* need to speak anything. For they themselves are telling forth a message about us of-what-sort way-into-(entrance) we had toward you, and how you turned upon toward the God from the images to serve *the* God who is living and true and to remain up-(for) his Son out of the heavens, whom he raised out of (*the*) dead-ones, Jesus the one who is rescuing us out of the anger which is coming.

{—2—} For you yourselves perceive, brothers, our way-into-(entrance) that-one toward you, that it has not become *an* empty-one. But, having suffered before and having been insulted, just-as you perceive, in Philippi-(Ones-loving-horses-like-a-friend), we flowed fully in our God to speak toward you the well-message of the God in much contending-in-a-contest. For our calling-alongside is not out of leading-astray and-nor out of uncleanness and-nor in bait-(deceit). But just-as we have been approved by testing by the God to have faith placed in *us* of the well-message, in-this-way we are speaking, not as pleasing to humans but to God who is approving by testing our hearts. For not-even once in word of flattery we became, just-as you perceive, and-nor in giving-light-to-*for-show* of *a* desire-to-have-more, God *is* witness, and-nor seeking glory out of humans, and-nor from you, and-nor from other-ones, though having power to be in heaviness as ordered-forth-ones of *the* Anointed-one. But we became infants in *the* midst of you, as if-(even) *a* feeding-(nourishing)-one should cherish (warm) her-own children. In-this-way, yearning for you, we were supposing well to give (share) with you not only the well-message of the God but also our-own souls-(selves-*or*-lives-*or*-breaths), because-that you became ones-choosing-to-love-in-action to us. For you are remembering, brothers, our wearying-labor and toil. Working of night and of day for the purpose not to weigh down upon anyone of you, we preached the well-message of the God unto you. You *are* witnesses and the God *also*, as sacredly and with-being-right-with-God-and-doing-right and without-fault we became to you ones who are having faith, just-as-indeed you perceive, as each one of you as *a* father his-own

children, calling alongside you and speaking (comforting) alongside and witnessing for the purpose that you walk around in-manner-worthy of the God who is calling you into his-own kingdom and glory. And because-of this we ourselves also are giving well-grace to the God without-thoroughly-leaving, because, having taken alongside *a* word of hearing from us of the God, you accepted not *a* word of humans but just-as it is being in-truth *a* word of God, which also is being at work in you who are having faith. For you yourselves became imitators, brothers, of the called-out-assemblies of the God which are being in the *region-of-Judah* in *the* Anointed-one Jesus, because the same-things you yourselves also suffered by your-own ones-of-a-tribe-together just-as also they by the ones-of-Judah, who also killed away the Lord Jesus and the ones-speaking-before-time-and-others, and who caused to flee (persecuted) us, and who are not pleasing to God, and in-opposite-ones to all humans, who are preventing us to speak to the nations in-order-that they might be saved, with the result that to fill up their wrongdoings at-all-times. But the anger came upon them unto completion.

But we ourselves, brothers, having been made orphans away from you for *a* right-time of *an* hour, in face not in heart, all-the-more were earnest with much having-an-intense-feeling-for to perceive your face, because-that we willed to come to you, indeed I, Paul, even once-*for-all* and twice, and the Adversary cut in *on* us. For what is our hope or joy or wreathed-crown of boasting, or *are* not even you, in-front of our Lord Jesus at his being-alongside? For you yourselves are being our glory and joy. {—3—} For-this-reason, no-longer covering (enduring), we supposed well to be left throughout in Athens-(plural-of-Athene-the-goddess-of-wisdom-who-was-reputed-to-have-founded-the-city) alone, and sent Timothy, our brother and one-working-with of the God in the well-message of the Anointed-one, for the purpose to set firm you and to call alongside *you* for your faith, that not-even-one-person to be wagged in these crushings. For you yourselves perceive that unto this we are lying-(set). For also when we

were being to you, we were saying before-*time* to you that we are being about to be crushed, just-as also it took place, and you perceive. Because-of this, I myself also, no-longer covering (enduring), sent for the purpose to know your faith, lest in-some-way the one who is testing tested you and our wearying-labor might become unto *an* empty-thing. But now, as Timothy came to us from you and told *a* well-message to us of the faith and the choosing-to-love-in-action of you, and that you are having *a* good remembrance at-all-times of us, yearning for to perceive us just-as also we you. Because-of this, we were called alongside, brothers, over you upon all our bending-(aching)-within and crushing because-of your faith, because now we are living if you yourselves should stand firm in *the* Lord. For what giving-of-well-grace are we having power to give forth opposite to the God about you for all the joy which we are rejoicing because-of you in-front of our God, pleading of night and of day beyond-more-out for the purpose to perceive your face and to equip throughout the lackings of your faith? And may our God and Father himself and our Lord Jesus make straight throughout our way to you. And may the Lord increase you more and make more in the choosing-to-love-in-action unto one-another and unto all-ones, just-as also we unto you, for the purpose to set firm your hearts without-fault in being-set-apart-unto-God in-front of the God and our Father in the being-alongside of our Lord Jesus with all his set-apart-unto-God-ones. (*Amen*).

{—4—} Therefore *the* remaining, brothers, we are asking you and are calling alongside *you* in *the* Lord Jesus, in-order-that just-as you received alongside from us how that it is binding *for* you to walk around and to please God, just-as also you are walking around, in-order-that you might have much more. For you perceive what messages-told-forth we gave to you through the Lord Jesus.

For this is being *the* will of the God, the setting-apart-unto-God of you, *that* you hold yourselves away from the sexual-sin, *that* each-one of you perceive to acquire his-own vessel-(body-*or*-wife) in *a* setting-apart-unto-God and in value,

not in *the* suffering-(passion) of having-intense-feelings-for just-as also the nations who perceive not the God, for the purpose not to step over and to desire to have more in this practiced-matter *unto* his brother, because-that *the* Lord is one-giving-out-justice about all these-things, just-as also we said before to you and thoroughly witnessed. For the God called us not for uncleanness but in setting-apart-*unto*-God. Therefore-for-that-reason the one who is putting away is not putting away *a* human but the God who (*also*) is giving his Spirit, the set-apart-*unto*-God-one *unto* you.

And about the love-of-brother-like-a-friend, you are not having *a* need to write to you, for you yourselves are being God-taught-ones for purpose to choose to love in action one-another. For even you are doing it *unto* all the brothers (*those-ones*) in the whole Macedonia. And we are calling alongside you, brothers, to have much more and to value like a friend to be quiet and to practice those-things your-own and to work with your (*own*) hands, just-as we told forth a message to you, in-order-that you should walk around with-well-appearance-*of-behavior* toward those-ones outside and should have *a* need of not-even-one-thing.

And we are not willing you to not understand, brothers, about those who are sleeping, in-order-that you should not be grieved just-as also the remaining-ones who are not having hope. For if we are having faith that Jesus died away and stood up-(again), in-this-way also the God will lead with him those who slept through the Jesus. For this we are saying to you by *a* word of *the* Lord, that we ourselves who are living, who are being left around *unto* the being-alongside of the Lord, should never ever come before those who slept, because the Lord himself with *a* command, with *a* voice of *a* first-(leading)-messenger, and with *a* trumpet of God, will step down from heaven, and the dead-ones in *the* Anointed-one themselves will stand up (again) first. Then-after we ourselves who are living, who are being left around, at-the-same-time with them will be taken by force in clouds *unto a* being-opposite-from-(meeting) of the Lord into *the* air. And in-this-way we will be

at-all-times with *the* Lord. So-then call alongside one-another with these words.

{—5—} And about the times and right-times, brothers, you are not having *a* need to be written to you. For you yourselves perceive accurately that *the* day of *the* Lord is coming in-this-way as one-who-steals in *the* night. When they should say, “Peace and non-slipping-(security),” after-that *an* unexpected destruction is setting itself upon them, just-as the birth-pains on the one who is having in the belly, and they should never ever flee out. But you yourselves, brothers, are not being in darkness, in-order-that the day should take over you as one-who-steals. For you all are being sons of light and sons of day. We are not being of night and-nor of darkness. Therefore thus we should not sleep as the remaining-ones. But we should be awake and should be sober. For those who are sleeping of night are sleeping, and those who are getting drunk of night are getting drunk. But we ourselves, being of day, should be sober, having sunk ourselves in *a* breast-plate of faith and of choosing-to-love-in-action and *a* *helmet*-around-the-head, *a* hope of salvation, because the God placed us not unto anger but unto *a* making-around-(possession) of salvation through our Lord Jesus *the* Anointed-one, who died away for us, in-order-that, whether we should be awake or should sleep, at-the-same-time we should live with him. For-this-reason call alongside one-another and build *up*, one the one, just-as even you are doing.

And we are asking you, brothers, to perceive those who are laboring unto weariness among you and who are standing before you in *the* Lord and who are putting to mind you, and to lead *to consider* them beyond-more-out in choosing-to-love-in-action because-of their work. Be at peace in-(among) yourselves. And we are calling alongside you, brothers. Put to mind the ones-not-putting-in-order. Speak *comfort* alongside the ones-of-little-soul. Hold opposite (firmly to) the ones-without-strength. Take a long time before having intense-feelings toward all-ones. Perceive *that* someone should not give forth *a* bad-thing opposite of *a* bad-thing to someone,

but at-all-times cause to flee (pursue) the good-thing *both* unto one-another and unto all-ones. Rejoice at-all-times. Pray forth without-thoroughly-leaving. In everything give well-grace. For this *is* the will of God in Anointed-one Jesus unto you. Extinguish not the Spirit. Set not out as being not-even-one-thing speakings-before-time-and-others. And approve by testing all-things. Hold down the thing-of-beauty. Hold away from every perceived-form of evil.

And may the God of the peace himself set you apart unto God wholly-complete. And may your spirit and soul-(self) and body be kept without-fault *as a whole-lot-(complete-in-every-part)-thing* in the being-alongside of our Lord Jesus *the* Anointed-one. A one-having-faith *is* the one who is calling you, who also will do. Brothers, pray forth (*also*) about us. Greet all the brothers with *a set-apart-unto-God* kiss-of-love-like-a-friend. I am putting you under oath by the Lord to be known *what is written* within this *letter-for-setting-in-order* to all the brothers. The grace of our Lord Jesus *the* Anointed-one *be* with you.

TO ONES-OF-
THESSALONICA B
(From Paul in Korinth)

{—I—} Paul-(Small) and Silvanus and Timothy-(Valuing-God) to the called-out-assembly of ones-of-Thessalonica in God our Father and Lord Jesus-(Yahveh-saves) *the* Anointed-one. Grace to you and peace from God (*our*) Father and Lord Jesus *the* Anointed-one.

We are owing to give well-grace to the God at-all-times about you, brothers, just-as it is being *a* worthy-thing, because your faith is growing beyond and the choosing-to-love-in-action of each one of you all is increasing more unto one-another, so-that we ourselves are boasting in you among the called-out-assemblies of the God for your remaining-under and faith in all the causes-to-flee-(persecutions) of you and the crushing which you are holding up, *a* showing-in-evidence of the being-right-with-God-and-doing-right judging of the God for the purpose that you be considered worthy throughout of the kingdom of the God, for which also you are suffering, if-indeed *it is a* thing-being-right-with-God-and-doing-right from God to give forth opposite *a* crushing to those who are crushing you, and to you who are being crushed *a* letting-up with us, in the taking-the-cover-away of the Lord Jesus from heaven with his messengers of power in fire of flame, giving *a* giving-out-of-justice to those who perceive not God and to those who are not hearing (obeying) under-authority to the

well-message of our Lord Jesus, certain-ones-who will pay the penalty of justice, *an* enduring-age-kind-of destruction from *the* face of the Lord and from the glory of his strength, when he should come to be glorified in his set-apart-unto-God-ones and to be marveled in all those who are having faith, because our witness onto you had faith placed in *it*, in that day. And unto this we are praying forth at-all-times about you, in-order-that our God should consider you worthy of the calling and should fulfill every supposing-well of goodness and work of faith in power, so-that the name of our Lord Jesus should be glorified in you, and you in him, according-to the grace of our God and Lord Jesus *the* Anointed-one.

{—2—} And we are asking you, brothers, for the being-alongside of our Lord Jesus *the* Anointed-one and our gathering-together-on onto him, for the purpose that you not be shaken quickly from the mind, and-nor be troubled, not-even through spirit, and-nor through word, and-nor through *letter*-for-setting-in-order as through us, as-though that the day of the Lord has set in. Someone should not deceive *all-out* you according-to not-even-one manner, because *that day will not come* if not should come first the standing-away and should have the cover taken away-from the human of the being-without-law, the son of the destroying-away, who is lying opposite and who is lifting himself up beyond over every-one who is being called god or object-of-worship, so-that he sits down into the dwelling-(inner)-part-of-the-temple of the God, showing forth himself that he is being God. You are remembering that, while still being with you, I was saying these-things to you, are you not? And you perceive now that which is holding down for the purpose that he has the cover taken away-from in his-own right-time. For the mystery of being-without-law already is being at work, only until the one who is holding down now should become out of *the* midst. And after-that the one-without-law will have the cover taken away-from, whom the Lord (*Jesus*) will take up (do away with) by the spirit-(breath) of his mouth and will make not to work throughout by the giving-upon-of-light of his being-alongside,

whose being-alongside is being according-to a being-at-work of the Adversary in every power and signs and wonders of lying and in every deception of injustice to those who are being destroyed away, opposite of which (because) they accepted not the choosing-to-love-in-action of the truth for the purpose that they be saved. And because-of this the God will send to them a being-at-work of leading-astray for the purpose that they have faith in the lying, in-order-that should be judged all those who had not faith in the truth but who supposed well in the injustice.

And we ourselves are owing to give well-grace to the God at-all-times about you, brothers who have been chosen to be loved in action by *the* Lord, because the God took you for himself as a *portion*-from-the-first unto salvation by *the* setting-apart-onto-God of *the* Spirit-(spirit) and *the* faith of truth, unto which (*also*) he called you through our well-message unto a making-around-(possession) of *the* glory of our Lord Jesus *the* Anointed-one. Therefore thus, brothers, stand firm and take by might the giving-over-of-traditions which you were taught, if-even through word, if-even through our *letter*-for-setting-in-order. And may our Lord Jesus *the* Anointed-one himself and God our Father, who chose to love in action us and who gave *an* enduring-age-kind-of calling-alongside and good hope by grace, call alongside your hearts and set firm in every good work and word.

{—3—} The remaining-thing, pray forth, brothers, about us, in-order-that the word of the Lord should run and should be glorified, just-as also to you, and in-order-that we should be rescued from those out-of-place and evil humans. For the faith is not of all-ones. And the Lord is being a one-having-faith, who will set firm you and will guard *you* from the evil-(evil-one). And we have persuaded in *the* Lord upon you, that what message we are telling forth (*both*) you are doing and you will do. And may the Lord make straight throughout your hearts into the choosing-to-love-in-action of the God and into the remaining-under of the Anointed-one.

And we are telling forth a message to you, brothers, in *the* name of the Lord (*of us*) Jesus *the* Anointed-one, *for* you to order yourselves from every brother who is walking around not-putting-in-order and not according-to the giving-over-of-tradition which they received alongside from us. For you yourselves perceive how it is binding to imitate us, because we did not not put in order among you, and-nor ate we as-a-gift bread from anyone, but with wearying-labor and toil of night and of day, working for the purpose not to weigh down upon anyone of you, not because we are not having authority, but in-order-that we might give ourselves as a struck-image to you for the purpose to imitate us. For even when we were being with you, this message we were telling forth to you, that if someone is not willing to work not-even let him eat. For we are hearing of certain-ones who are walking around among you not-putting-in-order, working not-even-one-thing, but are working around in *trivial matters of other people*. And to those such-kind-of-ones we are telling forth a message and are calling alongside in *the* Lord Jesus *the* Anointed-one, in-order-that, working with quietness, they should eat their-own bread. And you yourselves, brothers, should not give in to the bad while acting with beauty. And if someone is not hearing (obeying) under-authority to our word through this *letter-for-setting-in-order*, signify this-one not to be mixed up together with him, in-order-that he might be turned at *this*. And lead not to consider *him* a one-hating, but put to mind as a brother.

And may the Lord of the peace himself give to you the peace through all *time* in all manner. The Lord *be* with you all. The greeting of Paul with my-own hand, which is being a sign in every *letter-for-setting-in-order*, in-this-way I am writing. The grace of our Lord Jesus *the* Anointed-one *be* with you all.

TO ONES - OF -
GALATIA
(From Paul in Korinth
or Antioch)

{—I—} Paul-(Small), *an* ordered-forth-one, not from humans, not-even through *a* human, but through Jesus-(Yahveh-saves) *the* Anointed-one and God *the* Father who raised him out of dead-ones, and all the brothers with me, to the called-out-assemblies of the Galatia-(Land-of-the-Gauls). Grace to you and peace from God our Father and Lord Jesus *the* Anointed-one who gave himself for our wrongdoings, so-that he might take us out from the enduring-age which has set-in, *an* evil-one, according-to the will of our God and Father, to whom *be* the glory unto the enduring-ages of the enduring-ages. Amen-(so-it-is).

I am marveling that in-this-way quickly you are putting aside (transposing) yourselves from the one who called you by grace (*of the Anointed-one*) unto *an* other well-message, which is not being another, if not certain-ones are being those who are stirring up you and who are willing to turn aside the well-message of the Anointed-one. But even if we ourselves or *a* messenger out of heaven should tell a well-message (*to you*) beside which well-message we ourselves told to you, let him be *a* thing-put-up-to-God-without-hope-of-redemption. As we have said before, and now again I am saying, if anyone is telling you *a* well-message beside which you received alongside, let him be *a* thing-put-up-to-God-without-hope-of-redemption.

For now am I persuading humans or the God? Or am I seeking to please humans? If still I was pleasing to humans, I would not be *a* servant of *the* Anointed-one. For I am making known to you, brothers, that the well-message, which well-message was told by me, is not being according-to *a* human. For not-even I myself received it alongside from *a* human, nor-even was I taught *it*, but through *a* taking-the-cover-away of Jesus *the* Anointed-one.

For you heard my-own turning-back-and-forth-in-conduct once in the living-like-a-one-of-Judah, that according-to *a* casting-beyond I was causing to flee (persecuting) the called-out-assembly of the God and was ransacking her, and I was cutting forward in the living-like-a-one-of-Judah beyond many ones-together-in-age in my people-brought-into-being, existing all-the-more *as* one-boiling-with-zeal of the giving-over-of-traditions of-the-fathers of me.

And when he (*the* God), who set a boundary away-from me out of *the* stomach of my mother and who called *me* through his grace, supposed well to take the cover away-from his Son in me, in-order-that I might tell the well-message of him in the nations, straightway I placed not up to *for* advice in flesh and blood, and-nor came I up unto Jerusalem to the ordered-forth-ones before me, but I came forth unto Arabia, and again turned back unto Damascus.

Then after three years I came up unto Jerusalem to visit (get to know) Kephas-(Rock). And I remained on with him fifteen days. And *an* other-one of the ordered-forth-ones I perceived not, if not Jacob-(James-or-Heel-catcher), the brother of the Lord. And what-things I am writing to you, perceive in-sight of the God, I am not lying.

Then-after I came unto the reclining-areas of the Syria and the Kilicia-(the-land-of-Celix). And I was being one who is not being understood-(known) in the face to the called-out-assemblies of the *region*-of-Judah, those-ones in *the* Anointed-one. And they were being ones who are hearing only, "The one who once is causing us to flee is now telling the well-message

of the faith which once he was ransacking.” And they were glorifying the God in me.

{—2—} Then-after through fourteen years, again I stepped up unto Jerusalem with Barnabas, having taken alongside together also Titus. And I stepped up according-to a taking-the-cover-away. And I myself placed up to them the well-message which I am preaching in the nations, and according-to one’s-own to those who are supposing *to be of reputation*, lest in-some-way I should run or did run unto an empty-thing. But not-even Titus, that-one with me, being a Greek, was caused to bend-(ache) within to be cut around. But because-of those coming-in-alongside-*secretly-or-falsely* lying-brothers, certain-ones-who came in alongside *secretly or falsely* to pay attention throughout to our freedom which we are having in *the* Anointed-one Jesus, in-order-that they might make us servants throughout, to whom not-even for an hour-(moment) we yielded in the being-put-in-order-under-*authority*, in-order-that the truth of the well-message should thoroughly remain to you. And from those who are supposing to be something-of-what-sort once they were being is bringing through (being worth) not-even-one-thing to me; *(the)* God is not receiving *the* face of a human—for those who are supposing *to be of reputation* put up to me not-even-one-thing. But opposite-to-this, having perceived that I have had faith placed in *me with-reference-to* the well-message of the uncircumcision, just-as Peter-(Rock) of the cutting-around. For the one who was at work in Peter unto a ordering-forth of the cutting-around was at work also in me unto the nations. And having known the grace which was given to me, Jacob and Kephas and John-(Yahveh-gives-grace), who are supposing to be pillars, gave to me and Barnabas a right-*hand* of sharing, in-order-that we *should go* unto the nations, and they unto the cutting-around, only that we should remember the poor-ones, which also I was earnest this same-thing to do.

And when Kephas came unto Antioch-(Driven-against), according-to face I stood opposite to him, because he was being one who has been known against (condemned). For before

that certain-ones came from Jacob, he was eating together-with the nations. But when they came, he was ordering back (withdrawing) and was setting a boundary away-from himself, fearing those-ones out of *the* cutting-around. And the remaining ones-of-Judah (*also*) judged back *in pretense* together with him, so-that even Barnabas was led away together with their judging-back-*in-pretense*. But when I perceived that they are not setting the feet straight toward the truth of the well-message, I said to the Kephas in-front of all, "If you yourself, existing *as a* one-of-Judah, are living like-one-of-the-nations and not like-a-one-of-Judah, how are you causing the nations to bend-(ache) within to live like *a* one-of-Judah?"

We ourselves *are* by nature ones-of-Judah and not out of nations of ones-doing-wrong. (*And*) having perceived that *a* human is not being made right with God and to do right out of works of law if not through faith of Jesus *the* Anointed-one, even we ourselves had faith into *the* Anointed-one Jesus, in-order-that we should be made right with God and to do right out of faith of *the* Anointed-one and not out of works of law, because out of works of law all flesh will not be made right with God and to do right. And if, seeking to be made right with God and to do right in *the* Anointed-one, we ourselves also were found ones-doing-wrong, thus *is the* Anointed-one *a* minister of wrongdoing? May it not take place! For if what I loosed (tore) down these-things again I build, I set together myself *as a* one-stepping-over. For I myself died away to law through law, in-order-that I might live to God. I have been crucified with *the* Anointed-one. And I myself am living no-longer. But *the* Anointed-one is living in me. And what now I am living in flesh, I am living by faith, that-one of the Son of the God, who chose to love in action me and who gave over himself for me. I am not putting away the grace of the God. For if being-right-with-God-and-doing-right *is* through law, then *the* Anointed-one died away as-a-gift-(for-nothing).

{—3—} O mindless ones-of-Galatia! Who bewitched (brought evil by speaking or *an* evil eye on) you, to whom according-to *the* eyes Jesus *the* Anointed-one was written

before-time-and-others as one who has been crucified? This alone I am willing to learn from you, out of works of law received you the Spirit or out of a hearing of faith? In-this-way are you being mindless-ones? Having begun in spirit-(Spirit), now in flesh are you bringing yourself (are you being brought) to completion? Suffered you so-many-things in-vain, if indeed even in-vain? Therefore is the one who is leading and supplying as for a dance to you the Spirit and who is being at work with powers in-(among) you *doing this* out of works of law or out of a hearing of faith?

Just-as Abraham-(Father-of-a-multitude) **had faith in the God, and it was reasoned to him unto being-right-with-God-and-doing-right.** Thus know (you are knowing) that those-ones out of faith, these-ones are being sons of Abraham. And the Writing, having perceived before that out of faith God is making right with God and to do right the nations, told the well-message before-time to the Abraham, **“All nations will be spoken well of in you.”** So-that those-ones out of faith are being spoken well of with the having-faith Abraham.

For as-many-as are being out of works of law are being under a cursing-against. For it has been written, **“One-cursed-down-upon is everyone who is not remaining in all those things which have been written in the scroll of the law for the purpose to do them.”** And that by law not-even-one-person is being made right with God and to do right alongside the God is a clear-thing, because **“the one-right-with-God-and-doing-right will live out of faith.”** And the law is not being out of faith. But **“the one who did them will live in-(by) them.”** The Anointed-one bought out of the gathering-(market)-place us out of the cursing-against of the law, having become a cursing-against for us, because it has been written, **“One-cursed-down-upon is everyone who is hanging upon wood,”** in-order-that the well-speaking of the Abraham might take place unto the nations in the Anointed-one Jesus, in-order-that we might receive the message-of-promise of the Spirit through the faith.

Brothers, I am speaking according-to a human. Likewise a thoroughly-set-agreement of a human which has been

made lord (validated), not-even-one-person is putting away or is thoroughly putting in order in-addition-to. And to the Abraham were flowed the messages-of-promise and to his seed. He-(it) is not saying, "And to seeds," as upon many-ones, but as upon one, "**And to your seed,**" who is being *the* Anointed-one. And this I am saying, "The law, which has become four-hundred and thirty years after, is not not making lord (invalidating) *a* thoroughly-set-agreement, which has been made lord (validated) before by the God, with the result to make not to work throughout the message-of-promise. For if the assigned-lot is out of law, no-longer is *it* out of message-of-promise. But the God has given grace to the Abraham through message-of-promise.

Therefore why is the law? It was put forward by-reason of the steppings-over, until when the seed should come to whom *the* message-of-promise has been told, having been thoroughly put in order through messengers in *the* hand of one-in-the-middle. And the one-in-the-middle is not being one. But God is being one.

Therefore is the law against the messages-of-promise (*of the God*)? May it not take place! For if *a* law was given which is having power to make alive, in-reality the being-right-with-God-and-doing-right would be out of law. But the Writing closed together all things under wrongdoing, in-order-that the message-of-promise out of faith of Jesus *the* Anointed-one should be given to those who are having faith.

And before that the faith came, we were being kept in sight before (guarded) under law, being closed together unto the faith which is being about to have the cover taken away-from, so-that the law has become our one-leading-in-disciplining-like-a-child unto *the* Anointed-one, in-order-that we should be made right with God and to do right out of faith. And as the faith came, we are being no-longer under *a* one-leading-in-disciplining-like-a-child. For you all are being sons of God through the faith in *the* Anointed-one Jesus. For as-many-as were immersed into *the* Anointed-one sunk yourselves in *the* Anointed-one. There is not being one-of-Judah and-nor Greek.

There is not being servant and-nor free-one. There is not being male and female. For you all are being one in *the* Anointed-one Jesus. And if you *are* of *the* Anointed-one, then you are being of the seed of Abraham, ones-receiving-the-assigned-lot according-to *the* message-of-promise.

{—4—} And I am saying, upon as-much-as time the one-receiving-the-assigned-lot is being *an* infant, not-even-one-thing is he bringing through (differing) of *a* servant, though being lord of all. But he is being under ones-turned-to-(entrusted) and dwelling-managers until the putting-before-*time* of the father. And in-this-way we ourselves, when we were being infants, were being ones who have been made servants under the basic-elements-being-in-line of the ordered-world. And when the fullness of the time came, the God ordered forth out his Son, having become out of *a* woman, having become under law, in-order-that he should buy out of the gathering-(market)-place those-ones under law, in-order-that we should receive forth the putting-(adoption)-as-son. And because you are being sons, the God ordered forth out the Spirit of his Son into our hearts, crying out, “Abba-(Father), the Father!” So-that no-longer are you being *a* servant but *a* son. And if *a* son, also *a* one-receiving-the-assigned-lot through God.

But after-that indeed, having not perceived God, you served those which are not being gods by nature. And now, having known God, and much-more having been known by God, how are you turning again onto the without-strength and poor basic-elements-being-in-line, to which you are willing to serve again from-above-(once-again)? You are keeping yourselves alongside days and months and right-times and years. I am fearing you, lest in-some-way in-vain I have labored unto weariness unto you.

Become as I, because I also *am being* as you, brothers. I am pleading of you. You treated me unjustly not-even-one-thing. And you perceive that through *the* being-without-strength of the flesh I told the well-message to you the long-before-*time*. And your testing in my flesh you set not out as being not-even-one-thing and-nor spat out. But as *a* messenger of

God you accepted me, as *the* Anointed-one Jesus. Therefore where is your fortunateness? For I am witnessing to you, that if *a* thing-having-power, having dug out your eyes, you (would have) gave to me. So-that have I become one-hating of you, speaking the truth to you? They are boiling *with zeal* for you, not with-beauty. But they are willing to close you out, in-order-that you should boil *with zeal* for them. And *it* is *a* thing-of-beauty to be boiled *with zeal* in *a* thing-of-beauty at-all-times, and not only while I am being alongside to you. My children, whom again I am suffering birth-pains for until *the* Anointed-one should be formed in you, I was willing to be alongside to you now and to change my voice, because I am going without (being at a loss) in you.

Say to me, those ones who are willing to be under law, you are hearing the law, are you not? For it has been written that Abraham had two sons, one out of the girl-servant and one out of the free-female. But that-one indeed out of the girl-servant has been brought into being according-to flesh, and that-one out of the free-female through *the* message-of-promise, certain-things-which are being spoken with another meaning (allegorically). For these-female-ones are being two thoroughly-set-agreements, one indeed from Mountain Sinai which is bringing into being unto servanthood, which is being Hagar. And this Hagar is being Mountain Sinai in the Arabia. And she is lining up together-with Jerusalem in the now, for she is serving with her children. But the Jerusalem above is being *a* free-one, who is being our mother. For it has been written, **“Think well, barren-female who is not bearing. Tear asunder and shout, that-female-one who is not suffering birth-pains. Because many more *are* the children of the desolate-one than of the one who is having the man-(husband).”** And you yourselves, brothers, are being children of *the* message-of-promise according-to Isaac. But just-as after-that the one who was brought into being according-to flesh caused to flee (persecuted) that-one according-to Spirit-(spirit), in-this-way also now. But what is saying the Writing? **“Cast out the girl-servant and her son. For the son of the girl-servant will never ever receive an**

assigned-lot with the son of the free-female.” For-this-reason, brothers, we are not being children of a girl-servant, but of the free-female.

{—5—} In the freedom *the* Anointed-one freed us. Therefore stand firm. And be not held in again in a joining-with-a-yoke of servanthood.

Perceive! I, Paul, myself am saying to you, that if you should be cut around, *the* Anointed-one will profit you not-even-one-thing. And I am witnessing again to every human who is being cut around, that he is being *a* one-owing to do the whole law. You were made not to work throughout from *the* Anointed-one, certain-ones-who are being made right with God and to do right by law. You fell out of the grace. For we ourselves in *the* spirit-(Spirit) out of faith are being accepting forth for *the* hope of being-right-with-God-and-doing-right. For in *the* Anointed-one Jesus not-even cutting-around is being strong *for* anything, and-nor uncircumcision, but faith which is being at work through choosing-to-love-in-action.

You were running with-beauty. Who cut in *on* you not to be persuaded in (*the*) truth? This persuasion is not out of the one who is calling you. A little yeast-causing-to-rise is causing to rise the whole lump-mixed-with-water-and-kneaded. I myself have persuaded unto you in *the* Lord, that not-even-one other-thing you will think. And the one who is stirring up you will carry the judgment, *a* certain-one-whoever he might be. And if I myself, brothers, am still preaching cutting-around, why am I still being caused to flee (persecuted)? Thus the cause-of-stumbling of the cross has been made not to work throughout. Would that also those who are upsetting you will cut off themselves.

For you yourselves were called onto freedom, brothers. Only *use* not that freedom for *a* rushing-forth to the flesh. But through the choosing-to-love-in-action serve to one-another. For all the law has been fulfilled in one word, in this, “**You will choose to love in action the near-one-(neighbor) of you as yourself.**” But if you are biting and are eating down one-another, see *that* you should not be swallowed up by one-another.

And I am saying, walk around in spirit-(Spirit), and you should never ever complete *a* having-an-intense-feeling-for of flesh. For the flesh is having *a* having-an-intense-feeling-for against the spirit-(Spirit), and the spirit-(Spirit) against the flesh. For these-things are lying opposite to one-another, in-order-that you should not do these-things whatever you should will. And if you are being led by spirit-(Spirit), you are not being under law. And the works of the flesh are being things-being-brought-to-light, certain-things-which are being sexual-sin, uncleanness, unrestraint, service-*in-worship-to-an-image*, administering-of-drugs-used-by-sorcerers-in-magical-arts, hatreds, strife, boiling-with-zeal, intense-feelings, spinnings-like-wool-of-selfish-ambition, standings-in-two-divisions, sects-taking-for-themselves-their-own-tenets, envies-(ill-feelings), drunkennesses, revelings, and those like-things to these, which I am saying before to you, just-as I said before, that the ones who are practicing those such-kind-of-things will not receive the assigned-lot of *the* kingdom of God. And the fruit of the spirit-(Spirit) is being choosing-to-love-in-action, joy, peace, taking-a-long-time-before-having-intense-feelings, fittingness-(kindness), goodness, faith, gentleness, might-within-(self-control), against those such-kind-of-things is not being law. And those-ones of the Anointed-one (*Jesus*) crucified the flesh with the sufferings-(passions) and the intense-feelings-for. If we are living in spirit-(Spirit), in spirit-(Spirit) we also should walk in line. We should not become ones-of-empty-glory, calling forward one-another, envying (having ill feelings) to one-another.

{—6—} Brothers, if also *a* human should be taken forward in some falling-aside, let you, those ones-of-the-spirit, yourselves equip throughout that such-kind-of-one in *a* spirit of gentleness, paying attention to yourselves lest you yourselves also should be tested. Carry the heavinesses of one-another, and in-this-way you will fill up the law of the Anointed-one. For if someone is supposing to be something, though being not-even-one-thing, he is deceiving himself in thinking. And let each-one approve by testing his-own work, and after-that

he will have the boasting unto himself alone and not unto the other-one. For each-one will carry one's-own burden.

And let the one who is being made noise down-upon (instructed) of the word share with the one who is making noise down-upon in all good-things.

Stop being led astray. God is not being turned up the nose at. For whatever *a* human should scatter, this he also will harvest. Because the one who is scattering unto his-own flesh will harvest decay out of the flesh. And the one who is scattering unto the spirit-(Spirit) will harvest enduring-age-kind-of life out of the spirit-(Spirit). And we should not give in to the bad while doing the thing-of-beauty. For in its-own right-time we will harvest, if not being loosed (given) out. Therefore thus as we are having *a* right-time, we should work the good-thing toward all-ones, and most-of-all toward those members-of-a-dwelling of the faith.

Perceive how-large letters I wrote to you in my hand. As-many-as are willing to put on a well face in *the* flesh, these-ones are causing you to bend-(ache) within to be cut around, only in-order-that they might not be caused to flee (persecuted) for the cross of the Anointed-one. For not-even those themselves who are being cut around are guarding *the* law. But they are willing you to be cut around in-order-that they might boast in your flesh. But may it not become to me to boast if not in the cross of our Lord Jesus *the* Anointed-one, through whom *the* ordered-world has been crucified to me and I to *the* ordered-world. For not-even cutting-around is being anything, and-nor uncircumcision, but *a* new creation. And as-many-as will walk in line in this straight-measuring-reed, peace *be* upon them and mercy and upon the Israel-(Contends-with-God) of the God.

From the remaining-*time*, let not-even-one-person hold alongside to me wearying-labor. For I myself am carrying the pierce-(brand)-marks of the Jesus in my body.

The grace of our Lord Jesus *the* Anointed-one *be* with your spirit, brothers. Amen-(so-it-is).

TO ONES-OF-
KORINTH A
(From Paul in Ephesus)

{—I—} Paul-(Small), *a* called ordered-forth-one of *the* Anointed-one Jesus-(Yahveh-saves) through *the* will of God, and Sosthenes-(Savior-of-a-nation), the brother, to the called-out-assembly of the God, which is being in Korinth-(Satisfied), to those who have been set apart unto God in *the* Anointed-one Jesus, called set-apart-unto-God-ones, with all those in every place who themselves are calling upon the name of our Lord Jesus *the* Anointed-one, theirs and ours. Grace to you and peace from God our Father and Lord Jesus *the* Anointed-one.

I am giving well-grace to my God at-all-times about you for the grace of the God which was given to you in *the* Anointed-one Jesus, that in everything you were made rich in him, in all word and all knowledge, just-as the witness of the Anointed-one was made firm in you, so-that you be not lacking in not-even-one gift-of-grace, acceping out (waiting) forth the taking-the-cover-away of our Lord Jesus *the* Anointed-one, who also will make firm you until completion, as ones-not-called-in-(charged) in the day of our Lord Jesus (*the* Anointed-one). The God is *a* one-having-faith, through whom you were called unto *a* sharing of his Son, Jesus *the* Anointed-one our Lord.

And I am calling alongside you, brothers, through the name of our Lord Jesus *the* Anointed-one, in-order-that you all should say the same-thing, and *that* splits should not be among

you, and you should be ones who have been equipped throughout in the same mind and in the same knowing-purpose. For it was made clear to me about you, my brothers, by those-ones of Chloe-(Green-herb), that strifes are being among you. And I am saying this, that each-one of you is saying, "I myself indeed am being of Paul," and "I of Apollos-(Destroyer)," and "I of Kephas-(Rock)," and "I of *the* Anointed-one." Has the Anointed-one been divided? Paul was not crucified for you, was he? Or into the name of Paul were you immersed? I am giving well-grace (*to the God*) that I immersed not-even-one of you if not Krispus-(Curled) and Gaius-(Lord), in-order-that not anyone should say that you were immersed into my name. And I also immersed the dwelling of Stephanas-(Crowned-one). *The* remaining, I perceive not if I immersed anyone other. For *the* Anointed-one ordered forth me not to immerse but to tell the well-message, not in wisdom of word, in-order-that the cross of the Anointed-one should not be emptied.

For the word, that-one of the cross, indeed is being foolishness to those who are destroying away themselves (being destroyed away), but to us who are being saved it is being *the* power of God. For it has been written, "**I will destroy away the wisdom of the wise-ones, and the putting-together-(understanding) of the ones-putting-together-(understanding) I will put away.**" Where *is the* wise-one? Where *the* one-of-letters? Where *the* one-seeking-together of this enduring-age? The God made foolish the wisdom of the ordered-world, did he not? For since in the wisdom of the God the ordered-world knew not God through the wisdom, the God supposed well through the foolishness of *the* preached-message to save those who are having faith. And since ones-of-Judah are asking signs and Greeks are seeking wisdom, but we ourselves are preaching *the* Anointed-one having been crucified, to the ones-of-Judah indeed *a* cause-of-stumbling, and to nations foolishness, but to them the called-ones, both ones-of-Judah and Greeks, *the* Anointed-one the power of God and wisdom of God, because the foolish-thing of the God is being *a* wiser-thing than of the humans, and the thing-without-strength of the God *a* stronger-thing than of the humans.

For see your calling, brothers, that not many-ones *were* wise-ones according-to flesh, not many-ones ones-having-power, not many-ones well-brought-into-being. But the God called out for himself the foolish-things of the ordered-world, in-order-that he might put to shame throughout the wise-ones. And the God called out for himself the things-without-strength of the ordered-world, in-order-that he might put to shame throughout the strong-things. And the God called out for himself the things-not-brought-into-being of the ordered-world and the things which have been set out as being not-even-one-thing, those things which are not being, in-order-that he might make not to work throughout those-things which are being, so-that all flesh should not boast in-sight of the God. And out of him you yourselves are being in *the* Anointed-one Jesus, who became wisdom to us from God, both being-right-with-God-and-doing-right and setting-apart-unto-God and loosing-forth-by-payment-of-ransom, in-order-that just-as it has been written, “**Let the one who is boasting boast in the Lord.**”

{—2—} And I myself, having come to you, brothers, came not according-to *a* having-over of word or wisdom, telling a message throughout to you of the mystery of the God. For I judged not to perceive anything among you if not Jesus *the* Anointed-one, and this one having been crucified. And I myself became to you in being-without-strength and in fear and in much trembling, and my word and my preached-message not in persuasive (*words*) of wisdom, but in *a* showing-forth of spirit-(Spirit) and power, in-order-that your faith should not be in wisdom of humans, but in *the* power of God. And we are speaking wisdom among the complete-ones, and *a* wisdom not of this enduring-age and-nor of the ones-being-first-(leading) of this enduring-age who are being made not to work throughout. But we are speaking wisdom of God in mystery, which has been hidden away, which the God set a boundary before-*time* before the enduring-ages unto our glory, which not-even-one-person of those ones-being-first-(leading) of this enduring-age has known. For if they knew, they would not have crucified the Lord of the glory. But just-as it has been written, “**What-things**

eye perceived not and ear heard not and stepped up not upon *the* heart of *a* human, those-things the God prepared for those who are choosing to love in action him.” And to us God took the cover away-from *them* through the Spirit. For the Spirit is searching all-things, even the depths of the God. For who of humans has perceived the-things of the human if not the spirit of the human, that-one in him? In-this-way also the-things of the God not-even-one-person knew if not the Spirit of the God. And we ourselves received not the spirit of the ordered-world, but the Spirit, that-one out of the God, in-order-that we might perceive those-things which have been given grace by the God to us, what-things also we are speaking not in taught words of human wisdom, but in taught-ones of spirit-(Spirit), judging together things-of-the-spirit with things-of-the-spirit. And *a* of-the-soul human is not accepting the-things of the Spirit of the God. For they are being foolishness to him and he is not having power to know *them*, because they are being judged up (examined) with-the-spirit. And the one-of-the-spirit is judging up (examining) all-things. And he himself is being judged up (examined) by not-even-one-person. For **who knew *the* mind of *the* Lord who will force together (instruct) him?** But we ourselves are having *the* mind of *the* Anointed-one.

{—3—} And I myself, brothers, had not power to speak to you as ones-of-the-spirit, but as ones-of-the-flesh, as to infants in *the* Anointed-one. I gave you to drink milk, not food, for you were not-yet having power. But even-not still now are you having power. For still you are being ones-of-the-flesh. For where *is* in you boiling-with-zeal and strife, you are being ones-of-the-flesh and you are walking around according-to *a* human, are you not? For when someone should say, “I myself am being of Paul,” and *an* other-one, “I of Apollos,” you are being humans, are you not? Therefore who is being Apollos? And who is being Paul? Ministers through whom you had faith, and to each-one as the Lord gave. I myself planted. Apollos gave to drink. But the God was growing, so-that not-even the one who is planting is being anything, and-nor the one who is giving to drink, but the God who is growing. And the

one who is planting and the one who is giving to drink are being one-thing. And each-one will receive his-own payment according-to his-own wearying-labor. For we are being ones-working-together of God. Worked-land of God, *a* building of God you are being.

According-to the grace of the God which was given to me as *a* wise first-(leading)-*craftsman*-bearing-forth, I placed *a* placing-of-a-foundation, and another-one is building upon. And let each-one see how he is building upon. For another placing-of-a-foundation not-even-one-person is having power to put beside that one which is being laid, who is being Jesus *the* Anointed-one. And if anyone is building over upon the foundation gold, silver, having-value stones, woods, grass, straw, the work of each-one will become *a* thing-being-brought-to-light. For the day will make *it* clear, because it will have the cover taken away-from by fire. And the fire (*itself*) will approve by testing of-what-sort is being the work of each-one. If the work of someone is remaining which he built upon, he will receive payment. If the work of someone will be burned down, he will suffer loss. But he himself will be saved, and in-this-way as through fire. You perceive that you are being *the* dwelling-(inner)-part-of-the-temple of God and the Spirit of the God is dwelling in you, do you not? If anyone is making to decay the dwelling-(inner)-part-of-the-temple of the God, the God will make to decay this-one. For the dwelling-(inner)-part-of-the-temple of the God is being set-apart-unto-God, certain-ones-who are being you.

Let not-even-one-person deceive *all*-out himself. If anyone is supposing to be *a* wise-one among you in this enduring-age, let him become *a* foolish-one, in-order-that he might become *a* wise-one. For the wisdom of this ordered-world is being foolishness alongside the God. For it has been written, "**The one who is grasping with the hand the wise-ones in their every-work-of-craftiness.**" And again, "**The Lord is knowing the thorough-reasonings of the wise-ones, that they are being futile-ones.**" So-that let not-even-one-person boast in humans. For all-things are being yours, even-if Paul, and-if Apollos,

and-if Kephas, and-if *the* ordered-world, and-if life, and-if death, and-if things which have set in, and-if things which are being about (to be). All-things *are* yours. And you *are* of *the* Anointed-one. And *the* Anointed-one is of God.

{—4—} In-this-way let *a* human reason us as attendants-being-like-under-rowers-of-a-ship of *the* Anointed-one and dwelling-managers of *the* mysteries of God. Here remaining, it is being sought in the dwelling-managers, in-order-that *a* having-faith someone might be found. And it is being to me unto *a* least-thing, in-order-that I should be judged up (examined) by you, or by *a* human day. But I am not-even judging up (examining) myself. For not-even-one-thing I perceive together with myself, but by this I have not been made right with God and to do right. But the one who is judging up (examining) me is being *the* Lord. So-that stop judging anything before *the* right-time, until should come the Lord, who both will shine light on the hidden-things of the darkness and will bring to light the wantings of the hearts. And after-that the giving-over-of-praise will take place to each-one from the God.

And these-things, brothers, I changed aside the appearance-of-behavior unto myself and Apollos for-the-sake-of you, in-order-that in us you should learn that not *to go* beyond what has been written, in-order-that you should not become puffed up one above the one against the other. For who is thoroughly judging you? And what are you having that you received not? And if even you received, why are you boasting as though not having received? Already you are being ones who have been satisfied. Already you were rich. Without us you reigned as kings. And indeed would *that* you reigned as kings, in-order-that also we ourselves might reign as kings together with you. For I am supposing, the God showed forth us last ordered-forth-ones as ones-onto-death, because we became theater to the ordered-world and to messengers and to humans. We *are* foolish-ones for-the-sake-of *the* Anointed-one, but you thinking-ones in *the* Anointed-one. We *are* ones-without-strength, but you strong-ones. You *are* ones-in-glory, but we ones-without-value. Until the now hour even we are

hungering, and we are thirsting, and we are being naked, and we are being hit with the fist, and we are being not set, and we are laboring unto weariness, working with our-own hands. Being insulted, we are speaking well of. Being caused to flee (persecuted), we holding up. Being stated difficultly-(badly) of, we are calling alongside. As cleansings-around-(refuse) of the ordered-word we became, *a* scrapping-around-(dirt) of all until now.

I am not writing these-things, turning within (shaming) you. But I am putting to mind as my choosing-to-love-in-action children. For if you should have ten-thousand-(countless) ones-leading-in-disciplining-like-a-child in *the* Anointed-one, but *you have* not many fathers. For in *the* Anointed-one Jesus I myself brought you into being through the well-message. Therefore I am calling you alongside. Become imitators of me. Because-of this I sent to you Timothy-(Valuing-God), who is being my choosing-to-love-in-action child and one-having-faith in *the* Lord, who will cause you to remember up-(again) my ways, those in *the* Anointed-one (*Jesus*), just-as I am teaching everywhere in every called-out-assembly. And as though I am not coming to you, certain-ones were puffed up (made natural). But I will come quickly to you, if the Lord should will. And I will know not the word of those who have been puffed up (made natural) but the power. For the kingdom of the God is not in word but in power. What are you willing? Should I come to you with *a* stick or with *a* choosing-to-love-in-action and *a* spirit of gentleness?

{—5—} Sexual-sin is wholly being heard among you, and such-kind-of sexual-sin which is not-even in the nations, so-that *a* certain-one is having *the* woman-(wife) of the father. And you yourselves are being ones who have been puffed up (made natural). And you mourned not more, in-order-that the one who practiced this work should be taken out of *the* midst of you? For indeed I myself, being away in the body but being alongside in the spirit, have judged already this one who worked throughout in-this-way, as though being alongside, in the name of the (*our*) Lord Jesus, as you were gathered together

and my spirit with the power of our Lord Jesus, to give over the such-kind-of-one to the Adversary unto *the* destruction of the flesh, in-order-that the spirit might be saved in the day of the Lord.

Your boasting is not *a* thing-of-beauty. You perceive that *a* little yeast-causing-to-rise is causing to rise the whole lump-*mixed-with-water-and-kneaded*, do you not? Clean out the old yeast-causing-to-rise, in-order-that you should be *a* young lump-*mixed-with-water-and-kneaded*, just-as you are being without-yeast-causing-to-rise-*bread*. For even our Passover, *the* Anointed-one, was sacrificed, so-that we should observe the feast not with old yeast-causing-to-rise, and-nor with *the* yeast-causing-to-rise of badness and evil, but with *the* without-yeasts-causing-to-rise of judging-by-sunlight and truth.

I wrote to you in the *letter-for-setting-in-order* not to be mixed up together with ones-(males)-committing-sexual-sin, not altogether with the ones-(males)-committing-sexual-sin of this ordered-world or with ones-desiring-to-have-more and ones-taking-by-force or with ones-serving-*in-worship-of*-an-image, since thus you were (would be) owing to come out from the ordered-world. And now I wrote to you not to be mixed up together, if someone who is being named *a* brother should be one-(male)-committing-sexual-sin or one-desiring-to-have-more or one-serving-*in-worship-of*-an-image or one-who-insults or one-being-drunk or one-taking-by-force, not-even to eat together with such-kind-of that-one. For what *is it* to me those outside to judge? You yourselves are judging those inside, are you not? And those-ones outside the God is judging. **Take out the evil-one from you yourselves.**

{—6—} Is anyone of you being bold, having *a* practiced-matter toward the other, to be judged before the unjust-ones and not before the set-apart-unto-God-ones? Or perceive you not that the set-apart-unto-God-ones will judge the ordered-world? And if by you the ordered-world is being judged, are you being unworthy-ones of least courts-of-judging? Perceive you not that we will judge messengers, even lest-for-certain things-pertaining-to-life? Therefore indeed if you should have

courts-of-judgings *for* things-pertaining-to-life, are you sitting down these ones who have been set out as being not-even-one-thing in the called-out-assembly *to be judges*? I am speaking to you for turning-within-(shame). In-this-way is there not being in you not-even-one wise-one, who will have power to judge thoroughly up the-middle of his brother *and another*? But is brother being judged with brother, and this onto ones-not-having-faith? (*Therefore*) indeed already it is being wholly making-less-(inferior) to you, that you are having judgments with yourselves. Because-of what are you not more-(rather) being treated unjustly? Because-of what are you not more-(rather) being turned away? But you yourselves are treating unjustly and are turning away, and this *the* brothers.

Or you perceive that unjust-ones will not receive the assigned-lot of *the* kingdom of God, do you not? Stop being led astray. Not-even ones-(males)-committing-sexual-sin, and-nor ones-serving-in-worship-of-an-image, and-nor ones-(males)-committing-adultery, and-nor soft-ones, and-nor one-(male)-with-a-male-of-a-bed-for-laying-down, and-nor ones-who-steal, and-nor ones-desiring-to-have-more, not ones-being-drunk, not ones-who-insult, not ones-taking-by-force, will receive the assigned-lot of *the* kingdom of God. And these-things some *of* you were being. But you yourselves washed away. But you were set apart unto God. But you were made right with God and to do right in the name of the Lord Jesus *the* Anointed-one and in the Spirit of our God.

All-things are being permitted to me, but all-things are not bringing together (being advantageous). All-things are being permitted to me, but I myself will not be put under authority by anything. The foods for the stomach and the stomach for the foods, but the God will make not to work throughout both this and these. And the body is not for sexual-sin but for the Lord, and the Lord for the body. And the God both raised the Lord and will raise us out through his power. You perceive that your bodies are being members of *the* Anointed-one, do you not? Therefore having lifted up the members of the Anointed-one, should I make them members of *a* one-(female)-

committing-sexual-sin? May it not take place! (*Or*) you perceive that the one who is being glued to the one-(female)-committing-sexual-sin is being one body, do you not? For he is stating, “**The two will be unto one flesh.**” And the one who is being glued to the Lord is being one spirit. Flee the sexual-sin. Every wrongdoing whatever a human should do is being outside the body. But the one who is committing sexual-sin is doing wrong unto his-own body. Or you perceive that your body is being a dwelling-(inner)-part-of-the-temple of the Set-apart-unto-God Spirit in you, who you are having from God, and you are not being of yourselves, do you not? For you were bought in the gathering-(market)-place of value. Therefore glorify the God in your body.

{—7—} And about what-things I wrote, *it is a thing-of-beauty* for a human not to touch a woman. And because-of the sexual-sins, let each-male-one have the woman-(wife) of himself, and let each-female-one have her-own man-(husband). To the woman-(wife) let the man-(husband) give forth the what-is-owed, and likewise also the woman-(wife) to the man-(husband). The woman-(wife) is not having authority of her-own body, but the man-(husband). And likewise also the man-(husband) is not having authority of his-own body, but the woman-(wife). Stop depriving away-from one-another, if not perhaps out of a voicing-together for a right-time, in-order-that you might be free from work for the praying-forth and might be upon the same-thing again, in-order-that the Adversary might not test you through your being-without-might-(self-control). And this I am saying according-to a knowing-together not according-to a putting-order-upon. And I am willing all humans to be as even myself. But each-one is having one's-own gift-of-grace out of God, that-one indeed in-this-way, and that-one in-this-way.

And I am saying to the unmarried-ones and to the widows, *it is a thing-of-beauty* for them if they should remain as even I. And if they are not taking by might within (exercising self-control), let them marry. For it is being better to marry than to be on fire.

And to those who have married I am telling forth a message, not I but the Lord, *that a woman-(wife)* not be given space from *a man-(husband)*—and if even she should be given space, let her remain unmarried or let her be changed throughout to the *man-(husband)*—and *a man-(husband)* not to let go *a woman-(wife)*. And to the remaining-ones I myself am saying, not the Lord. If any brother is having *a not-having-faith woman-(wife)* and she is thinking well together to dwell with him, let him not let go her. And if any woman-(wife) is having *a not-having-faith man-(husband)* and this-one is thinking well together to dwell with her, let her not let go the *man-(husband)*. For the *man-(husband)*, that-one not-having-faith, has been set apart unto God by the woman-(wife). And the woman-(wife), that-one not-having-faith, has been set apart unto God by the brother. Since thus your children are being unclean-ones, but now they are being set-apart-unto-God. And if the one-not-having-faith is giving space, let *the* one be given space. The brother or the sister has not been made *a* servant in these such-kind-of-things. And the God has called you (us) in peace. For what are you perceiving, woman-(wife), if you will save the man-(husband)? Or what are you perceiving, man-(husband), if you will save the woman-(wife)?

If not as the Lord divided to each-one, as the God has called each-one, in-this-way let one walk around. And in-this-way I am thoroughly putting in order in all the called-out-assemblies. Was anyone called who has been cut around? Let him not draw over. Has anyone been called in uncircumcision? Let him not be cut around. The cutting-around is not-even-one-thing, and the uncircumcision is not-even-one-thing, but *the* keeping of *the* commands-to-be-completed of God. Each-one in the calling in which he was called, in this let him remain. Were you called *being a* servant? Let it not care to you. But if also you are having power to become *a* free-one, rather use *it*. For the servant who was called in *the* Lord is being *a* freed-forth-one of *the* Lord. Likewise the free-one who was called is being *a* servant of *the* Anointed-one. You were bought of value in the gathering-(market)-place. Stop becoming servants of humans.

Each-one in which he was called, brothers, in this let him remain alongside God.

And about the virgins I am not having *a* putting-order-upon of *the* Lord. But I am giving knowing-purpose as one who has been shown mercy by *the* Lord to be *a* one-having-faith. Therefore I am thinking by custom this to exist *as a* thing-of-beauty because-of the bending-(aching)-within which has set in, that *it is a* thing-of-beauty for *a* human that in-this-way to be. Have you been bound to *a* woman-(wife)? Seek not *a* loosing. Have you been loosed from *a* woman-(wife)? Seek not *a* woman-(wife). But if you also should marry, you did not wrong. And if the virgin should marry, she did not wrong. But these such-kind-of-ones will have crushing in the flesh. And I myself am sparing you. And this I am stating, brothers, the right-time is being which has been ordered (wrapped) together, in-order-that, the remaining, even those who are having women-(wives) might be as ones who are not having, and those who are weeping as ones who are not weeping, and those who are rejoicing as ones who are not rejoicing, and those who are buying in the gathering-(market)-place as ones who are not holding down, and those who are using the ordered-world as ones who are not using throughout. For the appearance-*of-behavior* of this ordered-world is leading (going) aside. And I am willing you to be ones-without-worry. The unmarried-one is worrying *about* the-things of the Lord, how he might please the Lord. And the one who married is worrying *about* the-things of the ordered-world, how he might please the woman-(wife), and he has been divided. And the woman, the unmarried-one, and the virgin is worrying *about* the-things of the Lord, in-order-that she might be set-apart-unto-God both in the body and in the spirit. And the one who married is worrying *about* the-things of the ordered-world, how she might please the man-(husband). And this I am saying for the bringing-together-(advantage) of you yourselves, not in-order-that I should cast *a* noose upon you but for the of-well-appearance-*of-behavior* and being-well-settled-alongside without-drawing-about-(distraction) to the Lord.

And if someone is thinking by custom to be unseemly in appearance-*of-behavior* to his virgin, if she might be beyond-the-bloom-of-life and in-this-way it is owing to take place, let him do what he is willing. He is not doing wrong. Let them marry. And who has stood being-settled in his heart, not having *a* bending-(aching)-within, but is having authority about his-own will, and has judged this in his-own heart, to keep the virgin of himself, will do with-beauty. So-that even the one who is giving in marriage the virgin of his-own is doing with-beauty and the one who is not giving in marriage will do better.

A woman-(wife) has been bound for as-much-as *a* time her man-(husband) should live. But if the man-(husband) should sleep, she is being *a* free-one to be married to whom she is willing, only in *the* Lord. But she is being *a* more-fortunate-one if in-this-way she should remain, according-to my knowing-purpose. And I myself also am supposing to have *the* Spirit of God.

{—8—} And about the things-sacrificed-to-an-image, we perceive that we all are having knowledge. The knowledge is puffing up (making natural). But the choosing-to-love-in-action is building. If anyone is supposing to have known anything, not-yet he knew just-as it is binding to know. But if anyone is choosing to love in action the God, this-one has been known by him. Therefore about the eating of things-sacrificed-to-an-image, we perceive that not-even-one-thing is *an* image in *the* ordered-world and that not-even-one is God if not one. For even if-indeed there are being ones who are being said gods if-even in heaven or-if upon earth, just-as there are being many gods and many lords, but to us one God, the Father, out of whom all things and we unto him, and one Lord, Jesus *the* Anointed-one, through whom all things and we through him. But this knowledge is not in all. Yet certain-ones, in the custom-together of the image until now, are eating as *a* thing-sacrificed-to-an-image. And their perceiving-together-*of-conscience*, being without-strength, is being polluted. But food will not set alongside us to the God. Not-even if we should not eat are we being lacking, and-nor if we should eat are we

being more. But see lest in-some-way this your authority might become that-which-causes-cutting-(stumbling)-against to the ones-without-strength. For if someone should perceive you, the one who is having knowledge, lying down in a temple-for-an-image, his perceiving-together-of-conscience, being weak, will be built with the result to eat those things-sacrificed-to-an-image, will it not? For the one who is being without strength is being destroyed away by the knowledge in you, the brother for-the-sake-of whom *the* Anointed-one died away. And in-this-way, doing wrong unto the brothers and striking their perceiving-together-of-conscience being without strength, you are doing wrong unto *the* Anointed-one. For-beyond-this-reason if food is causing to stumble my brother, I should never ever eat meats unto the enduring-age, in-order-that I might not cause to stumble my brother.

{—9—} I am being a free-one, am I not? I am being *an* ordered-forth-one, am I not? I have perceived Jesus our Lord, have I not? You yourselves are being my work in *the* Lord, are you not? If to others I am not being *an* ordered-forth-one, but at-least I am being to you. For you yourselves are being the seal of my ordering-forth in *the* Lord.

My giving-forth-a-word-of-defense to those who are judging up (examining) me is being this. Are we never ever having authority to eat and to drink? Are we never ever having authority to lead around a sister, a woman-(wife), as also the remaining ordered-forth-ones and the brothers of the Lord and Kephass? Or are we, only I and Barnabas, not having authority not to work? Who once is fighting as a soldier with one's-own wages-(cooked-food-bought-to-be-eaten-with-the-basic-ration-of-a-soldier-and-thus-the-means-to-do-so)? Who is planting a vineyard and is not eating the fruit of it? Or who is shepherding a flock-of-sheep and is not eating out of the milk of the flock-of-sheep? I am not speaking these-things according-to a human, am I? Or is not the law also saying these-things? For in the law of Moses it has been written, "**You will not muzzle an ox as it is threshing.**" It is not being a care to God of the oxen, is it? Or is he saying altogether for-the-sake-of us? For

for-the-sake-of us it was written, that the one who is plowing is owing to plow upon hope, and the one who is threshing upon hope that he is having together. If we ourselves scattered the-things-of-the-spirit to you, *is it a great-thing* if we ourselves will harvest the-things of-the-flesh of you? If other-ones are having together of this authority of you, *are* not we more? But we used not this authority. But we covered (endured) all-things, in-order-that we should not give any cutting-in-(hindrance) to the well-message of *the* Anointed-one. You perceive that those who are working the sacred-things are eating (*those-things*) out of the sacred-place, those who are being settled alongside in the place-of-sacrifice are dividing together in the place-of-sacrifice, do you not? In-this-way also the Lord thoroughly placed in order to those who are telling a message throughout of the well-message to live out of the well-message. And I myself have not used not-even-one-thing of these-things. And I wrote not these-things, in-order-that in-this-way it should take place in me. For *it would be* a more thing-of-beauty to me to die away than *that*—not-even-one-person will empty my boasting. For if I myself should tell the well-message, it is not being boasting to me. For *a* bending-(aching)-within is lying upon me. For woe is being to me if I should not tell the well-message. For if I am practicing this of-the-free-will, I am having payment. But if not-of-the-free-will, I have had faith placed in me of *a* management-of-a-dwelling. Therefore what is being my payment? In-order-that, telling the well-message, I will put the well-message *as a* thing-without-cost, for the purpose not to use throughout my authority in the well-message.

For though being *a* free-one out of all-ones, I make myself *a* servant to all-ones, in-order-that I might gain the more-ones. And I became to the ones-of-Judah as *a* one-of-Judah, in-order-that I might gain ones-of-Judah. To those-ones under law as under law, though not being myself under law, in-order-that I might gain those-ones under law. To the ones-without-law as *a* one-without-law, though not being *a* one-without-law of God but one-within-the-law of *the* Anointed-one, in-order-that I might gain those ones-without-law. I became one-without-strength to

the ones-without-strength, in-order-that I might gain those ones-without-strength. To all-ones I have become all-things, in-order-that by-all-means I might save some. And I am doing all-things for-the-sake-of the well-message, in-order-that I might become one-sharing of it.

You perceive that those who are running in *a* stade-(race-course-of-about-607-feet) are indeed all running, but one is receiving the prize-from-the-umpire, do you not? In-this-way run in-order-that you might take over. And everyone who is contending in a contest is taking by might within (exercising self-control) in all-things. Therefore indeed those-ones in-order-that they might receive *a* decaying wreathed-crown, but we *a* one-without-decay. Certainly-now in-this-way I myself am running not as unclearly. In-this-way I am boxing not as beating air. But I am making visible (black and blue) under *the eye* my body and am leading *it* into being *a* servant, lest in-some-way, having preached to others, I myself might become one-not-being-approved-by-testing.

{—10—} For I am not willing you to not understand, brothers, that our fathers all were being under the cloud, and all came through the sea, and all were immersed into Moses in the cloud and in the sea, and all ate the same of-the-spirit food, and all drank the same of-the-spirit drink. For they drank out of *the* of-the-spirit Rock which is following. And that Rock was being the Anointed-one. But the God supposed not well with the most of them. For they were spread throughout in the desolate-*place*.

And these-things became struck-images for us, for the purpose that we not be ones-having-intense-feelings-for bad-things, just-as also those-ones had an intense-feeling for. And-nor become ones-serving-*in-worship-of-an-image*, just-as some of them. Just-as it has been written, **The people sat down to eat and to drink, and stood up to play like *a* child.** And-nor should we commit sexual-sin, just-as some of them committed sexual-sin, and twenty three thousand fell in one day. And-nor should we test *all-out* the Anointed-one, just-as some of them tested and were being destroyed away by the snakes. And-nor

grumble, just-as some of them grumbled and were destroyed away by the destroying-one. And these-things were stepping together to those-ones by-way-of-struck-image-(example). And they were written for our putting-to-mind, unto whom the completions of the enduring-ages has come down opposite. So-that let the one who is supposing to have stood see lest he should fall. A testing has not taken you if not *a* human-one. And the God *is a* one-having-faith, who will not allow you to be tested beyond what you are having power. But he will make with the testing also the stepping-out for the purpose to have power to bear under.

For-beyond-this-reason, my ones-choosing-to-love-in-action, flee from the service-*in-worship-to-an-image*. As to thinking-ones I am saying, judge yourselves what I am stating. The cup of the well-speaking which we are speaking well of, it is *a* sharing of the blood of the Anointed-one, is it not? The bread which we are breaking, it is *a* sharing of the body of the Anointed-one, is it not? Because we, the many-ones, are being one bread, one body. For we all are having together out of the one bread. See the Israel-(Contends-with-God) according-to flesh. Those who are eating the sacrifices are being ones-sharing of the place-of-sacrifice, are they not? Therefore what am I stating, that *a* thing-sacrificed-to-an-image is being anything, or that image is being anything? But that what-things they are sacrificing, (*they are sacrificing*) to devastating-divine-beings and not to God. And I am not willing you to become ones-sharing of the devastating-divine-beings. You are not having power to drink *the* cup of *the* Lord and *the* cup of devastating-divine-beings. You are not having power to have together *the* table of *the* Lord and *the* table of devastating-divine-beings. Or are we making the Lord boil beyond *with zeal*? We are not being stronger-ones than him, are we?

All-things are being permitted, but not all-things are bringing together (being advantageous). All-things are being permitted, but not all-things are building. Let not-even-one-person seek that of himself, but that of the other-one. Eat everything which is being sold in a food-market, judging up

(examining) not-even-one-thing because-of the perceiving-together-of-conscience. For **the earth is of the Lord and the fullness of her-(it)**. If anyone of the ones-not-having-faith is calling you and you are willing to go, eat everything which is being put alongside to you, judging up (examining) not-even-one-thing because-of the perceiving-together-of-conscience. And if anyone should say to you, "This is being a sacrifice-of-a-sacred-place," eat not for-the-sake-of that one who disclosed and the perceiving-together-of-conscience. And I am not saying the perceiving-together-of-conscience of yourself, but that-one of the other-one. For for-what-reason is my freedom being judged by *the* perceiving-together-of-conscience of another-one? If I myself am having together in grace, why am I being talked hurtfully of for what I myself am giving well-grace? Therefore if-even you are eating or-if you are drinking or-if anything you are doing, do all-things unto *the* glory of God. Become ones-without-a-cutting-(stumbling)-against even to ones-of-Judah and to Greeks and to the called-out-assembly of the God, just-as also I myself am pleasing every-one in all-things, not seeking the bringing-together-(advantage) of myself, but that-one of the many-ones, in-order-that they might be saved. {—11—} Become imitators of me, just-as also I of *the* Anointed-one.

And I am giving praise over you, because you have remembered all-things of me, and you are holding down the giving-over-of-traditions, just-as I gave over to you. And I am willing you to perceive that the head of every man is being the Anointed-one, and head of woman-(wife) the man-(husband), and head of the Anointed-one the God. Every man-(husband), who is praying forth or who is speaking before *time and others* while having down-upon *the* head, is putting to shame throughout his head. And every woman-(wife), who is praying forth or who is speaking before *time and others* with the not-covered-down-upon head, is putting to shame throughout her head. For she is being one and the same to the one who has been shaved. For if a woman-(wife) is not covering down-upon herself, let her also shear herself. And if *it be* a thing-having-shame

to a woman-(wife) to shear herself or to shave, let her cover down-upon herself. For indeed a man-(husband) is not owing to cover down-upon the head himself, existing *as the* image and glory of God. And the woman-(wife) is being *the* glory of man-(husband). For man-(husband) is not being out of woman-(wife), but woman-(wife) out of man-(husband). For also man-(husband) was not created for-the-sake-of the woman-(wife), but woman-(wife) for-the-sake-of the man-(husband). Because-of this the woman-(wife) is owing to have authority upon the head because of the messengers. Yet not-even woman-(wife) is without man-(husband) and-nor man-(husband) without woman-(wife) in *the* Lord. For just-as the woman-(wife) is out of the man-(husband), in-this-way also the man-(husband) through the woman-(wife). And all-things *are* out of the God. Judge in you yourselves. Is it being fitting for a woman-(wife) to pray forth to the God *as* one-not-covered-down-upon? Even nature itself is teaching you, is it not, that if indeed a man-(husband) should have long hair, it is being without-value to him, and if a woman-(wife) should have long hair, it is being glory to her, because the hair has been given (*to her*) opposite of a casting-around-(covering)? And if anyone is supposing to be loving-strife-like-a-friend, we ourselves are not having such-kind-of custom-together, and-nor the called-out-assemblies of the God.

And telling forth a message of this, I am not giving praise over *you*, because you are coming together not unto the better-thing but unto the more-bad-thing. For indeed first, as you are coming together in *the* called-out-assembly, I am hearing *that* splits are existing among you. And I am having faith *about* part of it. For it is binding also *sects-taking-for-themselves-their-own-tenets* to be among you, in-order-that (*also*) the ones-approved-by-testing might become ones-being-brought-to-light among you.

Therefore, as you are coming together to the same-*place*, it is not being to eat *the* main-(evening)-meal of-the-Lord. For each-one is taking before *others* one's-own main-(evening)-meal in which to eat, and that-one indeed is hungering and

that-one is being drunk. For are you never ever having dwellings into which to eat and to drink? Or are you thinking down on the called-out-assembly of the God and putting to shame throughout those who are not having? What should I say to you? Should I give praise over you? In this I am not praising over. For I myself took alongside from the Lord, what also I gave over to you, that the Lord Jesus, in the night in which he was being given over, took bread, and having given well-grace, broke, and said, "This is being my body, that-one for you. Do this unto the remembering-again-of-me." In-like-manner also the cup after that he ate the main-(evening)-meal, saying, "This cup is being the new thoroughly-set-agreement in my blood. Do this, as-often-as you should ever drink, unto the remembering-again-of-me." For as-often-as you should ever eat this bread and should drink this cup, you are telling a message throughout of the death of the Lord until when he should come. So-that whoever should eat the bread or should drink the cup of the Lord unworthily will be one-held-in-(bound) of the body and the blood of the Lord. And let a human approve by testing himself, and in-this-way let him eat out of the bread and let him drink out of the cup. For the one who is eating and who is drinking is eating and drinking judgment to himself, not thoroughly judging the body. Because-of this many-ones among you *are* ones-without-strength and ones-not-being-well and sufficient-ones who are sleeping. But if we were thoroughly judging ourselves, we would not be judged. And being judged by *(the)* Lord, we are being disciplined like a child, in-order-that we should not be judged against with the ordered-world. So-that, my brothers, coming together for the purpose to eat, be accepting out *toward* one-another. If someone is hungering, let him eat in a dwelling, in-order-that you should not come together unto judgment. And the remaining-things, as I would come, I will thoroughly put in order.

{—12—} And about the things-of-the-spirit, brothers, I am not willing you to not understand. You perceive that when you were being nations, you were being led to those images, those without-voice, as you would be led away. For-this-reason

I am making known to you that not-even-one-person who is speaking in *the* Spirit of God is saying, "Jesus is *a* thing-put-up-to-God-without-hope-of-redemption." And not-even-one-person is having power to say, "Jesus is Lord," if not by *the* Set-apart-unto-God Spirit.

And there are being thorough-takings-(dividings) of gifts-of-grace, but the same Spirit. And there are being thorough-takings-(dividings) of ministries, and the same Lord. And there are being thorough-takings-(dividings) of things-being-at-work, but the same God who is being at work in all-things to all-ones. And to each-one is being given the bringing-to-light of the Spirit for that which is bringing together (being advantageous). For indeed to that-one is being given *a* word of wisdom through the Spirit, and to another-one *a* word of knowledge according-to the same Spirit, to *an* other-one faith by the same Spirit, and to another-one gifts-of-grace of cures by the one Spirit, and to another-one things-being-at-work of powers, (*and*) to another-one speaking-before-time-and-others, *and* to another-one thorough-judgings of spirits, to *an* other-one sorts-brought-into-being of tongues, and to another-one interpretation of tongues. And the one and the same Spirit is being at work in all these-things, thoroughly taking (dividing) to each-one one's-own just-as he is wanting.

For just-as the body is being one and is having many members, and all the members of the body, being many, are being one body, in-this-way also the Anointed-one. For also in-(by) one Spirit we ourselves all were immersed into one body, if-even ones-of-Judah if-even Greeks if-even servants if-even free-ones. And all were given to drink one Spirit. For also the body is not being one member, but many. If the foot should say, "Because I am not being *a* hand, I am not being out of the body," it is not being, beside this, not out of the body, is it? And if the ear should say, "Because I am not being *an* eye, I am not being out of the body," it is not being, beside this, not out of the body, is it? If the whole body is *an* eye, where is the hearing? If *the* whole is hearing, where is the smelling? And now the God placed the members himself, each one of them in the body just-as he

willed. And if all were being one member, where is the body? And now indeed *are* many members, but one body. And the eye is not having power 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." But in much more, the members of the body which are supposing to exist *as* ones-more-without-strength are being ones-bending-(aching)-within. And what-ones of the body we are supposing to be ones-more-without-value, to these-ones we are putting around much-more value. And our ones-being-unseemly-in-appearance are having much-more being-of-well-appearance. And our ones-of-well-appearance are not having need. But the God mixed together the body, having given much-more value to the one which is being lacking, in-order-that *a* split should not be in the body, but the members should worry the same for one-another. And if-even one member is suffering, all the members are suffering together. And if-even *a* (*one*) member is being glorified, all the members are rejoicing together. And you yourselves are being *the* body of *the* Anointed-one and members out of *a* part, and whom indeed God placed in the called-out-assembly, first ordered-forth-ones, second ones-speaking-before-time-and-others, third teachers, then powers, then gifts-of-grace of cures, taking-holds-opposite-(helpings), steerings, sorts-brought-into-being of tongues. All *are* not ordered-forth-ones, are they? All *are* not ones-speaking-before-time-and-others, are they? All *are* not teachers, are they? All *are* not powers, are they? All are not having gifts-of-grace of cures, are they? All are not speaking in tongues, are they? All are not thoroughly interpreting, are they? But boil *with zeal* for the greater gifts-of-grace.

And still I am showing to you about *a* casting-beyond way. {—13—} If in tongues of the humans and of the messengers I should speak, but should not have choosing-to-love-in-action, I have become *a* copper which is making noise or *a* cymbal which is wailing. And if I should have speaking-before-time-and-others and should perceive all the mysteries and all the knowledge, and if I should have all the faith so-that to set aside mountains, but should not have choosing-to-love-in-action,

I am being not-even-one-thing. And if I should feed morsels of all the things which are being under-*authority* of me, and if I should give over my body in-order-that I should boast, but should not have choosing-to-love-in-action, I am being profited not-even-one-thing.

The choosing-to-love-in-action is taking a long time before having intense-feelings. The choosing-to-love-in-action is being fitting, is not boiling *with zeal*, is not bragging about oneself, is not being puffed up (being made natural), is not being unseemly in appearance-of-behavior, is not seeking the things of her-own, is not being made sharp (irritable), is not reasoning (counting) the bad, is not rejoicing upon the injustice, but is rejoicing together with the truth, is covering all things, is having faith in all things, is hoping all things, is remaining under all things.

The choosing-to-love-in-action is not-even-once falling. And even-if speakings-before-time-and-others, they will be made not to work throughout. And even-if tongues, they will stop themselves. Even-if knowledge, it will be made not to work throughout. For out of a part we are knowing. And out of a part we are speaking before *time and others*. But when the complete-thing should come, that-thing out of a part will be made not to work throughout. And when I was being *an* infant, I was speaking as *an* infant, I was thinking as *an* infant, I was reasoning as *an* infant. When I have become a man, I have made not to work those-things of the infant. For now we are seeing through a being-visible-in-a-mirror in *an* enigma, but after-that face to face. Now I am knowing out of a part, but after-that I will come to know just-as also I was come to be known. And now is remaining faith, hope, choosing-to-love-in-action, these three. And *the* greatest of these is the choosing-to-love-in-action.

{—14—} Cause to flee (pursue) the choosing-to-love-in-action. And boil *with zeal* for the things-of-the-spirit, and more in-order-that you might speak before *time and others*. For the one who is speaking in a tongue is not speaking to humans but to God. For not-even-one-person is hearing, but in spirit

he is speaking mysteries. But the one who is speaking before *time and others* is speaking to humans *unto* building and calling-alongside and speaking-*comfort*-alongside. The one who is speaking in *a* tongue is building himself. But the one who speaks before *time and others* is building *the* called-out-assembly. And I am willing you all to speak in tongues, but more in-order-that you should speak before *time and others*. And greater is the one who is speaking before *time and others* than the one who is speaking in tongues, if not outside-(beyond) he should thoroughly interpret, in-order-that the called-out-assembly might receive building.

And now, brothers, if I should come to you speaking in tongues, what will I profit you if not I should say to you either in taking-the-cover-away or in knowledge or in speaking-before-*time-and-others* or (in) teaching? Likewise the things-without-a-soul-(life-or-breath) which are giving voice, if-even *a* flute or-if *a* harp, if they should not give *a* thorough-order in the utterances-(sounds), how will it be known what is being played on the flute or what is being played on the harp? For also if *a* trumpet should give *an* unclear voice, who will make himself ready alongside for war? In-this-way also if not you yourselves should give *a* well-signified word through the tongue, how will it be known what is being spoken? For you will be ones who are speaking into air. There are being, if might happen *to be*, so-many sorts-brought-into-being of voices in *the* ordered-world and not-even-one without-voice. Therefore if I should not perceive the power of the voice, I will be to the one who is speaking *a* barbarian-(one-speaking-a-language-not-understood-and-so-sounds-like-babble), and the one who is speaking *will be* to me *a* barbarian-(one-speaking-a-language-not-understood-and-so-sounds-like-babble). In-this-way also since you yourselves are being ones-boiling-with-zeal of spirits, seek to the building of the called-out-assembly, in-order-that you should have more. For-this-reason let the one who is speaking in *a* tongue pray forth in-order-that he should thoroughly interpret. (For) if I should pray forth in *a* tongue, my spirit is praying forth, but my mind is being

without-fruit. Therefore what is it being? I will pray forth with the spirit, and I will pray forth also with the mind. I will strum a stringed instrument in the singing of praise with the spirit, and I will strum a stringed instrument in the singing of praise also with the mind. Since if you should speak well of with the spirit, how will the one who is filling up the place of the one-of-his-own-affairs-(common-or-unskilled) flow out the “Amen-(so-it-is)” at your giving-of-well-grace, since he perceives not what you are saying? For indeed you yourself are with-beauty giving well-grace, but the other-one is not being built. I am giving well-grace to the God, I am speaking in tongues more than you all. But in *a* called-out-assembly, I am willing to speak five words with my mind, in-order-that also I might make noise down-upon (instruct) other-ones, than ten-thousand-(countless) words in *a* tongue.

Brothers, become not small-children in the thinkings. But be infants in the badness. And become complete-ones in the thinkings. In the law it has been written, “**In other-tongues and with *the* lips of other-ones I will speak to this people, and not-even in-this-way will they hear unto me,**” is saying *the* Lord. So-that the tongues are being unto *a* sign not to the ones who are having faith but to the ones-not-having-faith, and the speaking-before-*time-and-others* is not to the ones-not-having-faith but to ones who are having faith. Therefore if the whole called-out-assembly should come together unto the same-*place*, and all-ones should speak in tongues, and ones-of-their-own-affairs-(common-or-unskilled) or ones-not-having-faith should come in, they will flow out, “You are raving,” will they not? But if all-ones should speak before *time and others*, and *a* certain one-not-having-faith or one-of-his-own-affairs-(common-or-unskilled) should come in, he is being convicted by all-ones, he is being judged up (examined) by all-ones, the hidden-things of his heart are becoming things-being-brought-to-light, and in-this-way, having fallen upon *the* face, he will pay homage like a dog to *its master* to the God, telling forth the message, “In-reality the God is being in you.”

Therefore what is it being, brothers? When you should come together, each-one is having *a* strumming-of-a-stringed-instrument-in-the-singing-of-praise, is having *a* teaching, is having *a* taking-the-cover-away, is having *a* tongue, is having *an* interpretation. Let all-things take place for building. If-even someone is speaking in *a* tongue, *let it be* according-to two or *at* the most three and up-(each) *a* part, and let one thoroughly interpret. And if should not be *a* one-thoroughly-interpreting, let him be silent in *the* called-out-assembly. And let him speak to himself and to the God. And let two or three ones-speaking-before-time-and-others speak, and let the other-ones thoroughly judge. And if it should have the cover taken away-from to *an* other-one who is sitting down, let the first-one be silent. For you all are having power, according-to one *at a time*, to speak before *time and others*, in-order-that all-ones might learn and all might be called alongside. And spirits of ones-speaking-before-time-and-others are being placed in order under-authority to ones-speaking-before-time-and-others. For the God is not being of *a* not-set-down-matter, but of peace.

As in all the called-out-assemblies of the set-apart-unto-God-ones, let the women-(wives) be silent in the called-out-assemblies. For it is not being turned (allowed) to them to speak. But let them be placed in order under-authority, just-as also the law is saying. And if they are willing to learn something, let them ask to their-own men-(husbands) in *the* dwelling. For it is being *a* shame for *a* woman-(wife) to speak in *a* called-out-assembly. Or from you came out the word of the God? Or unto you alone came it down opposite?

If anyone is supposing to be *a* one-speaking-before-time-and-others or *a* one-of-the-spirit, let him come to know what-things I am writing to you that it is being *a* command-to-be-completed of *the* Lord. And if anyone is not understanding, let him not understand. So-that, (*my*) brothers, boil *with zeal* to speak before *time and others*. And prevent not to speak in tongues. And let all-things take place with-well-appearance-of-behavior and according-to order.

{—15—} And I am making known to you, brothers, the well-message which I myself told the well-message of to you, which also you received alongside, in which also you have stood, through which also you are being saved, if you are holding down to what word I myself told the well-message of to you, if not outside (unless) you had faith in-vain. For I gave over to you in first-things, what also I received alongside, that *the* Anointed-one died away for our wrongdoings according-to the Writings, and that he was buried, and that he has been raised on the day, the third-one, according-to the Writings, and that he was perceived by Kephas, then by the twelve. After-that he was perceived by up-over five-hundred brothers at-once, out of whom the most-ones are remaining until now, but certain-ones slept. After-that he was perceived by Jacob, then by all the ordered-forth-ones. And last of all he was perceived also by me, just-as-thought by the wounding-out-(abortion). For I myself am being the least-one of the ordered-forth-ones, I who am not being sufficient to be called *an* ordered-forth-one, because-that I caused to flee (persecuted) the called-out-assembly of the God. But by *the* grace of God I am being what I am being. And his grace, that-one unto me, became not empty. But I labored unto weariness much-more than them all, yet not I but the grace of the God (*that-one*) with me. Therefore, if-even I if-even those-ones, in-this-way we are preaching and in-this-way you had faith.

And if *the* Anointed-one is being preached that he has been raised out of dead-ones, how are someones saying among you that there is not being *a* standing-up-(again) out of dead-ones? But if there is not being *a* standing-up-(again) out of dead-ones, not-even has *the* Anointed-one been raised. And if *the* Anointed-one has not been raised, then *also* empty is our preached-message, and empty is your faith. And we also are being found lying-witnesses of the God, because we witnessed according-to the God that he raised the Anointed-one, whom he raised not, if-indeed thus dead-ones are not being raised. For if dead-ones are not being raised, not-even *the* Anointed-one has been raised. And if *the* Anointed-one has not been raised,

futile is your faith. You are still being in your wrongdoings. And thus also those who fell asleep in *the* Anointed-one destroyed away themselves. If in this life we are being ones who have hoped only in *the* Anointed-one, we are being ones-in-more-need-of-mercy than all humans. But now *the* Anointed-one has been raised out of dead-ones, *a portion-from-the-first* of those who have slept. For since through *a* human death *came*, also through *a* human *the* standing-up-(again) of dead-ones. For just-as in the Adam-(Earthy-red) all-ones are dying away, in-this-way also in the Anointed-one all-ones will be made alive. And each-one in one's-own order, *the portion-from-the-first*, *the* Anointed-one, after-that those-ones of the Anointed-one at the being-alongside of him. Then the completion, when he should give over the kingdom to the God and Father, when he should make not to work throughout every first-(rule) and every authority and power. For it is binding *that* he reign as king until when he should put all the ones-hating under his feet. *The* last one-hating, the death, is being made not to work throughout. For **all-things he placed in order under-authority under his feet**. And when he-(it) should say, "All-things have been placed in order under-authority," *it is* clear that *it is* outside of the one who placed all-things in order under-authority to him. And when all-things should be placed in order under-authority to him, after-that (*also*) the Son himself will be placed in order under-authority to the one who placed all-things in order under-authority to him, in-order-that the God should be all-things in all-things-(ones). Otherwise what will those who are being immersed for the dead-ones do? If dead-ones are not being raised wholly, why even are they being immersed for them? And why are we ourselves being in danger every hour-(moment)? Throughout *the* day I am dying away, swearing-by the boasting of-you (*brothers*) which I am having in *the* Anointed-one Jesus our Lord. If according-to *a* human I fought wild-beasts in Ephesus, what is the heaping-up-(gain) to me? If dead-ones are not being raised, **"We should eat and we should drink, for *the* next-day we are dying away."** Stop being led astray. "Bad conversings-in-company-together are

making to decay fitting-(kind) moral-customs.” Come out sober with-being-right-with-God-and-doing-right. And stop doing wrong. For certain-ones are having *a* lack-of-knowledge of God. I am speaking to your turning-within-(shame).

But someone will flow out, “How are the dead-ones being raised? And they are coming in what-kind-of body?” One-without-thinking, what you yourself are scattering, it is not being made alive if not it should die away. And what you are scattering, you are not scattering the body which will be, but *a* naked grain-of-a-seed, if it might happen *to be* of grain-(wheat) or of anything of the remaining-ones. And the God is giving to it *a* body just-as he willed, and to each-one of the seeds one’s-own body. Not all flesh is the same flesh, but another-one indeed of humans, and another flesh of animals, and another flesh of flying-creatures, and another-one of fish. And *there are* bodies upon-heaven, and bodies upon-earth. But *an* other indeed is the glory of the ones-upon-heaven, and *an* other that-one of the ones-upon-earth. *There is* another glory of *the* sun, and another glory of *the* moon, and another glory of *the* stars. For *a* star is bringing through (differing) of *a* star in glory. In-this-way also is the standing-up-(again) of the dead-ones. It is being scattered in decay, it is being raised in without-decay. It is being scattered in without-value, it is being raised in glory. It is being scattered in being-without-strength, it is being raised in power. It is being scattered *a* body of-the-soul, it is being raised *a* body of-the-spirit. If *there is* being *a* body of-the-soul, *there is* being also *a* one-of-the-spirit. In-this-way also it has been written, **The first human Adam became unto *a* soul which is living**, the last Adam unto *a* spirit which is making alive. But not first is the one-of-the-spirit, but the one-of-the-soul, after-that the one-of-the-spirit. The first human is one-of-dust out of earth, the second human out of heaven. Such-as the one-of-dust, of-such-kind also those ones-of-dust, and such-as the one-upon-heaven, of-such-kind also those ones-upon-heaven. And just-as we bore the image of the one-of-dust, we will bear also the image of the one-upon-heaven. And this I am stating, brothers, that flesh and blood is not having power to receive

the assigned-lot of *the* kingdom of God, and-nor is the decay receiving the assigned-lot of the without-decay.

Perceive! I am saying *a* mystery to you. We all will not sleep, but we all will be changed, in *a* without-slashing-of-time-so-short-that-it-cannot-be-divided, in *a* throwing-(blinking) of *an* eye, at the last trumpet. For *there* will sound *a* trumpet, and the dead-ones will be raised ones-without-decay, and we ourselves will be changed. For it is binding this decaying-one to sink itself in without-decay, and this one-of-death to sink itself in without-death. And when this decaying-one should sink itself in without-decay, and this one-of-death should sink itself in without-death, after-that the word will take place which has been written, **The death was drunk down into victory. Death, where is your victory? Death, where is your sting-(goad)?** The sting-(goad) of the death is the wrongdoing, and the power of the wrongdoing is the law. But grace to the God who is giving to us the victory through our Lord Jesus *the* Anointed-one. So-that, my choosing-to-love-in-action brothers, become ones-being-settled, ones-not-moving-aside, having more in the work of the Lord at-all-times, perceiving that your wearying-labor is not being empty in *the* Lord.

{—16—} And about the collection, that-one for the set-apart-unto-God-ones, just-as I thoroughly placed in ordered to the called-out-assemblies of the Galatia-(Land-of-the-Gauls), in-this-way also do you. According-to one of *a* set-time-for-rest let each-one of you put aside to himself, treasuring whatever certain-thing he might be given well on the way, in-order-that after-that collections should not take place when I should come. And when I should become alongside, whomever you should approve by testing, through letters, I will send these-ones to bring away your grace unto Jerusalem. And if it should be *a* worthy-thing that I also go, they will go with me.

And I will come to you when I should come through Macedonia. For I am coming through Macedonia. And with you, having happened *to be*, I will remain alongside, or even I will undergo the bad weather of winter alongside, in-order-that you yourselves might send me forward wherever I might go.

For I am not willing to perceive you now in along-the-way. For I am hoping to remain on with you some time, if the Lord should turn to (allow). But I will remain on in Ephesus until the Fiftieth. For a door, great and being-at-work, has been opened up to me, and many-ones are lying opposite.

And if Timothy should come, see, in-order-that without fear he should become to you. For he is working the work of *the* Lord, as also I. Therefore someone should not set him out as being not-even-one-thing. But send him forward in peace, in-order-that he might come to me. For I am being accepting out *toward* him with the brothers.

And about Apollos the brother, I called him alongside many-*times*, in-order-that he might come to you with the brothers. And a will was not being altogether, in-order-that he should come now. But he will come when he should have a well right-time.

Be awake. Stand firm in the faith. Conduct yourselves like men. Become mighty. Let all-things of you take place in choosing-to-love-in-action.

And I am calling you alongside, brothers—you perceive the dwelling of Stephanas, that it is being a *portion*-from-the-first of the Achaia, and they placed themselves in order unto ministry to the set-apart-unto-God-ones—in-order-that also you yourselves might be placed in order under-*authority* to those such-kind-of-ones and to everyone who is working together and is laboring unto weariness. And I am rejoicing over the being-alongside of Stephanas and Fortunatus and Achaicus-(One-of-Achaia), because these-ones filled up the lacking of-you. For they stopped up (rested) the spirit of-me and that-one of you. Therefore come to know those such-kind-of-ones.

The called-out-assemblies of the Asia are greeting you. Aquila-(Eagle) and Prisca-(Ancient) are greeting you many-*times* in *the* Lord, with the called-out-assembly according-to their dwelling. All the brothers are greeting you. Greet you one-another with a set-apart-unto-God kiss-of-love-like-a-friend.

This greeting of Paul is in my-own hand. If anyone is not loving like a friend the Lord, let him be *a thing-put-up-to-God-without-hope-of-redemption*. Marana tha! (Our Lord come!) The grace of the Lord Jesus *be* with you. My choosing-to-love-in-action *be* with you all in *the* Anointed-one Jesus.

TO ONES-OF-
KORINTH B
(From Paul in Macedonia)

{—I—} Paul-(Small), ordered-forth-one of *the* Anointed-one Jesus-(Yahveh-saves) through *the* will of God, and Timothy-(Valuing-God), the brother, to the called-out-assembly of the God which is being in Korinth-(Satisfied), with all the set-apart-unto-God-ones who are being in the whole Achaia-(Trouble). Grace to you and peace from God our Father and Lord Jesus *the* Anointed-one.

Spoken-well-of *be* the God and Father of our Lord Jesus *the* Anointed-one, the Father of compassions and God of every calling-alongside, who is calling alongside us in every crushing of us for the purpose that we have power to call alongside those in every crushing through the calling-alongside which we ourselves are being called alongside by the God. Because just-as the sufferings of the Anointed-one are being more unto us, in-this-way through the Anointed-one is being more also the calling-alongside of us. And if-even we are being crushed *it is* for your calling-alongside and salvation. Of-if we are being called alongside *it is* for your calling-alongside, which itself is being at work in *the* remaining-under of the same sufferings which we ourselves are suffering. And our hope for you is firm, perceiving that as you are being ones-sharing of the sufferings, in-this-way also of the calling-alongside. For we are not willing you to not understand, brothers, for the crushing of us

which took place in the Asia-(Orient), that we were weighed down according-to *a* casting-beyond over power so-that we went all-out-without even that to live. But we ourselves had in ourselves the judging-forth of the death, in-order-that we should not be ones who have persuaded upon ourselves, but upon the God who is raising the dead-ones, who rescued us out of such-magnitude-as-this death and will rescue, unto whom we have hoped also (*that*) still he will rescue, as you yourselves also are working under together for us in pleading, in-order-that out of many faces the gift-of-grace unto us might be given well-grace through many-ones for us.

For our boasting is being this, the witness of our perceiving-together-of-conscience, that in singleness and judging-by-sunlight of the God, (*and*) not in wisdom of-the-flesh but in *the* grace of God, we turned back *and forth in conduct* in the ordered-world, and all-the-more toward you. For we are not writing other-things to you but rather what you are knowing *what is written* within and are coming to know. And I am hoping that you will come to know until completion, just-as also you came to know us from *a* part, that we are being your boasting, just-as also you ours, in the day of the (*our*) Lord Jesus.

And in this persuasion I was wanting long-before to come to you, in-order-that you might have *a* second grace, and through you to come through unto Macedonia, and again from Macedonia to come to you, and by you to be sent forward unto the *region-of-Judah*. Therefore, wanting this, I then used not in lightness, did I? Or what counsel I am taking, am I taking counsel according-to flesh, in-order-that it might be alongside me the yes yes and the no no? But the God is *a* one-having-faith, because our word, that-one to you, is not being yes and no. For *the* Son of the God, Jesus *the* Anointed-one, who was preached among you through us, through me and Silvanus and Timothy, became not yes and no. But yes has become in him. For as-many-as messages-of-promise of God, *they are* in him the yes. For-this-reason also through him is the amen-(so-it-is) to the God to glory through us. And the one who is making firm us with you into *the* Anointed-one and who anointed us

is God, who also set with a seal us and who gave the earnest-money of the Spirit in our hearts.

And I myself called upon the God as *a* witness upon my soul-(self-or-life), that, sparing you, no-longer came I unto Korinth. Not that we are being lord of your faith. But we are being ones-working-together of your joy. For you have stood in the faith. {—2—} For I judged to myself this, that I not come again to you in grief. For if I myself am grieving you, who even is the one who is thinking well of (making glad) me if not the one who is being grieved out of me? And I wrote this same-thing, in-order-that, having come, I should not have grief from whom it was binding *for* me to rejoice, as I have persuaded upon you all that my joy is being of you all. For out of much crushing and holding-together-(distress) of heart, I wrote to you through many tears, not in-order-that you should be grieved, but in-order-that you should know the choosing-to-love-in-action which I am having all-the-more unto you.

And if *a* certain-one has grieved, he has not grieved me, but from *a* part—not that I should weigh down upon—you all. Sufficient to the such-kind-of-one is this setting-value-upon, that-one by the most-ones, so-that opposite-to-this you more give grace and call alongside, lest in-some-way the such-kind-of-one should be drank down by the much-more grief. For-this-reason I am calling you alongside to make lord choosing-to-love-in-action unto him. For unto this also I wrote, in-order-that I might know the approval-by-testing of you, if you are being ones-hearing-(being-obedient)-under-*authority* unto all-things. And to whom anything you are giving grace, I also. For even what I myself have given grace, if anything I have given grace, *it is* for-the-sake-of you in *the* face of *the* Anointed-one, in-order-that we should not be desired to be had more by the Adversary. For we are not not understanding his thoughts.

And having come unto the Troas-(Of-Tros) unto the well-message of the Anointed-one, and as *a* door had been opened up to me in *the* Lord, I have not *a* letting-up in my spirit in that I found not Titus my brother. But having placed in order away-from them, I came out unto Macedonia.

And grace *be* to the God who is leading us in triumph at-all-times in the Anointed-one, and who is bringing to light the smell of the knowledge of him through us in every place, because we are being *a* well-smell of *the* Anointed-one to the God in those who are being saved and in those who are being destroyed away, indeed to those-ones *a* smell out of death unto death, and to those-ones *a* smell out of life unto life. And who *is a* sufficient-one for these-things? For we are not being as the many-ones who are peddling for profit the word of the God. But as out of judging-by-sunlight, but as out of God opposite-against God in *the* Anointed-one, we are speaking.

{—3—} Are we beginning again to stand together-with ourselves? Or we are not having need, as someones, of *let-ters-for-setting-in-order* of-standing-together-with to you or out of you, are we? You yourselves are being our *letter-for-setting-in-order*, which has been written in our hearts, which is being known and being known *for what is written* within by all humans, who are being brought to light that you are being *a letter-for-setting-in-order* of *the* Anointed-one, which was ministered to by us, which has not been written in black-*ink* but in *the* Spirit of God who is living, not on tablets of-stone but in tablets of hearts of-the-flesh.

And such-kind-of persuasion we are having through the Anointed-one toward the God. Not that from ourselves we are being sufficient-ones to reason anything as out of ourselves, but our sufficiency *is* out of the God, who also made sufficient us as ministers of *a* new thoroughly-set-*agreement*, not of letter but of spirit-(Spirit). For the letter is killing away, but the spirit-(Spirit) is making alive.

And if the ministry of the death, which has been struck on with *an* image in letters on stones, became in glory, so-that the sons of Israel-(Contends-with-God) are not having power to look intently unto the face of Moses because-of the glory of his face, which-*glory* is being made not to work throughout, how will not the ministry of the spirit-(Spirit) be more in glory? For if glory *is* in the ministry of the judging-against, the ministry of being-right-with-God-and-doing-right is having much more

in much glory. For also that which has been glorified has not been glorified in this part for-the-sake of *the* glory which is casting beyond. For if that which is being made not to work throughout *was* through glory, that which is remaining *is* more in much glory.

Therefore having such-kind-of hope, we are using in much full-flowing, and not just-as Moses was putting *a* covering upon his face for the purpose of the sons of Israel not to look intently unto the completion of that which is being made not to work throughout. But their thoughts were made without-feeling. For until this day today this same covering is remaining upon the knowing-*what-is-written-within* of the old thoroughly-set-agreement, the cover not being taken up, because in *the* Anointed-one it is being made not to work throughout. But until this-day whenever Moses should be known *for what is written* within, *a* covering is lying upon their heart. But whenever he should turn upon to *the* Lord, the covering is being taken *up* around. And the Lord is being the Spirit. And where the Spirit of *the* Lord *is*, *there is* freedom. But all we ourselves, with *a* face which has had the cover taken up, seeing according-to *a* reflection the glory of *the* Lord, are being made to change in appearance-(essence) unto the same image from glory unto glory, just-as from *the* Lord, *the* Spirit.

{—4—} Because-of this, having this ministry, just-as we were shown mercy, we are not giving in to the bad. But we spoke ourselves away-from the hidden-things of the shame, not walking around in every-work-of-craftiness, and-nor baiting (distorting) the word of the God, but by the bringing-to-light of the truth standing together-with ourselves to every perceiving-together-of-conscience of humans in-sight of the God. And even if our well-message is being that which has been covered, in those who are destroying away themselves it is being that which has been covered, in whom the god of this enduring-age blinded the thoughts of the ones-not-having-faith so that radiates not the shining-of-light of the well-message of the glory of the Anointed-one, who is being *the* image of the God. For we are not preaching ourselves but Jesus *the* Anointed-one *as* Lord,

and ourselves as your servants through-(for-the-sake-of) Jesus, because the God is the one who said, "Out of darkness light will shine," who shined in our hearts to *the* shining-of-light of the knowledge of the glory of the God in *the* face of (*Jesus*) *the* Anointed-one. And we are having this treasure in vessels of-baked-clay, in-order-that the casting-beyond of the power should be of the God and not out of us, in every-thing ones who are being crushed but who are not being put in *a* narrow space, ones who are going without but who are not going all-out-without, ones who are being caused to flee (persecuted) but who are not being left behind in *straits*, ones who are being cast down but who are not being destroyed away, ones who are bringing around at-all-times the putting-to-death of the Jesus in the body, in-order-that also the life of the Jesus might be brought to light in our body. For always we ourselves, who are living, are being given over unto death for-the-sake-of Jesus, in-order-that also the life of the Jesus might be brought to light in our flesh of-death. So-that the death itself is being at work in us but the life in you. And having the same spirit of the faith, according-to what has been written, "**I had faith, for-this-reason I spoke,**" we ourselves also are having faith, for-this-reason we also are speaking, perceiving that the one who raised the Lord Jesus also will raise us with Jesus and will stand *us* alongside together-with you. For all these-things *are* for-the-sake-of you, in-order-that the grace, having increased more through the giving-of-well-grace of the most-ones, should be more unto the glory of the God.

For-this-reason we are not giving in to the bad. But if even our outer human is being thoroughly destroyed, yet our inner *one* is being made up new by day and by day. For the alongside-for-the-moment lightness of our crushing, according-to *a* casting-beyond unto *a* casting-beyond, is thoroughly working for us *an* enduring-age heaviness of glory, as we are not paying attention to those things which are being seen but those things which are not being seen. For those things which are being seen *are* ones-for-a-right-time, but those things which are not being seen *are* enduring-age-kind-of-ones.

{—5—} For we are perceiving that if our dwelling upon-earth of this shelter should be loosed (tore) down, we are having *a* building out of God, *a* building not-made-with-hands, *an* enduring-age-kind-of-one in the heavens. For even in this-one we are groaning, yearning for to sink ourselves in over our dwelling-place, that-one out of heaven, if indeed even, having sunk ourselves out of *it*, we will not be found naked-ones. For even we who are being in this shelter are groaning, being weighed down, upon which we are not willing to sink ourselves out of but to sink ourselves in over, in-order-that the one-of-death might be drunk down by the life. And the one who worked throughout us unto this same-thing is God, who gave to us the earnest-money of the Spirit.

Therefore, having courage at-all-times, and having perceived that, being among *our* people in the body, we are being out of *our* people from the Lord. For through faith we are walking around, not through perceived-form. And we are having courage. And we are supposing well more to be out of *our* people out of the body and to be among *our* people with the Lord. For-this-reason also we are valuing like a friend, if-even being among *our* people or-if being out of *our* people, to be well-pleasing-ones to him. For it is binding *for* us all to be brought to light in-front of the step-of-judging of the Anointed-one, in-order-that each-one should carry to himself for those-things which he practiced through the body, if-even *a* good-thing or-if *a* worthless-thing.

Therefore, perceiving the fear of the Lord, we are persuading humans. But to God we have been brought to light. And I also am hoping *us* to have been brought to light in your perceivings-together. We are not again standing together-with ourselves to you, but giving *a* rushing-forth of boasting to you for us, in-order-that you might have *an* answer to those who are boasting in *the* face and not in *the* heart. For even-if we set out of *ourselves*, *it* is for God. Or-if we are thinking soundly, *it* is for you. For the choosing-to-love-in-action of the Anointed-one is holding together us, having judged this, that one died away for all-ones. Thus all those-ones died away. And for all-ones

he died away, in-order-that the ones who are living should not live any-longer to themselves, but to the one who died away for them and who was raised.

So-that from the now we ourselves are perceiving not-even-one-person according-to flesh. Even if we have known *the* Anointed-one according-to flesh, but now no-longer are we knowing. So-that if anyone is in *the* Anointed-one, *he* is a new creation. The first-(old)-things came aside. Perceive! New-things have become. And all those-things *are* out of the God, who changed us throughout to himself through *the* Anointed-one, and who gave to us the ministry of the changing-throughout, that as God was being one who is changing the ordered-world throughout to himself in *the* Anointed-one, not reasoning their fallings-aside to them, and having himself placed in us the word of the changing-throughout. Therefore for *the* Anointed-one we are being elder representatives, as the God is calling alongside through us. We are pleading for *the* Anointed-one, be changed throughout to the God. He made that one who knew not wrongdoing *to be* wrongdoing for us, in-order-that we ourselves should become *the* being-right-with-God-and-doing-right of God in him.

{—6—} And working together, we also are calling alongside you not to accept the grace of the God unto *an* empty-one. For he is saying, “**In *an* acceptable right-time I heard onto you. And in *a* day of salvation I helped like responding to shouts you.**” Perceive! Now is *the* well-accepted-toward right-time. Perceive! Now is *the* day of salvation. *We* are giving not-even-one cause-for-cutting-(stumbling) in not-even-one-thing, in-order-that the ministry should not be found with a blemish, but in everything standing with ourselves as ministers of God, in much remaining-under, in crushings, in bendings-(aching)-within, in being-in-narrow-spaces, in wounds, in places-of-guarding, in not-set-down-matters, in wearying-labors, in times-of-being-not-asleep-in-the-field, in not-eatings, in pureness-(being-set-apart-unto-God), in knowledge, in taking-a-long-time-before-having-intense-feelings, in fittingness-(kindness), in set-apart-unto-God spirit-(Spirit), in

not-judging-back-in-pretense in choosing-to-love-in-action, in *the* word of truth, in *the* power of God, through the weapons of the being-right-with-God-and-doing-right of the right-hands and of left-hands, through glory and without-value, through difficult-(bad)-statement and well-statement, as ones-leading- astray and true-ones, as ones who are not being understood and ones who are coming to be known, as ones who are dying away and perceive we are living, as ones who are being disciplined like children and ones who are not being put to death, as ones who are being made to grieve always but ones who are rejoicing, as poor-ones but ones who are making many-ones rich, as ones who are having not-even-one-thing and ones who are holding down all-things. Our mouth has opened up to you, ones-of-Korinth. Our heart has been widened. You are not being held in a narrow space by us. But you are being held in a narrow space by your inward-parts-(feelings). And *as for* the same payment-opposite, as to children I am saying, you yourselves also should be widened.

Stop becoming ones who are joining with *an* other yoke to ones-not-having-faith. For what having-together *is there* to being-right-with-God-and-doing-right and to being-without-law? Or what sharing to life to darkness? And what giving-voice-together of *the* Anointed-one to Beliar-(Worthless)? Or what part to *a* one-having-faith with one-not-having-faith? And what putting-down-together to *the* dwelling-(inner)-part-of-the-temple of God with images? For we ourselves are being *the* dwelling-(inner)-part-of-the-temple of *the* God who is living, just-as the God said, “**I will dwell in them, and I will walk around in them. And I will be their God, they themselves will be my people.** For-this-reason come out from *the-middle* of them, and be set a boundary away-from,” is saying *the* Lord, “**And stop touching *an* unclean-thing. And I myself will accept in you. And I will be to you unto *a* father, and you yourselves will be to me unto sons and daughters,**” is saying *the* Lord All-mighty. {—7—} Therefore having these messages-of-promise, ones-choosing-to-love-in-action, let us make ourselves clean from every pollution of flesh and of

spirit, bringing to completion being-set-apart-unto-God in fear of God.

Give space to us. We treated unjustly not-even-one-person. We made to decay not-even-one-person. We desired to have more of not-even-one-person. To *a* judging-against I am not speaking. For I have flowed out before that in our hearts you are being for the purpose to die away together and to live together. Much to me *is* full-flowing for you. Much to me *is* boasting over you. I have been filled with the calling-alongside. I am being made more over-above with the joy upon our every crushing. For also as we came unto Macedonia, our flesh had not-even-one loosening-up, but in everything, being crushed. Fights outside, fears inside. But the God, who is calling alongside the ones-making-low, called alongside us by the being-alongside of Titus, but not only by his being-alongside, but also by the calling-alongside by which he was called alongside upon you, telling up a message to us of your yearning-for, your being-in-intense-pain, your boiling-*with-zeal* over me, so-that I rejoiced more. Because even if I grieved you in the *letter-for-setting-in-order*, I am not caring afterwards. Even if I was caring afterward, (*for*) I am seeing that that *letter-for-setting-in-order* grieved you if even for *an* hour-(moment), I am rejoicing now, not that you were grieved but that you were grieved unto *a* change-of-thinking. For you were grieved according-to God, in-order-that in not-even-one-thing you should suffer loss out of us. For the grief according-to God is working *a* change-of-thinking unto salvation, *a* one-not-cared-about-(regretted)-afterwards. But the grief of the ordered-world is thoroughly working death. For perceive! This same-thing, that to be grieved according-to God, thoroughly worked in you how-much earnestness, but-(also) *a* giving-forth-a-word-of-defense, but-(also) indignation, but-(also) fear, but-(also) yearning-for, but-(also) boiling-*with-zeal*, but-(also) giving-out-of-justice. In everything you stood with yourselves to be pure-(set-apart-unto-God)-ones in this practiced-matter. Then even if I wrote to you, not for-the-sake of the one who treated unjustly, and-nor for-the-sake of the one who was treated unjustly, but for-the-sake that your earnestness,

that-one for us, be brought to light to you in-sight of the God. Because-of this we have been called alongside. And over-above our calling-alongside we rejoiced all-the-much more over the joy of Titus, because his spirit has been stopped up (rested) from all of you. Because if anything I have boasted to him for you, I was not put to shame throughout. But as all-things in truth we spoke to you, in-this-way also our boasting, that-one before Titus, became truth. And his inward-parts-(feelings) are being all-the-more unto you, causing himself to remember again the hearing-(obeying)-under-*authority* of all of you, as with fear and trembling you accepted him. I am rejoicing, because in everything I am taking courage in you.

{—8—} And we are making known to you, brothers, the grace of the God, which has been given in the called-out-assemblies of the Macedonia, because in much approval-by-testing of crushing the being-more of their joy and their poverty according-to depth was more unto the riches of their singleness-(generosity), because according-to power, I am witnessing, and beyond power, of-their-own-choosing with much calling-alongside, pleading of us for the grace and the sharing of the ministry, that-one unto the set-apart-unto-God-ones. And not just-as we hoped, but they gave first themselves to the Lord and to us through *the* will of God for the purpose that we call alongside Titus, in-order-that just-as he began before, in-this-way also he should bring to completion also into you this grace. But just-as in everything you are having more, in faith and in word and in knowledge and in every earnestness and in the choosing-to-love-in-action out of us in you, in-order-that also in this grace you should have more. Not according-to *a* putting-order-upon I am saying, but, approving by testing, through the earnestness of others, even the legitimately-born-(genuineness) of your choosing-to-love-in-action. For you are knowing the grace of our Lord Jesus *the* Anointed-one, that for-the-sake-of you he became poor, though being *a* rich-one, in-order-that you yourselves should become rich in the poverty of that-one. And I am giving *a* knowing-purpose in this-thing. For this-thing is bringing together (being advantageous) to

you, certain-ones-who began before from last-year not that to do but also that to will. And now also bring to completion that to do, so-that just-as the intense-feelings-for that to will, in-this-way also that you bring to completion out of that to have. For if the intense-feelings-for is lying before, *it is* being-well-accepting-toward, according-to-what ever he might have, not according-to-what he is not having. For not in-order-that *it be* to others *a* loosening-up, *and* to you *a* crushing, but out of equality, in the now right-time the being-more of you *be* unto the lacking of those-ones, in-order-that also the being-more of those-ones might become unto the lacking of you, so-that equality should take place, just-as it has been written, **That one who gathered the much increased not more, and that one who gathered the little had not less.**

But grace *be* to the God who is giving the same earnestness for you in the heart of Titus, because indeed he accepted the calling-alongside. And existing more-earnest, of-his-own-choosing he came out to you. And we sent together with him the brother, whose praise *is* in the well-message throughout all the called-out-assemblies, and not only-*that*, but also having stretched the hand *upon* by the called-out-assemblies *as* one-being-together-with-from-people-(traveling-companion) of us with this grace which is being ministered by us to the glory of the Lord (*himself*) and *the* intense-feelings-for of us, who are ordering ourselves this, lest someone should find *a* blemish in us in this stoutness-(generosity) which is being ministered by us. For we are thinking before-*time* of things-of-beauty, not only in-sight of *the* Lord, but also in-sight of humans. And we sent together with them our brother, whom we approved by testing many-times in many-things, being *an* earnest-one, and now a much more-earnest-one in much persuasion, that-one unto you. And-if for Titus, *he is* my one-sharing and unto you *a* one-working-together. And-if our brothers, *they are* ordered-forth-ones of *the* called-out-assemblies, *the* glory of *the* Anointed-one. Therefore *be* showing in yourselves unto *the* face of the called-out assemblies the showing-in-evidence of your choosing-to-love-in-action and our boasting for you unto them.

{—9—} For indeed about the ministry, that-one unto the set-apart-unto-God-ones, it is being more to me to write to you. For I perceive your intense-feelings-for, which over you I am boasting to ones-of-Macedonia, that Achia-(Trouble) has been made ready alongside from last-year, and that your boiling-with-zeal provoked the most-ones. And I sent the brothers, in-order-that our boasting, that-one over you, should not be emptied in this part, in-order-that, just-as I was saying, you should be ones who have been made ready alongside. Lest in-some-way if should come with me ones-of-Macedonia and should find you *as* ones-not-made-ready-alongside, we ourselves should be put to shame throughout—not that I should say *but* you—in this setting-under-(basis-of-confidence). Therefore I led *to consider it a* bending-(aching)-within-matter to call alongside the brothers, in-order-that they should come before unto you and should equip throughout before-time your well-speaking, which message has been told before-time, *that* this be in-this-way *a* prepared-thing as *a* well-speaking and not as *a* desire-to-have-more. And this, the one who is scattering sparingly also sparingly will harvest. And the one who is scattering onto well-speakings also onto well-speakings will harvest. Each-one *should do* just-as he has chosen before-time in the heart, not out of grief or out of bending-(aching)-within. For the God is choosing to love in action *a* cheerful-(hilarious) giver. And the God is having power to make more all grace unto you, in-order-that, having all self-sufficiency in everything at-all-times, you should have more unto every good work, just as it has been written, **He scattered. He gave to the poor-persons-having-to-work-for-a-living. His being-right-with-God-and-doing-right is remaining unto the enduring-age.** And the one who is leading and supplying *as for a dance* seed to the one who is scattering and bread unto eating will lead and supply *as for a dance* and will increase your seed and will grow products-brought-into-being of your being-right-with-God-and-doing-right, in everything being made rich unto all singleness-(generosity), which is working throughout through us *the* giving-of-well-grace to the God,

because the ministry of this working-for-the-people is not being only that which is filling up *by adding* to the lackings of the set-apart-unto-God-ones but also that which is being more through many givings-of-well-grace to the God, through the approval-by-testing of this ministry glorifying the God for the being-put-in-order-under-*authority* of your saying-together-(confession) unto the well-message of the Anointed-one and for singleness-(generosity) of the sharing unto them and unto all-ones, as they also are yearning for you in pleading for you because-of the grace of the God which is casting beyond upon you. Grace *be* to the God for his not-being-led-through-out-to-be-considered gift!

{—10—} And I, Paul, myself am calling alongside you through the gentleness and yielding-to of the Anointed-one, who according-to face indeed *am* one-making-low among you. And being away, I am having courage unto you. And I am pleading that, being alongside, not to have courage with the persuasion with which I am reasoning to be bold upon those who are reasoning us as though ones who are walking around according-to flesh. For though walking around in flesh, we are not fighting as soldiers according-to flesh. For the weapons of our campaign *are* not ones-of-the-flesh, but ones-having-power in the God for *the* lifting-down of strongholds, lifting down reasonings and every height which is lifting itself up against the knowledge of the God, and capturing at spear point every thought unto the hearing-(obeying)-under-*authority* of the Anointed-one, and having in *a* prepared-way to give out justice *upon* every hearing-aside-(not-listening-to) when your hearing-(obeying)-under-*authority* should be fulfilled.

Those-things according-to face you are seeing. If some-one has persuaded in himself to be of *the* Anointed-one, let him reason this again upon himself, that just-as he is of *the* Anointed-one, in-this-way also we. For if (*indeed*) I should boast something much-more about our authority, which the Lord gave for *the* building and not for *the* lifting-down of you, I will not be shamed, in-order-that I should not seem as ever to bring fear out of you through these *letters-for-setting-in-order*.

Because they are stating, “Indeed the *letters-for-setting-in-order* are heavy-ones and strong-ones. But the being-alongside of the body of *him* is one-without-strength and the word of *him* has been set out as being not-even-one-thing.” Let such-kind-of-one reason this, that what-kind-of-ones we are being in the word through *letters-for-setting-in-order*, being away, such-kind-of-ones also, being alongside, *we will be* in the work.

For we are not being bold to judge among or to judge with ourselves to certain-ones who are standing with themselves. But they themselves, measuring themselves by themselves and judging with themselves to themselves, are not putting together (understanding). And we ourselves will not boast unto the things-without-measure, but according-to the measure of the straight-measuring-reed, which the God divided to us as a measure to be present over even until you. For we are not stretching out beyond ourselves, as though ones who are not being present over unto you. For even until you we came before in the well-message of the Anointed-one, not ones who are boasting unto the things-without-measure in wearying-labors of-others, but having hope, as your faith is being grown, in you to be made great according-to our straight-measuring-reed unto being-more, unto the those-things-(places)-beyond you to tell the well-message, not to boast in *the* straight-measuring-reed of-another unto those things-prepared. “But **let the one who is boasting boast in *the* Lord.**” For that one who is standing with himself is not being one-approved-by-testing, but whom the Lord is standing with.

{—11—} Would-that you were holding up me some little without-thinking. But even you are holding up me. For I am boiling *with zeal* for you with a boiling-with-*zeal* of God. For I joined you to one man-(husband), to put *you* alongside as a pure-(set-apart-unto-God) virgin to the Anointed-one. But I am fearing lest in-some-way, as the snake deceived *all-out* Eve-(Life) by his every-work-of-craftiness, your thoughts should be made to decay from the singleness (*and the pure-ness*), that-one in the Anointed-one. For if indeed one who is coming is preaching another Jesus whom we preached not, or

you are receiving *an* other spirit which you received not, or *an* other well-message which you accepted not, you are holding up with-beauty. For I am reasoning not-even-one-thing to be lacking of the exceedingly-beyond ordered-forth-ones. And if even *I am* one-of-my-own-affairs-(common-or-unskilled) in the word, but *I am* not in the knowledge, but having brought to light unto you in all-things. Or did I *a* wrongdoing, making low myself, in-order-that you yourselves might be lifted high, because as-a-gift I told the well-message of the well-message of the God to you? I robbed other called-out-assemblies, having taken a wage-(cooked-food-bought-to-be-eaten-with-the-basic-ration-of-a-soldier-and-thus-the-means-to-do-so) for your ministry. And being alongside to you and having been in lack, I caused not numbness (a burden) down-upon not-even-one-person. For my lacking the brothers filled up *by adding* to, having come from Macedonia. And in everything I kept myself without-heaviness to you. And I will keep. Because *the* truth of *the* Anointed-one is being in me, this boasting will not have a barrier placed upon unto me in the reclining-areas of the Achaia. Because-of what? Because I choose not to love in action you? The God perceives! But what I am doing, I also will do, in-order-that I might cut off the rushing-forth of those who are willing *a* rushing-forth, in-order-that in what they are boasting they might be found just-as also we. For the such-kind-of-ones *are* lying-ordered-forth-ones, workers of-bait-(deceit), who are changing aside the appearance-*of-behavior* of themselves unto ordered-forth-ones of *the* Anointed-one. And no marvel! For the Adversary himself is changing aside the appearance-*of-behavior* of himself unto *a* messenger of light. Therefore *it* is not *a* great-thing if also his ministers are changing aside the appearance-*of-behavior* of themselves as ministers of being-right-with-God-and-doing-right, whose completion will be according-to their works.

Again I am saying, someone should not suppose me to be one-without-thinking. But if indeed not, even if as *a* one-without-thinking accept me, in-order-that I also might boast *a* little something. What I am speaking, not according-to *the*

Lord I am speaking, but as in without-thinking, in this the setting-under-(basis-of-confidence) of the boasting. Since many-ones are boasting according-to flesh, I also will boast. For with-pleasure you are holding up the ones-without-thinking, being thinking-ones. For you are holding up, if someone is making you servants throughout, if someone is eating down you, if someone is taking you, if someone is lifting himself up, if someone is beating you unto *the* face. According-to without-value I am saying, that as-though we were without-strength. But in whatever someone should be bold-in without-thinking I am saying—I myself also am being bold. Are they being Hebrews? I also. Are they being ones-of-Israel? I also. Are they being seed of Abraham? I also. Are they being ministers of *the* Anointed-one?—I am speaking as though setting aside thought—I more-beyond, in wearying-labors all-the-more, in places-of-guarding all-the-more, in wounds casting-beyond, in deaths many-times. By ones-of-Judah five-times I received forty *lashes* beside one. Three-times I was beaten with *a* stick. Once I was stoned. Three-times I was shipwrecked. I have done a-night-and-a-day in the deep-sea. In goings-along-the-way many-times. In dangers of rivers. In dangers of robbers. In dangers out of *my-own* people-brought-into-being. In dangers out of nations. In dangers in *the* city. In dangers in *the* desolate-place. In dangers in *the* sea. In dangers in lying-brothers. In wearying-labor and in toil. In times-of-being-not-asleep-in-the-field many-times. In famine and in thirst. In not-eatings many-times. In cold-as-by-blowing and in nakedness. Without those-things aside-from *those mentioned*, the setting-upon to me, that-one throughout *the* day, the worry of all the called-out-assemblies. Who is being without-strength and I am not being without-strength? Who is being caused to stumble and I myself am not being set on fire? If it is binding to boast, I will boast of those-things of my being-without-strength. The God and Father of the Lord Jesus, the one who is being well-spoken-of unto the enduring-ages, perceives that I am not lying. In Damascus the first-(leading)-one-of-a-nation of Aretas the king was keeping in sight before (guarding) the city of-Damascus to seize me. And through *a*

window in *an* intertwined-rope-basket I was lowered through the wall. And I fled out of his hands.

{—12—} It is binding to boast, though indeed not bringing together (being advantageous). And I will come unto visions and taking-the-covers-away *of the* Lord. I perceive *a* human in *the* Anointed-one fourteen years before—if-even in body I perceive not, or-if outside of the body I perceive not, the God perceives—that such-kind-of one who was taken by force until *the* third heaven. And I perceive that such-kind-of human—if-even in body, or-if without the body I perceive not, the God perceives—that he was taken by force unto the garden. And he heard without-flowing flowings which is not being permitted to *a* human to speak. For that such-kind-of-one I will boast. But for myself I will not boast if not in the being-without-strengths. For if I should will to boast, I will not be one-without-thinking. For I will flow out *the* truth. And I am sparing, lest someone should reason unto me beyond what he is seeing *about* me or (*what*) he is hearing out of me, even in the casting-beyond of the taking-the-covers-away. For-this-reason, in-order-that I should not be lifted up beyond, was given to me *a* stake-(splinter-or-thorn) in the flesh, *a* messenger of *the* Adversary, in-order-that he-(it) should hit with the fist me, in-order-that I should not be lifted up beyond. For this three-times I called alongside the Lord in-order-that it should be stood away from me. And he has flowed out to me, “My grace is being enough for you. For the power is being completed in being-without-strength.” Therefore with-more-pleasure I will boast more in my being-without-strengths, in-order-that the power of the Anointed-one should dwell in a shelter upon me. For-this-reason I am supposing well in being-without-strengths, in insults, in bendings-(achings)-within, in causes-to-flee-(persecutions) and being-in-narrow-spaces, for *the* Anointed-one. For when I should be without strength, then I am being one-having-power.

I have become one-without-thinking. You yourselves caused me to bend (ache) within. For I myself was owing to be stood with by you. For I lacked not-even-one-thing of the exceedingly-beyond ordered-forth-ones, even if I am being

not-even-one-thing. Indeed the signs of the ordered-forth-one were working throughout in you in every remaining-under, both in signs and in wonders and in powers. For what it is being which you were made worse beyond the remaining called-out-assemblies, if not that I myself caused not numbness (a burden) down-upon you? Give grace to me *for* this injustice! Perceive! I am having perpared this third-*time* to come to you. And I will not cause numbness (a burden) down-upon *you*. For I am not seeking those-things of you, but you. For the children are not owing to the parents to treasure, but the parents to the children. And I myself will pay the cost with-more-pleasure and will be the cost paid out for your souls-(lives). If I am choosing to love in action you all-the-more, am I being chosen to be loved in action worse? But let it be. I myself caused not numbness (a burden) down-upon you. But existing *as* one-of-every-work-of-craftiness, I took you by bait-(deceit)! I have not ordered forth to you anyone of whom I desired to have more from you through him, have I? I called alongside Titus. And I ordered forth with *him* the brother. Titus desired not to have more from you, did he? We walked around in the same spirit, did we not? In the same footsteps, *did* we not? All-this-time you are supposing that we are giving forth a word of *defense* to you. Opposite-against God we are speaking in *the* Anointed-one. And all these-things, ones-choosing-to-love-in-action, *are* for your building. For I am fearing lest in-some-way, having come, I should find you *as* such-kind-of-ones I am not willing, and I should be found to you *as* such-kind-of-one you are not willing. Lest in-some-way *there be* strife, boiling-with-zeal, intense-feelings, spinnings-like-wool-of-selfish-ambition, speakings-against, whisperings, being-puffed-ups-(made-natural), not-set-down-matters. Lest, as I come again, my God should make low me to you. And I should mourn many-ones of those who have done wrong before and who changed not the thinking over the uncleanness and sexual-sin and unrestraint which they practiced.

{—13—} I am coming this third-*time* to you. “**Upon the mouth of two witnesses and of three will be set every flowing.**” I have flowed out before, and I am saying before, as being

alongside the second-time and being away now, to the ones who have done wrong before and to all the remaining-ones, that if I should come unto that again, I will not spare, since you are seeking approval-by-testing of *the* Anointed-one who is speaking in me, who is not being without-strength unto you but is having power in you. For even he was crucified out of being-without-strength, but he is living out of *the* power of God. For we ourselves also are being without-strength in him, but we will live with him out of *the* power of God unto you.

Test yourselves if you are being in the faith. Approve yourselves by testing. Or are you not coming to know yourselves that Jesus *the* Anointed-one is in you? If not you are being ones-not-approved-by-testing. But I am hoping that you will know that we ourselves are not being ones-not-approved-by-testing. And we are praying to the God *for* you not to do not-even-one bad-thing, not in-order-that we ourselves should be shone with light as ones-approved-by-testing, but in-order-that you yourselves should do the thing-of-beauty, and we ourselves might be as ones-not-approved-by-testing. For we are not having the power *to do* anything against the truth, but for the truth. For we are rejoicing when we ourselves should be without-strength, and you yourselves should be ones-having-power. This also we are praying, the equipping-throughout of you. Because-of this I am writing these-things, being away, in-order-that, being alongside, I should not use with-a-cutting-away-of-severity according-to the authority which the Lord gave to me unto building and not unto lifting-down.

A remaining-thing, brothers, rejoice. Be equipped throughout. Be called alongside. Think the same-thing. Be at peace. And the God of the choosing-to-love-in-action and peace will be with you. Greet one-another with *a* set-apart-unto-God kiss-of-love-like-a-friend.

All the set-apart-unto-God-ones are greeting you. The grace of the Lord Jesus *the* Anointed-one, and the choosing-to-love-in-action of the God, and the sharing of the Set-apart-unto-God Spirit *be* with all of you.

TO ONES - OF - ROME

(From Paul in Korinth)

{—1—} Paul-(Small), servant of *the* Anointed-one Jesus-(Yahveh-saves), called ordered-forth-one who has had a boundary set away-from unto *the* well-message of God, which he promised before-*time* through his ones-speaking-before-*time-and-others* in the set-apart-unto-God Writings, about his Son who became out of *the* seed of David-(Beloved) according-to *the* flesh, who had a boundary set as Son of God in power according-to *the* Spirit of being-set-apart-unto-God out of *the* standing-up-(again) of dead-ones, Jesus *the* Anointed-one our Lord, through whom we received grace and ordering-forth unto *the* hearing-(obeying)-under-*authority* of faith in all the nations for his name, among which-ones you yourselves also are being called-ones of Jesus *the* Anointed-one, to all those ones-choosing-to-love-in-action of God who are being in Rome-(Strong), called set-apart-unto-God-ones. Grace to you and peace from God our Father and Lord Jesus *the* Anointed-one.

First indeed I am giving well-grace to my God through Jesus *the* Anointed-one about all of you, because your faith is a message being told throughout in the whole ordered-world. For my witness is being the God, whom I am serving *in worship* in my spirit in the well-message of his Son, as without-thoroughly-leaving I am making myself *a* remembrance of you

at-all-times upon my prayings-forth, pleading if in-some-way already once I will be given well on the way by the will of God to come to you. For I am yearning for to perceive you, in-order-that some gift-of-grace of-the-spirit I might give (share) with you for the purpose to set firm you, and this is being for the purpose to be called alongside together among you through the faith within one-other, both yours and mine. And I am not willing *for* you to not understand, brothers, that many-times I placed myself forward to come to you—and I was prevented until the coming-now—in-order-that some fruit I might have also in you just-as also in the remaining nations. Both to Greeks and to barbarians-(ones-speaking-a-language-not-understood-and-so-sounds-like-babble), both to wise-ones and to mindless-ones I am being one-owing, *that* in-this-way the with-intense-feelings-for according-to me *is* to tell the well-message also to you, those-ones in Rome. For I am not having shame of the well-message. For it is being *the* power of God unto salvation to everyone who is having faith, both to *the* one-of-Judah first and to *the* Greek. For *the* being-right-with-God-and-doing-right of God in it is having the cover taken away-from out of faith unto faith, just-as it has been written, “**And the one-being-right-with-God-and-doing-right will live out of faith.**”

For *the* anger of God is having the cover taken away from heaven upon all lacking-reverence and injustice of humans who are holding down the truth in injustice, because-that the known-thing of the God is being being-brought-to-light in them. For the God brought to light to them. For the things-not-being-perceived of him, both his always-being power and nature-of-God, from *the* creation of *the* ordered-world are being perceived throughout, being thought of by the made-things, with-the-result that they are ones-without-the-giving-forth-a-word-of-defense, because-that, having known the God, they glorified not as God, nor gave well-grace, but became futile in their thorough-reasonings, and their without-understanding heart was darkened. Affirming to be wise-ones, they were made foolish and changed the glory of the without-decay God in a

likeness of *an* image of decaying human and of flying-creatures and of four-footed-creatures and of creeping-creatures. For this-reason the God gave over them in the having-intense-feelings-for of their hearts unto uncleanness with the result (for the purpose) that their bodies not to have a value set upon among them, certain-ones-who changed with the truth of the God in the lying and worshiped and served *in worship* the creation beyond the one who created, who is being one-spoken-well-of unto the enduring-ages. Amen-(so-it-is). Because-of this the God gave over them unto sufferings-(passions) of without-value. For even their females changed with the use of-nature unto beside the nature. Likewise also even the males, having let go the use of-nature of the female, were burned out in their stretching unto one-another, males with males working throughout the being-unseemly-in-appearance and receiving forth in themselves the payment-opposite which it was binding for their leading-astray. And just-as they approved not by testing to have the God in coming-to-knowledge, the God gave over them unto *a* not-being-approved-by-testing mind, to do those things which are not coming down (fitting), ones who have been filled with all injustice, evil, desire-to-have-more, badness, full of envy-(ill-feeling), murder, strife, bait-(deceit), bad-moral-custom, ones-whispering, ones-speaking-against, ones-being-gloomy-(hateful)-toward-God, ones-insulting, (arrogant)-ones-bringing-themselves-to-light-above-*others*, ones-of-empty-boasting, ones-finding-beyond-(inventing) of bad-things, ones-not-persuaded to parents, ones-without-understanding, ones-not-putting-together-(undependable), ones-without-feeling-love, ones-not-merciful, certain-ones-who, having come to know the act-of-being-right-with-God-and-doing-right of the God that those who are practicing these such-kind-of-things are being ones-worthy of death, not only are doing these-things but also are thinking well with those who are practicing *them*.

{—2—} For this-reason you are being one-without-the-giving-forth-a-word-of-*defense*, O every human who is judging. For in what you are judging the other-one, you are judging

against yourself. For the same-things you who are judging are practicing. And we have perceived that the judgment of the God is being according-to truth upon those who are practicing these such-kind-of-things. And this are you reasoning, O human who is judging those who are practicing these such-kind-of-things and who are doing *the* same-things, that you yourself will flee out of the judgment of the God? Or of the riches of his fittingness-(kindness) and of the holding-up-(forbearance) and of the taking-a-long-time-before-having-intense-feelings are you thinking down on, not understanding that the fitting-(kind)-*nature* of the God is leading you unto a change-of-thinking? But according-to your hardness and not-changing-of-thinking heart you are treasuring to yourself anger in the day of anger and of *the* taking-the-cover-away-from of *the* being-right-with-God-and-doing-right-judgment of the God, who will give forth to each-one according-to his works, indeed enduring-age-kind-of life to those ones who according-to a remaining-under of good work are seeking glory and value and without-decay, but anger and intense-feeling to those ones *who are* out of spinning-like-wool-of-selfish-ambition and who are not being persuaded by the truth but who are being persuaded by the injustice. Crushing and being-in-a-narrow-space *will be* upon every soul of a human who is working throughout the bad, both of a one-of-Judah first and of a Greek, but glory and value and peace to everyone who is working the good, both to a one-of-Judah first and to a Greek. For *there* is not being receiving-face-(showing-favoritism) alongside the God. For as-many-as did wrong without-law, without-law also will destroy away themselves. And as-many-as did wrong in *the* law, through *the* law will be judged. For the ones-hearing of *the* law are not ones-being-right-with-God-and-doing-right alongside (*the*) God. But the ones-doing of *the* law will be made right with God and to do right. For when nations who are not having *the* law should do by nature those-things of the law, these ones who are not having *the* law are being law to themselves, certain-ones-who are showing in themselves the work of the written law in their hearts, as their perceiving-together-of-conscience

is witnessing together-with and as between one-another the reasonings are gathering against or even giving forth a word of *defense*, in *the* day when the God is judging the hidden-things of the humans according-to my well-message through *the* Anointed-one Jesus.

And if you yourself are having *a* name placed upon *you as* *a* one-of-Judah and are stopping up (resting) upon *the* law and are boasting in God and are knowing the will and are approving by testing those things which are bringing throughout (differing), one who is being made noise down-upon (instructed) out of the law, who even has persuaded yourself to be *a* one-leading-the-way of blind-ones, *a* light of those-ones in darkness, *a* one-discipling-like-a-child of the ones-without-thinking, *a* teacher of infants, having the outward-form of the knowledge and of the truth in the law. Therefore the one who is teaching *an* other-one, you are teaching yourself, are you not? The one who is preaching not to steal, are you stealing? The one who is saying not to commit adultery, are you committing adultery? The one who is becoming nauseatingly-stinking of the images, are you robbing *a* sacred-place? *You* who are boasting in *the* law, are you not valuing the God through the stepping-over of the law? For **“the name of the God is being talked hurtfully of through you in the nations,”** just-as it has been written. For indeed cutting-around is profiting if you should practice *the* law. But if you should be one-stepping-over of *the* law, your cutting-around has become uncircumcision. Therefore if the uncircumcision should guard the acts-of-being-right-with-God-and-doing-right of the law, his uncircumcision will be reasoned unto *a* cutting-around, will it not? And the uncircumcision out of nature who is completing the law will judge you the one-stepping-over of the law through *the* letter and cutting-around. For the one-of-Judah is not being in the being-brought-to-light, and-nor is the cutting-around in the being-brought-to-light in *the* flesh. But the one-of-Judah is in the hidden-*place* and *the* cutting-around is of the heart in spirit not in letter, whose giving-over-of-praise is not out of humans but out of the God.

{—3—} Therefore what is the more-(advantage) of the one-of-Judah? Or what is the profit of the cutting-around? Much according-to every manner. (*For*) indeed first that they had faith placed in them *with* the brief-words of the God. For what? If someones had not faith, their not-having-faith will not make not to work throughout the faith of the God, will it? May it not take place! Let the God become *a* true-one, and every human *a* liar, just-as it has been written, “**So-that you would be made being right with God and do right in your words, and you will win the victory as you are being judged.**” But if our injustice is standing with *the* being-right-with-God-and-doing-right of God, what will we flow out? The God who is bringing upon anger is not *an* unjust-one, is he? According-to *a* human I am saying. May it not take place! Since how will the God judge the ordered-world? But if the truth of the God unto his glory was more by the lie by me, why am I myself also still being judged as *a* one-doing-wrong? And it is not, is it, just-as we are being talked hurtfully of and just-as someones are stating that we say, “We should do the bad-things, in-order-that the good-things should come”? *Those* whose judgment is being in-accordance-to-justice.

Therefore what? Are we having ourselves before *others*? Not by-any-means. For we brought *a* cause-(charge) before *that* both ones-of-Judah and Greeks are all under wrongdoing, just-as it has been written, “**There is not being *a* one-being-right-with-God-and-doing-right, not-even one. There is not being one who is putting together (understanding). There is not being one who is seeking out the God. All-ones reclined away. At-the-same-time they were become not needed. There is not being one who is doing fittingness-(kindness), (there is not being) until one.**” “**Their throat is *a* burial-place which has been opened up. With their tongues they were baiting-(deceiving).**” “**The poison of asps is under their lips.**” “**Those-whose mouth is being full of cursing and bitterness.**” “**Their feet *are* sharp-(swift) to pour out blood. Shattering-together and misery *are* in their ways. And *the* way of peace they knew not.**” “**There is not being fear of God**

opposite-from their eyes.” And we perceive that as-many-as the law is saying, it is speaking to those-ones in the law, in-order-that every mouth should have *a* barrier placed upon *it* and all the ordered-world should become under-justice to the God, because-that out of works of law all flesh will not be made right with God and to do right in-sight of him. For through *the* law *is the* coming-to-knowledge of wrongdoing. But now without law *the* being-right-with-God-and-doing-right of God has been brought to light, being witnessed of by the law and the ones-speaking-before-*time-and-others*, even *the* being-right-with-God-and-doing-right of God through faith of Jesus *the* Anointed-one unto all-ones who are having faith. For *there* is not being *a* thorough-order. For all-ones did wrong and are being lacking of the glory of the God, being made right with God and to do right as-a-gift by his grace through the loosing-forth-by-payment-of-ransom, that-one in *the* Anointed-one Jesus, whom the God placed forward (purposed) as *a* means-of-reconciliation through (*the*) faith in his blood unto *a* showing-in-evidence of his being-right-with-God-and-doing-right through the letting-pass-aside of the wrongdoings which have taken place before in the holding-up-(forbearance) of the God, for the showing-in-evidence of his being-right-with-God-and-doing-right in the right-time now, for the purpose that he be *a* one-being-right-with-God-and-doing-right and one who is making right with God and to do right that-one out of the faith of Jesus. Therefore where is the boasting? It was closed out. Through what-kind-of law? Out of works? No! But through *the* law of faith. For we are reasoning *for a* human to be made right with God and to do right by faith without works of *the* law. Or is the God of the ones-of-Judah only? Also *he* is of *the* nations, is he not? Yes! Also of *the* nations, if-indeed one is the God who will make right with God and to do right *the* cutting-around out of faith and *the* uncircumcision through the faith. Therefore are we making not to work throughout *the* law through the faith? May it not take place! But we make to stand *the* law.

{—4—} Therefore what will we flow out *that* Abraham- (Father-of-a-multitude) our forefather according-to the flesh has found? For if Abraham was made right with God and to do right out of works, he is having boasting, but not toward God. For what is saying the Writing? **And Abraham had faith in the God and it was reasoned to him for being-right-with-God-and-doing-right.** And to the one who is working the payment is not being reasoned according-to grace but according-to a thing-owed. But to the one who is not working but who is having faith upon the one who is making right with God and to do right the one-not-worshipping, his faith is being reasoned unto being-right-with-God-and-doing-right, just-as-indeed also David is saying *of* the fortunateness of the human to whom God is reasoning being-right-with-God-and-doing-right without works, “**Fortunate-ones are those-whose beings-without-law were let go and whose wrongdoings were covered over. A fortunate-one is the man whose wrongdoing the Lord should never ever reason.** Therefore is this fortunateness upon the cutting-around or also upon the uncircumcision? For we are saying, “**The faith was reasoned to the Abraham unto being-right-with-God-and-doing-right.**” Therefore how was it reasoned? Being in cutting-around or in uncircumcision? Not in cutting-around but in uncircumcision. And he received a sign of cutting-around, a seal of being-right-with-God-and-doing-right of the faith, that-one in the uncircumcision, for the purpose that he be a father of all those who are having faith through uncircumcision, for the purpose that (*the*) being-right-with-God-and-doing-right be reasoned (*also*) to them, and a father of cutting-around to those-ones not out of cutting-around only but also to those who are walking in line in the footsteps of the faith in uncircumcision of our father Abraham. For not through law was the message-of-promise to the Abraham or to his seed, *that* he be the one-receiving-the-assigned-lot of *the* ordered-world, but through *the* being-right-with-God-and-doing-right of faith. For if those-ones out of law *be* ones-receiving-the-assigned-lot, the faith has been emptied and the message-of-promise has been made not to

work throughout. For the law is working throughout anger. But where is not being law not-even *is there* stepping-over. Because of this *it is* out of faith, in-order-that *it be* according-to grace, for the purpose that the message-of-promise be firm to all the seed, not to that-one out of the law only but also to that-one out of faith of the Abraham, who is being father of us all, just-as it has been written, “**A father of many nations I have placed you,**” opposite-against whom he had faith, *even* God who is making alive the dead-ones and who is calling those-things which are not being as being, who beside hope had faith upon hope with the result that he became *a* father of many nations according-to that which has been flowed out, “**In-this-way will be your seed.**” And having not been without strength in the faith, he thought throughout his-own body (*already*) as having had been put to death, existing about *a* hundred-years, and the putting-to-death of the place-of-motherhood-(womb) of Sarah-(Princess). But unto the message-of-promise of the God he was not thoroughly judged (made to waver) in the not-having-faith but was endowed with power in the faith, having given glory to the God, and having been borne fully that what message-of-promise he has told, he also is being one-having-power to do. For-this-reason (*also*) **it was reasoned to him unto being-right-with-God-and-doing-right.** And it was not written for-the-sake-of him only that it was reasoned to him, but also for-the-sake-of us, to whom it is being about to be reasoned, those who are having faith upon the one who raised Jesus our Lord out of dead-ones, who was given over for-the-sake-of our fallings-aside and was raised for-the-sake-of our being-put-right-with-God-and-doing-right.

{—5—} Therefore having been made right with God and to do right out of faith, we are having peace toward the God through our Lord Jesus *the* Anointed-one, through whom also the leading-toward-(access) we have stood (*by the faith*) into this grace in which we have stood, and we are boasting upon hope of the glory of the God. And not only *this*, but also we are boasting in the crushings, perceiving that the crushing is working throughout remaining-under, and the remaining-under

approval-by-testing, and the approval-by-testing hope. And the hope is not putting to shame throughout, because the choosing-to-love-in-action of the God has been poured out in our hearts through *the* Set-apart-unto-God Spirit which was given to us. For as we are still being ones-without-strength, still according-to *a* right-time *the* Anointed-one died away for ones-not-worshiping. For with-toiling someone will die away for *a* one-being-right-with-God-and-doing-right. For with-quickness someone is even being bold to die away for the good-one. But the God is standing with (commending) his-own choosing-to-love-in-action unto us, because as we are still being ones-doing-wrong, *the* Anointed-one died away for us. Therefore much more, having been made right with God and to do right now by his blood, we will be saved through him from the anger. For if as being ones-hating we were changed throughout to the God through the death of his Son, much more, having been changed throughout, we will be saved by his life, and not only *this*, but also boasting in the God through our Lord Jesus *the* Anointed-one through whom now we are receiving the changing-throughout.

Because-of this, as-indeed through one human the wrongdoing came in into the ordered-world and through the wrongdoing the death, in-this-way also death came through unto all humans, upon that (because) all-ones did wrong. For until *the* law wrongdoing was being in *the* ordered-world. But wrongdoing is not being charged to a word-(account) as *the* law is not being. But the death reigned as king from Adam-(Earthy-red) until Moses-(Drawing-out), even upon those who did not wrong upon the likeness of the stepping-over of Adam, who is being *a* struck-image of the one who is being about *to be*. But not as the falling-aside, in-this-way also is the gift-of-grace. For if by the falling-aside of the one the many-ones died away, much more the grace of the God and the gift by grace, that-one of the one human Jesus *the* Anointed-one, was more unto the many-ones. And the gift is not as through the one who did wrong. For indeed the judgment *was* out of one unto judgment-against, but the gift-of-grace is out of

many fallings-aside unto *the* act-of-being-right-with-God-and-doing-right. For if by the stepping-over of the one, the death reigned as king through the one, much more those who are receiving the being-more of the grace and the gift of the being-right-with-God-and-doing-right will reign as king in life through the one, Jesus *the* Anointed-one. Therefore then as through *the* stepping-over of one *that resulted* unto judgment-against unto all humans, in-this-way also through *the* act-of-being-right-with-God-and-doing-right of one *this resulted* unto the being-put-right-with-God-and-doing-right of life unto all humans. For as-indeed through the hearing-aside-(not-listening) of the one human the many-ones were set down as ones-doing-wrong, in-this-way also through the hearing-(obeying)-under-*authority* of the one the many-ones will be set down as ones-being-right-with-God-and-doing-right. And *the* law came in alongside, in-order-that the falling-aside should increase more. But where the wrongdoing increased more, the grace was more over-above, in-order-that as-indeed the wrongdoing reigned as king in the death, in-this-way also the grace should reign as king through *the* being-right-with-God-and-doing-right unto enduring-age-kind-of life through Jesus *the* Anointed-one our Lord.

{—6—} Therefore what will we flow out? Should we remain on in the wrongdoing in-order-that the grace should increase more? May it not take place! We certain-ones-who died away in-(to) the wrongdoing, how will we still live in her-(it)? Or are you not understanding that we as-many-as were immersed into *the* Anointed-one Jesus were immersed into his death? Therefore we were buried together with him through the immersion into the death, in-order-that as-indeed *the* Anointed-one was raised out of dead-ones through the glory of the Father, in-this-way also we ourselves should walk around in newness of life. For if we have become ones-growing-together in the likeness of his death, but also we will be of the standing-up-(again). Knowing this, that our old human was crucified with *him*, in-order-that the body of the wrongdoing should be made not to work throughout, for the purpose (with the result) that we no-longer serve the

wrongdoing. For the one who died away has been made right with God and to do right from the wrongdoing. And if we died away with *the* Anointed-one, we are having faith that also we will live with him, perceiving that *the* Anointed-one, having been raised out of dead-ones, no-longer is dying away. Death is no-longer being lord of him. For what he died away, he died away to the wrongdoing once-for-all. And what he is living, he is living to the God. In-this-way also reason you yourselves (*to be*) dead-ones indeed to the wrongdoing but ones who are living to the God in *the* Anointed-one Jesus. Therefore stop letting the wrongdoing reign as king in your body of-death with the result to hear (obey) under-*authority* of its intense-feelings-for. And stop setting your members alongside as weapons-(instruments) of injustice to the wrongdoing. But set yourselves alongside to the God as ones who are living out of dead-ones and your members as weapons-(instruments) of being-right-with-God-and-doing-right to the God. For wrongdoing will not be lord of you. For you are not being under law but under grace. Therefore what? Should we do wrong because we are not being under law but under grace? May it not take place! You perceive that to whom you are setting yourselves alongside as servants unto hearing-(obeying)-under-*authority*, servants you are being to whom you are hearing (obeying) under-*authority*, whether of wrongdoing unto death or hearing-(obeying)-under-*authority* unto being-right-with-God-and-doing-right, do you not? But grace *be* to the God, because you were being servants of the wrongdoing, but you heard (obeyed) under-*authority* out of *the* heart unto what struck-image of teaching you were given over. And having been freed from the wrongdoing, you were made servants to the being-right-with-God-and-doing-right. I am saying in human-terms because-of the being-without-strength of your flesh. For as-indeed you set alongside your members as servants to the uncleanness and to the being-without-law unto the being-without-law, in-this-way now set alongside your members as servants to the being-right-with-God-and-doing-right unto setting-apart-unto-God. For when you were being servants of the wrongdoing, you were being free-ones to the

being-right-with-God-and-doing-right. Therefore what fruit were you having then upon which-things now you are having shame? For the completion of those-things is death. And now, having been freed from the wrongdoing and having been made servants to the God, you are having your fruit unto setting-apart-unto-God. And the completion is enduring-age-kind-of life. For the wages-(cooked-food-bought-to-be-eaten-with-the-basic-ration-of-a-soldier-and-thus-the-means-to-do-so) of the wrongdoing is death. But the gift-of-grace of the God is enduring-age-kind-of life in *the* Anointed-one Jesus our Lord.

{—7—} Or are you not understanding, brothers, for I am speaking to ones who are knowing *the* law, that the law is being lord of the human for as-much-as time he is living? For the woman-(wife) under-*authority-of-a-man*-(husband) has been bound by law to the living man-(husband). But if the man-(husband) should die away, she has been made not to work throughout from the law of the man-(husband). Therefore then, as the man-(husband) is living, she will take care of things (be known) *as* one-female-committing-adultery, if she should become to *an* other man-(husband). But if the man-(husband) should die away, she is being *a* free-one from the law, with the result that she is not *a* one-female-committing-adultery, having become to *an* other man-(husband). So-that, my brothers, you yourselves also were put to death to the law through the body of the Anointed-one for-the-purpose that you become to *an* other-one, to the one who was raised out of dead-ones, in-order-that we should bear fruit to the God. For when we were being in the flesh, the sufferings-(passions) of the wrongdoings, those-ones through the law, were being at work in our members, for the purpose (with the result) to bear fruit to the death. But now we were made not to work throughout from the law, having died away in what we were being held down, so-that we serve in newness of *the* spirit-(Spirit) and not in oldness of *the* letter.

Therefore what will we flow out? *Is* the law wrongdoing? May it not take place! But the wrongdoing I knew not if not through *the* law. For even the having-an-intense-feeling-for

I had not perceived if not the law was saying, “**You will not have an intense-feeling for.**” But the wrongdoing, having taken *a* rushing-forth through the command-to-be-completed, worked throughout in me all having-an-intense-feeling-for. For without law wrongdoing is dead. But I myself was living without law once. But as the command-to-be-completed came, the wrongdoing lived up-(again). And I myself died away. And the command-to-be-completed, that-one unto life, was found in me, this-one unto death. For the wrongdoing having taken *a* rushing-forth through the command-to-be-completed, deceived *all-out* me and through her-(it) killed away. So-that indeed the law is set-apart-unto-God, and the command-to-be-completed is set-apart-unto-God and being-right-with-God-and-doing-right and good. Therefore became the good-thing death to me? May it not take place! But the wrongdoing, in-order-that it should be shone with light as wrongdoing, working throughout death in me through the good-thing, in-order-that the wrongdoing through the command-to-be-completed should become throughout cast-beyond as *a* wrongdoing. For we perceive that the law is being of-the-spirit. But I myself am being of-the-flesh, one who has been sold under the wrongdoing. For what I am working throughout I am not knowing. For what I am willing this I am not practicing. But what I am hating this I am doing. And if what I am not willing this I am doing, I am stating with the law that *it is a* thing-of-beauty. And now no-longer I myself am working throughout it, but the wrongdoing which is dwelling in me. For I perceive that *a* good-thing is not dwelling in me, that is being in my flesh. For the to will is lying alongside me, but the to work throughout the thing-of-beauty is not. For what good-thing I am willing I am not doing. But what bad-thing I am not willing this I am practicing. But if what I *myself* am not willing this I am doing, I myself no-longer am working throughout it, but the wrongdoing which is dwelling in me. Thus I am finding this law, as I am willing to do the thing-of-beauty, that the bad-thing is lying alongside me. For I am having pleasure in the law of the God according-to the inner

human. But I am seeing *an* other law in my members, fighting as a soldier opposite to the law of my mind and capturing at spear point me in the law of the wrongdoing which is being in my members. I myself *am a* miserable human. Who will rescue me out of this body of death? But grace *be* to the God through Jesus *the* Anointed-one our Lord! Therefore then I myself indeed am serving with *the* mind the law of God but with *the* flesh the law of wrongdoing.

{—8—} Thus *there is* now not-even-one judgment-against to those-ones in *the* Anointed-one Jesus. For the law of the spirit-(Spirit) of the life in *the* Anointed-one Jesus freed you (me) from the law of the wrongdoing and of the death. For the thing-not-having-power of the law in that it was being without strength through the flesh, the God, having sent his-own Son in *the* likeness of *the* flesh of wrongdoing and about wrongdoing, judged against the wrongdoing in the flesh, in-order-that the act-of-being-right-with-God-and-doing-right of the law should be fulfilled in us who are not walking around according-to flesh but according-to spirit-(Spirit). For those ones who are being according-to flesh are thinking those-things of the flesh, but those-ones according-to spirit-(Spirit) those-things of the spirit-(Spirit). For the way-of-thinking of the flesh *is* death, but the way-of-thinking of the spirit-(Spirit) *is* life and peace, because-that the way-of-thinking of the flesh *is* hatred unto God. For it is not being placed in order under-*authority* to the law of the God. For not-even is it having power. And those ones who are being in *the* flesh are not having power to please God. But you yourselves are not being in *the* flesh but in *the* spirit-(Spirit), if-indeed *the* Spirit of God is dwelling in you. But if someone is not having *the* Spirit of *the* Anointed-one, this-one is not being of him. But if *the* Anointed-one *is* in you, indeed the body *is* dead through wrongdoing but the spirit-(Spirit) *is* life through being-right-with-God-and-doing-right. And if the Spirit of the one who raised the Jesus out of dead-ones is dwelling in you, the one who raised *the* Anointed-one out of dead-ones will make alive also your bodies of-death through his Spirit which is dwelling within in you. Therefore

then, brothers, we are not being ones-owing to the flesh with the result to live according-to flesh. For if you are living according-to flesh, you are being about to die away. But if by *the* spirit-(Spirit) you are putting to death the practices of the body, you will live. For as-many-as are being led by *the* Spirit of God, these-ones are being sons of God. For you received not *a* spirit of servanthood again unto fear. But you received *the* spirit-(Spirit) of putting-(adoption)-as-son by which we are crying out, "Abba-(Father)! The Father!" The Spirit itself is witnessing with our spirit that we are being children of God, and if children also ones-receiving-the-assigned-lot, indeed ones-receiving-the-assigned-lot of God, and ones-receiving-together-the-assigned-lot of *the* Anointed-one, if-indeed we are suffering together in-order-that also we should be glorified together.

For I am reasoning that not worthy *are* the sufferings of the right-time now toward the glory which is being about to have the cover taken away-from unto us. For the watching-forth-with-outstretched-head of the creation is being accepting forth for the taking-the-cover-away of the sons of the God. For in futility the creation was placed in order under-*authority*, not of-the-free-will but through the one who placed in order under-*authority*, upon hope that also the creation herself will be freed from the servanthood of the decay unto the freedom of the glory of the children of the God. For we perceive that all the creation is groaning together and is suffering birth-pains together until the now. And not alone, but also, as we ourselves are having the *portion*-from-the-first of the Spirit, even we ourselves are groaning in ourselves, being accepting forth for *the* putting-(adoption)-as-son, the loosing-forth-by-payment-of-ransom of our body. For in the hope, we were saved. But hope which is being seen is not being hope. For who is hoping *for* what he is seeing? But if we are hoping *for* what we are not seeing, through remaining-under we are being accepting forth for *it*. And in-like-manner also the Spirit is taking hold opposite (helping) with our being-without-strength. For that *for* what we should pray forth we perceive not

according-to-what it is binding. But the Spirit itself is happening on *to intercede* for us, with without-speaking groanings. And the one who is searching the hearts perceives what is the way-of-thinking of the Spirit, because he is happening on *to intercede* for set-apart-unto-God-ones according-to God. And we perceive that to those who are choosing to love in action the God, he is working together all-things (all-things are working together) unto the good, to those who are being called-ones according-to putting-forward-(purpose). Because whom he knew before-time, he also set a boundary before-time *to be* ones-having-a-form-together of the image of his Son, for the purpose that he be *the* first-borne among many brothers. And whom he set a boundary before-time, these-ones also he called. And whom he called, these-ones also he made right with God and to do right. And whom he made right with God and to do right, these-ones also he glorified.

Therefore what will we flow out to these-things? If the God is for us, who is against us? Indeed he who spared not his-own Son but gave over him for us all, how will he not also give grace of all the-things to us with him? Who will call in (charge) against *the* called-out-ones of God? God is the one who is making right with God and to do right. Who is the one who is judging against? *The* Anointed-one (*Jesus*) is the one who died away, yet more having been raised, who also is being at the right of the God, who also is happening on *to intercede* for us. Who will give us space from the choosing-to-love-in-action of the Anointed-one? *Will* crushing, or being-in-a-narrow-space, or cause-to-flee-(persecution), or famine, or nakedness, or danger, or sword? Just-as it has been written, “**For-the-sake of you we are being put to death the whole day. We were reasoned as sheep of slaughter.**” But in all these-things we are winning the victory above-beyond through the one who chose to love in action us. For I have been persuaded that not-even death, and-nor life, and-nor messengers, and-nor firsts-(first-ones), and-nor things which have set in, and-nor things which are being about *to be*, and-nor powers, and-nor height, and-nor depth, and-nor any other creation will have power to give us

space from the choosing-to-love-in-action of the God, that-one in *the* Anointed-one Jesus our Lord.

{—9—} I am saying truth in *the* Anointed-one, I am not lying, as my perceiving-together-of-conscience is witnessing with me in *the* Set-apart-unto-God Spirit, that great grief is being to me and without-thorough-leaving intense-pain in my heart. For I was praying I myself to be *a* thing-put-up-to-God-without-hope-of-redemption from *the* Anointed-one for my brothers, those ones-brought-into-being-with me according-to flesh, certain-ones-who are being ones-of-Israel, of whom *are* the putting-(adoption)-as-son and the glory and the thoroughly-set-agreements and the placing-(giving)-of-the-law and the service-in-worship and the messages-of-promise, of whom *are the* fathers, and out of whom *is* the Anointed-one according-to the flesh, the God who is being over all, one-spoken-well-of unto the enduring-ages. Amen-(so-it-is).

But *it is* not such-as that the word of the God has fallen out. For all these-ones *are* not Israel who *are* out of Israel, and-nor *are* all children because they are being seed of Abraham. But, **“In Isaac-(Laughter) will be called seed to you.”** This is being, these-ones *are* not children of the God who *are* the children of the flesh. But the children of the message-of-promise are being reasoned unto seed. For the word of *the* message-of-promise is this: **“According-to this right-time I will come, and *there* will be to the Sarah *a* son.”** And not alone, but also *there was* Rebecca who is having *a* marriage-bed-for-laying-down out of one, Isaac our father. For not-yet having been brought into being and-nor having practiced anything good or worthless, in-order-that the putting-forward-(purpose) of the God according-to *a* calling-out should remain, not out of works but out of the one who is calling, it was flowed to her, **“The greater-one will serve the lesser-one.”** Just-as it has been written, **“The Jacob-(Heel-catcher) I chose to love in action, but Esau I hated.”** Therefore what will we flow out? Injustice is not alongside to the God, is it? May it not take place! For to the Moses he is saying, **“I will show mercy *unto* whom ever I should show mercy, and I will have compassion on whom ever I should**

have compassion.” Therefore then *it* is not of the one who is willing and-nor of the one who is running but of the God who is showing mercy. For the Writing is saying to the Pharaoh, “**Unto this itself I raised out you, so-that I might show in you my power, and so-that my name might be a message thoroughly told in all the earth.**” Therefore then to whom he is willing he is showing mercy, and whom he is willing he is hardening. Therefore you will flow out to me, “*(Therefore)* why is he still finding fault? For to his wanting who has stood opposite?” O human, therefore-indeed who are you yourself being who is judging forth opposite to the God? The what-is-molded will not flow out to the one who molded *it*, “Why made you me in-this-way?” will it? Or the one-making-with-clay is having authority of the clay, out of the same lump-*mixed-with-water-and-kneaded* to make that vessel indeed unto value and that-one unto without-value, is he not? And *what* if the God, willing to show in the anger and to make known his power, brought with much taking-a-long-time-before-having-intense-feelings vessels of anger which have been equipped throughout unto a destroying-away, and in-order-that he might make known the riches of his glory upon vessels of mercy which he prepared before-time unto glory, even us whom he called not only out of ones-of-Judah but also out of nations? As also he is saying in the Hosea-(Salvation), “**I will call the people not of me my people and the one who has not been chosen to be loved in action one who has been chosen to be loved in action.**” “And it will be in the place where it was flowed to them, ‘You *are* not my people,’ there they will be called sons of *the* living God.” And Isaiah-(Help-of-Yahveh) is crying out for the Israel, “**If the number of the sons of Israel should be as the sand of the sea, the remnant-left-back will be saved. For *the* Lord will do *the* word upon the earth, completing together and slashing together.**” And just-as Isaiah has flowed out before, “**If not *the* Lord Sabaoth-(Hosts-or-Armies-going-forth) left behind in *straits* to us *a* seed, as Sodom-(Scorching) we would become and as Gomorrah we would be made like.**” Therefore what will we flow out? That nations, which are not

causing to flee (pursuing) being-right-with-God-and-doing-right, took over being-right-with-God-and-doing-right, even being-right-with-God-and-doing-right which is out of faith. But Israel, causing to flee (pursuing) *a* law of being-right-with-God-and-doing-right, came upon not unto law. Because-of why? Because *they caused to flee (pursued) it* not out of faith but as out of works. They cut (stumbled) against the stone of that which-causes-cutting-(stumbling)-against, just-as it has been written, “Perceive! I am putting in Sion *a* stone of that-which-causes-cutting-(stumbling)-against and *a* rock of cause-of-stumbling. And the one who is having faith upon it will not be put to shame throughout.”

{—10—} Brothers, indeed the supposing-well of my-own heart and the pleading to the God for them is unto salvation. For I am witnessing to them that they are having *a* boiling-with-zeal of God, but not according-to *a* coming-to-knowledge. For not understanding the being-right-with-God-and-doing-right of the God and seeking to set their-own (*being-right-with-God-and-doing-right*), they were not placed in order under-authority to the being-right-with-God-and-doing-right of the God. For *the* Anointed-one is *the* completion of *the* law unto being-right-with-God-and-doing-right to everyone who is having faith. For Moses is writing *of* the being-right-with-God-and-doing-right, that-one out of the law, that “**the human who did these-things will live by them.**” But the being-right-with-God-and-doing-right out of faith in-this-way is saying, “**You should not say in your heart, ‘Who will step up into the heaven?’**” This is being to lead down *the* Anointed-one. “Or, ‘**Who will step down into the abyss-without-bottom?’**” This is being to lead up *the* Anointed-one out of dead-ones. But what is it saying? “**The flowing is being near you, in your mouth and in your heart.**” This is being the flowing of the faith which we are preaching, that if you should say together (confess) with your mouth *the* Lord Jesus and should have faith in your heart that the God raised him out of dead-ones, you will be saved. For with *the* heart he is having faith unto being-right-with-God-and-doing-right. And with *the* mouth he is saying together (confessing)

unto salvation. For the Writing is saying, **“Everyone who is having faith upon him will not be put to shame throughout.”** For *there* is not being a thorough-order either of a one-of-Judah and a Greek. For the same Lord of all is one who is being rich unto all who are calling upon him. For **“everyone who should call upon the name of the Lord will be saved.”** Therefore how should they call upon unto whom they had not faith? And how should they have faith of whom they heard not? And how should they hear without one who is preaching? And how should they preach if not they should be ordered forth? Just-as it has been written, **“As ones-having-beauty are the feet of those who are telling the well-message of good-things!”** But not all-ones heard (obeyed) under-*authority* to the well-message. For Isaiah is saying, **“Lord, who had faith in our hearing-(report)?”** Thus the faith is out of hearing. And the hearing is through *the* flowing of *the* Anointed-one. But I am saying, they heard not, did they? Therefore-indeed, **into all the earth went out their utterance and unto the ends of the dwelt-in-world their flowings.** But I am saying, Israel knew not, did they? First Moses is saying, **“I myself will make you boil beyond with zeal over not a nation. Over a nation without understanding I will make forth you angry.”** And Isaiah is being forth bold and is saying, **“I was found by those who are not seeking me. I became being-in-the-light to those who are not asking for me.”** And to the Israel he is saying, **“The whole day I flew (stretched) out my hands to a people who are not being persuaded and who are saying opposite.”**

{—11—} Therefore I am saying, the God shoved not away his people, did he? May it not take place! For I myself also am being one-of-Israel, out of *the* seed of Abraham, of *the* tribe of Benjamin-(Son-of-the-right-hand). The God shoved not away his people whom he knew before-*time*. Or you perceive in Elias-(Elijah-or-God-is-Yahveh) what the Writing is saying, as he is happening on *to appeal* to the God against the Israel, do you not? **“Lord, your ones-speaking-before-time-and-others they killed away, your places-of-sacrifice they dug down, and I myself was left back alone and they are seeking**

my soul.” But what is the taking-care-of-things-(warning) saying to him? “I left throughout to myself seven-thousand men, certain-ones-who bent not a knee to the Baal-(Lord).” Therefore in-this-way also in the now right-time a leaving-of-a-remnant has become according-to a calling-out of grace. And if by grace, it is no-longer out of works, since the grace no-longer is becoming grace. Therefore what? What Israel is seeking for, this it happened upon to obtain not. And the calling-out happened upon to obtain. And the remaining-ones were made without-feeling, just-as it has been written, “The God gave to them a spirit of piercing-throughout-causing-lack-of-feeling, eyes that see not and ears that hear not, until the day this-day.” And David is saying, “Let their table become unto a snare and unto a trap-for-wild-animals and unto a cause-of-stumbling and unto a giving-forth-opposite to them. Let their eyes become darkened with the result not to see, and let their back bend together through all-time.” Therefore I am saying, they stumbled not in-order-that they should fall, did they? May it not take place! But by their falling-aside the salvation is come to the nations for the purpose to make them boil beyond with zeal. And if their falling-aside is riches of the ordered-world and their making-less is riches of nations, how-much more is their fullness!

And I am saying to you the nations. Therefore indeed upon as-much-as I myself am being an ordered-forth-one of the nations, I am glorifying my ministry, if in-some-way I might make my flesh-(people) boil beyond with zeal and might save someones out of them. For if their casting-away is the changing-throughout of the ordered-world, what will be the receiving-to-(acceptance) if not life out of dead-ones? And if the portion-from-the-first is set-apart-unto-God, the lump-mixed-with-water-and-kneaded is also. And if the root is set-apart-unto-God, the breakable-branches are also. And if some of the breakable-branches were broken off and you yourself who are being a wild-of-a-field-olive-tree-one were grafted in among them and became one-sharing-together of the root of the fatness of the olive-tree, boast not against the

breakable-branches. And if you are boasting against, you yourself are not carrying the root but the root you. Therefore you will flow out, "Breakable-branches were broken off in-order-that I might be grafted in." With-beauty. In the not-having-faith they were broken off. But you yourself in the faith have stood. Stop thinking high-things, but fear. For if the God spared not the breakable-branches according-to nature, (*lest perhaps*) not-even will he spare you. Therefore perceive *the* fittingness-(kindness) and cutting-away-of-severity of God. Indeed upon those who fell *is the* cutting-away-of-severity. But upon you *the* fittingness-(kindness) of God, if you should remain on in the fittingness-(kindness). Since also you yourself will be cut off. And those-ones also, if they should not remain on in the not-having-faith, will be grafted in. For the God is being one-having-power to graft in them again. For if you yourself were cut off out of the *wild-of-a-field-olive-tree-one* according-to nature and beside nature you were grafted in into *a* having-beauty-(cultivated)-olive-tree, how-much more will these-ones, those-ones according-to nature, will be grafted in into their-own olive-tree? For I am not willing you to not understand, brothers, this mystery, in-order-that you should not be thinking-ones (*beside*) yourselves, that *a* lack-of-feeling from *a* part has taken place to the Israel until when the fullness of the nations should come in. And in-this-way all Israel will be saved, just-as it has been written, "**The one who is rescuing will come out of Sion. He will turn away lacking-reverence from Jacob.**" "**And this is the thoroughly-set-agreement, that-one from me, to them, when I should lift up away their wrongdoings.**" Indeed according-to the well-message *they* are ones-hating for-the-sake of you, but according-to the calling-out ones-choosing-to-love-in-action for-the-sake of the fathers. For things-not-cared-about-(regretted)-afterwards *are* the gifts-of-grace and the calling of the God. For as-indeed you yourselves once were not persuaded to the God and now were shown mercy by the not-being-persuaded of these-ones, in-this-way also these-ones now were not persuaded by your mercy in-order-that they themselves (*now*) might be shown

mercy. For the God closed together all those-ones unto not-being-persuaded in-order-that he might show mercy *unto* all those-ones.

O *the* depth of *the* riches and wisdom and knowledge of God! As things-not-searched-out *are* his judgments and ones-not-tracked-(searched)-out *are* his ways! For **who knew *the* mind of *the* Lord? Or who became his one-counseling-together? Or who gave before-*time* to him, and it will be given forth opposite to him?** Because out of him and through him and unto him *are* all things. To him *be* the glory unto the enduring-ages. Amen-(so-it-is).

{—12—} Therefore I am calling alongside you, brothers, through the compassions of the God to set alongside your bodies *as a* living, set-apart-*unto*-God, well-pleasing sacrifice to the God, *which* is your of-the-word-(reasonable) service-*in-worship*. And stop being conformed together to the appearance-*of-behavior* to this enduring-age. But be made to change in appearance-(essence) by the making-up-new of the mind, for the purpose that you approve by testing what is the will of the God, that-one good and well-pleasing and complete. For through the grace which has been given to me I am saying to everyone who is being among you not to think above-beyond beside what it is binding to think, but to think for the purpose to think soundly, to each-one as the God divided *a* measure of faith. For just-as-indeed we are having in one body many members and all the members are not having the same practice, in-this-way we, the many-ones, are having one body in *the* Anointed-one and that according-to one members of one-another, and having thoroughly-differing gifts-of-grace according-to the grace which were given to us, if-even speaking-before-*time-and-others*, according-to the word-within-(proportion) of the faith, or-if ministry, in the ministry, or-if the one who is teaching, in the teaching, or-if the one who is calling alongside, in the calling-alongside, the one who is giving (sharing) with, in singleness-(generosity), the one who is standing before, in earnestness, the one who is showing mercy, in cheerfulness-(hilarity). The choosing-to-love-in-action not-judging-back-

in-pretense. Ones who are showing forth gloom (hate) of the evil-thing. Ones who are being glued to the good-thing. Ones-feeling-love-like-a-friend in the love-of-brother-like-a-friend unto one-another. Ones who are leading before in the value of one-another. Not hesitant-(lazy)-ones in the earnestness. Ones who are boiling in the spirit. Ones who are serving the Lord. Ones who are rejoicing in the hope. Ones who are remaining under in the crushing. Ones who are being steadfast to the praying-forth. Ones who are sharing in the needs of the set-apart-unto-God-ones. Ones who are causing to flee (pursuing) the love-of-stranger-like-a-friend. Speak well of those who are causing to flee (persecuting) (*you*). Speak well of and stop cursing against. To rejoice with those who are rejoicing. To weep with those who are weeping. Ones thinking the same-thing unto one-another. Ones who are not thinking the high-things, but being led away together with the ones-making-low-in-thinking. Stop becoming thinking-ones beside yourselves. Ones who are giving forth a bad-thing opposite of a bad-thing to not-even-one-person. Ones who are thinking before-time to yourselves things-of-beauty in-sight of all humans. If a thing-having-power, that-one out of you, ones who are being at peace with all humans. Ones who are not giving out justice yourselves, ones-choosing-to-love-in-action. But give place to the anger. For it has been written, "**Giving-out-of-justice is to me. I myself will give forth opposite,**" is saying *the* Lord. But if the one-hating of you should hunger, feed him morsels. If he should thirst, give him to drink. For doing this, you will heap coals of fire upon his head. Stop letting the victory be won over *you* by the bad-thing-(one), but win the victory over the bad-thing by the good-thing.

{—13—} Let every soul be placed in order under-*authority* to authorities which are being over. For *there* is not being authority if not by God. And those-ones which are being are being ones which have been placed in order by God, so-that the one who is putting himself in order opposite to the authority has stood opposite to the thoroughly-putting-order of the God. And those who have stood opposite will receive judgment to

themselves. For the ones-being-first-(leading) are not being *a* fear to the good work but to the bad-one. But you are willing not to fear the authority. Do the good-thing, and you will have *the* giving-over-of-praise out of her-(*the-authority*). For she is being *a* minister of God to you unto the good-thing. But if you should do the bad-thing, fear. For she is not bearing in-vain the sword. For she is being *a* minister of God, *a* one-giving-out-justice unto anger to the one who is practicing the bad-thing. For-this-reason *be* bending-(aching)-within to be placed in order under-*authority*, not only because-of the anger but also because-of the perceiving-together-of-*conscience*. For because-of this also you are completing the bringing-of-taxes. For they are being ones-working-for-the-people of God, being steadfast unto this same-thing. Give forth to all-ones the things-owed, to whom the bringing-of-tax the bringing-of-tax, to whom the completion-of-taxes the completion-of-taxes, to whom the fear the fear, to whom the value the value.

Owe not-even-one-thing to not-even-one-person if not that to choose to love in action one-another. For the one who is choosing to love in action the other-one has fulfilled the law. For that, **"You will not commit adultery. You will not murder. You will not steal. You will not have an intense-feeling for."** And if some other command-to-be-completed, in this word it is being headed (summed) up (*in this*), **"You will choose to love in action your near-one-(neighbor) as yourself."** The choosing-to-love-in-action to the near-one-(neighbor) is not working *a* bad-thing. Therefore fullness of law is the choosing-to-love-in-action.

And this, perceiving the right-time, that already *an* hour is *for* you to be raised out of sleep. For now our salvation is nearer than when we had faith. The night cut forward. And the day has come near. Therefore we should put ourselves away-from the works of the darkness. (*And*) we should sink ourselves in the weapons of the light. As in *the* day we should walk around with-well-appearance-of-*behavior*, not in revelings and drunkennesses, not in beds-for-laying-down and unrestraints, not in strife and boiling-with-*zeal*. But sink yourselves in the Lord

Jesus *the* Anointed-one. And make not yourselves *a* thinking-before-time of the flesh for having-intense-feelings-for.

{—14—} And take to yourselves the one who is being without strength in the faith, not unto thorough-judgings of thorough-reasonings. Indeed this-one is having faith to eat all-things. But the one who is being without strength is eating garden-plants. Let not the one who is eating set out as being not-even-one-thing the one who is not eating. And let the one who is not eating not judge the one who is eating. For the God took to himself him. Who are you yourself being who is judging *the* one-(servant)-of-a-dwelling of-another? To his-own lord he is standing firm or is falling. And he will be stood firm. For the Lord is having power to stand firm him. (*For*) indeed that-one is judging *a* day alongside *a* day. And this-one is judging every day. Let each-one fully bear in one's-own mind. The one who is thinking the day is thinking to *the* Lord. And the one who is eating is eating to *the* Lord. For he is giving well-grace to the God. And the one who is not eating is not eating to *the* Lord. And he is giving well-grace to the God. For not-even-one-person of us is living to himself. And not-even-one-person is dying away to himself. For not-only if we should live, we are living to the Lord. But-also if we should die away, we are dying away to the Lord. Therefore not-only if we should live but-also if we should die away, we are being of the Lord. For this *the* Anointed-one died away and lived, in-order-that also of dead-ones and of ones who are living he should be lord. But why are you yourself judging your brother? Or also why are you yourself setting out as being not-even-one-thing your brother? For we all will stand before the step-of-judgment of the God. For it has been written, **"I myself am living," is saying *the* Lord, "every knee will bend to me and every tongue will say out together (confess) to the God."** (*Therefore*) then each-one of us will give *a* word about himself (*to the God*). Therefore no-longer should we judge one-another. But this judge more, not to put that-which-causes-cutting-(stumbling)-against to the brother or *a* cause-of-stumbling. I perceive and have been persuaded in *the* Lord Jesus that

not-even-one-thing is shared-*together* through itself, if not to the one who is reasoning something to be shared-*together*, to that-one *it is* shared-*together*. For if through food your brother is being grieved, no-longer are you walking around according-to choosing-to-love-in-action. Stop destroying away with your food that-one for whom *the* Anointed-one died away. Therefore stop letting your good-thing be talked hurtfully of. For the kingdom of the God is not being eating and drinking, but being-right-with-God-and-doing-right and peace and joy in *the* Set-apart-unto-God Spirit. For the one who is serving the Anointed-one in this is well-pleasing to the God and one-approved-by-testing to the humans. Therefore then we should cause to flee (pursue) those-things of the peace and those-things of the building, that-one unto one-another. Stop loosing (tearing) down the work of the God for-the-sake of food. Indeed all-things *are* clean-things. But *it is* a bad-thing to the human who is eating through that-which-causes-cutting-(stumbling)-against. *It is* a thing-of-beauty not to eat meats and-nor to drink wine and-nor in what your brother is cutting (stumbling) against. *The* faith (*which*) you yourself are having according-to yourself have in-sight of the God. A fortunate-one is the one who is not judging himself in what he is approving by testing. But the one who is thoroughly judging himself if he should eat has been judged against, because *it is* not out of faith. And everything which is not out of faith is being wrongdoing.

{—15—} And we ourselves, the ones-having-power, are owing to carry the being-without-strengths of the ones-not-having-power and not to please ourselves. Let each-one of us please his near-one-(neighbor) unto the good-thing for building. For even the Anointed-one pleased not himself. But just-as it has been written, “**The reproaches of those who are reproaching you fell upon on me.**” For as-much-as was written before-*time* was written unto our teaching, in-order-that through the remaining-under and through the calling-alongside of the Writings we should have the hope. And may the God of the remaining-under and of the calling-alongside give to you to think the same-thing with one-another according-to

the Anointed-one Jesus, in-order-that with-intense-feelings-together you should glorify with one mouth the God and Father of our Lord Jesus *the* Anointed-one.

For-this-reason take to yourself one-another, just-as also *the* Anointed-one took to himself us unto *the* glory of the God. For I am saying *that the* Anointed-one has become *a* minister of *the* cutting-around for *the* truth of God for the purpose to make firm the messages-of-promise of the fathers, and for *the* nations for mercy to glorify the God, just-as it has been written, “**Because-of this I will say out together (confess) you in the nations, and will strum a stringed instrument in the singing of praise to your name.**” And again he-(it) is saying, “**Be thought well of (made glad), nations, with his people.**” And again, “**All the nations, praise the Lord, and let all the peoples give praise over him.**” And again Isaiah is saying, “**The root of Jesse-(Wealthy) will be, and the one who is standing up to be first (lead) of the nations, upon him the nations will hope.**” And may the God of the hope fill you of all joy and peace in the having faith, for the purpose that you have more in the hope by *the* power of *the* Set-apart-unto-God Spirit.

And I myself also have been persuaded, my brothers, about you that you yourselves also are being full-ones of goodness, who have been filled of all (*the*) knowledge, and who are having power to put to mind one-another. And more-boldly I wrote to you from part as calling you to remember again through the grace which was given to me by the God for the purpose that I be *a* one-working-for-the-people of *the* Anointed-one Jesus unto the nations, working in the sacred-things of the well-message of the God, in-order-that the bringing-forth-(offering) of the nations should become being-well-accepting-toward, which has been set apart unto God by *the* Set-apart-unto-God Spirit. Therefore I am having (*the*) boasting in *the* Anointed-one Jesus of those-things to the God. For I will not be bold to speak anything of those things which *the* Anointed-one worked not throughout through me unto *the* hearing-(obeying)-under-authority of *the* nations, in word and in work, in power of signs and of wonders, in power of *the* Spirit (*of God*),

so-that from Jerusalem and in-a-circle until the Illyricum I have fulfilled the well-message of the Anointed-one, and in-this-way valuing like a friend to tell the well-message not where *the* Anointed-one was named in-order-that I should not build upon *the* placing-of-a-foundation of-another, but just-as it has been written, **“To whom a message was not told about him they will perceive. And they who have not heard will put together (understand).”**

For-this-reason also I was being cut in *on* these many-*times* from that to come to you. But now no-longer having *a* place in these reclining-areas and having a yearning-for that to come to you from many years, as I would go unto Spain-(Scarceness). For I am hoping, going through to observe you and by you to be sent forward there, if first I might be filled within of you from *a* part. And now I am going unto Jerusalem, ministering to the set-apart-unto-God-ones. For Macedonia and Achaia-(Trouble) supposed well to make *a* certain sharing-*together* unto the poor-ones of the set-apart-unto-God-ones, those-ones in Jerusalem. For they supposed well. And they are being their ones-owing. For if the nations shared in their things-of-the-spirit, they also are owing to work for people to them in the things-of-the-flesh. Therefore having brought to completion this and having set with a seal to them this fruit, I will come forth through you unto Spain. For I perceive that, coming to you, I will come in *the* fullness of *the* well-speaking of *the* Anointed-one. And I am calling alongside you, (*brothers*,) through our Lord Jesus *the* Anointed-one and through the choosing-to-love-in-action of the Spirit to contend together in a contest with me in the pray-ings-forth for me to the God, in-order-that I should be rescued from those who are not being persuaded in the *region*-of-Judah and *that* my ministry, that-one unto Jerusalem, should become being-well-accepting-toward to the set-apart-unto-God-ones, in-order-that, having come in joy to you through *the* will of God, I should stop up (rest) together with you. And the God of peace *be* with you all. Amen-(so-it-is).

{—16—} And I am standing with (commending) to you Phoebe-(Shining) our sister, who (*also*) is being *a* minister

of the called-out-assembly, that-one in Kenchrea-(Millet), in-order-that you should be accepting toward her in *the* Lord in-a-manner-worthy of the set-apart-unto-God-ones and you should stand alongside her in whatever practiced-matter she might have need of you. For she herself also became *a* one-standing-before-(alongside) of many-ones and of me myself.

Greet Prisca-(Ancient) and Aquila-(Eagle), ones-working-together-with me in *the* Anointed-one Jesus, certain-ones-who placed under their-own neck for my soul-(life), to whom not only I myself alone am giving well-grace but also all the called-out-assemblies of the nations, and the called-out-assembly according-to their dwelling. Greet Epainetus-(Praiseworthy) my one-choosing-to-love-in-action, who is being *a portion*-from-the-first of the Asia-(Orient) unto *the* Anointed-one. Greet Maria-(Mary-or-Rebellion), who labored unto weariness many-times unto you. Greet Andronicus-(Man-of-victory) and Junias-(Youthful), the ones-brought-into-being-with me and ones-captured-at-spear-point-with me, certain-ones-who are being marked-on-(remarkable)-ones among the ordered-forth-ones, who also have become in *the* Anointed-one before me. Greet Ampliatus-(Large) my one-choosing-to-love-in-action in *the* Lord. Greet Urbanus-(One-of-the-city) the one-working-with us in *the* Anointed-one, and Stachus-(Ear-of-grain) my one-choosing-to-love-in-action. Greet Apelles the one-approved-by-testing in *the* Anointed-one. Greet those-ones out of the-ones of Aristobulus-(Leading-counselor). Greet Herodion the one-brought-into-being-with me. Greet those-ones out of the-ones of the Narcissus-(Stupidity) who are being in *the* Lord. Greet Tryphaina-(Indulgence) and Tryphosa-(Indulging), who are laboring unto weariness in *the* Lord. Greet Persida the one-choosing-to-love-in-action, who labored unto weariness many-times in *the* Lord. Greet Rufus-(Red) the called-out-one in *the* Lord and his mother and mine. Greet Asyncritus-(Incomparable), Phlegon-(Flaming), Hermes-(Mercurius-or-Herald-of-the-gods), Patrobas-(Paternal), Hermas-(Mercury), and those brothers with them. Greet Philologus-(Loving-the-word-like-a-friend)

and Julia-(Soft-haired), Nereus and his sister, and Olympas-(Heavenly) and all those set-apart-unto-God-ones with them. Greet one-another with a set-apart-unto-God kiss-of-love-like-a-friend. All the called-out-assemblies of *the* Anointed-one are greeting you.

And I am calling alongside you, brothers, to pay attention to those who making the standings-in-two-(divisions) and the causes-of-stumbling beside the teaching which you yourselves learned, and recline away from them. For those-ones of-such-kind are not serving our Lord *the* Anointed-one but their own stomach and through the fitting-speaking and well-speaking are deceiving *all-out* the hearts of those not-bad-ones. For your hearing-(obeying)-under-*authority* arrived forth unto all-ones. Therefore I am rejoicing over you. And I am willing you to be wise-ones unto the good-thing but (pure)-without-mixing-ones unto the bad-thing. And the God of the peace will shatter together in quickness the Adversary under your feet. The grace of our Lord Jesus *be* with you.

Timothy-(Valuing-God), the one-working-with me, is greeting you, and Lucius-(Bright-white) and Jason-(One-who-will-cure) and Sosipater-(Savior-of-his-father), the ones-brought-into-being-with me. I myself, Tertius-(Third) who wrote this *letter-for-setting-in-order* in *the* Lord is greeting you. Gaius-(Lord) the stranger-(host) of me and the whole called-out-assembly is greeting you. Erastus the dwelling-manager of the city is greeting you and Kouartus-(Fourth) the brother.

(And to the one who is having power to set firm you according-to my well-message and the preached-message of Jesus the Anointed-one, according-to the taking-the-cover-away of the mystery which has been silenced in enduring-age-kind-of times, and having been brought to light now and through Writings of the ones-speaking-before-time-and-others according-to the putting-order-upon of the enduring-age-kind-of God unto hearing-(obeying)-under-authority of faith, having been made known unto all the nations. To the only wise God, through Jesus the Anointed-one, to whom the glory unto the enduring-ages. Amen).

TO ONES-OF-
PHILIPPI
(From Paul in Rome)

{—1—} Paul-(Small) and Timothy-(Valuing-God), servants of *the* Anointed-one Jesus-(Yahveh-saves) to all the set-apart-unto-God-ones in *the* Anointed-one Jesus to those who are being in Philippi-(Ones-loving-horses-like-a-friend) *together-with* ones-paying-attention-over and ministers. Grace to you and peace from God our Father and Lord Jesus *the* Anointed-one.

I am giving well-grace to my God upon every remembrance of you at-all-times in my every pleading for you all, making the pleading with joy, upon your sharing-together into the well-message from the first day until the now, having had been persuaded this same-thing, that the one who begun in you *a* good work will bring to completion *it* until *the* day of *the* Anointed-one Jesus. Just-as it is being *a* thing-being-right-with-God-and-doing-right for me to think this for you all, because that I have you in the heart, as you all are being ones-sharing-together-with me of the grace both in my bindings and in the giving-forth-a-word-*of-defense* and making-firm of the well-message. For my witness *is* the God, as I am yearning for you all in the inward-parts-(feelings) of *the* Anointed-one Jesus. And this I am praying forth, in-order-that your choosing-to-love-in-action still should be much more and more in coming-to-knowledge and all insight for the purpose that you

approve by testing the things which are bringing through (differing), in-order-that you should be ones-judging-by-sunlight and ones-without-a-cutting-(stumbling)-against unto *the* day of *the* Anointed-one, who have been filled with *the* fruit of being-right-with-God-and-doing-right, that-one through Jesus *the* Anointed-one unto *the* glory and giving-over-of-praise of God.

And I am wanting you to know, brothers, that those-things according-to me have come *a* more cutting-forward of the well-message, so-that my bindings became ones-being-brought-to-light in *the* Anointed-one in the whole praetorium-(official-residence-of-a-Roman-civil-or-military-leader) and to all the remaining-ones, and *that* the most of the brothers, who have *been* persuaded in *the* Lord by my bindings, are all-the-more bold to speak the word without-fear. Indeed even certain-ones through envy-(ill-feeling) and strife, but certain-ones also through supposing-well, are preaching the Anointed-one. Indeed those-ones *do so* out of choosing-to-love-in-action, perceiving that I am lying-(set) unto *a* giving-forth-a-word-of-defense of the well-message. But those-ones are telling a message throughout of the Anointed-one out of *the* spinning-like-wool-of-selfish-ambition, not purely-(setting-apart-unto-God), assuming to raise crushing in my bindings. For what? Yet that in every manner, if-even in giving-light-to-*for-show* or-if in truth, a message of *the* Anointed-one is being told throughout. And in this I am rejoicing. But also I will rejoice. For I perceive that this will step forth to me unto salvation through your pleading and leading-and-supplying-*as-for-a-dance* of the Spirit of Jesus *the* Anointed-one according-to my watching-forth-with-*outstretched*-head and hope, that in not-even-one-thing I will be shamed, but in all full-flowing as at-all-times also now *the* Anointed-one will be made great in my body, if-even through life or-if through death. For to me that to live *is the* Anointed-one and that to die *is* gain. And if that to live in *the* flesh, this *is* to me fruit of work. And what I will take for myself I am not making known. And I am being held together out of the two, having the having-an-intense-feeling-for for the

purpose to loosen up (depart) and to be with *the* Anointed-one, (*for*) *that* is much more better. But that to remain on in the flesh is more-bending-(aching)-within for-the-sake-of you. And as I have *been* persuaded of this, I perceive that I will remain and will remain alongside with you all for your cutting-forward and joy of the faith, in-order-that your boasting should be more in *the* Anointed-one Jesus in me through my being-alongside again to you. Only act as citizens in-a-manner-worthy-of the well-message of the Anointed-one, in-order-that even-if having come and having perceived you or-if being away I might hear those-things about you, that you are standing firm in one spirit, in one soul, contending together in a contest *in the public games* for the faith of the well-message, and not being scared in not-even-one-thing by those who are lying opposite, which is being *a* showing-in-evidence of destroying-away to them but of your salvation, and this from God, because grace was given to you that for *the* Anointed-one not only that to have faith into him but also that to suffer for him, having the same contending-in-a-contest such-as you perceived in me and now are hearing in me.

{—2—} Therefore if *there* is any calling-alongside in *the* Anointed-one, if any speaking-(comforting)-alongside of choosing-to-love-in-action, if any sharing of *the* Spirit, if any inward-parts-(feelings) and compassions, fulfill my joy in-order-that you should think the same-thing, as ones-together-in-soul who are having the same choosing-to-love-in-action, thinking the one-thing, *doing* not-even-one-thing according-to spinning-like-wool-of-selfish-ambition, not-even according-to empty-glory, but in the making-low-in-thinking, leading *to consider* one-another as ones who are being over yourselves, each-one not paying attention of your-own things but each-ones (*also*) of those-things of other-ones.

Think this in you which also *was* in *the* Anointed-one Jesus, who, existing in *the* form of God, led not *to consider* to be equal to God as *a* taking-by-force, but emptied himself, having taken *the* form of *a* servant, having become in *the* likeness of humans. And having been found in appearance as *a* human,

he made low himself, having become hearing-(being-obedient)-under-*authority* until death, even death of *a* cross. For this-reason the God also lifted him high above and gave grace to him of the name, that-one above all names, in-order-that at the name of Jesus every knee should bend of ones-upon-heaven and ones-upon-earth and ones-under-ground and every tongue should say out together (confess) that *the* Lord is Jesus *the* Anointed-one unto *the* glory of God *the* Father.

So-that, my ones-choosing-to-love-in-action, just-as at-all-times you heard (obeyed) under-*authority*, not as in my being-alongside only but now much more in my being-away, with fear and trembling work throughout your-own salvation. For God is being the one who is being at work in you both that to will and that to be at work for the supposing-well. Do all-things without grumblings and thorough-reasonings, in-order-that you should become ones-without-fault and (pure)-without-mixing-ones, children of God without-blemish in-the-midst of *a* crooked age-group-brought-into-being and one which has been thoroughly turned (perverted) among whom you are being shone with light as star-lights in *the* ordered-world, holding upon *the* word of life, unto *a* boasting for me in *the* day of *the* Anointed-one, that I ran not unto *an* empty-thing and-nor labored unto weariness unto *an* empty-thing. But even if I am being poured out as *a* drink-offering upon the sacrifice and working-for-the-people of your faith, I am rejoicing and am rejoicing with you all. And the same-thing also rejoice you and rejoice with me.

And I am hoping in *the* Lord Jesus to send quickly Timothy to you, in-order-that I myself also might be of well-soul, having known those-things about you. For I am having not-even-one-person-of-equal-soul, *a* certain-one-who will worry legitimately *about* those-things about you. For all those-ones are seeking those-things of their-own, not those-things of Jesus *the* Anointed-one. And you are knowing the approval-by-testing of him, because he served with me as *a* child to *a* father for the well-message. Therefore indeed I am hoping to send this-one at-once, as I would perceive forth those-things about

me. And I have *been* persuaded in *the* Lord that also I myself will come quickly.

And I led to *consider* bending-(aching)-within to send to you Epaphroditus, the brother and one-working-with and one-fighting-with-as-a-soldier of me but your ordered-forth-one and one-working-for-the-people of my need, since he was being one who is yearning for you all and who is being distressed because-that you heard that he was being without strength. For even he was being without strength nearly-alongside to death. But the God showed mercy *unto* him, and not him alone but also me, in-order-that I should not have grief upon grief. Therefore more-earnestly I sent him, in-order-that having perceived him again you should rejoice and I myself should be more-without-grief. Therefore be accepting toward him in *the* Lord with all joy, and hold those such-kind-of-ones in-value, because for-the-sake-of the work of *the* Anointed-one he came near until death, having taken aside counsel (risked) the soul-(life-or-self), in-order-that he might fill up your thing-lacking of the working-for-the-people toward me.

{—3—} The remaining-thing, my brothers, rejoice in *the* Lord. To write the same-things to you indeed is not a hesitant-thing to me, but a thing-without-slipping to you. See the dogs. See the bad workers. See the cutting-throughout. For we ourselves are being the cutting-around, who are serving in *worship* in *the* Spirit of God and who are boasting in *the* Anointed-one Jesus and who have not *been* persuaded in *the* flesh, even-though I myself am having persuasion also in *the* flesh. If someone other is supposing to have *been* persuaded in *the* flesh, I more. In cutting-around on-the-eighth-day, out of *the* people-brought-into-being of Israel-(Contends-with-God), of *the* tribe of Benjamin-(Son-of-the-right-hand), a Hebrew out of Hebrews, according-to law a Distinct-one, according-to boiling-with-zeal causing to flee (persecuting) the called-out-assembly, according-to being-right-with-God-and-doing-right, that-one in *the* law, becoming one-without-fault. (*But*) what-certain-things were being gain to me, these-things I have led to *consider* loss for-the-sake-of the Anointed-one.

But therefore-indeed I also am leading *to consider* all-things to be loss for-the-sake-of that which is being more of the knowledge of *the* Anointed-one Jesus my Lord, for-the-sake-of whom I suffered loss of all things and I led *to consider* things-cast-to-the-dogs-(dung), in-order-that I should gain *the* Anointed-one and should be found in him not having my-own being-right-with-God-and-doing-right, that-one out of *the* law, but that-one through faith of *the* Anointed-one, that being-right-with-God-and-doing-right out of God upon the faith, for the purpose to know him and the power of his standing-up-(again) and (*the*) sharing of his sufferings, having a form fashioned together with his death, if in-some-way I might come down opposite unto the standing-up-(again)-out-of, that-one out of dead-ones. Not that I already received or have already been completed, but I am causing to flee (pursuing) if also I might take over upon which also I was taken over by *the* Anointed-one (*Jesus*). Brothers, I myself am not reasoning to have taken over. But one-thing, indeed hiding over (forgetting) those-things behind and stretching out for those-things in-front, according-to *the* paying-attention-to-*of-a-goal* I am causing to flee (pursuing) unto the prize-from-the-umpire of the upward calling of the God in *the* Anointed-one Jesus. Therefore as-many-as *are* complete-ones, this we should think. And if something otherwise you are thinking, this also the God will take the cover away to you. Yet unto what we came upon, by the same-thing to walk in line.

Become imitators-together of me, brothers, and pay attention to those who are walking around in-this-way just-as you are having us *as a* struck-image. For many-ones are walking around whom I was saying many-times to you, and now I also am saying to you weeping, whom *are being* ones-hating of the cross of the Anointed-one, whose completion is *a* destroying-away, whose god is the stomach and the glory is in their shame, those ones who are thinking those-things upon-earth. For our acting-as-citizen is existing in *the* heavens, out of which also we are accepting forth for *a* Savior, *the* Lord Jesus *the* Anointed-one, who will change aside the appearance of the

body of our making-low *unto a one-having-a-form-together* with the body of his glory according-to the being-at-work that he is having power even to put in order under-*authority* to himself all-things.

{—4—} So-that, my choosing-to-love-in-action brothers and ones-yearned-for, my joy and wreathed-crown, in-this-way stand firm in *the Lord*, ones-choosing-to-love-in-action.

I am calling alongside Euodia and I am calling alongside Syntyche to think the same-thing in *the Lord*. Yes, I also am asking you, legitimately-born-(genuine) ones-joined-together-with-a-yoke, take together to yourselves them, certain-female-ones-who contended together in a contest in *the public games* in the well-message with me and with Clement-(Mild-or-merciful) and of the remaining ones-working-together-with me, whose names *are* in *the scroll* of life.

Rejoice in *the Lord* at-all-times. Again I will flow (out), rejoice! Let your yielding-to be known to all humans. The Lord is near. Worry *about* not-even-one-thing. But in everything in the praying-forth and in the pleadings with *the giving-of-well-grace* let your things-asked-for be made known to the God. And the peace of the God which is being over all *the mind* will keep in sight before (guard) your hearts and your thoughts in *the Anointed-one Jesus*.

The remaining-thing, brothers, as-much-as is being true, as-much-as is worshipful, as-much-as is being-right-with-God-and-doing-right, as-much-as is pure-(set-apart-unto-God), as-much-as is loving-toward-like-a-friend, as-much-as is well-stated, if *there* is some virtue and if some giving-over-of-praise, reason *on* these-things. What-things also you learned and received alongside and heard and perceived in me, practice these-things. And the God of the peace will be with you.

And I rejoiced greatly in *the Lord* that already at-last you sprouted up-(again) with the result to think on-behalf of me, upon which also you were thinking, but you were without *a* right-time. Not that according-to lacking I am saying. For I myself learned in what-things I am being to be self-sufficient. And I perceive to be made low. And I perceive to have more.

In every-thing and in all-things I have been initiated into the mystery, both to be satisfied with food and to hunger, both to have more and to be lacking. I am being strong *for* all-things in the one who is endowing with power me. Yet you did with-beauty, having shared together in my crushing.

And you yourselves also perceive, ones-of-Philippi, that in *the* first-(beginning) of the well-message, when I came out from Macedonia, not-even-one called-out-assembly shared with me unto *a* word of giving and receiving if not you alone, because also in Thessalonica-(Victory-against-the-Thesalians) you sent to me both once and twice unto the need. Not that I am seeking for the gift. But I am seeking for the fruit which is increasing more unto your word. And I am having back all-things and I am having more. I have been filled, having accepted from Epaphroditus those-things from you, *a* smell of *a* well-smell, *an* acceptable sacrifice, well-pleasing to the God. And my God will fulfill all your need according-to his riches in glory in *the* Anointed-one Jesus. And to our God and Father *be* the glory unto the enduring-ages of the enduring-ages. Amen-(so it is).

Greet every set-apart-unto-God-one in *the* Anointed-one Jesus. The brothers with me are greeting you. All the set-apart-unto-God-ones are greeting you, and most-of-all those-ones out of the dwelling of the Kaisar-(Severed). The grace of the Lord Jesus *the* Anointed-one *be* with your spirit.

TO ONES-OF-
EPHESUS
(From Paul in Rome)

{—1—} Paul-(Small), *an* ordered-forth-one of *the* Anointed-one Jesus-(Yahveh-saves) through *the* will of God to the set-apart-unto-God-ones who are being (*in Ephesus*) and to the ones-having-faith in *the* Anointed-one Jesus. Grace to you and peace from God our Father and Lord Jesus *the* Anointed-one.

One-spoken-well-of *be* the God and Father of our Lord Jesus *the* Anointed-one, the one who spoke well of us in every well-speaking of-the-spirit in the *places-upon-heaven* in *the* Anointed-one, just-as he called out us in him before *the* casting-down-of-a-foundation of *the* ordered-world for us to be set-apart-unto-God-ones and ones-without-blemish down-in-sight-of him in choosing-to-love-in-action, having set a boundary before-time for us unto *the* putting-(adoption)-as-son through Jesus *the* Anointed-one unto himself, according-to the supposing-well of his will, unto *the* giving-over-of-praise of *the* glory of his grace which he graced us in the one who has been chosen to be loved in action, in whom we are having the loosing-forth-by-payment-of-ransom through his blood, *which* is the letting-go of the fallings-aside, according-to the riches of his grace which he made more unto you, in all wisdom and thinking, having made known to us the mystery of his will, according-to his supposing-well which he placed forward

(purposed) in him unto the management-of-a-dwelling of the fullness of the right-times, to head (sum) up all-things in *the* Anointed-one, those-things upon the heavens and those-things upon the earth in him, in whom also we were chosen by lot, having been set with a boundary before-*time* according-to the putting-forward-(purpose) of the one who is being at work in all-things according-to the wanting-(purpose) of his will for the purpose that we who have hoped before in the Anointed-one *be* for *the* giving-over-of-praise of his glory, in whom also you yourselves, having heard the word of the truth, *which* is the well-message of your salvation, in whom also, having had faith, you were set with a seal in-(by) the Spirit, that-one set-apart-unto-God of the message-of-promise, which is being *the* earnest-money of our assigned-lot, unto *the* loosing-forth-by-payment-of-ransom of the making-around-(possession), unto *the* giving-over-of-praise of his glory.

Because-of this I also, having heard the faith according-to you in the Lord Jesus and the choosing-to-love-in-action, that-one for all the set-apart-unto-God-ones, am not stopping giving well-grace for you, making remembrance upon my prayings-forth, in-order-that the God of our Lord Jesus *the* Anointed-one, the Father of the glory, should give to you *a* spirit of wisdom and of taking-the-cover-away in *the* coming-to-knowledge of him, *that* the eyes of the (*your*) heart *be* ones which have been shone on with light for the purpose that you perceive what is being the hope of his calling, what is the riches of the glory of his assigned-lot in the set-apart-unto-God-ones, and what is the casting beyond greatness of his power unto us who are having faith according-to the being-at-work of the might of his strength, which was at work in the Anointed-one, having raised him out of dead-ones and having sat down *him* at his right in the *places*-upon-heaven over-above all first-(rule) and authority and power and lordship and every name which has been named, not only in this enduring-age but also in the one which is being about *to be*. And all-things he placed in order under-*authority* under his feet and gave him *as* head over all the called-out-assembly, which is being his body, the fullness of the one who is filling all-things in all-things.

{—2—} And as you are being dead-ones in your fallings-aside and the wrongdoings, in which once you walked around according-to the enduring-age of this ordered-world, according-to the one-being-first-(leading) of the authority of the air, of the spirit which is being at work now in the sons of the not-being-persuaded, among whom also we ourselves all once were turned back *and forth in conduct* in the having-intense-feelings-for of our flesh, doing the wills of the flesh and of the thorough-thinkings, and were being children of anger by nature as also the remaining-ones, but the God who is being a rich-one in mercy, through his much choosing-to-love-in-action which he chose to love in action us, and as we are being dead-ones in the fallings-aside, made *us* alive together with the Anointed-one—by grace you are being ones who have been saved—and raised *us* together and sat *us* down together in the *places-upon-heaven* in *the* Anointed-one Jesus, in-order-that he might show in the enduring-ages, which are coming upon, the casting beyond riches of his grace in fittingness-(kindness) upon us in *the* Anointed-one Jesus. For by grace you are being ones who have been saved through faith. And this is not out of you. *It* is the gift of God. Not out of works, in-order-that someone should not boast. For we are being his made-thing, having been created in *the* Anointed-one Jesus for good works which the God prepared before-*time* in-order-that in them we should walk around.

For-this-reason remember that once you yourselves *were* the nations in *the* flesh who are being said uncircumcision by the one who is being said cutting-around in the flesh made-by-hands, that you were being in that right-time without *the* Anointed-one, who has been from another than the citizenship of the Israel-(Contends-with-God) and strangers of the thoroughly-set-*agreements* of the message-of-promise, not having hope and ones-without-God in this ordered-world. But now in *the* Anointed-one Jesus you yourselves who are once being far-off became near by the blood of the Anointed-one. For he himself is being our peace, who made the both one and who loosed (destroyed) the middle-wall of the barrier, the hatred,

in his flesh having made not to work throughout the law of the commands-to-be-completed in *the* decrees, in-order-that he might create in himself the two into one new human, making peace, and might change forth throughout the both-ones in one body to the God through the cross, having killed away the hatred in it-(him). And having come, he told the well-message of peace to you to those-ones far-off and peace to those-ones near, because through him we, the both-ones, are having the leading-toward-(access) in one Spirit to the Father. Therefore thus you are not-still strangers and ones-dwelling-alongside, but you are being ones-of-a-city-together of the set-apart-unto-God-ones and members-of-the-dwelling of the God, having been built upon the placing-of-a-foundation of the ordered-forth-ones and ones-speaking-before-*time-and-others*, as *the* Anointed-one Jesus himself is being the extreme-corner-stone, in whom all *the* building, having joints being said (laid) together, is growing into *a* set-apart-unto-God dwelling-(inner)-part-of-the-temple in *the* Lord, in whom you yourselves also are being built together into *a* dwelling-down-in of the God in *the* Spirit.

{—3—} For this reason I, Paul, *am* the bound-one of the Anointed-one (*Jesus*) for you the nations—if indeed you heard the management-of-a-dwelling of the grace of the God which was given to me for you, (*that*) according-to *the* taking-the-cover-away the mystery was made known to me, just-as I wrote before in few-words, to which you are having power, as you are knowing *what is written* within, to think my putting-together in the mystery of the Anointed-one, which in other age-groups-brought-into-being was not made known to the sons of the humans as now it had the cover taken away to his set-apart-unto-God ordered-forth-ones and ones-speaking-before-*time-and-others* in the Spirit-(spirit) that the nations be ones-receiving-together-the-assigned-lot and ones-of-a-body-together and ones-having-together-with of the message-of-promise in *the* Anointed-one Jesus through the well-message, of which I became *a* minister according-to the gift of the grace of the God which was given to me according-to

the being-at-work of his power. To me, the less-than-least of all set-apart-unto-God-ones, was given this grace to tell the well-message of the not-tracked-(searched)-out riches of the Anointed-one to the nations and to shine light on (*all-ones*) what is the management-of-a-dwelling of the mystery which has been hidden away from the enduring-ages in the God who created all-things, in-order-that the much-varied wisdom of the God should be made known now to the firsts-(rulers) and to the authorities in the ones-upon-heaven through the called-out-assembly according-to *the* putting-forward-(purpose) of the enduring-ages which he made in the Anointed-one Jesus our Lord, in whom we are having the full-flowing and leading-toward-(access) in persuasion through the faith of him. For-this-reason I am asking *you* not to give in to the bad at my crushings for you, which is being your glory.

By-reason of this I am bending my knees to the Father, out of whom every family in heavens and upon earth is being named, in-order-that he should give to you according-to the riches of his glory to become mighty with power through his Spirit into the inside human, that *the* Anointed-one dwell down in your hearts through the faith, who have been rooted and have been placed with *a* foundation in choosing-to-love-in-action, in-order-that you should be *all-out* strong to take over to yourselves with all the set-apart-unto-God-ones what is the width and length and height and depth, and to know the choosing-to-love-in-action of the Anointed-one which is casting beyond the knowledge, in-order-that you should be filled into all the fullness of the God. And to the one who is having power beyond all-things to do beyond-more-out of what we are asking or are thinking according-to the power which being at work in us, to him *be* the glory in the called-out-assembly and in *the* Anointed-one Jesus unto all the age-groups-brought-into-being of the enduring-age of the enduring-ages. Amen-(so-it-is).

{—4—} Therefore I myself, the bound-one in *the* Lord, am calling alongside you to walk around in-a-manner-worthy of the calling of which you were called, with all making-low-in-

thinking and gentleness, with taking-a-long-time-before-having-intense-feelings, holding up one-another in choosing-to-love-in-action, being earnest to keep the oneness of the Spirit in the binding-together of the peace. One body and one Spirit, just-as also you were called in one hope of your calling. One Lord. One faith. One immersion. One God and Father of all, that-one over all and through all and in all. And to each one of us was given the grace according-to the measure of the gift of the Anointed-one. For-this-reason it is saying, **“Having stepped up unto *the* height, he captured at spear point being-captured-at-spear-point. He gave gifts to the humans.”** And what is being that he stepped up, if not that also he stepped down unto the down-under (*parts*) of the earth? The one himself who stepped down is being the one who stepped up over-above all of the heavens, in-order-that he should fill all things. And he himself indeed gave these-ones *as* ordered-forth-ones, and these-ones *as* ones-speaking-before-time-and-others, and these-ones *as* ones-telling-the-well-message, and these-ones *as* shepherds and teachers, for the equipping-throughout of the set-apart-unto-God-ones unto *the* work of ministry, unto *the* building of the body of the Anointed-one, until we, those-ones all, should come down opposite unto the oneness of the faith and of the coming-to-knowledge of the Son of the God, unto *a* complete man, unto *the* measure of *the* age-(height) of the fullness of the Anointed-one, in-order-that we should no-longer be infants, being tossed by surging-sea and being brought around by every wind of the teaching in the cube-(dice)-playing of the humans, in every-work-(craftiness) toward the going-on-the-way-after-(method) of the leading-astray, but, speaking the truth in choosing-to-love-in-action, we should grow all things unto him, who is being the head, *the* Anointed-one, out of whom all the body, having joints being said (laid) together and being forced together through every ligament of the leading-and-supplying-*as-for-a-dance*, according-to *the* being-at-work in measure of each one part, to make itself the growth of the body unto building itself in choosing-to-love-in-action.

Therefore this I am saying and am witnessing in *the* Lord, *that* you no-longer walk around, just-as also the nations are

walking around in *the* futility of their mind, being ones who have become darkened in the thorough-thinking, who have been made from another (alienated) of the life of the God through the lack-of-understanding which is being in them, through the lack-of-feeling of their heart, certain-ones-who, as they have ceased from feeling pain, gave over themselves to the unrestraint unto the working of every uncleanness in a desire-to-have-more. But you yourselves learned not in-this-way the Anointed-one, if indeed you heard him and in him you were taught, just-as truth is being in the Jesus, *that* you place away-from yourselves, according-to the former turning-back-and-forth-in-conduct, the old human which is being made to decay according-to the having-intense-feelings-for of the deception, and be made young up-(again) in the spirit of your mind and sink yourselves in the new human who was created according-to God in being-right-with-God-and-doing-right and sacredness of the truth.

For-this-reason, having placed away-from yourselves the lying, **speak truth, each-one with his near-one-(neighbor)**, because we are being members of one-another. **Become angry and stop doing wrong.** Stop letting the sun sink upon your making-forth-angry, and-nor give place to the one-thoroughly-casting-*accusations*. Let the one who is stealing no-longer steal. But more-(rather) let him labor unto weariness, working with the (*his-own*) hands the good-thing, in-order-that he should have to give (share) with the one who is having need. Let go not out any rotten word out of your mouth, but if some good-one toward *the* building of the need, in-order-that it should give grace to those who are hearing. And stop grieving the Spirit, the set-apart-unto-God-one of the God, in whom you were set with a seal unto *the* day of loosing-forth-by-payment-of-ransom. Let all bitterness and intense-feeling and anger and shouting and hurtful-talk be lifted up from you with all badness. (*And*) become fitting-ones unto one-another, ones-having-well-inward-parts-(feelings), giving grace to yourselves, just-as also the God gave grace to you in *the* Anointed-one. {—5—} Therefore become imitators of the God as choosing-to-love-in-action children and walk around

in choosing-to-love-in-action, just-as also the Anointed-one chose to love in action us and gave over himself for us *as a* bringing-forth-(offering) and sacrifice to the God unto *a* smell of *a* well-smell. And let not-even sexual-sin and all uncleanness or desire-to-have-more be named among you, just-as it is fitting to set-apart-unto-God-ones, and having-shame and foolish-words or well-turned-*banter*, which were not proper, but more-(rather) giving-of-well-grace. For this you are perceiving, knowing, that any one-(male)-committing-sexual-sin or unclean-one or one-desiring-to-have-more, who is being *a* one-serving-in-worship-of-an-image, is not having *an* assigned-lot in the kingdom of the Anointed-one and of God.

Let not-even-one-person deceive you with empty words. For through these-things is coming the anger of the God upon the sons of the not-being-persuaded. Therefore stop becoming ones-having-together-with them. For you were being once darkness, but now light in *the* Lord. Walk around as children of light—for the fruit of the light is in all goodness and being-right-with-God-and-doing-right and truth—approving by testing what is being well-pleasing to the Lord. And stop sharing together in the works, those without-fruit-ones of the darkness, but more-(rather) even convict. For those-things which are taking place in hiding by them it is being *a* thing-having-shame even to say. But all those-things which are being convicted by the light are being brought to light. For everything which is being brought to light is being light. For-this-reason it is saying, “Arise, the one who is sleeping, and stand up-(again) out of the dead-ones, and the Anointed-one will give light to you.” Therefore see accurately how you are walking around, not as unwise-ones but as wise-ones, buying out of the gathering-(market)-place for yourselves the right-time, because the days are being evil-ones. Because-of this stop becoming ones-without-thinking, but put together (understand) what the will of the Lord *is*. And stop getting drunk with wine, in which is being *a* not-saving-way, but be filled with *the* Spirit, speaking to yourselves in strumming-of-a-stringed-instrument-in-the-singing-of-praise and songs-of-praise and songs of-the-spirit, singing and strumming a stringed instrument in the singing of

praise in your heart to the Lord, giving well-grace at-all-times for all-things in *the* name of our Lord Jesus *the* Anointed-one to the God and Father, being placed in order under-*authority* to one-another in fear of *the* Anointed-one.

The women-(wives) *be* to their own men-(husbands) as to the Lord, because *a* man-(husband) is being head of the woman-(wife) as also *the* Anointed-one is head of the called-out-assembly. He is the Savior of the body. But as the called-out-assembly is being put in order under-*authority* to the Anointed-one, in-this-way also the women-(wives) *be* to the men-(husbands) in everything. The men-(husbands), choose to love in action the women-(wives), just-as also the Anointed-one chose to love in action the called-out-assembly and gave over himself for her, in-order-that he might set apart unto God her, having made clean in the bathing of the water in *the* flowing, in-order-that he himself should stand alongside to himself the in-glory called-out-assembly, not having spot or wrinkle or anything of those so-many-things, but in-order-that she should be *a* set-apart-unto-God-one and one-without-blemish. In-this-way the men-(husbands) (*also*) are owing to choose to love in action their-own women-(wives) as their-own bodies. The one who is choosing to love in action his-own woman-(wife) is choosing to love in action himself. For not-even-one-person once hated his-own flesh but is feeding (nourishing) out and is cherishing her-(it), just-as also the Anointed-one the called-out assembly because members we are being of his body. **Opposite of this *a* human will leave throughout (*the*) father and (*the*) mother and will be glued to toward his woman-(wife), and the two will be unto one flesh.** This mystery is being *a* great-one. And I myself am saying unto *the* Anointed-one and unto the called-out-assembly. Yet also you yourselves, those-ones according-to one, let each-one choose to love in action his-own woman-(wife) as himself, and the woman-(wife) in-order-that she should fear the man-(husband).

{—6—} The children, hear (obey) under-*authority* to your parents (*in the Lord*). For this is being *a* thing-being-right-with-God-and-doing-right. **Value your father and the mother,**

which is being *the* first command-to-be-completed with a message-of-promise, **in-order-that it should become well to you and you will be one-of-long-time upon the earth.**

And the fathers, stop making forth angry your children, but feed (nourish) out them in *the* disciplining-like-a-child and putting-to-mind of *the* Lord.

The servants, hear (obey) under-*authority* to the lords according to flesh with fear and trembling in singleness of your heart as to the Anointed-one, not according-to eye-service as human-pleasing-ones but as servants of *the* Anointed-one, doing the will of the God out of *the* soul, serving with well-thinking as to the Lord and not to humans, perceiving that if each-one should do any good-thing, this he will bring to himself from *the* Lord, if-even a servant or-if a free-one.

And the lords, do the same-things toward them, releasing up the threat, perceiving that also the Lord of them and of you is being in *the* heavens and *there* is not being receiving-face-(showing-favoritism) from him.

Of the remaining-thing, be endowed with power in *the* Lord and in the might of his strength. Sink yourselves in the all-weapons of the God for the purpose that you have power to stand toward the goings-on-the-way-after-(methods) of the one-thoroughly-casting-*accusations*, because the throwing-*as-in-wrestling* to us is not being toward blood and flesh but toward the firsts-(rulers), toward the authorities, toward the mights-(ones-of-might)-of-the-ordered-world of this darkness, toward the things-of-the-spirit of the evil in the *places-upon-heaven*. Because-of this, take up the all-weapons of the God, in-order-that you should have power to stand opposite in the day, that evil-one, and, having worked throughout all-things, to stand. Therefore stand, having fastened around your waist with truth, and having sunk yourself in the breast-plate of the being-right-with-God-and-doing-right, and having bound under the feet with preparedness of the well-message of the peace, in all-things having taken up the shield of the faith, with which you are having power to quench all the casting-items of the evil-(evil-one) which have been set on fire. And accept

the *helmet-around-the-head* of the salvation and the sword of the spirit-(Spirit) which is being *the* flowing of God. Through all praying-forth and pleading *be* ones who are praying forth in every right-time in *the* spirit-(Spirit). And unto it *be* ones who are being not asleep in the field with all being-steadfast-to and pleading about all the set-apart-unto-God-ones and for me, in-order-that *a* word should be given to me in *the* opening-up of my mouth, with full-flowing to make known the mystery of the well-message, for which I am being *an* elder representative in chain, in-order-that in it I should flow fully as it is binding for me to speak.

And in-order-that you yourselves also should perceive those-things according-to me, what I am practicing, Tychicus-(Fateful), the choosing-to-love-in-action brother and having-faith minister in *the* Lord, will make known all-things to you, whom I sent to you unto this same-thing, in-order-that you should know those-things about me and he should call alongside your hearts. Peace *be* to the brothers and choosing-to-love-in-action with faith from God *the* Father and *the* Lord Jesus *the* Anointed-one. The grace *be* with all those who are choosing to love in action our Lord Jesus *the* Anointed-one with without-decay.

TO ONES-OF-
KOLOSSAE
(From Paul in Rome)

{—1—} Paul-(Small), *an* ordered-forth-one of *the* Anointed-one Jesus-(Yahveh-saves) through *the* will of God, and Timothy-(Valuing-God), the brother, to the set-apart-unto-God-ones in Kolossae and having-faith brothers in *the* Anointed-one. Grace to you and peace from God our Father.

We are giving well-grace to the God *the* Father of our Lord Jesus *the* Anointed-one, praying forth at-all-times about you, having heard *of* your faith in *the* Anointed-one Jesus and the choosing-to-love-in-action which you are having unto all the set-apart-unto-God-ones because-of the hope which is being laid away to you in the heavens, which you heard before in the word of the truth of the well-message which is being alongside unto you, just-as also in all the ordered-world it is being one which is bearing fruit and which is growing just-as also in you from which day you heard and came to know the grace of the God in truth, just-as you learned from Epaphras, our choosing-to-love-in-action servant-together, who is being *a* having-faith minister of the Anointed-one for you, who also made clear to us your choosing-to-love-in-action in *the* spirit-(Spirit).

Because-of this also we ourselves, from *the* day we heard, are not stopping ourselves praying forth and asking for you, in-order-that you should be filled of the coming-to-knowledge of his will in all wisdom and putting-together-(understanding)

of-the-spirit, to walk around in-a-worthy-manner of the Lord unto *an* all desire-to-please, bearing fruit in all good work and growing in the coming-to-knowledge of the God, having power in all power according-to the might of his glory unto all remaining-under and taking-a-long-time-before-having-intense-feelings, with joy giving well-grace to the Father who made sufficient you unto the part of the lot of the set-apart-unto-God-ones in the light, who rescued us out of the authority of the darkness and set aside unto the kingdom of the Son, his one-choosing-to-love-in-action, in whom we are having the loosing-forth-by-payment-of-ransom, the letting-go of the wrongdoings, who is being *the* image of the God *who* is the one-not-being-perceived, *the* first-borne of all creation, because in him was created all those-things in the heavens and upon the earth, those things-being-perceived and those things-not-being-perceived, if-even thrones or-if lordships or-if firsts-(rulers) or-if authorities. All those-things through him and unto him have been created. And he himself is being before all, and all the-things have stood together in him. And he himself is being the head of the body, the called-out-assembly, who is being first-(ruler), first-borne out of the dead-ones, in-order-that he himself should become one who is being first in all, because all the fullness supposed well to dwell down in him and through him to change forth throughout all the-things unto him, having made peace through the blood of his cross, (*through him*) if-even those-things upon the earth or-if those-things in the heavens. And you, once being ones who have been from another (alienated) and ones-hating in the thorough-thinking in the works, those evils-ones, but now he changed forth throughout in the body of his flesh through the death to stand you alongside *as* set-apart-unto-God-ones and ones-without-blemish and ones-not-called-in-(charged) down-in-sight of him, if indeed you are remaining on in the faith, *as* ones who have been given *a* foundation and ones-being-settled and ones who are not being moved aside from the hope of the well-message which you heard, which was preached in all creation, that-one under the heaven, of which I, Paul, myself became *a* minister.

Now I am rejoicing in the sufferings for you and am filling up opposite those lackings of the crushings of the Anointed-one in my flesh for his body, which is being the called-out-assembly, of which I myself became a minister according-to the management-of-a-dwelling of the God which was given to me unto you to fulfill the word of the God, *which is* the mystery which has been hidden away from the enduring-ages and from the age-groups-brought-into-being, but now was brought to light to his set-apart-unto-God-ones, to whom the God willed to make known what is the riches of the glory of this mystery in the nations, which is being *the* Anointed-one in you, *which is* the hope of the glory, whom we ourselves are telling a message of throughout, putting to mind every human and teaching every human in all wisdom, in-order-that we should set alongside (present) every human as one-complete in *the* Anointed-one, unto which also I am laboring unto weariness, contending in a contest according-to his being-at-work which is being at work in me in power. {—2—} For I am willing you to perceive such-magnitude contending-in-a-contest I am having for you and those-ones in Laodicea-(Justice-of-the-people) and as-many-as have not perceived my face in *the* flesh, in-order-that their hearts might be called alongside, having been forced together in choosing-to-love-in-action and unto all riches of the full-bearing-(assurance) of the putting-together-(understanding), unto *the* coming-to-knowledge of the mystery of the God, *which is the* Anointed-one, in whom all the treasures of the wisdom and knowledge are being ones-hidden-away. This I am saying, in-order-that not-even-one-person should reason aside you with persuasive-words. For if even I am being away in the flesh, but I am being with you in the spirit, rejoicing and seeing your order and the firmness of your faith into *the* Anointed-one.

Therefore as you received alongside the Anointed-one Jesus the Lord, in him walk around, ones who have been rooted and who are being built on in him and who are being made firm in the faith just-as you were taught, having more in *the* giving-of-well-grace. See lest someone will be one who is leading away you as loot through the love-of-wisdom-like-a-friend

and empty deception according-to the giving-over-of-tradition of the humans, according-to the basic-elements-being-in-line of the ordered-world and not according-to *the* Anointed-one, because in him is dwelling down bodily all the fullness of the essence-of-being-God, and in him you are being ones who have been fulfilled, who is being the head of every first-(rule) and authority, in whom also you were cut around with a cutting-around not-made-with-hands in the sinking-out-from the body of the flesh, in the cutting-around of the Anointed-one, having been buried together with him in the immersion, in which also you were raised together through the faith of the being-at-work of the God who raised him out of dead-ones. And as you yourselves are being dead-ones in the fallings-aside and in the uncircumcision of your flesh, he made you alive together with him, having given grace to us *for* all the fallings-aside. Having anointed (rubbed) out the handwriting-of-debt against us in the decrees which were being over-in-opposite to us, and he has lifted up it out of the midst, having nailed it to the cross. Having sunk out from the firsts-(rulers) and the authorities, he made *a* showing of *them* with full-flowing, having led them in triumph in him.

Therefore stop letting anyone judge you in eating and in drinking or in part of *a* feast or new-month-(moon) or set-times-for-rest, which are being *a* shadow of the things which are being about *to be*. But the body *is* of the Anointed-one. Let not-even-one-person act as umpire against you, willing in *a* making-low-in-thinking and religion of the messengers, stepping in what-things he has perceived, being puffed up in-vain by the mind of his flesh, and not taking by might the head, out of whom all the body, through the ligaments and bindings-together being led and supplied *as for a dance* and being forced together, is growing the growth of the God.

If you died away with *the* Anointed-one from the basic-elements-being-in-line of the ordered-world, why, as living in *the* ordered-world, are you being subjected to decrees—you should not touch and-nor should you taste and-nor should you touch-handle)—which all are being unto decay in the

using-forth, according-to the commands-to-be-completed and teachings of the humans, certain-things-which are being, indeed having *a* word (repute) of wisdom in willing-religion and making-low-in-thinking (*and*) without-sparing of body, not in some value to filling of the flesh? {—3—} Therefore if you were raised with the Anointed-one, seek those-things above, where the Anointed-one is being one who is sitting down at *the* right of the God. Think those-things above, not those-things upon the earth. For you died away. And your life has been hidden with the Anointed-one in the God. When the Anointed-one should be brought to light, *who* is your life, after-that you yourselves also will be brought to light with him in glory. Therefore put to death the members, those-ones upon the earth, *that* is sexual-sin, uncleanness, suffering-(passion), *a* bad having-an-intense-feeling-for, and the desire-to-have-more, which is being service-in-worship-to-an-image, through which-things the anger of the God is coming (*upon the sons of the not-being-persuaded*), in which also you yourselves walked around once, when you were living in these-things. But now also put you away from yourselves all those-things, *that* is anger, intense-feeling, badness, hurtful-talk, having-shame-words out of your mouth. Stop lying unto one-another, having sunk out from the old human with his practices, and having sunk yourselves in the young-one which is being made up new unto *a* coming-to-knowledge according-to *the* image of the one who created him, where there is not being Greek and one-of-Judah, cutting-around and uncircumcision, barbarian-(one-speaking-a-language-not-understood-and-so-sounds-like-babble), Scythian, servant, free-one, but *the* Anointed-one is all and in all. Therefore, as called-out set-apart-unto-God-ones of the God and ones who have been chosen to be loved in action, sink yourselves in *the* inward-parts-(feelings) of compassion, fittingness-(kindness), making-low-in-thinking, gentleness, taking-a-long-time-before-having-intense-feelings, holding up of one-another and giving grace to yourselves-(one-another) if someone should have *a* finding-fault toward someone. Just-as also the Lord gave grace to you, in-this-way also you. But over

all these-things *sink yourselves in* the choosing-to-love-in-action, which is being *the* binding-together of the completeness. And let the peace of the Anointed-one act as umpire in your hearts, unto which also you were called in one body. And become ones-giving-of-well-grace. Let the word of the Anointed-one dwell in you richly, in all wisdom teaching and putting to mind yourselves-(one-another), in strummings-of-a-stringed-instrument-in-the-singing-of-praise, songs-of-praise, songs of-the-spirit singing in (*the*) grace in your hearts to the God. And everything whatever you should do in word or in work, *do* all-things in *the* name of *the* Lord Jesus, giving well-grace to the God *the* Father through him.

The women-(wives), be put in order under-*authority* to the men-(husbands) as it was being proper in the Lord. The men-(husbands), chose to love in action the women-(wives) and stop being made bitter against them. The children, hear (obey) under-*authority* to the parents according-to all-things. For this is being well-pleasing in *the* Lord. The fathers, stop provoking your children, in-order-that they should not be without intense-feeling-(courage). The servants, hear (obey) under-*authority* according-to all-things to the lords according-to flesh, not in eye-service as human-pleasing-ones, but in singleness of heart, fearing the Lord. Whatever you should do, work out of *the* soul as to the Lord and not to humans, perceiving that from *the* Lord you will receive forth the giving-forth-opposite of the assigned-lot. Serve (you are serving) the Lord *the* Anointed-one. For the one who is treating unjustly will carry to himself what he treated unjustly, and there is not being receiving-face-(showing-favoritism). {—4—} The lords, hold alongside to yourselves the being-right-with-God-and-doing-right and the equality to the servants, perceiving that also you yourselves are having *a* Lord in heaven.

Be steadfast to the praying-forth, being awake in her-(it) in giving-of-well-grace, praying forth at-the-same-time also about us, in-order-that the God should open up to us *a* door of the word to speak the mystery of the Anointed-one, for-the-sake-of which also I have been bound, in-order-that I should

bring to light it as it is binding me to speak. In wisdom walk around toward those-ones outside, buying out of the gathering-(market)-place the right-time. *Let* your word *be* at-all-times in grace, one which has been seasoned with salt, to perceive how it is binding you to judge forth to each one.

All those-things according-to me Tychicus-(Fateful), the choosing-to-love-in-action brother and having-faith minister and servant-together in *the* Lord, will make known to you, whom I sent to you unto this same *thing*, in-order-that you should know those-things about us and he should call alongside your hearts, with Onesimus-(Beneficial) the having-faith and choosing-to-love-in-action brother, who is being out of you. They will make known to you all those-things here. Aristarchus-(Best-leader), my one-captured-at-spear-point-with, is greeting you, and Mark-(Defense), the cousin of Barnabas—about whom you received commands-to-be-completed, if he should come to you, accept him—and Jesus who is being said Justus-(Just), who are being out of *the* cutting-around. These-ones alone *are* ones-working-together-with unto the kingdom of the God, certain-ones-who became *an* addressing-alongside-(comfort) to me. Epaphras, that-one out of you, *a* servant of *the* Anointed-one (*Jesus*), is greeting you, at-all-times contending in a contest for you in the prayings-forth, in-order-that you should stand *as* complete-ones and ones who have been filled in all *the* will of the God. For I am witnessing for him that he is having much pain for you and of those-ones in Laodicea and of those-ones in Hierapolis-(Sacred-city). Luke-(Light-giving), the one-who-cures, the one-choosing-to-love-in-action, and Demas is greeting you. Greet those brothers in Laodicea and Nympha-(Bride) and the called-out-assembly according-to her dwelling. And when the *letter*-for-setting-in-order should be known *for what is written* within alongside you, make in-order-that also it should be known *for what is written* within in the called-out-assembly of *the* ones-of-Laodicea, and that-one out of Laodicea in-order-that also you yourselves should know *what is written* within. And say to Archippus-(Ruler-of-the-horse), “See the ministry which you received alongside in *the*

Lord in-order-that you should fulfill her-(it).” The greeting of Paul *is* in my-own hand. Remember my bindings. The grace *be* with you.

TO PHILEMON

(From Paul in Rome)

{—I—} Paul-(Small), a bound-one of *the* Anointed-one Jesus-(Yahveh-saves), and Timothy-(Valuing-God), the brother, to Philemon-(One-who-kisses-with-love-like-a-friend), the one-choosing-to-love-in-action and one-working-with of us, and to Apphia, the sister, and to Archippus-(Ruler-of-the-horse), our one-fight-with-as-a-soldier, and to the called-out-assembly according-to your dwelling. Grace to you and peace from God our Father and Lord Jesus *the* Anointed-one.

I am giving well-grace to my God at-all-times, making remembrance of you upon my prayings-forth, hearing of your choosing-to-love-in-action and faith, which you are having to the Lord Jesus and unto all the set-apart-unto-God-ones, so-that the sharing of your faith should become being-at-work in coming-to-knowledge of every good-thing which is in us unto *the* Anointed-one. For I had much joy and calling-alongside over your choosing-to-love-in-action, because the inward-parts-(feelings) of the set-apart-unto-God-ones have been stopped up (rested) through you, brother.

For-this-reason, having much full-flowing in *the* Anointed-one to put order upon to you that which is being proper, for-the-sake-of the choosing-to-love-in-action I am calling alongside more, as Paul who is being such-kind-of elder-man and now also a bound-one of *the* Anointed-one Jesus. I am

calling alongside you about the child of-mine, whom I brought into being in these bindings, Onesimus-(Beneficial), that-one once *a* one-without-use to you but now one-well-used *both* to you and to me, whom himself I sent up-(again) to you, this-one is being the inward-parts-(feelings) of-mine, whom I myself was wanting to hold down to myself, in-order-that for you he should minister to me in these bindings of the well-message. But without your knowing-purpose not-even-one-thing I willed to do, in-order-that your good-thing should not be as according-to bending-(aching)-within but according-to one-of-the-free-will. For with-quickness-(perhaps) because-of this he was given space for *an* hour, in-order-that you should have back him *as an* enduring-age-kind-of-one, no-longer as *a* servant but above *a* servant, *a* choosing-to-love-in-action brother, most-of-all to me, but how-much more to you both in *the* flesh and in *the* Lord. Therefore if you are holding me as *a* one-sharing, take to yourself him as me. And if something he treated unjustly you or is owing, this charge to *a* word-(account) to me. I, Paul, myself wrote with my-own hand. I myself will pay back the penalty of *it*, in-order-that I should not say to you that also you are owing forward yourself to me. Yes, brother, I myself might benefit of you in the Lord. Stop up (rest) my inward-parts-(feelings) in *the* Anointed-one. As I have *been* persuaded in your hearing-(obeying)-under-*authority*, I wrote to you, having perceived that also you will do above what I am saying. And at-the-same-time also prepare for me *a* place-of-receiving-as-a-stranger-(guest). For I am hoping that through your prayings-forth I will be given grace to you.

Epaphras, my one-captured-at-spear-point-with is greeting you in *the* Anointed-one Jesus, *and so is* Mark, Aristarchus-(Best-leader), Demas, Luke-(Light-giving), my ones-working-together-with. The grace of the Lord Jesus *the* Anointed-one *be* with your spirit.

TO TIMOTHY A
(From Paul in
Macedonia (Philippi))

{—1—} Paul-(Small), *an* ordered-forth-one of *the* Anointed-one Jesus-(Yahveh-saves) according-to *a* putting-order-upon of God our Savior and of *the* Anointed-one Jesus our hope, to Timothy-(Valuing-God), *a* legitimately-born child in *the* faith. Grace, mercy, peace from God *the* Father and *the* Anointed-one Jesus our Lord.

Just-as I, going unto Macedonia, called alongside you to remain on in Ephesus, in-order-that you should tell forth a message to certain-ones not to teach *an* other-*doctrine* and-nor to hold to myths and without-an-other-side-(endless) words-of-age-groups-brought-into-being, certain-ones-which are holding to seekings-out more than *the* management-of-*the*-dwelling of God, that-one in faith. But the completion of the message-told-forth is being choosing-to-love-in-action out of *a* clean heart and *a* good perceiving-together-of-*conscience* and *a* not-judging-back-in-*pretense* faith, of which someones, having missed the mark, were turned out unto futile-words, willing to be teachers-of-the-law, not thinking not-even what they are saying and-nor about what-things they are thoroughly making firm. And we perceive that *a* thing-of-beauty is the law, if someone should use it lawfully, perceiving this, that law is not lying-(set) for one-being-right-with-God-and-doing-right, but for ones-without-law and ones-not-being-in-order-

under-*authority*, ones-not-worshiping and ones-doing-wrong, ones-not-sacred and ones-treading-on, ones-smiting-*their*-father and ones-smiting-*their*-mother, man-murderers, ones-(males)-committing-sexual-sin, ones-(male)-with-a-male-of-an-item-for-laying-down, ones-catching-a-man-by-the-foot, liars, ones-taking-beyond-an-oath, and if some other is lying opposite to the teaching which is being healthy according-to the well-message of the glory of the fortunate God, which I myself had faith placed in *me*.

I am having grace in the Anointed-one Jesus our Lord who endowed me with power, because he led *to consider me a one-having-faith*, having himself placed *me* unto ministry, being the former-*time a hurtful-talking-one* and one-causing-to-flee and one-insulting. But I was shown mercy, because, not understanding, I did in not-having-faith. And the grace of our Lord increased more over with faith and choosing-to-love-in-action, that-one in *the* Anointed-one Jesus. One-having-faith is the word and *a worthy-one* of all accepting-forth, that *the* Anointed-one Jesus came into the ordered-world to save ones-doing-wrong, of whom I myself am being first-one. But because-of this I was shown mercy, in-order-that in me, *as a first-one*, *the* Anointed-one Jesus should show within all the taking-a-long-time-before-having-intense-feelings for *a struck-image-over-(pattern)* of the ones who are being about to have faith upon him unto enduring-age-kind-of life. And to the King of the enduring-ages, one-without-decay, one-not-being-perceived, *the* only God, *be* value and glory unto the enduring-ages of the enduring-ages. Amen-(so-it-is).

This message-told-forth I am putting alongside to you, child Timothy, according-to the speakings-before-*time-and-others* which are leading before upon you, in-order-that in them you should fight as a soldier the having-beauty campaign, having faith and *a good perceiving-together-of-conscience*, which someones, having shoved away, were shipwrecked about the faith, of whom is being Hymenaeus-(Of-the-god-of-weddings) and Alexander, whom I gave over to the Adversary, in-order-that they should be disciplined like a child not to talk hurtfully.

{—2—} Therefore I am calling alongside first of all to be done pleadings, prayings-forth, happenings-on-(intercessions), givings-of-well-grace for all humans, for kings and all those who are being in having-over-(superior)-*positions*, in-order-that *a* still and quiet life we might thoroughly lead in all well-worshipping and worshipfulness. This is *a* thing-of-beauty and *an* accepted-forth-thing in-sight of the God our Savior, who is willing *that* all humans to be saved and to come into *a* coming-to-knowledge of truth. For one is God. And one is one-in-the-middle of God and of humans, the human *the* Anointed-one Jesus, who gave himself *as a* ransom-opposite-for-loosing for all-ones, the witness in their-own right-times. Unto that I myself was placed *as a* preacher and ordered-forth-one—I am saying *the* truth, I am not lying—*a* teacher of nations in faith and truth. Therefore I am wanting the men to pray forth in every place, lifting up sacred hands without anger and thorough-reasoning, in-like-manner (*also*) *the* women to put in order themselves in *an* ordered arranging-down-*in-dress* with downcast-eyes-(modesty) and sound-thinking, not in twistings-together-(braidings)-*of-hair* and gold or pearls or costing-much clothing, but what is fitting to women who are telling a message-of-promise of worshipping-God, through good works. Let *a* woman learn in quietness in all putting-in-order-under-*authority*. And I am not turning to (allowing) women to teach and-nor to act by oneself (domineer) *a* man, but to be in quietness. For Adam-(Earthy-red) was molded first, then Eve-(Life). And Adam was not deceived. But the woman, having been deceived away, has become in *a* stepping-over. But she will be saved through the childbirth, if they should remain in faith and choosing-to-love-in-action and setting-apart-unto-God and sound-thinking.

{—3—} One-having-faith is the word.

If someone is stretching himself for paying-attention-over, he is having an intense-feeling for *a* having-beauty work. Therefore it is binding *for* the one-paying-attention-over to be one-not-to-be-taken-hold-upon-(without-reproach), *a* man-(husband) of one woman-(wife), *a* sober-one, *a*

one-of-sound-thinking, *an* ordered-one, one-loving-a-stranger-(guest)-like-a-friend, one-able-to-teach, not one-with-wine, not one-striking-to-mold, but one-yielding-to-*another*, one-without-fighting, one-not-loving-silver-like-a-friend, one who is standing himself with-beauty before his-own dwelling, having children in putting-in-order-under-*authority*, with all worshipfulness—and if someone perceives not to stand before his-own dwelling, how will he care for *the* called-out-assembly of God?—not a young-planted-one, in-order-that, having been smoked with *pride*, he should not fall into *the* judgment of the one-thoroughly-casting-*accusations*. And also it is binding to have a having-beauty witness from those outside, in-order-that he should not fall into the reproach and snare of the one-thoroughly-casting-*accusations*.

In-like-manner ministers *must be* worshipful-ones, not twice-(double)-worded-ones, ones who are not holding to much wine, not ones-of-having-shame-gain, holding the mystery of the faith with a clean perceiving-together-*of-conscience*. And let these-ones first be approved by testing, then let them minister, being ones-not-called-in-(charged). In-like-manner women-(wives) *must be* worshipful-ones, not ones-thoroughly-casting-*accusations*, sober-ones, ones-having-faith in all-things. Let ministers be men-(husbands) of one woman-(wife), standing himself with-beauty before children and their-own dwellings. For those who ministered with-beauty are making around (obtaining) for themselves a having-beauty step to themselves and much full-flowing in faith, that-one in *the* Anointed-one Jesus.

These-things I am writing to you, hoping to come to you in quickness. But if I should be slow in-order-that you should perceive how it is binding to turn back *and forth in conduct* in *the* dwelling of God, which is being *the* called-out-assembly of *the* living God, *the* pillar and *support*-making-settled of the truth. And with-saying-together-(confession), great is being the mystery of the well-worshiping. This-one was brought to light in *the* flesh, was made right with God and did right in *the* spirit-(Spirit), was perceived by messengers, was preached

in *the* nations, had faith placed in within *the* ordered-world, was taken up in glory.

{—4—} And the Spirit flowingly is saying that in later right-times someones will stand away from the faith, holding to leading-astray spirits and teachings of devastating-divine-beings, in judging-back-in-pretense of ones-speaking-a-lying-word, who have been burned with a hot iron *concerning* one's-own perceiving-together-of-conscience, preventing to marry, to hold away foods, which the God created for *a* receiving-with alongwith *the* giving-of-well-grace by the ones-having-faith and ones who have come to know the truth, because every created-thing of God is *a* thing-of-beauty and not-even-one-thing is *a* thing-cast-away which is being received with *the* giving-of-grace-well. For it is being set apart unto God through *the* word of God and happening-on-(intercession).

Placing these-things under to the brothers, you will be *a* having-beauty minister of *the* Anointed-one Jesus, being fed (nourished) on the words of the faith and of the having-beauty teaching which you have followed alongside. But the treading-on and perceived-old-woman myths ask aside (refuse). But exercise naked yourself for well-worshiping. For the naked-exercise of-the-body is being profitable for *a* little. But the well-worshiping is being profitable for all-things, having *the* message-of-promise of life, that-one now and that one which is being about *to be*. One-having-faith is the word and worthy of all accepting-forth. For unto this we are laboring unto weariness and are contending in a contest, because we have hoped upon *the* living God, who is being *the* Savior of all humans, most-of-all of ones-having-faith. Tell forth a message of these-things and teach. Let not-even-one-person think down upon your youth. But become *a* struck-image of the ones-having-faith in word, in turning-back-and-forth-in-conduct, in choosing-to-love-in-action, in faith, in purity-(setting-apart-unto-God). Until I am coming, hold to the knowing-*what-is-written-within*, the calling-alongside, the teaching. Stop not caring for the gift-of-grace in you which was given to you through speaking-before-time-and-others with *the* putting-upon

of the hands of the elder-ones. Care *about* these-things. Be in these-things, in-order-that your cutting-forward should be one-being-brought-to-light to all-ones. Hold on to yourself and to the teaching. Remain on to them. For doing this, you both will save yourself and the ones who are hearing you.

{—5—} To *an* elder-male you should not strike to mold upon, but call alongside as *a* father, young-males as brothers, elder-females as mothers, young-females as sisters in all purity-(setting-apart-unto-God).

Value widows, those widows in-reality. But if some widow is having children or ones-who-became-out-of, let them learn first to worship well one's-own dwelling and to give forth returns-like-for-like to the ones-who-became-before. For this is being *an* accepted-forth-thing in-sight of the God. But the widow in-reality and who has been made alone has hoped upon God and is remaining to the pleadings and the prayings-forth of night and of day. But the one who is living in wantonness, though living, has died. And these-things tell forth a message of, in-order-that they should be ones-not-to-be-taken-hold-upon-(without-reproach). And if someone is not thinking before-*time* of those one's-own and most-of-all of members-of-*his*-dwelling, the faith he has denied, and he is being more-bad than one-not-having-faith. Let not *a* widow be said down (enrolled) who has become lesser than sixty years, *a* woman-(wife) of one man-(husband), who is being witnessed of in having-beauty works, if she fed (nourished) *a* child, if she accepted *a* stranger-(guest), if she washed feet of set-apart-unto-God-ones, if she gave *aid* enough upon ones who are being crushed, if in every good work she followed upon. But ask aside (refuse) younger widows. For when they should live in arrogant-luxury-(sensuality) against the Anointed-one, they are willing to marry, having judgment because the first faith they placed away. And at-the-same-time also they are learning *to be* ones-not-working, coming around the dwellings, and not ones-not-working alone but also ones-bubbling-up-(babbling-or-tattling) and ones-working-around-in-trivial-matters-of-other-people-or-in-magical-arts, speaking

those-things which are not binding. Therefore I am wanting younger-ones to marry, to have (bear) children, to master a dwelling, to give not-even-one rushing-forth to the one lying opposite for-the-reason of insult. For already someones were turned out after the Adversary. If some-female-one-having-faith is having widows, let her give *aid* enough upon them. And let not the called-out-assembly be weighed down, in-order-that she should give *aid* enough upon the widows in-reality.

Let the elder-ones who have stood before with-beauty be considered worthy of twice-more value, most-of-all the ones who are laboring unto weariness in word and teaching. For the Writing is saying, “**An ox which is threshing you will not muzzle,**” and “worthy is the worker of his payment.” Down-upon *an* elder-one stop accepting alongside *a* gathering-against, if not outside upon two or three witnesses. Those who are doing wrong convict in-sight of all-ones, in-order-that also the remaining-ones should have fear. I am thoroughly witnessing in-sight of the God and of *the* Anointed-one Jesus and of the called-out messengers, in-order-that these-things you should guard without *a* judging-before-time, doing not-even-one-thing according-to *a* reclining-toward-(inclination-or-favoritism). Put upon hands on not-even-one-person quickly, and-nor share in wrongdoings of-others. Keep yourself *a* pure-(set-apart-unto-God)-one. No-longer drink water, but use *a* little wine for-the-sake of the mouth-(throat-or-stomach) and your frequent beings-without-strength.

The wrongdoings of some humans are being ones-made-clear-before which are leading before unto judgment, but for someones also they will follow upon. In-like-manner also the works, the having-beauty ones-made-clear-before, and those which are having otherwise are not having power to be hidden.

{—6—} Let as-many-as are being servants under joining-with-a-yoke lead to *consider* their-own masters as worthy-ones of all value, in-order-that the name of the God and the teaching should not be talked hurtfully of. And let those ones-having-faith who are having masters not think down on *them*, because

they are being brothers. But let them serve more, because they are being ones-having-faith and ones-choosing-to-love-in-action who are taking hold opposite (being helped) of the well-work.

These-things teach and call alongside. If someone is teaching *an* other-*doctrine* and is not coming to the being-healthy words, those-ones of our Lord Jesus *the* Anointed-one, and to the teaching according-to well-worship, he has been smoked *with pride*, setting upon (understanding) not-even-one-thing, but who is being ill about seekings and word-fighting, out of which is becoming envy-(ill-feeling), strife, hurtful-talks, thinkings-over-(suspectings), evils, thoroughly-rubbings-alongside-(irritations) of humans who have been thoroughly destroyed *in* the mind and who have been deprived away-from the truth, thinking by custom the well-worshiping to be *a* means-of-gain. But *a* great means-of-gain is being the well-worshiping with self-sufficiency. For we brought in not-even-one-thing into the ordered-world, and-nor that are we having power to bring out anything. But having thorough-foods-(nourishments) and coverings, we will be having enough in these-things. But those who are wanting to be rich are falling in into testing and snare and many mindless and hurtful having-intense-feelings-for, certain-ones-which are sinking the humans into destruction and *a* destroying-away. For *a* root of all the bad-things is being the love-of-silver-money-like-a-friend, for which someones, stretching themselves, were led astray away from the faith and pierced themselves around to the other side with many intense-pains. But you, O human of God, flee these-things. And cause to flee (pursue) being-right-with-God-and-doing-right, well-worshiping, faith, choosing-to-love-in-action, remaining-under, gentle-suffering-(passion). Contend in a contest the having-beauty contending-in-a-contest of the faith. Take hold upon the enduring-age-kind-of life, unto which you were called and said together (confessed) in-sight-of many witnesses.

I am telling forth a message (*to you*), in-sight of the God who is making alive all-things and of *the* Anointed-one Jesus who witnessed of the having-beauty saying-together-

(confession) before Pontius Pilate-(Armed-with-a-spear), *for* you to keep the without-spot, not-to-be-taken-hold-upon-(without-reproach) command-to-be-completed until the giving-upon-of-light of our Lord Jesus *the* Anointed-one, which in their-own right-times he will show, *he who is* the fortunate-one and only one-having-power, the King of those who are reigning as kings and Lord of those who are being lord, the only one who is having without-death, who is dwelling *in* not-*able*-to-go-toward light, whom not-even-one of humans perceived and-nor is having power to perceive, to whom *be* value and enduring-age-kind-of might. Amen-(so it is).

To the rich-ones in the now enduring-age, tell forth a message not to think high, and-nor to have hoped upon *the* unclearness of riches but upon God who is holding alongside to us all-things richly for enjoying-forth, to do good, to be rich in having-beauty works, to be ones-giving-(sharing)-well-with, ones-sharing, treasuring forth to themselves *a* having-beauty placing-of-a-foundation unto what is being about *to be*, in-order-that they should take hold upon the life in-reality.

O Timothy, guard the setting-alongside-(deposit) *to you*, turning yourself out of the treading-on empty-voices and placing-opposite of the lyingly-named knowledge, which someones, telling a message of promise, missed the mark about the faith.

The grace *be* with you.

TO TITUS
(From Paul in Philippi
or Nicopolis)

{—I—} Paul-(Small), a servant of God, *an* ordered-forth-one of Jesus-(Yahveh-saves) *the* Anointed-one according-to *the* faith of called-out-ones of God and coming-to-knowledge of truth, that-one according-to well-worshiping upon hope of enduring-age-kind-of life, which the without-lying God told a message of promise of before enduring-age-kind-of times and brought to light in their-own right-times his word in *a* preached-message, which I myself had faith placed in according-to *a* putting-order-upon of the Savior our God, to Titus, *a* legitimately-born child according-to *a* shared-together faith. Grace and peace from God *the* Father and *the* Anointed-one Jesus our Savior.

By-reason of this I left away you in Krete, in-order-that the things which are lacking you yourself should set straight over and should set down elder-ones according-to city, as I myself thoroughly placed in order to you, if someone is being one-not-called-in-(charged), *a* man-(husband) of one woman-(wife), having having-faith children, not in *a* gathering-against of *a* not-saving-way or things-not-being-put-in-order-under-*authority*. For it is binding *for* the one-paying-attention-over to be one-not-called-in-(charged) as *a* dwelling-manager of God, not one-self-pleasing, not one-becoming-angry, not one-with-wine, not one-striking-to-mold, not one-of-

having-shame-gain, but one-loving-a-stranger-like-a-friend, one-loving-good-like-a-friend, one-of-sound-thinking, *a* one-being-right-with-God-and-doing-right, *a* sacred-one, one-taking-by-might-within-(self-controlled), one who is holding opposite (firmly to) the having-faith word according-to the teaching, in-order-that he should be one-having-power both to call alongside in the teaching which is being healthy and to convict those ones who saying opposite. For many-ones (*also*) are being ones-not-being-put-in-order-under-*authority*, ones-of-futile-words and ones-deceiving-in-thinking, most-of-all those-ones out of the cutting-around, whom it is binding to put over the mouth, certain-ones-who are turning up whole dwellings, teaching what-things it is not binding for-the-sake of having-shame gain. Someone out of them, one's-own one-speaking-before-*time-and-others* of them, said, "Ones-of-Krete *are* always liars, bad wild-beasts, not-working bellies." This witness is being *a* true-one. Through which cause convict them with-a-cutting-away-of-severity, in-order-that they should be healthy in the faith, not holding to myths of-Judah and commands-to-be-completed of humans who are turning themselves away-from the truth. All-things *are* clean-things to the clean-ones. But to those who have been stained and to ones-not-having-faith not-even-one-thing *is a* clean-thing, but both their mind and the perceiving-together-of-conscience has been stained. They are saying together (confessing) to perceive God. But in the works they are denying *him*, being nauseatingly-stinking-ones and ones-not-persuaded and ones-not-being-approved-by-testing for any good work.

{—2—} But speak you what-things are fitting in the being-healthy teaching. Elder-men *are* to be sober-ones, worshipful-ones, ones-of-sound-thinking, ones who are being healthy in the faith, in the choosing-to-love-in-action, in the remaining-under. In-like-manner elder-women *are to be* fittingly-sacred-ones in the setting-down-of-demeanor, not ones-thoroughly-casting-*accusations*, not ones who have been made servants to much wine, teachers-of-that-having-beauty, in-order-that they should make think soundly the young-female-ones to be ones-loving-the-men-(husbands)-like-a-friend, ones-loving-

children-like-a-friend, ones-of-sound-thinking, pure-(set-apart-unto-God)-ones, workers-of-a-dwelling, good-ones, ones who are being placed in order under *authority* to their-own men-(husbands), in-order-that the word of the God should not be talked hurtfully of. In-like-manner call alongside the younger-male-ones to think soundly about all-things, holding yourself alongside *as a* struck-image of having-beauty works, without-decay in the teaching, worshipful, *a* healthy not-knowing-against-(condemned) word, in-order-that that-one out of *side-in-opposite* should be turned within (ashamed), having not-even-one worthless-thing to say about us. *Call alongside* servants to be placed in order under *authority* to their-own masters in all-things, to be well-pleasing-ones, not ones who are saying opposite, not ones who are keeping back for themselves, but ones who are showing in themselves all good faith, in-order-that the teaching, that-one of the God our Savior, they should put in order in all-things.

For the grace of the God, *the* act-of-bringing-salvation, was given light upon to all humans, disciplining like a child us, in-order-that, having denied the lacking-reverence and the having-intense-feeling-for of-the-ordered-world, we should live with-sound-thinking and with-being-right-with-God-and-doing-right and with-worshiping-well in the now enduring-age, being accepting toward the fortunate hope and giving-upon-of-light of the glory of the great God and our Savior Jesus *the* Anointed-one, who gave himself for us, in-order-that he should pay ransom to loose us from all being-without-law and should make clean to himself *a* being-around-(*his-own-special*) people, one-boiling-with-*zeal* of having-beauty works.

These-things speak and call alongside and convict with all putting-order-upon. Let not-even-one-person think around you.

{—3—} Bring under remembrance them to put themselves in order under *authority* to firsts-(rulers), to authorities, to be persuaded to be led, to be prepared-ones for every good work, to talk hurtfully of not-even-one-person, to be ones-without-fighting, ones-yielding-to, ones who are showing themselves in gentleness toward all humans. For we ourselves also were

once being mindless-ones, ones-not-persuaded, ones who are being led astray, ones who are serving various having-intense-feelings-for and pleasures, ones who are thoroughly leading in badness and envy-(ill-feeling), gloomy-(hateful)-ones, ones who are hating one-another. But when the fittingness-(kindness) and the love-of-a-human-like-a-friend of the Savior our God was given light upon, not out of works those which we ourselves did in being-right-with-God-and-doing-right but according-to his mercy, he saved us through *the* bathing of bringing-into-being-again and making-up-new of *the* Set-apart-unto-God Spirit, whom he poured out richly upon us through Jesus *the* Anointed-one our Savior, in-order-that, having been made right with God and done right in the grace of that-one, we should become ones-receiving-an-assigned-lot according-to *the* hope of enduring-age-kind-of life. One-having-faith is this word. And about these-things I am wanting you to thoroughly make firm, in-order-that those ones who have had faith in God should think to set before themselves having-beauty works. These-things are being things-of-beauty and profitable-ones to the humans. But stand around (avoid) foolish seekings and words-of-age-groups-brought-into-being and strifes and fights of matters-dealing-with-the-law. For they are being ones-without-profit and futile-ones. Ask aside (refuse) *a* choosing-*a-sect* human after one and second putting-to-mind, perceiving that such-kind-of-one has been turned out (perverted) and is doing wrong, being one-judging-against-self.

When I should send Artemas to you or Tychicus-(Fateful), be earnest to come to me unto Nicopolis-(City-of-victory). For there I have judged to undergo the bad weather of winter alongside. Earnestly send before Zenas the one-dealing-with-the-law and Apollos-(Destroyer), in-order-that not-even-one-thing should leave (be lacking) for them. And let those ones-of-ours also learn to set before themselves having-beauty works unto the bending-(aching)-within needs, in-order-that they should not be without-fruit-ones. All those-ones with me are greeting you. Greet those who are loving like a friend us in *the* faith. The grace *be* with all of you.

TO TIMOTHY B

(From Paul in Rome)

{—I—} Paul-(Small), *an* ordered-forth-one of *the* Anointed-one Jesus-(Yahveh-saves) through *the* will of God according-to *the* message-of-promise of life, that-one in *the* Anointed-one Jesus, to Timothy-(Valuing-God), *a* choosing-to-love-in-action child. Grace, mercy, peace from God *the* Father and *the* Anointed-one Jesus our Lord.

I am having grace to the God, whom I am serving *in worship* from ones-becoming-before with *a* clean perceiving-together-*of-conscience*, as I am having without-thorough-leaving remembrance about you in my pleadings of night and of day, yearning for to perceive you, as I have remembered your tears, in-order-that I should be filled *with* joy, having taken *a* bringing-under-remembrance of the not-judging-back-in-*pretence* faith in you, which dwelt within first in your mammy-(mother-*or*-grandmother) Lois and in your mother Eunice-(Well-victory). And I have been persuaded that *it* is also in you. Because-of which cause I am causing you to remember up-(again) to stir up fire to life the gift-of-grace of the God, which is being in you through the putting-upon of my hands. For the God gave not to us *a* spirit of being-afraid but of power and choosing-to-love-in-action and sound-thinking. Therefore you should not have shame at the witness of our Lord and-nor me, his bound-one. But suffer bad together in the well-

message according-to *the* power of God, who saved us and who called with *a* set-apart-unto-God calling, not according-to our works but according-to his-own putting-forward-(purpose) and grace, which was given to us in *the* Anointed-one Jesus before enduring-age-kind-of times, but which was brought to light now through the giving-upon-of-light of our Savior *the* Anointed-one Jesus, who indeed made not to work throughout the death but who shone light on life and without-decay though the well-message, unto which I myself was placed *as a* preacher and ordered-forth-one and teacher, because-of which cause also these-things I am suffering. But I am not having shame at *it*. For I perceive in whom I have had faith and have been persuaded that he is being one-having-power to guard my setting-alongside-(deposit) unto that day. Hold *a* struck-image-over-(pattern) of being healthy words which you heard from me in faith and in choosing-to-love-in-action, that-one in *the* Anointed-one Jesus. Guard the having-beauty setting-alongside-(deposit) through *the* Set-apart-unto-God Spirit who is dwelling within in us.

You perceive this, that all those-ones in the Asia-(Orient) were turned away-from me, of whom is being Phygelus-(One-feeling) and Heromogenes-(One-brought-into-being-of-Hermes). May the Lord give mercy *unto* the dwelling of Onesiphorus-(One-bringing-benefit), because many-times he breathed up upon to cool (refreshed) me and he was not shamed at my chain. But having become in Rome-(Strong), he sought me and found *me*. May the Lord give to him to find mercy from *the* Lord in that day. And as-much-as he ministered in Ephesus, you yourself are knowing better.

{—2—} Therefore you, my child, be endowed with power in the grace, that-one in *the* Anointed-one Jesus. And what-things you heard from me through many witnesses, these-things put alongside to having-faith humans, certain-ones-who also will be sufficient-ones to teach other-ones. Suffer bad together *as a* having-beauty soldier of *the* Anointed-one Jesus. Not-even-one-person fighting as a soldier is being entwined together in the practiced-matters of the life, in-order-that he

should please the one who enlisted *him* as a soldier. And if also someone should engage in a contest *in the public games*, he is not being crowned with a wreath if not he should engage in a contest *in the public games* lawfully. It is binding *for the worker-of-the-land* who is laboring unto weariness first to receive alongside of the fruits. Think what I am saying. For the Lord will give to you a putting-together-(understanding) in all-things.

Remember Jesus *the* Anointed-one who has been raised out of dead-ones, out of *the* seed of David, according-to my well-message, in which-(whom) I am suffering bad as-far-as bindings as one-working-bad. But the word of the God has not been bound. Because-of this I am remaining under all-things for-the-sake-of the called-out-ones, in-order-that also they themselves should happen *to obtain* salvation, that-one in *the* Anointed-one Jesus with enduring-age-kind-of glory. One-having-faith *is* the word. For if we died away with *him*, we also will live with *him*. If we are remaining under, we also will reign as kings with *him*. If we will deny *him*, that-one-also will deny us. If we are not having faith, that-one is remaining *a* one-having-faith. For to deny himself he is not having power.

These-things bring under remembrance, thoroughly witnessing in-sight of the God, to not fight about-(with) words, for not-even-one-thing useful, for *a* turning-over of those who are hearing. Be earnest to stand yourself alongside to the God *as* one-approved-by-testing, *a* worker without-need-for-having-shame, cutting *cleanly* straight the word of the truth. But stand yourself around (avoid) the treading-on empty-voices. For beyond more they are cutting forward *in* lacking-reverence. And their word will have as *a* gnawing-gangrene. Of whom is being Hymenaeus-(Of-the-god-of-weddings) and Philetus-(Loved-as-a-friend), certain-ones-who missed the mark about the truth, saying (*the*) standing-up-(again) already to have taken place. And they are turning up-(over) the faith of someones. Indeed-in-this the firm placing-of-a-foundation of the God has stood, having this seal, "**The Lord knew those who are being his,**" and "Let everyone who is naming the name of *the* Lord stand away from injustice."

Now in *a* great dwelling *there* is not being only vessels of-gold and of-silver but also of-wood and of-baked-clay, and indeed somethings unto value and somethings unto without-value. Therefore if someone should clean out himself from these-things, he will be *a* vessel unto value, a thing which has been set apart unto God, *a* well-used-thing to the master, that which has been prepared unto every good work.

And flee the youthful having-intense-feelings-for. And cause to flee (pursue) being-right-with-God-and-doing-right, faith, choosing-to-love-in-action, peace, with those who are calling upon the Lord out of *a* clean heart. And ask aside the foolish and without-disciplining-as-a-child seekings, perceiving that they should bring into being fights. And it is binding *for* *a* servant of *the* Lord not to fight, but to be one-of-gentle-speech toward all-ones, one-able-to-teach, one-holding-up-with-bad, one who is disciplining like a child in gentleness those who are thoroughly setting themselves opposite, lest-at-some-time the God should give to them *a* change-of-thinking unto *a* coming-to-knowledge of truth and they should sober up out of the snare of the one-thoroughly-casting-*accusations*, *as* ones who have been caught alive by him unto the will of that-one.

{—3—} And know this, that in last days hard right-times will set in. For the humans will be ones-loving-themselves-like-a-friend, ones-loving-silver-money-like-a-friend, ones-of-empty-boasting, (arrogant)-ones-bringing-themselves-to-light-above-*others*, hurtful-talking-ones, ones-not-persuaded to parents, ones-without-grace, ones-not-sacred, ones-without-feeling-love, ones-without-a-drink-offering-(covenant-agreement), ones-thoroughly-casting-*accusations*, ones-being-without-might-(self-control), ones-not-tame, ones-not-loving-good-like-a-friend, ones-giving-forward-(traitors), ones-falling-before-(headlong), ones who have been smoked *with pride*, ones-loving-pleasure-like-a-friend more than ones-loving-God-like-a-friend, ones who are having *an* outward-form of well-worshiping but who have denied the power of her-(it). And turn yourself away-from these-ones. For out of these-ones are being those who are sinking in into the

dwelling and who are capturing at spear point little-women who have been heaped on with wrongdoings, who are being led by various having-intense-feelings-for, who are learning at-all-times and who are not having power not-even-once to come unto a coming-to-knowledge of truth. And which manner Jannes and Jambres stood opposite to Moses, in-this-way also these-ones are standing themselves opposite to the truth, as humans who have been made to decay throughout in the mind, ones-not-being-approved-by-testing about the faith. But they will not cut forward beyond more. For their mindlessness will be clear from-within to all-ones, as also that-one became of those-ones.

But you yourself have followed alongside my teaching, the leading-of-life, the putting-forward-(purpose), the faith, the taking-a-long-time-before-having-intense-feelings, the choosing-to-love-in-action, the remaining-under, the causes-to-flee-(persecutions), the sufferings, what-kind-of-things took place to me in Antioch-(Driven-against), in Iconium-(Little-image), in Lystra-(Ransoming). What-kind-of causes-to-flee-(persecutions) I bore under! And out of all-things the Lord rescued me. And also all-ones who are willing to live with-worshiping-well in the Anointed-one Jesus will be caused to flee (persecuted). But evil humans and ones-wailing-in-incantations-or-deception will cut forward for the worse, leading astray and being led astray. But remain you in those-things you learned and you had faith placed in, perceiving from whom you learned, and that from a baby you perceived (the) sacred letters, which are having power to give you wisdom unto salvation through faith, that-one in the Anointed-one Jesus. Every Writing is God-breathed-(of-the-Spirit) and profitable for teaching, for conviction, for straightening-up-upon, for disciplining-like-a-child that-one in being-right-with-God-and-doing-right, in-order-that the human of the God should be equipped, having been equipped all-out for every good work.

{—4—} I am thoroughly witnessing in-sight of the God and the Anointed-one Jesus who is being about to judge ones who are living and dead-ones, and the giving-upon-of-light of him and his kingdom. Preach the word, stand upon with-well-

right-time, without-right-time. Convict, set a value upon, call alongside, in every taking-a-long-time-before-having-intense-feelings and teaching. For *a* right-time will be when they will not hold up teaching which is being healthy. But according-to their-own having-intense-feelings-for they will heap upon themselves teachers, being tickled (feeling an itching) *in* the hearing. And indeed from the truth they will turn away the hearing. But upon the myths they will be turned out. But be sober you in all-things, suffer bad, do work of one-telling-the-well-message, bear fully your ministry. For I myself already am being poured out as *a* drink-offering. And the right-time of my loosing-up has stood upon. I have contended in a contest the having-beauty contending-in-a-contest. I have completed the running-course. I have kept the faith. A remaining-thing, the wreathed-crown of the being-right-with-God-and-doing-right is being laid away for me, which the Lord, the being-right-with-God-and-doing-right Judge, will give forth to me in that day, and not only to me but also to all those who have chosen to love in action the giving-upon-of-light of him.

Be earnest to come to me quickly. For Demas left behind in *straits* me, having chosen to love in action the now enduring-age, and went unto Thessalonica-(Victory-against-the-Thessalonians). Crecens-(Growing) unto Galatia-(Land-of-the-Gauls). Titus unto Dalmatia. Luke-(Light-giving) alone is being with me. Having taken up Mark-(Defense), lead *him* with yourself. For he is being to me one-well-used for ministry. But Tychicus-(Fateful) I ordered forth unto Ephesus. The cloak which I left away-(behind) in Troas-(Of-Tros) alongside Karpus-(Fruit), as you are coming, bring, and the small-scrolls most-of-all the parchments-of-dressed-skins. Alexander the coppersmith-(metal-worker) showed himself in many bad-things to me. The Lord will give forth to him according-to his works. *About* whom also guard you yourself. For he stood opposite exceedingly to our-own words.

In the first giving-forth-a-word-of-defense of me not-even-one-person became alongside to me. But all-ones left behind in *straits* me. May it not be reasoned (counted) to them. But the Lord stood alongside to me and endowed me with power,

in-order-that through me the preached-message should be borne and all the nations should hear. And I was rescued out of *the* mouth of *the* lion. The Lord will rescue me from every evil work and will save *me* unto his kingdom, that-one upon-heaven. To whom *be* the glory unto the enduring-ages of the enduring-ages. Amen-(so-it-is).

Greet Prisca-(Ancient) and Aquila-(Eagle) and the dwelling of Onesiphorus-(One-bringing-benefit). Erastus remained in Korinth-(Satisfied). But Trophimus-(Nourished) I left away-(behind) in Miletus, being without strength. Be earnest to come before *the* bad-weather-of-winter. Eubulus-(Well-wanted) is greeting you, and Pudens-(Modest) and Linus-(Net) and Klaudia-(Lame) and all the brothers *also are greeting you*. The Lord *be* with your spirit. The grace *be* with you.

TO HEBREWS

{—1—} The God, having spoken long-ago in-many-parts and in-many-manners to the fathers in the ones-speaking-before-time-and-others, on the last of these days spoke to us in *the* Son, whom he placed as one-receiving-the-assigned-lot of all-things, through whom he also made the enduring-ages. That-one, being *the* radiating-forth of the glory and imprinted-mark of his setting-under-(substance), and bringing all things by the flowing of his power, having made himself *a* making-clean of the wrongdoings, sat down at *the* right of the Greatness in high-places, having become so-much better than the messengers, as-much-as he has received the assigned-lot of *a* more-thoroughly-differing name from them. For to whom said he once of the messengers, “**You yourself are being my Son, I myself this-day have brought into being you**”? And again, “**I myself will be to him for *a* Father, and he himself will be to me for *a* Son**”? And when again he should lead in the first-borne into the dwelt-in-world, he is saying, “**And let all messengers of God pay homage like a dog to *its master* to him.**” And indeed to the messengers he is saying, “**The one who is making his messengers spirits-(winds-or-breaths) and his ones-working-for-the-people *a* flame of fire.**” But to the Son, “**Your throne, the God, is (the God is your throne) unto the enduring-age of the enduring-age. And the stick-(staff)**

of the straightness is *the* stick-(staff) of your kingdom. You chose to love in action being-right-with-God-and-doing-right and hated being-without-law. Because-of this the God, your God, anointed you *with the* olive-oil of much-leaping beyond your ones-having-together." And, "You yourself, Lord, according-to firsts-(beginnings) placed the foundation of the earth. And the heavens are being works of your hands. They themselves will destroy away themselves, but you yourself are thoroughly remaining. And all will be made old as outer-clothing. And as *a* casting-around-(covering) you will roll up them. As outer-clothing also they will be changed. But you yourself are being the same. And your years will not leave out." And to whom of the messengers has he once flowed out, "Sit down out of my right, until I should put the ones-hating of you *as a stool*-under-foot of your feet"? All are being working-for-the-people spirits, being ordered forth unto ministry for-the-sake-of those who are being about to receive the assigned-lot of salvation, are they not?

{—2—} Because-of this it is binding all-the-more *for* us to hold to those things which were heard, lest-at-any-time we should flow aside. For if the word which was spoken through messengers became firm and every stepping-over and hearing-aside-(not-listening-to) received *an* in-accordance-to-justice giving-forth-of-payment, how will we ourselves flee out, having cared not *for* (neglected) such-magnitude-as-this salvation, which, having received *a* first-(beginning) to be spoken through the Lord, was made firm unto us by those who heard, as the God is witnessing over-(additionally) with both signs and wonders and various powers and dividings-into-parts of *the* Set-apart-unto-God Spirit according-to his will? For he placed not in order under-*authority* to messengers the dwelt-in-world which is being about *to be*, about which we are speaking. But someone somewhere thoroughly witnessed, saying, "What is being *a* human that you are remembering him? Or *the* Son of the Human that you are looking in on him? You made less him *a* little-(little-time) beside *the* messengers. In glory and in value you crowned with *a* wreath him. All-things you placed

in order under-authority down-under his feet.” For in that he placed in order under-authority all-things (*to him*), he let go not-even-one-thing not-being-put-in-order-under-authority to him. But now we are not-yet perceiving the all-things having been placed in order under-authority to him. But we are seeing Jesus-(Yahveh-saves), who has been made less a little-(little-time) beside *the* messengers, because-of the suffering of the death, in glory and in value having been crowned with a wreath, so-that by *the* grace of God he should taste death for every-one. For it was fitting to him, for-the-sake-of whom *are* all things and through whom *are* all things, having led many sons unto glory, to complete the first-(leading)-one of their salvation through sufferings. For both the one who is setting apart unto God and those who are being set apart unto God *are* all out of one. Through which cause he is not having shame to call them brothers, saying, “**I will tell forth a message of your name to my brothers. In the midst of the called-out-assembly I will sing praise of you.**” And again, “**I myself will be one who has been persuaded upon him.**” And again, “**Perceive! I myself and the children whom the God gave to me.**” Therefore since the children have shared of blood and of flesh, he himself also had together nearly-alongside-(similarly) of the same-things, in-order-that through the death he should make not to work throughout that one who is having the might of the death, this-one is being the one-thoroughly-casting-accusations, and should change (free) from these-ones, as-many-as were being ones-held-in-(bound) of servanthood by *the* fear of death through all the (*their*) living. For now-in-some-way he is not taking hold upon (helping) messengers, but he is taking hold upon (helping) *the* seed of Abraham-(Father-of-a-multitude). Wherefore he was owing according-to all-things to be made like to the brothers, in-order-that he should become a having-mercy and having-faith first-(leading)-priest *about* those-things toward the God for the purpose to reconcile the wrongdoings of the people. For in that he himself has suffered, having been tested, he is having power to help like responding to shouts those who are being tested.

{—3—} Wherefore, set-apart-unto-God brothers, ones-having-together of *a* calling upon-heaven, think throughout *about* Jesus, the ordered-forth-one and first-(leading)-priest of our saying-together-(confession), who is being *a* one-having-faith to the one who made (appointed) him as also Moses-(Drawing-out) in his (*whole*) dwelling. For this-one has been considered worthy of more glory beyond Moses, according-to as-much-as the one who made ready throughout (constructed) it-(*the-dwelling*) is having more value than the dwelling. For every dwelling is being made ready throughout (constructed) by someone. But the one who made ready throughout (constructed) all-things is God. And Moses indeed *was* one-having-faith in his whole dwelling as *a* caring-servant unto *a* witness of those things which will be spoken, but *the* Anointed-one as *a* Son over his dwelling, whose dwelling we ourselves are being, if (*indeed*) we should hold throughout the full-flowing and the boasting of the hope.

For-this-reason, just-as the Spirit, the set-apart-unto-God-one, is saying, “**This-day** if you should hear his voice, you should not harden your hearts as in the making-bitter-alongside according-to the day of the testing in the desolate-*place*, where your fathers tested *me* in *the* approving-by-testing and saw my works forty years. For-this-reason I was vexed with loathing toward this age-group-brought-into-being and said, ‘Always they are being led astray in the heart, and they knew not my ways.’ As I vowed in my anger, ‘If-(on-no-account) they will come in into my stopping-throughout.’” See, brothers, lest-at-any-time *there* will be in someone of you *an* evil not-having-faith heart in the standing away from *the* living God. But call alongside yourselves throughout each day, as-long-as when it is being called the “this-day,” in-order-that someone out of you should not be hardened by *the* deception of the wrongdoing—for ones-having-together of the Anointed-one we have become, if-indeed we should hold throughout the firm first-(beginning) of the setting-under-(basis-of-confidence) until completion—as it is said, “**This-day** if you should hear his voice, you should not harden your

hearts as in the making-bitter-alongside.” For who, having heard, were made bitter alongside? But all those who came out from Egypt through Moses, was it not? And with whom was he vexed with loathing toward *for* forty years? To those who did wrong, whose members-of-the-body-(corpses) fell in the desolate-*place*, was it not? And to whom vowed he not to come in into his stopping-throughout if not to those who were not persuaded? And we are seeing that they were not having power to come in because-of not-having-faith. {—4—} Therefore we should fear, lest-at-any-time, as *a* message-of-promise to come in into his stopping-throughout is being left throughout, someone out of you should suppose to have lacked *it*. For also we are being ones who have been told the well-message just-as-indeed also those-ones. But the word of the hearing profited not those-ones, having not been mixed together with the faith to those who heard. For we who had faith are coming in into (*the*) stopping-throughout, just-as he has flowed out, “**As I vowed in my anger, ‘If-(on-no-account) they will come in into my stopping-throughout,’**” and-yet though the works having taken place from *the* casting-down-of-a-foundation of *the* ordered-world. For he has flowed out somewhere about the seventh-one in-this-way, “**And the God stopped throughout on the day, the seventh-one, from all his works.**” And again in this-*place*, “**If-(on-no-account) they will come in into my stopping-throughout.**” Therefore since it is being left away-(behind) *for* someones to come in into it, and those former ones who were told the well-message came not in through not-being-persuaded, again he is setting a boundary *for a* certain day, “**This-day,**” saying in David-(Beloved) after so-much time, just-as he has flowed out before, “**This-day if you should hear his voice, you should not harden your hearts.**” For if Jesus-(Joshua) stopped throughout them, he would not be speaking about another day after these-ones. Thus *a* keeping-of-a-set-time-for-rest is being left away to the people of the God. For the one who came in into his stopping-throughout also himself stopped throughout from his works just-as the God from those-ones his-own. Therefore we

should be earnest to come in into that stopping-throughout, in-order-that someone should not fall in the same showing-by-example of the not-being-persuaded. For living is the word of the God and being-at-work-in and more-slashing beyond every two-mouthed-(edged) sword, even piercing through until *the* division of soul and spirit, of both joints and marrow, and able-to-judge of inner-intense-feelings and inner-thoughts of *the* heart. And *a* creation is not being one-not-being-shone-with-light in-sight of him. But all-things *are* naked and that which has bared back the neck to his eyes, to whom to us is the word-(account).

Therefore, having *a* great first-(leading)-priest who has come through the heavens, Jesus the Son of the God, we should take by might the saying-together-(confession). For we are not having *a* first-(leading)-priest who is not having power to suffer with our being-without-strengths, but who has been tested according-to all-things according-to likeness *as us yet* without wrongdoing. Therefore we should come forward with full-flowing to the throne of the grace, in-order-that we might receive mercy and might find grace for *a* well-right-time help-like-responding-to-shouts. {—5—} For every first-(leading)-priest, being taken out of humans, for humans is being set down *for* those-things toward the God, in-order-that he should bring forth both gifts and sacrifices for wrongdoings, having power to suffer in measure with those who are not understanding and who are being led astray, since he himself also is being lain around with being-without-strength and because-of it is owing, just-as about the people in-this-way also about *himself*, to bring forth about wrongdoings. And to himself someone is not taking this value but *the* one who is being called by the God just-as-indeed also Aaron *was*. In-this-way also the Anointed-one glorified not himself to become first-(leading)-priest but the one who spoke to him, “**You yourself are being my Son. I myself this-day have brought into being you.**” Just-as also in *an* other-place he is saying, “**You are a priest unto the enduring-age according-to the order of Melchisedek-(King-of-righteousness),**” who in the days of his flesh brought

forth both pleadings and approachings-for-a-favor to the one who is having power to save him out of death with *a* strong shout and tears, and who was heard unto from the receiving-well-(reverence). And-indeed though being Son, he learned the hearing-(obeying)-under-*authority* from what-things he suffered. And having been completed, he become *the* cause of enduring-age-kind-of salvation to all those who are hearing (obeying) under-*authority* to him, having been addressed at the gathering-(market)-place by the God *as* first-(leading)-priest according-to the order of Melchisedek, about whom much to us *is* the word and one-difficult-to-interpret to say since you have become sluggish-ones in the hearings. For also though owing to be teachers according-to the time, again you are having *a* need for someone to teach you the basic-elements-being-in-line of the first-(beginning) of the brief-words of the God, and you have become ones who are having *a* need of milk (*and*) not firm-(solid) food. For everyone who is having together of milk *is* one-without-testing-(experience) of *the* word of being-right-with-God-and-doing-right. For he is being *an* infant. But the firm-(solid) food is being for *the* complete-ones, who are having the faculties-for-insight which have been exercised naked through the habit to thorough-judging both of having-beauty and bad. {—6—} For-this-reason having let go the word of the first-(beginning) of the Anointed-one, we should be brought onto the completeness, not casting down again *a* placing-a-foundation of *a* change-of-thinking from dead works and of faith upon God, of teaching of immersions and of putting-upon of hands, and of standing-up-(again) of dead-ones and of enduring-age-kind-of judgment. And this we will do, if-indeed the God should turn to (allow). For *it is a* thing-not-having-power *for* those who were once shined light on, and who tasted of the gift, that-one upon-heaven, and who became ones-having-together of *the* Set-apart-unto-God Spirit, and who tasted *the* having-beauty flowing of God and powers of *the* enduring-age which is being about *to be*, and who fell aside, to make new up again unto *a* change-of-thinking, as ones who are crucifying up to themselves the Son of the God

and who are making *a* showing alongside of *him*. For land, which drank the rain which is coming many-times upon her and which is bearing well-placed feed-(vegetation) to those-ones through whom also it is being worked in the land, is receiving alongwith *a* well-speaking from the God. But what is bringing out thorns and three-cast-(pronged)-*thistles* is not-being-approved-by-testing and near *a* cursing-against, whose completion is unto burning. But we have been persuaded about you, ones-choosing-to-love-in-action, *of* the better-things and things which are having of salvation, even if in-this-way we are speaking. For the God is not *an* unjust-one to hide over (forget) your work and the choosing-to-love-in-action which you showed in unto his name, having ministered to the set-apart-unto-God-ones and *are* ministering. And we are having an intense-feeling for each-one of you to show in the same earnestness toward the full-bearing-(assurance) of the hope until completion, in-order-that you should not become sluggish-ones, but imitators of those who are receiving the assigned-lot of the messages-of-promise through faith and taking-a-long-time-before-having-intense-feelings. For when the God told a message-of-promise to the Abraham, since according-to not-even-one greater he was having to vow, **he vowed according-to himself**, saying, “**If surely, speaking well, I will speak well of you, and increasing, I will increase you.**” And in-this-way, having taken a long time before having intense-feelings, he happened upon *to obtain* of the message-of-promise. For humans are vowing according-to the greater-one. And the vow for setting-firm is *an* end of every saying-opposite for them. In which-way the God, wanting much-more to show on to the ones-receiving-the-assigned-lot of the message-of-promise the not-putting-aside of his wanting-(purpose), acted as one in the middle (as surety) with *a* vow, in-order-that through two not-putting-aside practiced-matters, in which *it is a* thing-not-having-power *for (the)* God to lie, we who fled throughout *for refuge* should have *a* strong calling-alongside to take by might the hope which is lying before *us*, which-*hope* we are having as *an* anchor of the soul *which* is both without-slipping and firm

and coming in into the inner-*part* of the curtain-(veil)-spreading-down, where Jesus *the* one-running-before for us came in, having become *a* first-(leading)-priest according-to the order of Melchisedek unto the enduring-age.

{—7—} For this Melchisedek, king of Salem-(Complete-peace), priest of the God, the highest, the one who was opposite (met) Abraham, as he is turning back from the cutting-(slaughter) of the kings, and who spoke well of him, to whom also Abraham divided *a* tenth-*part* from all-things, indeed being first interpreted as king of being-right-with-God-and-doing-right and after-that also king of Salem, that is being king of peace, without-father, without-mother, without-word-of-age-group-brought-into-being, having not-even first-(beginning) of days and-nor completion of life, but who has been made forth like to the Son of the God, is remaining priest unto the bringing-through-*perpetually*. And observe (you are observing) how-great this-one *was*, to whom (*even*) Abraham, the first-(leading)-one-of-a-family-(people), gave *a* tenth-*part* out of the extreme-(top)-of-the-heaps-(spoils). And indeed those who are receiving the office-of-priest out of the sons of Levi-(Joined) are having *a* command-to-be-completed to take *a* tenth from the people according-to the law, this is being their brothers, and-indeed though *they are* ones who have come out from the waist-(place-of-reproductive-power) of Abraham. And the one who is not having the word of *an* age-group-brought-into-being traced out of them has taken the tenth-*part* of Abraham and has spoken well of the one who is having the messages-of-promise. But without any saying-opposite the lesser-one by the better-one is being spoken well of. And indeed here humans who are dying away are receiving tenth-*parts* but there one whom is being witnessed of that he is living. And as *a* saying to speak, through Abraham even Levi who is receiving the tenth-*parts* has had the tenth-*part* taken from. For still he was being in the waist-(place-of-reproductive-power) of the father when Melchisedek was opposite (met) with him. Therefore if indeed completion was being through the priesthood of-Levi, for the people upon it had had the law

placed, what still need *was there for an* other priest to stand up according-to the order of Melchisedek and not to be said according-to the order of Aaron? For as the priesthood is being placed aside (transposed) out of *a* bending-(aching)-within, also *a* putting-aside-(transposing) of law is taking place. For upon whom these-things are being said has had together of *an* other tribe, from which not-even-one-person has brought forth to the place-of-sacrifice. For *it* is made-clear-before that out of Judah-(Praised) our Lord has risen up, unto which tribe Moses spoke not-even-one-thing about priests. And still it is being much-more making-clear-throughout, *if-it-is-true-that* according-to the likeness of Melchisedek is standing up *an* other priest, who has not become according-to *a* law of *a* command-to-be-completed of-the-flesh, but according-to power of not-being-loosed-(torn)-down life. For he-(it) is witnessing, **“You yourself *are* priest unto the enduring-age according-to the order of Melchisedek.”** For indeed *there* is taking place *a* putting-away of *a* command-to-be-completed which is going before because-of the without-strength of her-(it) and without-profit. For the law completed not-even-one-thing. But *there* is taking place *a* bringing-in-upon of *a* better hope through which we are coming near to the God. And according-to as-much-as *this* is taking place not without *a* vowing-of-an-oath. For indeed those-ones without *a* vowing-of-an-oath are being ones who have become priests, but that-one with *a* vowing-of-an-oath through the one who is saying to him, **“The Lord vowed and will not care afterward, ‘You yourself *are* priest unto the enduring-age.’”** According-to so-much (*even*) Jesus has become *the* pledge of *a* better thoroughly-set-agreement. And indeed those priests are being ones who have become more-ones because-of that they are being prevented by death to remain alongside. But that-one, because-of that he is remaining unto the not-stepping-aside enduring-age, is having the priesthood. Wherefore also he is having power to save unto the all-complete-(uttermost) those who are coming to the God through him, at-all-times living for the purpose to happen on *to intercede* for them. For also was fitting for us such-kind-of

first-(leading)-priest, *a* sacred-one, *a* not-bad-one, *a* one-without-stain, who has given space from the ones-doing-wrong, and who has become *a* higher-one than the heavens, who is not having *a* bending-(aching)-within throughout *the* day, just-as-indeed the first-(leading)-priests, to bring up sacrifices *a* former-(first)-time for his-own wrongdoings then-after for those-ones of the people. For this he did once-*for-all*, having brought up himself. For the law is setting down humans *as* first-(leading)-priests who are having being-without-strength, but the word of the vowing-of-an-oath, that-one after the law, *a* Son who has been completed unto the enduring-age.

{—8—} And heading-(sum) upon those things which are being said *is this*, we are having such-kind-of first-(leading)-priest, who sat down at *the* right of the throne of the Greatness in the heavens, *a* one-working-for-the-people of the set-apart-unto-God-*places* and of the shelter, the true-one, which the Lord fastened, not *a* human. For every first-(leading)-priest is being set down for the purpose to bring forth both gifts and sacrifices. Wherefore *it is* bending-(aching)-within *for* this-one also to have something which he might bring forth. Therefore if indeed he was being upon earth, he would not-even be *a* priest, as there are being those who are bringing forth the gifts according-to law, certain-ones-who are serving *in worship* *a* showing-by-example and *a* shadow of those things-upon-heaven, just-as Moses has had things taken care of (been warned) as he was being about to bring to completion the shelter. For, “Perceive,” he is stating, “**You will make all-things according-to the struck-image, that one which was shown to you on the mountain.**” But now he has happened *to obtain* *a* more-thoroughly-differing working-for-the-people, in as-much-as also he is being *a* one-in-the-middle of *a* better thoroughly-set-agreement, which has had the law placed upon better messages-of-promise. For if that first-one was being one-without-fault, *a* place would not be sought for *a* second-one. For finding fault with them, he is saying, “Perceive! Days are coming,’ is saying *the* Lord, ‘and I will complete together upon the dwelling of Israel-(Contends-with-God) and upon

the dwelling of Judah *a new thoroughly-set-agreement*, not according-to the *thoroughly-set-agreement* which I made with their fathers in *the day* when I took hold upon them of the hand to lead out them from *the land* of Egypt, because they themselves remained not in my *thoroughly-set-agreement* and I myself cared not for them,' is saying *the Lord*. 'Because this is the *thoroughly-set-agreement* which I will thoroughly set with the dwelling of Israel after those days,' is saying *the Lord*, 'giving my laws into their thorough-thinking, I also will write them upon their hearts. And I will be to them for God, and they themselves will be to me for *a people*. And they should never ever teach, each-one his one-of-a-city and each-one his brother, saying, "Know the Lord," because all-ones will perceive me from *the little-one* until *the great-one* of them, because I will be *a favorable-(merciful)-one* to their injustices and I should never ever remember their wrongdoings any-longer.'" In that he is saying, "A new-one," he has made old the first-one. And that which is being made old and which is growing old is near not-being-in-the-light.

{—9—} Therefore indeed (*also*) the first-one was having acts-of-being-right-with-God-and-doing-right of service-in-worship and the set-apart-unto-God-place of-the-ordered-world. For *a shelter* was made ready throughout, the first-one in which *were* both the lampstand and the table and the putting-forward of the breads, *a certain-one*-which is being said *the Set-apart-unto-God-places*. And after the second curtain-(veil)-spreading-down *was* a shelter which is being called *the Set-apart-unto-God-places* of Set-apart-unto-God-places, having *an altar-of-incense* of-gold and the box-(ark) of the *thoroughly-set-agreement* which has been covered around from-every-side in gold, in which *was* *a jar* of-gold having the manna-(what-is-it) and the stick-(staff) of Aaron which sprouted and the tablets of the *thoroughly-set-agreement*, and over-above her *the cherubim* of glory casting *a shadow* over the means-(place)-of-reconciliation, about which-things it is not being now to speak according-to part-(detail). And as these things have been made ready throughout in-this-way, indeed

the priests are going in into the first shelter through *all-time* (always), bringing to completion the *services-in-worship*, but the first-(leading)-priest alone into the second-one once of the year, not without blood which he is bringing forth for himself and of the matters-(sins)-of-not-understanding of the people. As the Spirit, the set-apart-unto-God-one, is making clear this, the way of the set-apart-unto-God-*places* has not-yet been brought to light as the first shelter is still having a standing, which is *an illustration-cast-alongside* for the right-time which has set in, according-to which both gifts and sacrifices are being brought forth which are not having power to complete the one who is serving *in worship* according-to the perceiving-together-of-conscience, lying only upon foods and drinks and thoroughly-differing immersions, acts-of-being-right-with-God-and-doing-right of flesh until a right-time of a making-thoroughly-straight. But *the* Anointed-one, having become alongside as first-(leading)-priest of the good-things which became through the greater and more-complete shelter, one-not-made-by-hands, this-one is not being of this creation, and-nor through blood of goats and calves but through his-own blood, came in once-for-all into the set-apart-unto-God-*places*, having himself found *an* enduring-age-kind-of loosing-by-payment-of-ransom. For if the blood of goats and bulls and ashes of heifers, sprinkling those who have been made shared-together, is setting apart unto God to the making-clean of the flesh, by-how-much more the blood of the Anointed-one, who, through the enduring-age-kind-of Spirit, brought forth himself as one-without-blemish to the God, will clean our perceiving-together-of-conscience from dead works for the purpose to serve *in worship* the living God. And because-of this he is being one-in-the-middle of a new thoroughly-set-agreement, so-that, as a death took place for *the* loosing-forth-by-payment-of-ransom of the steppings-over upon the first thoroughly-set-agreement, those who have been called should receive the message-of-promise of the enduring-age-kind-of assigned-lot. For where a thoroughly-set-agreement is, it is bending-(aching)-within for death to be brought of the one who thoroughly set it. For a

thoroughly-set-agreement is a firm-one upon dead-ones, since not-once it is being strong when the one who thoroughly set *it* is living. Wherefore not-even the first-one has been made new within (inaugurated) without blood. For as every command-to-be-completed according-to the law was spoken by Moses to all the people, having taken the blood of the calves (*and the goats*) with water and wool of-scarlet-crimson-color-produced-from-seed-shaped-insects and hyssop-(a-small-plant-with-aromatic-leaves-used-by-the-Jews-for-ritual-purification), he sprinkled both the small-scroll itself and all the people, saying, “**This is the blood of the thoroughly-set-agreement which the God commanded to be completed to you.**” And likewise he sprinkled with blood both the shelter and all the vessels of the working-for-the-people. And with blood almost all-things are being made clean according-to the law. And without *the* pouring-out-of-blood *the* letting-go is not taking place.

Therefore indeed *it* was bending-(aching)-within *for* the showing-by-examples of those-ones in the heavens to be made clean with these-things, but the things-upon-heaven themselves with better sacrifices beside these. For *the* Anointed-one came not in into made-by-hands set-apart-unto-God-places, (copies)-opposite-of-struck-images of the true-ones, but into the heaven itself, now to be placed in the light to the face of the God for us. And-nor in-order-that many-times he should bring forth himself, as-indeed the first-(leading)-priest is coming in into the set-apart-unto-God-places according-to year with blood-of-another-one, otherwise it was binding *for* him to suffer many-times from *the* casting-down-of-a-foundation of the ordered-world. But now once at *the* completing-together of the enduring-ages he has been brought to light unto *the* putting-away of (*the*) wrongdoing through the sacrifice of himself. And according-to as-much-as it is being laid away to the humans once to die away, and after this judging, in-this-way also the Anointed-one, having been brought forth once for the purpose to bring up *the* wrongdoings of many-ones, will be perceived out of a second-time without wrongdoing unto salvation to those who are being accepting forth for him. {—10—} For the

law, having *a* shadow of the good-things which are being about *to be*, not the same image of the practiced-matters, with those same sacrifices which they are bringing forth according-to year unto the bringing-through-*perpetually* is having power not-even-once to complete those who are coming forward. Otherwise they themselves would have stopped being brought forth, would they not, because-of that the ones who are serving *in worship*, having had once been made clean, would not have still not-even-one perceiving-together-*of conscience* of wrongdoings? But in them *is a* remembering-again of wrongdoings according-to year. For *it is a* thing-not-having-power *for* the blood of bulls and goats to lift up away wrongdoings. For-this-reason, coming in into the ordered-world, he is saying, “Sacrifice and bringing-forth-(offering) you willed not, but you yourself equipped throughout *a* body for me. Whole-burnt-offerings and about wrongdoing you supposed not well of. After-that I said, ‘Perceive! I am being present, in *the* heading-(roll) of *a* small-scroll it has been written about me, for the purpose to do your will, the God.’” Saying higher-above, “Sacrifices and bringings-forth-(offerings) and whole-burnt-offerings and about wrongdoing you willed not and you supposed not well of,” certain-ones-which are being brought forth according-to law, *after-that* he has flowed out, “Perceive! I am being present for the purpose to do your will.” He is taking up (doing away with) the first-one in-order-that the second-one should stand. By which will, we are being ones who have been set apart unto God through the bringing-forth-(offering) of the body of Jesus *the* Anointed-one once-for-*all*. And indeed every priest has stood according-to day working for people and bringing forth many-times the same sacrifices, certain-ones-which not-even-once is having power to take up about wrongdoings. But this-one, having brought forth one sacrifice for wrongdoings unto the bringing-through-*perpetually*, sat down at the right of the God, being accepting out *toward* the remaining-*time* until the ones-hating of him should be placed *as a stool*-under-foot for his feet. For by one bringing-forth-(offering) he has completed unto the

bringing-through-perpetually those who are being set apart unto God. And the Spirit, the set-apart-unto-God-one, also is witnessing to us. For after that he has flowed out, “**This is the thoroughly-set-agreement which I will thoroughly set to them after those days,**’ is saying the Lord. **‘Giving my law upon their hearts and upon their thorough-thinking I will write upon them. And their wrongdoings and their being-without-law I will never ever remember still.’**” And where a letting-go of these-things is, no-longer is there a bringing-forth-(offering) about wrongdoing.

Therefore, brothers, having full-flowing into the way-into-(entrance) of the set-apart-unto-God-places by the blood of Jesus, which way, freshly-slaughtered-(recent) and living, he made new within (inaugurated) to us through the curtain-(veil)-spreading-down, this is being his flesh, and *having* a great priest over the dwelling of the God, we should come forward with a true heart in full-bearing-(assurance) of faith, having had the hearts sprinkled from an evil perceiving-together-of-conscience and having had the body bathed in clean water. We should hold throughout the saying-together-(confession) of the hope without-reclining-(wavering). For a one-having-faith is the one who told a message-of-promise. And we should think throughout about one-another unto the being-made-sharp-(stimulation) of choosing-to-love-in-action and having-beauty works, not leaving behind in *straits* the gathering-together-upon ourselves, just-as the custom in certain-ones is, but calling alongside, and in so-much more as-much-as you are seeing the day coming near. For if we are doing wrong of-the-free-will after that we receive the coming-to-knowledge of the truth, no-longer about wrongdoings is a sacrifice being left away-(behind), but a certain of-fear being-accepting-out-toward of judging and boiling-with-zeal of fire which is being about to eat those ones-over-in-opposite. Someone, having placed away the law of Moses, is dying away without compassions upon two or three witnesses. By-how-much more-bad are you supposing he will be worthy of punishment who walked down-upon the Son of the God, and who led to consider the

blood of the thoroughly-set-agreement by which he was set apart unto God *as shared-together*, and who aimed insult at the Spirit of the grace? For we perceive the one who said, “**To me is the giving-out-of-justice, I myself will give forth opposite.**” And again, “**The Lord will judge his people.**” A thing-of-fear is that to fall in into *the* hands of the living God. And cause yourselves to remember up-(again) the former days, in which, having light shined on, you remained under much engaging-in-a-conflict-in-the-public-games of sufferings, this indeed being made theater both with reproaches and with crushings, and this having become ones-sharing of those who were being turned back *and forth in conduct* in-this-way. For even with bound-ones you suffered together. And the taking-by-force of those things being under *authority* of you you were being accepting toward with joy, knowing yourselves to have better *a thing-under-authority* and one which is remaining. Therefore you should not cast away your full-flowing, which is having *a great giving-forth-of-payment*. For you are having *a need of remaining-under*, in-order-that, having done the will of the God, you should carry to yourselves the message-of-promise. For still *as-much-as, as-much-as a little-time*, the one who is coming will be present and will not take time. And my one-being-right-with-God-and-doing-right will live out of faith. And if he should order back (withdraw) himself, my soul is not supposing well in him. But we ourselves are not being *ones of an ordering-back-(withdrawing)* unto *a destroying-away* but of faith unto *a making-around-(possession)* of *the* soul.

{—11—} And faith is being *the setting-under-(basis-of-confidence)* of things which are being hoped for, *the conviction* of things which are not being seen. For by this the elder-ones were witnessed of.

By faith we are thinking that the enduring-ages have been equipped throughout by *a flowing* of God, with the result that what is being seen have become not out of things which are being shone with light.

By faith Abel-(Vapor) brought forth to the God *a more-better sacrifice aside-(from)* Kain, through which he was witnessed

of *that* he is *a* one-being-right-with-God-and-doing-right, as the God is witnessing upon his gifts. And through her-(it), though having died away, he is speaking still.

By faith Enoch-(Dedicated) was placed aside (transposed) with the result that he perceived not death. And **he was not being found because-that the God placed aside (transposed) him.** For before the putting-aside-(transposing) he has been witnessed of *that he has pleased well the God.* And without faith *it is a* thing-not-having-power to please well *him.* For it is binding *for* the one who is coming forward to the God to have faith that he is being and he is becoming *a* one-giving-forth-of-payment to those who are seeking out him.

By faith, Noah-(Rest), having been taken care of (warned) about those things which are not-yet being seen, having been well-received, made ready throughout (constructed) *a* box-(ark) for *the* salvation of his dwelling through which he judged against the ordered-world and became *a* one-receiving-the-assigned-lot of the being-right-with-God-and-doing-right *which is* according-to faith.

By faith Abraham, being called, heard (obeyed) under-*authority* to come out unto *a* place which he was being about to receive for *an* assigned-lot, and came out, not setting upon (understanding) where he is coming.

By faith he dwelt alongside in *a* land of the message-of-promise as *a* *land-of-another*, having dwelt down in shelters with Isaac-(Laughter) and Jacob-(Heel-catcher) *as* ones-receiving-together-the-assigned-lot of the message-of-promise, the same-one. For he was being accepting out *toward* the city which is having placing-foundations, whose craftsman and worker-for-the-public is the God.

By faith also Sarah-(Princess) herself, *being* barren and beyond *a* right-time of age, received power unto *a* casting-down of seed, since she led *to consider* the one who told *a* message-of-promise *as a* one-having-faith. For-this-reason also from one they were brought into being, and these-things after he has been placed to death, just-as the stars of the heaven in the large-number and as the sand, that-one alongside the

lip-(shore) of the sea, that-one without-number. According-to faith all these-ones died away, not having received the messages-of-promise but from-far-away having perceived them and having greeted and having said together (confessed) that they are being strange-ones and *sojourners-being-alongside-by-a-people* upon the earth. For those who are saying such-kind-of-things are putting in the light that they are seeking for *a* fatherland. And if indeed they were remembering that-one from which they came out, they would be having *a* right-time to bend back. But now they are stretching for *a* better-one, this is being one-upon-heaven. For-this-reason the God is not having shame of them to be called upon *as* their God. For he prepared *a* city for them.

By faith Abraham has brought forth the Isaac, being tested. And the one who accepted up the messages-of-promise was bringing forth the only-one-brought-into-being, to whom it was spoken, “**In Isaac will be called to you seed,**” having reasoned that also out of dead-ones the God was one-having-power to raise *him*, from-where also he carried him to himself in *an illustration-cast-alongside*.

By faith also about things which are being about *to be*, Isaac spoke well of the Jacob and the Esau.

By faith Jacob, dying away, spoke well of each-one of the sons of Joseph-(Yahveh-has-added) and **paid homage like a dog to its master, leaning upon the extremity-(top) of his stick-(staff)**.

By faith Joseph, coming to an end (dying), remembered about the way-out of the sons of Israel and commanded to be completed about his bones.

By faith Moses, having been brought into being, was hidden *a* period-of-three-months by his fathers-(parents), because-that they perceived the *elegant-like-from-the-city* small-child and feared not the thoroughly-putting-in-order of the king.

By faith Moses, having become great, denied to be said *a* son of *the* daughter of Pharaoh, having taken for himself more to have bad with the people of the God than for-a-right-time to

have *an* enjoying-forth of wrongdoing, having led *to consider* the reproach of the Anointed-one greater riches than the treasures of Egypt. For he was looking away unto the giving-forth-of-payment.

By faith he left throughout Egypt, having feared not the intense-feeling of the king. For he was steadfast, as perceiving the one-not-being-perceived.

By faith he has done the Passover and the pouring-on of the blood, in-order-that the one who is destroying the first-borne-ones should not touch them.

By faith they stepped through the Red Sea as through dry land, which the ones-of-Egypt, having taken *the* test, were drunk down.

By faith the walls of Jericho fell, having been encircled for seven days.

By faith Rahab the one-female-committing-sexual-sin destroyed away not herself with those who were not persuaded, having accepted with peace the ones-paying-attention-to-throughout.

And what still should I say? For the time will leave for me, thoroughly leading (narrating) about Gideon-(One-cutting-down), Barak-(Lightning), Sampson-(Like-the-sun), Jephtha, also David and Samuel-(His-name-is-of-God) and the ones-speaking-before-time-and-others, who through faith contended in a contest against (conquered) kingdoms, worked being-right-with-God-and-doing-right, happened upon *to obtain* of messages-of-promise, placed *a* barrier over *the* mouths of lions, extinguished *the* power of fire, fled mouths-(edges) of *the* sword, were endowed with power from being-without-strengths, became strong-ones in war, reclined (caused to fall back) *the* castings-in-alongside-(barracks) of ones-of-others. Women received their dead-ones out of *a* standing-up-(again). And other-ones were beaten like a drum, were not being accepting toward the loosing-forth-by-payment-of-ransom, in-order-that they might happen *to obtain a* better standing-up-(again). And other-ones received *a* test of playings-at-(makings-fun-of) and whippings, and still of bindings and place-of-guarding.

They were stoned, were sawn asunder, died away by murder of *the* sword, came around in sheepskins, in skins of-goats, being in lack, being crushed, being treated badly—of whom the ordered-world was not being worthy—being led astray on desolate-*places* and mountains and caves and the openings of the ground. And all these-ones, having been witnessed of through the faith, carried not to themselves the message-of-promise, as the God himself saw before (provided) something better for us, in-order-that they should not be made complete without us.

{—12—} Therefore-for-that-reason also we ourselves, having so-much *a* cloud of witnesses lying around us, having placed away from ourselves every weight-(impediment) and the well-set-around wrongdoing, should run through remaining-under the contending-in-a-contest which is lying before us, perceiving forth unto the Jesus, the first-(leading)-one and completer of the faith, who in-opposite of the joy lying before him, remained under the cross, having thought down on *the* shame, and has sat down at *the* right of the throne of the God. For reason up (consider) the one who has remained under such-kind-of saying-opposite against him by the ones-doing-wrong, in-order-that you should not weary your souls, being loosed (given) out. You not-yet set down opposite until blood, contending in a contest opposite to the wrongdoing. And you were hidden out of (caused to forget) the calling-alongside, which is thoroughly saying to you as to sons, “**My son, stop caring little of *the* disciplining-like-a-child of *the* Lord, and-nor be loosed (given) out being convicted by him. For whom *the* Lord is choosing to love in action he is disciplining like a child. And he is whipping every son whom he is accepting alongside.**” Remain under unto the disciplining-like-a-child. The God is bringing forth himself to you as to sons. For what son is *there* whom *a* father is not disciplining like a child? And if you are being without disciplining-like-a-child of which all have become ones-having-together, then you are being illegitimate-ones and not sons. Then indeed we were having the fathers of our flesh as ones-disciplining-like-a-child and

were turning ourselves at *them*. (*And*) much more we will be placed in order under-*authority* to the Father of the spirits and will live, will we not? For indeed those-ones were disciplining like a child for *a* few days according-to what is supposing to them, but that-one for that which is bringing together (being advantageous) for the purpose to share with his setting-apart-*unto-God*. And all disciplining-like-a-child indeed that which is being alongside is not supposing to be joy but grief. But later it is giving forth *the* fruit of-peace of being-right-with-God-and-doing-right to those who have been exercised naked through her-(it). For-this-reason straighten up the hands which have been let pass aside (droop) and knees which have been loosed (paralyzed) along the side. And make upright runnings-(tracks)-of-the-wheel for your feet, in-order-that the lame-one should not be turned out but more-(rather) should be cured. Cause to flee (pursue) peace with all-ones and the setting-apart-*unto-God*, without which not-even-one-person will perceive the Lord, paying attention over lest someone *be* lacking from the grace of the God, lest some root of bitterness growing up should harass at *you* and through her-(it) many-ones should be stained, lest some one-(male)-committing-sexual-sin or one-treading-on as Esau, who opposite of one eating gave forth his-own rights-of-the-first-borne. For you perceive that even afterwards, willing to receive the assigned-lot of the well-speaking, he was approved away (rejected) by testing. For *a* place of *a* change-of-thinking he found not, even-indeed though having sought out it with tears. For you have not come forward to that which is being handled and to that which has been burned with fire and to darkness-like-a-storm-cloud and to gloom and to *a* raging-wind-storm and to *the* noise of *a* trumpet and to *the* voice of flowings which those who heard asked alongside not *a* word to be placed to them. For they were not bringing that which is being thoroughly ordered, “Even if *a* wild-beast should touch the mountain, it will be cast at with stones.” And, in-this-way was being *the* thing-of-fear which is being in the light, Moses said, “**I am being one-being-out-of-fear** and one-trembling-within.” But

you have come forward to mountain Sion and to *the* city of *the* living God, *the* upon-heaven Jerusalem, and to ten-(countless)-thousands of messengers, to *the* festive-gathering-of-all and to *the* called-out-assembly of first-borne-ones who have been written forth *in a census* in *the* heavens and to God the Judge of all-ones and to spirits of ones-being-right-with-God-and-doing-right who have been completed and to Jesus *the* one-in-the-middle of *a* young thoroughly-set-agreement and to blood of sprinkling which is speaking better beyond *that-one* of Abel. See *that* you should not ask aside (refuse) the one who is speaking. For if those-ones fled not out, having asked aside (refused) the one who is taking care of things (warning) upon earth, much more we ourselves who are turning ourselves away-from *that-one* from *the* heavens, whose voice shook the earth after-that. But now he has told a message-of-promise, saying, “**Still once I myself will shake not only the earth but also the heaven.**” And that, “Still once,” is making clear (*the*) putting-aside of those things which are being shaken as those things which have been made, in-order-that should remain those things which are not being shaken. For-this-reason, receiving alongside *a* not-shaking kingdom, we should have grace, through which we should serve *in worship* in-a-well-pleasing-manner to the God with receiving-well-(reverence) and apprehension-of-danger-as-in-a-forest. For also our God *is a* swallowing-up-throughout fire.

{—13—} Let the love-of-brother-like-a-friend remain. Stop hiding over (forgetting) the love-of-stranger-(guest)-like-a-friend, for through this someones escaped notice having received as strangers-(guests) messengers. Remember the bound-ones as ones who have been bound with, and the ones who are being treated badly as also yourselves being in body. The marriage-feast-(marriage) *is a* having-value-one in all things (among all). And the *marriage-bed-for-laying-down* is one-without-stain. For ones-(males)-committing-sexual-sin and ones-committing-adultery the God will judge. *Let* the manner *be* one-not-loving-silver-like-a-friend, ones who are being enough (content) with those things which are being

alongside. For he himself has flowed out, “I should never ever release up you and-nor should never ever leave behind in *straits* you,” so-that, having courage, we say, “*The Lord is one-helping-like-responding-to-shouts to me, (and) I will not fear. What will a human do to me?*” Remember the ones who are leading you, certain-ones-who spoke to you the word of the God, whose faith imitate, observing up-close the stepping-out of the turning-back-and-forth-in-conduct. Jesus the Anointed-one is the same yesterday and this-day and unto the enduring-ages. Stop being brought along by various and strange teachings. For it is thing-of-beauty for the heart to be made firm by grace, not by foods by which those who are walking around were not profited. We are having a place-of-sacrifice out of which those who are serving in *worship* in the shelter are not having authority to eat. For the blood of those living-creatures is being brought in into the set-apart-unto-God-places about wrongdoing through the first-(leading)-priest, the bodies of these-ones are being burned down outside the casting-in-alongside-(camp). For-this-reason also Jesus, in-order-that he should set apart unto God the people through his-own blood, suffered outside the gate. Certainly-now we should come out to him outside the casting-in-alongside-(camp), bringing (bearing) his reproach. For we are not having here a city which is remaining, but we are seeking for that one which is being about to be. (Therefore) through him we should bring up a sacrifice of praise through all-time to the God, this is being the fruit of lips which are saying together (confessing) in his name. And stop hiding over (forgetting) the well-doing and sharing-together. For with such-kind-of sacrifices the God is being well-pleasing. Persuade yourselves to those who are leading of you and yield under-authority. For they themselves are being not asleep in the field over your souls as ones who are giving forth a word, in-order-that with joy they should do this and not groaning. For this is not-loosing-the-tax-(of-no-advantage) to you.

Pray forth about us. For we are persuaded that we are having a having-beauty perceiving-together-of-conscience, willing in all-things to turn back and forth in conduct with-beauty. And

all-the-more I am calling alongside *you* to do this, in-order-that I might more-quickly be set forth down *like before* to you.

And may the God of the peace, the one who is leading up out of dead-ones our Lord Jesus, the Shepherd of the sheep, the great-one, by *the* blood of *the* enduring-age-kind-of thoroughly-set-agreement, equip throughout you in every good-thing for the purpose to do his will, doing in us the well-pleasing in-sight of him through Jesus *the* Anointed-one, to whom *be* the glory unto the enduring-ages (*of the enduring-ages*). Amen-(so-it-is).

And I am calling alongside you, brothers. Hold up the word of the calling-alongside. For even through few-words I set in order by *letter* to you. Know (you are knowing) our brother Timothy who has been loosed forth, with whom, if he should come more-quickly, I will perceive you. Greet all those who are leading you and all the set-apart-unto-God-ones. Those-ones from the Italy-(Calf-like) are greeting you. The grace *be* with you all.

OF JACOB

{—I—} Jacob-(James-or-Heel-catcher) servant of God and of *the* Lord Jesus-(Yahveh-saves) *the* Anointed-one to the twelve tribes, those-ones in the thorough-scattering to rejoice.

Lead *to consider* all joy, my brothers, when you should fall into being surrounded by various testings, knowing that the approval-by-testing of your faith is working throughout remaining-under. And let the remaining-under have *her* complete work, in-order-that you should be complete-ones and whole-lot-(complete-in-every-part)-ones, being lacking in not-even-one-thing. And if someone of you is being lacking of wisdom, let him ask from the God, who is giving to all singularly-(generously) and who is not reproaching, and it will be given to him. And let him ask in faith, thoroughly judging himself not-even-one-thing. For the one who is thoroughly judging himself has been like *a* surging of *a* sea, being driven by wind and being thrown. For let not that human assume that he will receive something from the Lord, *as a* double-souled-(minded) man, *a* not-set-down-(unstable)-one in all his ways.

And let the brother, the one-making-low, boast in his height, and the rich-one in his making-low, because *as a* flower of grass he will go aside. For the sun rose up with the burning-heat and dried the grass. And its flower fell out-(off)

and the well-fitting-(beauty) of its face destroyed away itself. In-this-way also the rich-one in his goings will be withered.

A fortunate-one is a man who is remaining under testing, because, having become one-approved-by-testing, he will receive the wreathed-crown of the life, which he told a message-of-promise to those who are choosing to love in action him. Let not-even-one-person say, being tested, "From God I am being tested." For the God is being one-without-testing of bad-ones-(things). And he himself is testing not-even-one-person. But each-one is being tested by his-own having-intense-feelings-for, being drawn out and being caught by bait-(deceit). Then the having-intense-feelings-for, having taken together (conceived), is bearing wrongdoing. And the wrongdoing, having been completed forth, is bringing forth from pregnancy death.

Stop being led astray, my choosing-to-love-in-action brothers. Every good giving and every complete gift is stepping down from-above from the Father of the lights, alongside whom there is not being changing-over-(alternating) or casting-forth-of-a-shadow of turning. Having wanted, he brought forth from pregnancy us by *the* word of truth for the purpose of us being a certain *portion-from-the-first* of his created-things.

Perceive, my choosing-to-love-in-action brothers! And let every human be quick unto what to hear, slow unto what to speak, slow unto anger. For anger of a man is not working being-right-with-God-and-doing-right of God. For-this-reason, having placed away from yourselves all filthiness and being-more of badness, accept in gentleness the implanted word which is having power to save your souls-(lives).

And become ones-doing of *the* word and not ones-hearing only, reasoning aside yourselves. Because if someone is being a one-hearing of *the* word and not a one-doing, this-one has been like to a man who is thinking throughout *about* the face of his bringing-into-being in a being-visible-in-a-mirror. For he thought throughout *about* himself and has come away and straightway was hidden over (forgot) of-what-sort-person he was being. But the one who bent over to *peer in* into *the* complete law, that-one of the freedom, and who remained

alongside *it*, having not become *a* one-hearing of being-hidden-over-(forgetfulness) but *a* one-doing of work, this-one will be *a* fortunate-one in his doing.

If someone is supposing to be *a* religious-one, leading not by *a* bridle his tongue but deceiving his heart, the religion of this-one is futile. A religion, *a* clean-one and one-without-stain, alongside to the God and Father is being this, to look in on ones-being-orphans and widows in their crushing, and to keep himself as one-without-spot from the ordered-world.

{—2—} My brothers, stop having the faith of our Lord Jesus *the* Anointed-one of glory with receivings-of-face-(showings-of-favoritism). For if should come in into your gathering-together-place *a* man with-a-gold-finger-ring in shining clothing, and should come in *a* poor-one in filthy clothing, and you should look upon the one bearing the clothes, the shining-ones, and should said, “Sit down you here with-beauty,” and to the poor-one you should say, “Stand you there,” or “Sit down under my *stool*-under-foot,” you were thoroughly judged in yourselves and became judges of evil thorough-reasonings, did you not? Hear, my choosing-to-love-in-action brothers! The God called out to himself the poor-ones in the ordered-world *who* are rich-ones in faith and ones-receiving-the-assigned-lot of the kingdom which he told a message-of-promise to those who are choosing to love in action him, did he not? But you yourselves set not a value upon the poor-one. The rich-ones are using power against you and themselves are drawing you into courts-of-judgment, are they not? They themselves are talking hurtfully of the with-beauty name which was called upon on you, are they not? If indeed-in-this you are completing *the* law belonging-to-the-king according-to the Writing, “**You will choose to love in action your near-one-(neighbor) as yourself,**” you are doing with-beauty. But if you are receiving face (showing favoritism), you are working wrongdoing, being convicted by the law as ones-stepping-over. For *a* certain-one who should keep the whole law but should stumble in one has become one-held-in-(bound) of all. For the one who said, “**You should not commit adultery,**” also said, “**You should**

not murder.” And if you are not committing adultery but are murdering, you have become *a* one-stepping-over of law. In-this-way speak and in-this-way do as those who are being about to be judged through *the* law of freedom. For the judging *will be* without-mercy to the one who did not *show* mercy. Mercy is boasting against (triumphing over) judging.

What is the heaping-up-(gain), my brothers, if someone should say to have faith but should not have works? The faith is not having power to save him, is it? If *a* brother or *a* sister should exist *as* naked-ones and ones who are being lacking of the food for-a-day, and someone out of you should say to them, “Go under way in peace, warm yourselves and be satisfied with food,” and should not give to them the enough-things of the body, what is the heaping-up-(gain)? In-this-way also the faith, if it should not have works, is being *a* dead-one according-to itself. But someone will flow out, “You yourself are having faith, and I myself am having works.” Show to me your faith without the works, and I myself will show to you the faith out of my works. You yourself are having faith that the God is being one. With-beauty you are doing. The devastating-divine-beings also are having faith and are bristling (like having the hair stand on end). Are you willing to know, O empty human, that the faith without the works is being not-working? Abraham-(Father-of-a-multitude) our father was made right with God and to do right out of works, having brought up Isaac-(Laughter) his son upon the place-of-sacrifice, was he not? You are seeing that the faith was working with his works, and out of the works the faith was completed, and was fulfilled the Writing which is saying, **And Abraham had faith in the God, and it was reasoned (counted) to him unto being-right-with-God-and-doing-right**, and he was called *a* friend of God. You are perceiving that out of works *a* human is being made right with God and to do right and not out of faith alone. And likewise also Rahab the one-female-committing-sexual-sin out of works was made right with God and to do right, having accepted under *her roof* the messengers and having cast *them* out *an* other way, was she not? For just-as the body without the spirit

is being *a* dead-thing, in-this-way also the faith without works is being *a* dead-one.

{—3—} Stop becoming many teachers, my brothers, having perceived that greater judgment we will receive. For we all are stumbling many-ways-*(times)*. If someone is not stumbling in word, this-one is *a* complete man, one-having-power to lead by *a* bridle even the whole body. And if we are casting bridles into the mouths of the horses for the purpose to persuade them to us, also we are leading aside their whole body. Perceive! Also the sailing-boats, being such-magnitude-as-these-ones and being driven by hard winds, are being led aside by *a* littlest rudder where the rush of the one who is making straight (steering) is wanting. In-this-way also the tongue is being *a* small member and is boasting great-things. Perceive! Such-magnitude *a* fire is setting up on fire such-magnitude *a* forest-(wood). And the tongue *is a* fire. The tongue, the ordered-world of the injustice, is being set down in our members, that which is staining the whole body, and which is setting aflame the running-course-(wheel) of the bringing-into-being, and which is being set aflame by the gehenna-(valley-of-Hinnom-or-lamentation-where-children-were-once-sacrificed-to-Molech-and-which-became-the-garbage-dump-of-Jerusalem). For all nature, both of wild-beasts and of flying-creatures, both of creeping-creatures and creatures-in-sea-of-salt, is being tamed and has been tamed by the nature, that human-one. But not-even-one-person is having power to tame the tongue of humans, *which is a* not-set-down bad-thing, full of poison bringing-death. With this we are speaking well of the Lord and Father, and with this we are cursing against the humans who have become according-to *the* likeness of God. Out of the same mouth is coming out well-speaking and cursing-against. It is not being appropriate, my brothers, these-things in-this-way to take place. The spring is not gushing forth out of the same opening-(fissure-in-the-earth) the sweet and the bitter, is it? A fig-tree, my brothers, is not having power to make olives, is it? Or *a* vine to *make* figs? And-nor water of-salt to make sweet.

Who is *a* wise-one and *a* one-setting-upon-(understanding) among you? Let him show out of the having-beauty turning-back-and-forth-in-conduct his works with gentleness of wisdom. But if you are having bitter boiling-with-zeal and spinning-like-wool-of-selfish-ambition in your heart, stop boasting against and lying against the truth. This wisdom is not being that which is coming down from-above but one-upon-earth, one-of-the-soul-(self), one-of-devastating-divine-beings. For where boiling-with-zeal and spinning-like-wool-of-selfish-ambition is, there is not-set-down-matter and every worthless practiced-matter. But the wisdom from-above is being first indeed *a* pure-(set-apart-unto-God)-one, after-that *a* one-of-peace, one-yielding-to, one-well-persuaded, one-full of mercy and of good fruits, one-without-thorough-judging, one-not-judging-back-in-pretense. And *the* fruit of being-right-with-God-and-doing-right is being scattered in peace to those who are making peace.

{—4—} From-where *are* wars and from-where fights among you? From-here, out of your pleasures which are fighting as a soldier in your members, *are they* not? You are having an intense-feeling for and are not having. You are murdering and are boiling *with zeal* and are not having power to happen upon *to obtain*. You are fighting and are waging war. You are not having because that you ask not. You are asking and are not receiving, because-that you are asking badly, in-order-that you should pay the cost *for* it on your pleasures. Ones-(females)-committing-adultery, you perceive that the love-like-a-friend of the ordered-world is being hatred of the God, are you not? Therefore whoever should want to be *a* friend of the ordered-world is being set down *a* one-hating of the God. Or are you supposing that emptily the Writing is saying, “With envy he is yearning for the Spirit-(spirit) which dwelt down in us (with envy the Spirit which dwelt down in us is yearning for)”? But he is giving greater grace. For-this-reason it is saying, “**The God is putting himself in order opposite to (arrogant)-ones-bringing-themselves-to-light-above-others, but is giving grace to ones-making-low.**” Therefore put yourselves in

order under-*authority* to the God. And stand opposite to the one-thoroughly-casting-*accusations*, and he will flee from you. Come near to the God, and he will come near to you. Make clean *your* hands, ones-doing-wrong. And purify (set apart unto God) *your* hearts, double-souled-(minded)-ones. Be miserable and mourn and weep. Let your laughter be turned aside into mourning and the joy into downcast-eyes. Make low yourselves in-sight of *the* Lord, and he will lift high you. Stop speaking against one-another, brothers. The one who is talking against *a* brother or who is judging his brother is speaking against *the* law and is judging *the* law. And if you are judging *the* law, you are not being one-doing of law but judge. One is being (*the*) one-placing-(giving)-law and judge who is having power to save and to destroy away. But who are you being who is judging the near-one-(neighbor)?

Lead now, those who are saying, "This-day or next-day we will go unto even-this city and will do (stay) there *a* year and will go in *to trade* and will gain." You-certain-ones are not setting upon (understanding) what *will be* of the next-day, of-what-kind *will be* your life. For you are being *a* vapor, which is being shone with light for *a little-time*, and which after-that is not being shone with light. Opposite of that you *ought* to say, "If the Lord should will, both we will live and will do this or that." But now you are boasting in your empty-boastings. All such-kind-of boasting is being evil. Therefore to one who perceives to do *a* thing-of-beauty and who is not doing, it is being to him wrongdoing.

{—5—} Lead now, *you* the rich-ones. Weep, howling for your miseries which are coming upon *you*. Your riches have rotted and your outer-clothes have become motheaten. Your gold and the silver have become rusted. And their poison-(rust) will be for *a* witness to you and will eat your flesh as fire. You treasured in last days. Perceive! The payment of the workers who brought together (mowed) your spaces-(regions), which has been deprived away from you, is crying out. And the shouts of those who harvested have come in unto the ears of *the* Lord of Sabaoth-(Hosts-*or*-Armies-going-forth).

You indulged causing breakdown *of mind and body* upon the earth and lived in wantonness. You fed your hearts in *a day* of slaughter. You administered justice against. You murdered the one-being-right-with-God-and-doing-right. He is not putting himself in order opposite to you.

Therefore take a long time before having intense-feelings, brothers, until the being-alongside of the Lord. Perceive! The worker-of-the-land is being accepting out *toward* the having-value fruit of the land, taking a long time before having intense-feelings for it, until it should receive early-*rain* and late-*rain*. Take you also a long time before having intense-feelings. Set firm your hearts, because the being-alongside of the Lord has come near. Stop groaning, brothers, against one-another, in-order-that you should not be judged. Perceive! The Judge has stood before the doors. Take, brothers, the ones-speaking-before-*time-and-others* who spoke in the name of the Lord, *as a* showing-by-example of the suffering-bad and of the taking-a-long-time-before-having-intense-feelings. Perceive! We are considering fortunate those who are remaining under. You heard *about* the remaining-under of Job and perceived the completion of *the* Lord, that the Lord is being one-much-moved-in-the-inward-parts-(feelings) and a compassionate-one.

And before all-things, my brothers, stop vowing, not-even *according-to* the heaven, and-nor the earth and-nor any other oath. But let your yes be yes and the no *be* no, in-order-that you should not fall under judging.

Is someone among you suffering bad? Let him pray forth. Is someone having well intense-feelings? Let him strum a stringed instrument in the singing of praise. Is someone among you being without strength? Let him call to the elder-ones of the called-out-assembly. And let them pray forth for him, having placed oil on (*him*) with olive-oil in the name of the Lord. And the prayer of the faith will save the one who is being weary. And the Lord will raise him. And if *there* should be wrongdoings which have been done, they will be let go to him. Therefore say out together (confess) the wrongdoings to

one-another, and pray for one-another so-that you might be cured. *The* pleading of *a* one-being-right-with-God-and-doing-right, being at work, is being much strong. Elias-(Elijah-*or*-God-is-Yahveh) was being *a* like-suffering human to us. And he prayed forth with *a* praying-forth for the purpose that it not rain. And it rained not upon the land *for* three years and six months. And again he prayed forth. And the heaven gave rain, and the land sprouted her fruit.

My brothers, if someone among you should be led astray from the truth and someone should turn him onto-(back), let him know that the one who turned *a* one-doing-wrong onto-(back) out of *a* leading-astray of his way will save his soul-(life) out of death and will cover *a* large-number of wrongdoings.

OF JUDAH

{—I—} Judah-(Praised), a servant of Jesus-(Yahveh-saves) *the* Anointed-one, and brother of Jacob-(James-or-Heel-catcher), to those called-ones who have been chosen to be loved in action in God *the* Father and who have been kept in Jesus *the* Anointed-one. May mercy and peace and choosing-to-love-in-action be increased to you.

Ones-choosing-to-love-in-action, making every earnestness to write to you about our shared-*together* salvation, I had bending-(aching)-within to write to you, calling alongside to contend in a contest for *the* faith which was once given over to the set-apart-unto-God-ones. For some humans sunk in alongside, those who long-ago have been written before-*time-or-others* for this judgment, ones-not-worshiping, putting aside (transposing) the grace of our God unto *an* unrestraint and denying the only Master and our Lord Jesus *the* Anointed-one. And to bring you under remembrance I am wanting, as you all perceive all-things, that (*the*) Lord, having saved a people out of *the* land of Egypt once, destroyed away the second-*time* those who had not faith, even he has kept messengers, who kept not the first-(rule) of themselves but who left away-(behind) their-own dwelling-place, for *the* judging of *the* great day in always-being bindings under gloom, as Sodom-(Scourching) and Gomorrah and the cities around them, having gone out *in*

the like manner to these-ones and having come away after other flesh, are lying before *as a* showing-(example), being under *the* justice of *an* enduring-age-kind of fire. Likewise indeed-in-this also these-ones who are dreaming during sleep indeed are staining *the* flesh, and are putting away lordship, and are talking hurtfully of glories. But the Michael-(Who-is-like-God), the first-(leading)-messenger, when he, thoroughly judging (contending) with the one-thoroughly-casting-*accusations*, was thoroughly talking about the body of Moses, was not bold to bring upon *him* a judging of hurtful-talk but said, "May *the* Lord set a value upon you!" But these-ones, as-much-as indeed they perceive not, are talking hurtfully of. And as-much-as they are setting upon (understanding) by-nature, as the without-word-(reason) living-creatures, in these-things they are being made to decay. Woe to them! Because in the way of the Kain they went, and in the leading-astray of the payment of the Balaam-(Not-of-the-people) they were poured out, and in the saying-opposite of the Korah-(Baldness) they destroyed away themselves. These-ones are being the *hidden-rocks-in-the-sea* in your choosing-to-love-in-action-*feasts*, eating well together without-fear, shepherding themselves, waterless clouds being brought along by winds, waning-autumn trees, without-fruit, having died away twice, having been rooted out, wild swellings of *the* sea, foaming over their-own shames, stars, ones-led-astray, for whom the gloom of the darkness unto *the* enduring-age has been kept. And also to these-ones Enoch-(Dedicated), *the* seventh-one from Adam-(Earthy-red), spoke before *time and others*, saying, "Perceive! *The* Lord came with his set-apart-unto-God ten-(countless)-thousands to do judging against all-ones and to convict every soul about all their works of lacking-reverence which they lacked reverence and about all the hard-things which not-worshiping ones-doing-wrong spoke against him." These-ones are being grumbling-ones, fault-finding-of-their-fate-ones, going after their having-intense-feelings-for. And their mouth is speaking overweight-things, marveling faces-(people) for-the-sake-of profit.

But you yourselves, ones-choosing-to-love-in-action, remember the flowings which have been flowed out before by the ordered-forth-ones of our Lord Jesus *the* Anointed-one, that they were saying to you, “At *the* last (*of the*) time *there* will be ones-playing-at-(making-fun-of), going after their having-intense-feelings-for of the lacking-reverences. These-ones are being those who are thoroughly setting a boundary away-from, ones-of-the-soul-(self), not having *the* Spirit.

But you yourselves, ones-choosing-to-love-in-action, building upon yourselves in-(by) your most-set-apart-unto-God faith, praying in-(by) the Set-apart-unto-God Spirit, keep yourselves in *the* choosing-to-love-in-action of God, being accepting toward the mercy of our Lord Jesus *the* Anointed-one unto enduring-age-kind-of life. And indeed show mercy *upon* those whom are thoroughly judging (wavering). And save those-(other)-ones, taking by force *them* out of *the* fire. And show mercy in fear *upon* those-(other)-ones, hating even the inner-clothing-worn-next-to-the-skin which has been stained from the flesh.

And to the one who is having power to guard you as ones-without-stumbling and to stand you down-in-sight of his glory as ones-without-blemish in much-leaping, to *the* only God our Savior through Jesus *the* Anointed-one our Lord *be* glory, greatness, might, and authority before all the enduring-age and now and unto all the enduring-ages. Amen-(so-it-is).

ACCORDING-TO JOHN

{—1—} In *the* first-(beginning) was being the Word. And the Word was being with the God. And God was being the Word. This-one was being in *the* first-(beginning) with the God. All-things through him became. And without him became not-even one-thing, which has become. In him was being life. And the life was being the light of the humans. And the light is giving light in the darkness. And the darkness took not over it.

There became *a* human, who has been ordered forth from God, *the* name to him was John-(Yahveh-gives-grace). This-one came for *a* witness, in-order-that he should witness about the light, in-order-that all-ones should have faith through him. That-one was not being the light, but *came* in-order that he should witness about the light.

He was being the light, the true-one, who is shinning light on every human, who is coming into the ordered-world. He was being in the ordered-world. And the ordered-world became through him. And the ordered-world knew not him. Unto his-own-things he came. And his-own-ones received not him alongside. But as-many-as received him, he gave to them authority to become children of God, to those who are having faith into his name, who were brought into being not out of

bloods and-nor out of *the* will of flesh and-nor out of *the* will of man but out of God.

And the Word became flesh and dwelt in a shelter among us. And we observed his glory, glory as *the* only-one-brought-into-being from *the* Father, full of grace and truth. John is witnessing about him. And he has cried out, saying, "This-one was being whom I said, 'The one who is coming after me has become in-front of me, because he was being first of me.'" Because out of the fullness of him we ourselves all received, and grace opposite of grace. Because the law was given through Moses-(Drawing-out). The grace and the truth became through Jesus-(Yahveh-saves) *the* Anointed-one. Not-even-one-person has perceived God even-once. *The* only-brought-into-being God, who is being unto the chest of the Father, that-one led out *to consider him*.

And this is being the witness of the John, when the ones-of-Judah out of Jerusalem ordered forth (*to him*) priests and ones-of-Levi in-order-that they should ask him, "Who are you yourself being?" And he said together (confessed) and denied not. And he said together (confessed), "I myself am not being the Anointed-one." And they asked him, "What therefore? Are you yourself being Elias-(Elijah-or-God-is-Yahveh)?" And he is saying, "I am not being." "Are you being the one-speaking-before-time-and-others?" And he judged forth, "No." Therefore they said to him, "Who are you being, in-order-that we might give *a* judging-forth to those who sent us? What are you saying about yourself?" He was stating, "***I am a voice of one who is shouting in the desolate-place, 'Make straight the way of the Lord,'*** just-as Isaiah-(Help-of-Yahveh) the one-speaking-before-time-and-others said." And they were being ones who have been ordered forth out of the Distinct-ones. And they asked him, and said to him, "Why therefore are you immersing if you yourself are not being the Anointed-one, and-nor Elias, and-nor the one-speaking-before-time-and-others?" The John judged forth to them, saying, "I myself am immersing in water. In-the-midst of you has stood he whom you yourselves perceived not, who is coming after me, of whom I (*myself*) am

not being *a* worthy-one that I might loose of him the strap of the sandal-bound-under." These-things took place in Bethany the-other-side of the Jordan-(Descending), where the John was being the one who is immersing.

On the next-day he is seeing the Jesus coming toward him and is saying, "Perceive! The Lamb of the God who is lifting up the wrongdoing of the ordered-world! This-one is being for whom I myself said, 'After me is coming *a* man who has become in-front of me, because he was being first of me.' And I myself perceived not him. But in-order-that he should be brought to light to the Israel-(Contends-with-God), because-of this I myself came, immersing in water." And John witnessed, saying, "I have observed the Spirit stepping down as *a* dove out of heaven, and it-(he) remained upon him. And I myself perceived not him. But that one who sent me to immerse in water said to me, 'Upon whomever you should perceive the Spirit stepping down and remaining upon him, this-one is being the one who is immersing in *the* Set-apart-unto-God Spirit.' And I myself have perceived. And I have witnessed that this-one is being the Son of the God."

On the next-day again had stood the John and two out of his learning-ones. And having looked on the Jesus walking around, he is saying, "Perceive! The Lamb of the God!" And the two learning-ones heard him speaking. And they followed the Jesus. And the Jesus, having been turned and having observed them following, is saying to them, "What are you seeking?" And those-ones said to him, "(Rabbi)-Master-teacher—which, being interpreted with, is being said Teacher—where are you remaining?" He is saying to them, "Come. And you will perceive." Therefore they came and perceived where he is remaining. And they remained alongside him that day. *The* hour was being as *the* tenth. Andrew-(Manly), the brother of Simon-(One-that-hears) Peter-(Rock), was being one out of the two who heard from John and who followed him. This-one is finding first the brother, that-one his-own, Simon, and is saying to him, "We have found the (Messiah)-Anointed-one"—which is being interpreted with-(as) *the* (Christ)-Anointed-one. He

led him to the Jesus. Having looked on him, the Jesus said, "You yourself are being Simon, the son of John. You yourself will be called Kephas-(Rock)"—which is being interpreted Peter-(Rock).

On the next-day he willed to come out unto the Galilee-(Circuit). And he is finding Philip-(One-loving-horses-like-a-friend). And the Jesus is saying to him, "Follow me." And the Philip was being from Bethsaida-(House-of-hunting), out of the city of Andrew and Peter. Philip is finding the Nathanael-(Gift-of-God) and is saying to him, "Whom Moses wrote of in the law and the ones-speaking-before-time-and-others we have found, Jesus *the* son of the Joseph-(Yahveh-has-added), that-one from Nazareth." And Nathanael said to him, "Out of Nazareth is any good-thing having power to be?" The Philip is saying to him, "Come and perceive." The Jesus perceived the Nathanael coming toward him and is saying about him, "Perceive! In-truth *a* one-of-Israel in whom is not being bait-(deceit)." Nathanael is saying to him, "From-where are you knowing me?" Jesus judged forth and said to him, "Before that Philip voiced you, being under the fig-tree, I perceived you." Nathanael judged forth to him, "Master-teacher, you yourself are being the Son of the God. You yourself are being King of the Israel." Jesus judged forth and said to him, "Because I said to you that I perceived you down-under the fig-tree, are you having faith? Greater-things than these you will perceive." And he is saying to him, "Amen-(so-it-is) amen-(so-it-is) I am saying to you, you will perceive the heaven, having been opened up, and the messengers of the God, stepping up and stepping down upon the Son of the Human."

{—2—} And on the day, the third-one, *a* marriage-feast took place in Kana-(Zeal) of the Galilee. And the mother of the Jesus was being there. And the Jesus also was called (invited) and his learning-ones unto the marriage-feast. And as the wine was lacking, the mother of the Jesus is saying to him, "They are not having wine." (*And*) the Jesus is saying to her, "What *is it* to me and to you, woman? Not-yet is my hour being present." His mother is saying to the ministers,

“Whatever thing he should say to you, do.” And were being there six waterpots of-stone according-to the making-clean of the ones-of-Judah, lying, giving space to two or three measures-(each-measure-about-8-9-gallons) up-(apiece). The Jesus is saying to them, “Fill the waterpots of water.” And they filled them until up-to-the-top. And he is saying to them, “Now draw out like bilge-water from the hold of a ship and bring to the first-(leading)-one-of-three-beds-for-reclining-who-arranged-the-couches-and-tasted-the-food-for-the-dinner.” And those-ones brought it. And as the first-(leading)-one-of-three-beds-for-reclining-who-arranged-the-couches-and-tasted-the-food-for-the-dinner tasted the water which has become wine and perceived not from-where it is being—but the ministers who have drawn out like bilge-water from the hold of a ship the water had perceived—the first-(leading)-one-of-three-beds-for-reclining-who-arranged-the-couches-and-tasted-the-food-for-the-dinner is voicing to the bridegroom and is saying to him, “Every human is putting first the having-beauty wine, and when they should become drunk the lesser-one. You yourself have kept the having-beauty wine until now.” This first of the signs the Jesus did in Kana of the Galilee. And he brought to light his glory. And his learning-ones had faith into him.

After this he stepped down unto Kapernaum-(Village-of-comfort), himself and his mother and his brothers and his learning-ones. And there they remained not many days.

And near was being the Passover of the ones-of-Judah. And the Jesus stepped up unto Jerusalem. And he found in the sacred-place those who are selling oxen and sheep and doves and ones-cutting-into-pieces-(changing-money), sitting down. And having made a flogging-whip out of small-rush-ropes, he cast out all-ones out of the sacred-place, and the sheep and the oxen. And of the money-changers he poured out the cut-pieces-of-money and turned up the tables. And to those who selling the doves he said, “Lift up these-things from-here. Stop making the dwelling of my Father a dwelling of a place-of-going-in-to-trade.” His learning-ones remembered that it is being what has been written, “**The boiling-with-zeal of your dwelling**

will eat down me.” Therefore judged forth the ones-of-Judah and said to him, “What sign are you showing to us, that these-things you are doing?” Jesus judged forth and said to them, “Loose (destroy) this dwelling-(inner)-part-of-the-temple and in three days I will raise it.” Therefore the ones-of-Judah said, “Forty and six years this dwelling-(inner)-part-of-the-temple was built. And will you yourself raise it in three days?” But that-one was saying about the dwelling-(inner)-part-of-the-temple, that-one of his body. Therefore when he was raised out of *the* dead-ones, his learning-ones remembered that this he was saying and had faith in the writing and in the word which the Jesus said. And as he was being in the Jerusalem at the Passover at the feast, many-ones had faith into his name, observing his signs which he was doing. But Jesus himself was not having faith in (entrusting) himself to them on-account that he knows all-ones, and because he was not having *a* need in-order-that anyone should witness about the human. For he himself was knowing what was being in the human.

{—3—} And *there* was being *a* human out of the Distinct-ones, Nicodemus-(Victory-of-the-people) *the* name to him, *a* one-being-first-(leading) of the ones-of-Judah. This-one came to him of night and said to him, “Master-teacher, we perceive that from God you have come *as* teacher. For not-even-one-person is having power to do these signs which you yourself are doing, if not the God should be with him.” Jesus judged forth and said to him, “Amen-(so-it-is) amen-(so-it-is) I am saying to you, if not someone should be brought into being (again)-from-above, he is not having power to perceive the kingdom of God.” Nicodemus is saying to him, “How is *a* human having power to be brought into being, being *an* old-one? He is not having power to come into the stomach of his mother *a* second-*time* and to be brought into being, is he?” Jesus judged forth, “Amen-(so-it-is) amen-(so-it-is) I am saying to you, if not someone should be brought into being out of water and of spirit, he is not having power to come in into the kingdom of the God. That which has been brought into being out of the flesh is being flesh. That which has been brought into being

out of the Spirit is being spirit. You should not marvel that I said to you, 'It is binding *for* you to be brought into being (again)-from-above.' The spirit-(wind-*or*-breath) is blowing where it is willing, and the voice of it you are hearing. But you perceive not from-where it is coming and where it is going under way. In-this-way is being everyone who has been brought into being out of the Spirit." Nicodemus judged forth and said to him, "How are these-things having power to take place?" Jesus judged forth and said to him, "Are you yourself being the teacher of the Israel and these-things you are not knowing? Amen-(so-it-is), amen-(so-it-is), I am saying to you, that what we perceive we are speaking and what we have perceived we are witnessing. And our witness you are not receiving. If the things-upon-earth I said to you and you are not having faith, how if I should say to you the things-upon-heaven will you have faith? And not-even-one-person has stepped up into the heaven if not the one who stepped down out of the heaven, the Son of the Human. And just-as Moses lifted high the snake in the desolate-*place*, in-this-way it is binding *for* the Son of the Human to be lifted high, in-order-that everyone who is having faith in him should have enduring-age-kind-of life. For in-this-way the God chose to love in action the ordered-world, so-that he gave the Son, the only-one-brought-into-being, in-order-that everyone who is having faith into him should not destroy away himself but should have enduring-age-kind-of life. For the God ordered not forth the Son into the ordered-world in-order-that he should judge the ordered-world, but in-order-that the ordered-world should be saved through him. The one who is having faith into him is not being judged. But the one who is not having faith has been judged already, because he has not had faith into the name of the only-brought-into-being Son of the God. And this is being the judging, that the light has come into the ordered-world, and the humans chose to love in action more the darkness than the light. For their works were being evil-ones. For everyone who is practicing the worthless-thing is hating the light and is not coming to the light, in-order-that his works should not be convicted. And the

one who is doing the truth is coming to the light, in-order-that his works should be brought to light that it is being what has been worked in God.”

After these-things came the Jesus and his learning-ones into the land of-Judah. And there he was thoroughly wearing a path with them and he was immersing. And the John also was being one who is immersing in Aenon near the Salim, because many waters were being there. And they were coming alongside and were being immersed. For not-yet was the John being one who has been cast into the place-of-guarding. Therefore took place *a* seeking out of the learning-ones of John with *a* one-of-Judah about making-clean. And they came to the John and said to him, “Master-teacher, this-one was being with you on-the-other-side of the Jordan, to whom you yourself have witnessed, perceive! This-one is immersing. And all-ones are coming to him.” John judged forth and said, “A human is not having power to receive not-even one-thing if not it should be what has been given to him out of the heaven. You yourselves are witnessing to me that I said, ‘I myself am not being the Anointed-one, ‘but, ‘I am being one who has been ordered forth in-front of that-one.’ The one who is having the bride is being *the* bridegroom. And the friend of the bridegroom, who has stood and who is hearing him, is rejoicing with joy because-of the voice of the bridegroom. Therefore this joy, the-one of-me, has been fulfilled. It is binding *for* that-one to grow but *for* me to be made less. The one who is coming from-above is being up-over all. The one who is being out of the earth is being out of the earth and is speaking out of the earth. The one who is coming out of the heaven (*is being up-over all*). What he has perceived and heard this he is witnessing. And his witness not-even-one-person is receiving. The one who is receiving his witness set with a seal that the God is being *a* true-one. For whom the God ordered forth is speaking the flowings of the God. For he is not giving the Spirit out of measure. The Father is choosing to love in action the Son and has given all-things in his hand. The one who is having faith into the Son is having enduring-age-kind-of life. But the one who is

not being persuaded to the Son will not perceive life, but the anger of God is remaining upon him.”

{—4—} Therefore as the Jesus knew that the Distinct-ones heard, “Jesus is making more learning-ones and is immersing than John”—and-yet-indeed Jesus himself was not immersing but his learning-ones—he let go the *region-of-Judah* and came away again into the Galilee.

And it was binding *for* him to come through the Samaria-(Watching). Therefore he is coming unto *a* city of the Samaria, being said Sychar, *a* near-one of the given-space-*piece-of-land* which Jacob-(Heel-catcher) gave to Joseph his son. And was being there *a* spring of the Jacob. Therefore the Jesus, as he has labored unto weariness out of the going-along-the-way, was being settled down in-this-way upon the spring. *The* hour was being as *the* sixth. And is coming *a* woman out of the Samaria to draw out water like bilge-water from the hold of *a* ship. The Jesus is saying to her, “Give to me to drink.” For his learning-ones had come away into the city in-order-that they might buy foods in the gathering-(market)-place. Then the woman, the female-one-of-Samaria, is saying to him, “How are you yourself, being *a* one-of-Judah, asking to drink from me, being *a* woman of-Samaria?” For ones-of-Judah are not using together (associating) with ones-of-Samaria. Jesus judged forth and said to her, “If you had perceived the gift of the God and who is being the one who is saying to you, ‘Give to me to drink,’ you yourself would ask him, and he would give to you living water.” She (*the woman*) is saying to him, “Lord, not-even are you having that-with-which-to-draw-out-like-bilge-water-from-the-hold-of-a-ship and the well is being deep. Therefore from-where are you having the water which is living? You yourself are not being *a* greater-one than our father Jacob who gave to us the well and he himself drank out of it and his sons and his ones-fed-(nourished), are you?” Jesus judged forth and said to her, “Everyone who is drinking out of this water will thirst again. But whoever should drink out of the water which I myself will give to him will never ever thirst unto the enduring-age. But the water which I will

give to him will become in him *a* spring of water, leaping unto enduring-age-kind-of life.” The woman is saying to him, “Lord, give to me this water, in-order-that I should not thirst and-nor should come through here to draw out like bilge-water from the hold of a ship.” He is saying to her, “Go under way. Voice (call) your man-(husband) and come here.” The woman judged forth and said to him, “I myself am not having *a* man-(husband).” The Jesus is saying to her, “With-beauty you said, ‘A man-(husband) I am not having.’ For five men-(husbands) you had. And now whom you are having is not being your man-(husband). This true-thing you have flowed out.” The woman is saying to him, “Lord, I am observing that you are being *a* one-speaking-before-time-and-others. Our fathers in this mountain paid homage like a dog to *its master*. And you yourselves are saying that in Jerusaelm is being the place where it is binding to pay homage like a dog to *its master*.” The Jesus is saying to her, “Have faith in me, woman, because is coming *an* hour when not-even in this mountain and-nor in Jerusalem you will pay homage like a dog to *its master* to the Father. You yourselves are paying homage like a dog to *its master* what you perceive not. We ourselves are paying homage like a dog to *its master* of what we perceive, because the salvation is being out of the ones-of-Judah. But is coming *an* hour, and now is being, when the true ones-paying-homage-like-a-dog-to-its-master will pay homage like a dog to *its master* to the Father in spirit and in truth. For the Father is seeking such-kind-of-ones who are paying homage like a dog to *its master of* him. The God is Spirit. And it is binding *for* those who are paying homage like a dog to *its master of* him to pay homage like a dog to *its master* in spirit and in truth.” The woman is saying to him, “I perceive that *the* (Messiah)-Anointed-one is coming—who is being said (Christ)-Anointed-one. When that-one should come, he will tell up a message of all-things to us.” The Jesus is saying to her, “I myself am being, the one who is speaking to you.” And at this came his learning-ones. And they were marveling that with *a* woman his was speaking. Indeed-in-this not-even-one-person said, “What are you seeking?” Or, “Why are you speaking with

her?" Then the woman let go her waterpot and came away into the city. And she is saying to the humans, "Come perceive *a* human who said to me all-things as-much-as I did! This-one is not being the Anointed-one, is he?" They came out from the city and were coming toward him. In the between the learning-ones were asking him, saying, "Master-teacher, eat." And that-one said to them, "I myself am having eating to eat which you yourselves perceive not." Therefore the learning-ones were saying toward one-another, "Someone brought not to him to eat, did he?" The Jesus is saying to them, "My food is being in-order-that I should do the will of the one who sent me and should complete his work. You yourselves are saying, are you not, 'Still *a* four-month-*period* is being and the harvest is coming?' Perceive! I am saying to you, lift up your eyes and observe the spaces-(regions) that they are being white to harvest. Already the one who is harvesting is receiving *a* payment and is gathering together fruit unto enduring-age-kind-of life, in-order-that the one who is scattering and the one who is harvesting might rejoice together. For in this the word is being *a* true-one, 'One is being the one who is scattering and another-one the one who is harvesting.' I myself ordered forth you to harvest what you yourselves have not labored unto weariness. Other-ones have labored unto weariness and you yourselves have come in into their wearying-labor." And out of that city many-ones of the ones-of-Samaria had faith into him through the word of the woman, as she is witnessing, "He said to me all-things which I did." Therefore as the ones-of-Samaria came to him, they were asking him to remain alongside them. And they remained there two days. And more-ones by much had faith through his word. And they were saying to the woman, "No-longer through your speech are we having faith. For we ourselves have heard and perceive that this-one is being in-truth the Savior of the ordered-world."

And after two days he came out from-there unto the Galilee. For Jesus himself witnessed that *a* one-speaking-before-time-and-others in his-own fatherland is not having value. Therefore when he came unto the Galilee, the ones-of-Galilee

accepted him, as they perceived all-things as-much-as he did in Jerusalem in the feast. For they themselves also came unto the feast.

Therefore he came again unto the Kana of the Galilee, where he made the water wine. And *there* was being a certain one-belonging-to-the-king whose son was being without-strength in Kapernaum. This-one, having heard that Jesus is being present out of the *region-of-Judah* into the Galilee, came forth to him and was asking in-order-that he might step down and might cure his son. For he was being about to die away. Therefore the Jesus said to him, "If you should not perceive signs and wonders, you should never ever have faith." The one-belonging-to-the-king is saying to him, "Lord, step down before my small-child dies away." The Jesus is saying to him, "Go. Your son is living." The human had faith in the word which the Jesus said to him and was going. And already, as he is stepping down, his servants were opposite over to (met) him, saying that his child is living. Therefore he inquired from them the hour in which he had more-fine. Therefore they said to him, "Yesterday at the seventh hour the being-on-fire-with-a-fever let go him." Therefore the father knew that *it was* in that hour in which the Jesus said to him, "Your son is living." And he himself had faith and his whole dwelling. *And this is again a second sign the Jesus did, having come out of the region-of-Judah unto the Galilee.*

{—5—} After these-things *there* was being a feast of the ones-of-Judah. And Jesus stepped up unto Jerusalem. And *there* is being in Jerusalem at the pertaining-to-sheep-gate a swimming-pool, which is being called upon in-Hebrew-(Aramaic) Bethzatha, having five roofed-colonades. In these were lying down a large-number of those who are being without-strength, of blind-ones, of lame-ones, of dry-(withered)-ones. And was being there a certain human thirty *and* eight years, having in his being-without-strength. The Jesus, having perceived this-one lying down and having known that much time already he is having *such*, is saying to him, "Are you willing to become healthy?" The one who is being without-strength judged forth

to him, "Lord, I am not having *a* human in-order-that when the water should be stirred up he might cast me into the swimming-pool. In which *time* I myself am coming, another-one before me is stepping down." The Jesus is saying to him, "Rise. Lift up your stretcher and walk around." And straightway the human became healthy and lifted up his stretcher and is walking around. And it was being *a* set-time-for-rest on that day.

Therefore the ones-of-Judah were saying to the one who has been healed, "It is being *a* set-time-for-rest. And it is not being permitted to you to lift up your stretcher." And that-one judged forth to them, "That one who made me healthy said to me, 'Lift up your stretcher and walk around.'" They asked him, "Who is being the human who said to you, 'Lift up and walk around'?" And the one who was cured had not perceived who he is being. For the Jesus nodded (swam) out, as *a* crowd is being in the place.

After these-things the Jesus is finding him in the sacred-place. And he said to him, "Perceive! You have become healthy! Do wrong no-longer, in-order-that something more-bad should not take place to you."

The human came away and told up a message to the ones-of-Judah that Jesus is being the one who made him healthy.

And because-of this the ones-of-Judah were causing to flee (persecuting) the Jesus, because these-things he was doing on *the* set-time-for-rest. And he (*Jesus*) judged forth to them, "My Father is working until now and I myself am working." Therefore because-of this the ones-of-Judah were seeking more to kill away him, because he was loosing (destroying) not only the set-time-for-rest but also he was saying the God his-own Father, making himself equal to the God. Therefore the Jesus judged forth and was saying to them, "Amen-(so-it-is) amen-(so-it-is) I am saying to you, the Son is not having power to do from himself not-even-one-thing if not what he should see the Father doing. For whatever that-one should do, these-things also the Son likewise is doing. For the Father is loving like a friend the Son and is showing all-things to him what himself is doing. And greater works than these he will

show to him, in-order-that you yourselves should marvel. For just-as the Father is raising the dead-ones and is making alive, in-this-way also the Son is making alive whom he is willing. For not-even the Father is judging not-even-one-person. But all the judging he has given to the Son, in-order-that all-ones should value the Son just-as they should value the Father. The one who is not valuing the Son is not valuing the Father who sent him. Amen-(so-it-is) amen-(so-it-is) I am saying to you, the one who is hearing my word and who is having faith in the one who sent me is having enduring-age-kind-of life and is not coming into judgment. But he has stepped across out of the death into the life. Amen-(so-it-is) amen-(so-it-is) I am saying to you, *an* hour is coming and now is being when the dead-ones will hear the voice of the Son of the God. And those who heard will live. For just-as the Father is having life in himself, in-this-way also to the Son he gave life to have in himself. And he gave authority to him to do judging, because he is being *the* Son of *the* Human. Stop marveling *about* this, because *an* hour is coming in which all those-ones in the places-of-remembrance will hear his voice. And will go out those who did the good-things unto *a* standing-up-(again) of life, but those who practiced the worthless-things unto *a* standing-up-(again) of judging. I myself am not having the power to do from myself not-even-one-thing. Just-as I am hearing I am judging. And the judging, that-one of-me, is being being-right-with-God-and-doing-right, because I am not seeking the will, that-one of-me, but the will of the one who sent me. If I myself am witnessing about myself, my witness is not being *a* true-one. Another-one is being the one who is witnessing about me. And I perceive that *a* true-one is being the witness which he is witnessing about me. You yourselves have ordered forth to John. And he has witnessed to the truth. But I myself am not receiving the witness from *a* human. But these-things I am saying in-order-that you yourselves should be saved. That-one was being the lamp which is being burned and giving light. And you yourselves willed to leap much for *an* hour-(moment) in his light. But I myself am having the greater

witness than the John. For the works which the Father has given to me in-order-that I should complete them, these works which I am doing, are witnessing about me that the Father has ordered forth me. And the Father, that one who ordered forth me, has witnessed about me. Not-even have you heard his voice even-once, and-nor have you perceived his perceived-form. And you are not having his word remaining in you, because whom that-one ordered forth, in this-one you yourselves are not having faith. You are searching the Writings, because you yourselves are supposing in them to have enduring-age-kind-of life. And those are being the ones who are witnessing about me. And you are not willing to come to me in-order-that you might have life. Glory from humans I am not receiving. But I have known you that the choosing-to-love-in-action of the God you are not having in yourselves. I myself have come in the name of my Father. And you are not receiving me. If another-one should come in the name, that-one his-own, that-one you will receive. How are you yourselves having the power to have faith, receiving glory from one-another, and the glory, that-one only from the God, you are not seeking? Stop supposing that I myself will gather against you to the Father. The one who is gathering against you is being Moses, into whom you yourselves have hoped. For if you were having faith in Moses, you would be having faith in me. For about me, that-one wrote. And if in the letters of that-one you are not having faith, how will you have faith in my flowings?"

{—6—} After these-things the Jesus came away to-the-other-side of the sea of the Galilee of the Tiberias-(Of-the-Tiber). And a much crowd was following him, because they were observing the signs which he was doing upon those who are being without-strength. And Jesus came up unto the mountain. And there he was sitting down with his learning-ones. And was being near the Passover, the feast of the ones-of-Judah. Therefore the Jesus, having lifted up the eyes and having observed that a much crowd is coming to him, is saying to Philip, "From-where might we buy in the gathering-(market)-place breads in-order-that these-ones might eat?" And this he was saying, testing

him. For he himself had perceived what he was being about to do. *(The)* Philip judged forth to him, “Breads of two-hundred denarii-(Roman-silver-coins-each-worth-the-daily-wage-of-a-common-laborer) are not being enough for them in-order-that each-one might receive *a* little *(something)*.” One out of his learning-ones, Andrew the brother of Simon Peter, is saying to him, “A small-boy is being here who is having five breads of-barley and two roasting-fishes. But what are these being unto so-many-ones?” The Jesus said, “Make the humans to fall up.” And *there* was being much grass in the place. Therefore fell up the men, the number as five-thousand. Therefore the Jesus took the breads, and, having given well-grace, he thoroughly gave to those who are lying up *to eat*, and likewise also out of the roasting-fishes, as much-as they were willing. And as they were filled within, he is saying to his learning-ones, “Gather together the broken-pieces which were more, in-order-that anything itself should not destroy away itself.” Therefore they gathered together and filled twelve *wicker*-baskets of broken-pieces out of the five breads of the ones-of-barley which were more to those who have eaten. Therefore the humans, having perceived what sign he did, were saying, “This-one is being in-truth the one-speaking-before-*time-and-others* who is coming into the ordered-world.” Therefore Jesus, having known that they are being about to come and to take by force him in-order-that they might make *him* king, himself gave up space (departed) unto the mountain alone.

And as late-*day* became, his learning-ones stepped down onto the sea. And having stepped in into *a* sailing-boat, they were coming to-the-other-side of the sea unto Kapernaum. And darkness already had become. And not-yet had the Jesus come to them. And the sea was being thoroughly raised, as *a* great wind is blowing. Therefore as they have driven twenty five or thirty stades-(distances-of-about-607-feet-each), they are observing the Jesus walking around upon the sea and becoming near the sailing-boat. And they feared. And that-one is saying to them, “I myself am being. Stop fearing.” Therefore they were willing to receive him into the sailing-boat. And straightway

the sailing-boat became upon the land unto which they were going under way.

On the next-day the crowd, that-one which has stood on-the-other-side of the sea, perceived that not another small-sailing-boat was being there if not one, and that the Jesus came not in together with his learning-ones into the sailing-boat but alone his learning-ones came away. But came other small-sailing-boats out of Tiberias near the place where they ate the bread, after the Lord gave well-grace. Therefore when the crowd perceived that Jesus is not being there and-nor his learning-ones, they themselves stepped in into the small-sailing-boats and came unto Kapernaum, seeking the Jesus. And having found him on-the-other-side of the sea, they said to him, "Master-teacher, when have you become here?" The Jesus judged forth to them and said, "Amen-(so-it-is) amen-(so-it-is) I am saying to you, you are seeking me not because you perceived signs, but because you ate out of the breads and were satisfied with food. Stop working *for* the eating which is destroying away itself but the eating which is remaining unto enduring-age-kind-of life, which the Son of the Human will give to you. For this-one the Father, the God, set with a seal." Therefore they said to him, "What should we do in-order-that we might work the works of the God?" (*The*) Jesus judged forth and said to them, "This is being the work of the God, in-order-that you should have faith into whom that-one ordered forth." Therefore they said to him, "Therefore what sign are you yourself doing, in-order-that we might perceive and might have faith in you? What are you working? Our fathers ate the manna-(what-is-it) in the desolate-*place*, just-as it is being that which has been written, **Bread out of the heaven he gave to them to eat.**" Therefore the Jesus said to them, "Amen-(so-it-is) amen-(so-it-is) I am saying to you, Moses has not given to you the bread out of the heaven. But my Father is giving to you the bread out of the heaven, the true-one. For the bread of the God is being that which is stepping down out of the heaven and is giving life to the ordered-world." Therefore they said to him, "Lord, at-all-times give to us this bread." The Jesus

said to them, "I myself am being the bread of the life. The one who is coming to me should never ever hunger. And the one who is having faith into me will never ever thirst even-once. But I said to you that even you have perceived (*me*) and you are not having faith. All which the Father is giving to me will come to me. And the one who is coming to me I should never ever cast out outside, because I have stepped down from the heaven not in-order-that I should do the will, that-one of-me, but the will of the one who sent me. And this is being the will of the one who sent me, in-order-that all which he has given to me I should not destroy away out of it, but I should stand it up-(again) in the last day. For this is being the will of my Father, in-order-that the everyone who is observing the Son and who is having faith into him should have enduring-age-kind-of life. And I myself will stand him up-(again) in the last day." Therefore the ones-of-Judah were grumbling about him because he said, "I myself am being the bread which stepped down out of the heaven." And they were saying, "This-one is being Jesus, the son of Joseph, whose father and mother we ourselves perceive, is he not? How now is he saying, 'Out of the heaven I have stepped down'?" Jesus judged forth and said to them, "Stop grumbling with one-another. Not-even-one-person is having power to come to me if not the Father who sent me should draw him. And I myself will stand him up-(again) in the last day. It is being that which has been written in the ones-speaking-before-*time-and-others*, '**And all-ones will be taught-ones of God.**' Everyone who heard from the Father and who learned is coming to me. Not that anyone has perceived the Father if not the one who is being from the God. This-one has perceived the Father. Amen-(so-it-is) amen-(so-it-is) I am saying to you, the one who is having faith is having enduring-age-kind-of life. I myself am being the bread of the life. Your fathers ate the manna-(what-is-it) in the desolate-*place* and died away. This-one is being the bread which is stepping down out of the heaven, in-order-that someone might eat out of it and should not die away. I myself am being the bread which is living, which stepped down out of the heaven. If someone

should eat out of this bread, he will live unto the enduring-age. And even the bread which I myself will give for the life of the ordered-world is being my flesh." Therefore the ones-of-Judah were fighting with one-another, saying, "How is this-one having power to give to us the flesh (*of him*) to eat?" Therefore the Jesus said to them, "Amen-(so-it-is) amen-(so-it-is) I am saying to you, if not you should eat the flesh of the Son of the Human and should drink his blood, you are not having life in yourselves. The one who is chomping my flesh and who is drinking my blood is having enduring-age-kind-of life. And I myself will stand him up-(again) in the last day. For my flesh is being true eating. And my blood is being true drinking. The one who is chomping my flesh and who is drinking my blood is remaining in me and I in him. Just-as the living Father ordered forth me and I myself am living through the Father, also even that one who is chomping me will live through me. This-one is being the bread which stepped down out of heaven. Not just-as the fathers ate and died away. The one who is chomping this bread will live unto the enduring-age." These-things he said in a gathering-together-place, teaching in Kapernaum.

Therefore many-ones out of his learning-ones, having heard, said, "Hard is being this word. Who is having power to hear it?" And the Jesus, having perceived in himself that his learning-ones were grumbling about this, said to them, "Is this causing to stumble you? Therefore *what*-if you should observe the Son of the Human stepping up where he was being the long-before-time? The spirit-(Spirit) is being the one who is making alive. The flesh is not profiting not-even-one-thing. The flowings which I myself have spoken to you are being spirit and are being life. But *there* are being out of you certain-ones who are not having faith." For Jesus had perceived out of *the* first-(beginning) who are being those who are not having faith and who is being the one who will give over him. And he was saying, "Because-of this I have flowed out to you that not-even-one-person is having power to come to me if not it should be that which has been given to him out of the Father." Out of this many-ones (*out*) of his learning-ones came away unto

the-things behind and no-longer were walking around with him. Therefore the Jesus said to the twelve, "You yourselves also are not willing to go under way, are you?" Simon Peter judged forth to him, "Lord, to whom will we come forth? You are having *the* flowings of enduring-age-kind-of life. And we ourselves have had faith and have known that you yourself are being the one-set-apart-unto-God of the God." The Jesus judged forth to them, "I myself called out you the twelve, did I not? And one out of you is being *a* one-thoroughly-casting-*accusations*." And he was saying *of* the Judah-(Judas) of Simon Iscariot-(one-of-Kerioth). For this-one, one out of the twelve, was being about to give over him.

{—7—} And after these-things the Jesus was walking around in the Galilee. For he was not willing to walk around in the *region-of*-Judah, because the ones-of-Judah were seeking to kill away him. And was being near the feast of the ones-of-Judah, the Fixed-(Feast)-of-Shelters. Therefore his brothers said to him, "Step across from-here and go under way unto the *region-of*-Judah, in-order-that also your learning-ones will observe your works which you are doing. For not-even-one-person is doing anything in *a* hidden-way and he himself is seeking to be in full-flowing. If these-things you are doing, bring to light yourself to the ordered-world." For not-even his brothers were having faith into him. Therefore Jesus is saying to them, "The right-time, that-one of-me, not-yet is being alongside. But the right-time, that-one of-you, at-all-times is being *a* prepared-one. The ordered-world is not having power to hate you. But it is hating me, because I myself am witnessing about it that its works are being evil. Step up you unto the feast. I myself am not stepping up unto this feast, because my right-time not-yet has been fulfilled." Having said these-things he remained in the Galilee.

And as his brothers stepped up unto the feast, after-that also he himself stepped up, not being-in-the-light but in *a* hidden-way. Therefore the ones-of-Judah were seeking him at the feast and were saying, "Where is being that-one?" And grumbling about him was being much in the crowds. Indeed

those-ones were saying, "He is being *a* good-one." (*And*) other-ones were saying, "No. But he is leading astray the crowd." Indeed-in-this not-even-one-person was speaking with full-flowing about him because-of the fear of the ones-of-Judah.

And as already the feast is being in-the-middle, Jesus stepped up into the sacred-place and was teaching. Therefore the ones-of-Judah were marveling, saying, "How perceived this-one letters, as he has not learned?" Therefore (*the*) Jesus judged forth to them and said, "My-own teaching is not being my-own but of the one who sent me. If someone should will his will to do, he will know about the teaching whether out of the God it is being or I myself am speaking from myself. The one who is speaking from himself is seeking the glory, that-one his-own. And the one who is seeking the glory of the one who sent him, this-one is being true and injustice is not being in him. Moses has given to you the law, has he not? And not-even-one-person out of you is doing the law. Why are you seeking to kill away me?" The crowd judged forth, "You are having *a* devastating-divine-being! Who is seeking to kill away you?" Jesus judged forth and said to them, "One work I did and you all are marveling. Because-of this Moses has given to you the cutting-around—not that out of the Moses it is being but out of the fathers—and on *a* set-time-for-rest you are cutting around *a* human. If *a* human is receiving cutting-around on *a* set-time-for-rest in-order-that the law of Moses should not be loosed, are you being galled at me because *a* whole human I made healthy on *a* set-time-for-rest? Stop judging according-to visible-appearance. But judge the being-right-with-God-and-doing-right judging." Therefore certain-ones out of the ones-of-Jerusalem were saying, "This-one is being whom they are seeking to kill away, is he not? And perceive! He is speaking with full-flowing and not-even-one-thing to him are they saying. Not-once in-truth the ones-being-first-(leading) knew that this-one is being the Anointed-one, did they? But this-one we perceive from-where he is being. And when the Anointed-one should come not-even-one-person is knowing from-where he is being." Therefore the Jesus cried

out in the sacred-place, teaching and saying, “Even me you perceive and you perceive from-where I am being. And from myself I have not come. But *a* true-one is being the one who sent me, whom you yourselves perceive not. I myself perceive him, because from him I am being. And that-one ordered forth me.” Therefore they were seeking to seize him. And not-even-one-person cast upon him the hand, because not-yet had come his hour. But out of the crowd many-ones had faith into him and were saying, “When the Anointed-one should come, he will not do more signs than these-ones this-one did, will he?” The Distinct-ones heard the crowd grumbling these-things about him. And the first-(leading)-priests and the Distinct-ones ordered forth attendants-being-like-under-rowers-*of-a-ship* in-order-that they should seize him. Therefore the Jesus said, “Still *a* little time with you I am being and I am going under way to the one who sent me. You will seek me and will not find (*me*). And where I myself am being you yourselves are not having power to come.” Therefore the ones-of-Judah said to themselves, “Where is this-one being about to go that we ourselves will not find him? He is not being about to go unto the thorough-scattering of the Greeks and to teach the Greeks, is he? What is being this word which he said, ‘You will seek me and will not find (*me*)’, and where I myself am being you yourselves are not having power to come?”

And on the last day, that great-one of the feast, the Jesus had stood and cried out, saying, “If anyone should thirst, let him come to me and let him drink. The one who is having faith into me, just-as the Writing said, ‘Rivers of living water will flow out of his stomach.’” And this he said about the Spirit which those who had faith into him were being about to receive. For not-yet was being *the* Spirit, because Jesus not-even-yet was gloried. Therefore *those* out of the crowd, having heard these words, were saying, “This-one is being in-truth the one-speaking-before-*time-and-others*.” Other-ones were saying, “This-one is being the Anointed-one.” But those-ones were saying, “For not out of the Galilee is coming the Anointed-one, is he? The Writing said that out of the seed of David and from

Bethlehem-(House-of-bread) of the village where David was being is coming the Anointed-one, did it not?" Therefore a split took place in the crowd because-of him. And someones out of them were willing to seize him. But not-even-one-person cast upon him the hands.

Therefore came the attendants-being-like-under-rowers-of-a-ship to the first-(leading)-priests and Distinct-ones. And these-ones said to them, "Because of what led you not him?" The attendants-being-like-under-rowers-of-a-ship judged forth, "Not-even-once spoke in-this-way a human." Therefore the Distinct-ones judged-forth to them, "You yourselves also have not been led astray, have you? Someone out of the ones-being-first-(leading) or out of the Distinct-ones had not faith into him, did one? But this crowd, that-one not knowing the law, are being cursed-upon-ones." Nicodemus is saying to them, the former-one who is coming to him, being one out of them, "Our law is not judging the human if not it should hear from him first and should know what he is doing, is it?" They judged forth and said to him, "You yourself also are not being out of the Galilee, are you? Search and perceive that out of the Galilee a one-speaking-before-time-and-others is not being raised."

(And went each-one into his dwelling. {—8—} And Jesus went unto the Mountain of the Olives-(Olive-trees). And of early-morning he became alongside again into the sacred-place. And all the people were coming to him. And having sat down, he was teaching them. And the ones-of-letters and the Distinct-ones are leading a woman who had been taken over in adultery. And having stood her in the-middle, they are saying to him, "Teacher, this woman has been taken over in the being-caught-in-the-act-like-a-thief of one who is being committed adultery against. And in the law Moses commanded to be completed to us to stone such-kind-of-ones. Therefore what are you yourself saying?" But this they were saying, testing him, in-order-that they might have to gather against him. But the Jesus, having bent down, was writing down with the finger into the earth. And as they were remaining on, asking him, he bent up and said to them, "Let the first one-without-wrongdoing cast a stone upon her." And again

having bent down, he was writing into the earth. And those who heard were coming out one according-to one, beginning from the elder-ones. And he was left throughout alone and the woman, being in the-middle. And having bent up, the Jesus said to her, "Woman, where are they being? Judged against you not-even-one-person?" And that-female-one said, "Not-even-one, Lord." And the Jesus said, "And-nor am I myself judging against you. Go. And from the now do wrong no-longer.")

Therefore again the Jesus spoke to them, saying, "I myself am being the light of the ordered-world. The one who is following me should never ever walk around in the darkness. But he will have the light of the life." Therefore the Distinct-ones said to him, "You yourself are witnessing about yourself. Your witness is not being a true-one." Jesus judged forth and said to them, "And if I myself am witnessing about myself, a true-one is being my witness, because I perceive from-where I came and where I am going under way. But you yourselves perceive not from-where I am coming or where I am going under way. You yourselves are judging according-to the flesh. I myself am not judging not-even-one-person. And even if I myself am judging, the judging, that-one of-me, is being a true-one, because I am not being alone, but I and the Father who sent me. And even in the law, that-one of-you, it has been written that the witness of two humans is being a true-one. I myself am being the one who is witnessing about myself. And the Father who sent me is witnessing about me." Therefore they were saying to him, "Where is being your Father?" Jesus judged forth, "Not-even perceive you me and-nor my Father. If you had perceived me, also my Father you would have perceived." These flowings he spoke in the place-of-guarding-of-treasure, teaching in the sacred-place. And not-even-one-person seized him, because not-yet has come his hour.

Therefore again he said to them, "I myself am going under way. And you will seek me. And in your wrongdoing you will die away. Where I myself am going under, you yourselves are not having power to come." Therefore the ones-of-Judah were saying, "He will not kill away himself, will he, because he is

saying, 'Where I myself am going under way you yourselves are not having power to come?'" And he was saying to them, "You yourselves are being out of those-ones below. I myself am being out of those-ones above. You yourselves are being out of this ordered-world. I myself am not being out of this ordered-world. Therefore I said to you that you will die away in your wrongdoings. For if you should not have faith that I myself am being, you will die away in your wrongdoings." Therefore they were saying to him, "Who are you being?" The Jesus said to them, "What certain first-(beginning) am I even speaking to you? I am having many-things about you to speak and to judge. But the one who sent me is being *a* true-one. And what-things I myself heard from him, these-things I am speaking unto the ordered-world." They knew not that he was saying *of* the Father to them. Therefore Jesus said (*to them*), "When you should lift high the Son of the Human, after-that you will know that I myself am being, and from myself I am doing not-even-one-thing. But just-as the Father taught me, these-things I am speaking. And the one who sent me is being with me. He let go not me alone, because I myself am doing at-all-times those pleasing-things to him." As he is speaking these-things, many-ones had faith into him.

Therefore the Jesus was saying to those ones-of-Judah who have had faith in him, "If you yourselves should remain in the word, that-one of-me, in-truth you are being my learning-ones. And you will know the truth. And the truth will free you." They judged forth to him, "Seed of Abraham we are being. And to not-even-one-person have we served even-once. How are you yourself saying, 'You will become free-ones?'" The Jesus judged forth to them, "Amen-(so-it-is) amen-(so-it-is) I am saying to you, everyone who is doing the wrongdoing is being *a* servant of the wrongdoing. And the servant is not remaining in the dwelling unto the enduring-age. The son is remaining unto the enduring-age. Therefore if the Son should free you, in-reality free-ones you will be. I perceive that seed of Abraham you are being. But you are seeking to kill away me, because the word, that-one of-me, is not giving space in you.

What-things I myself have perceived alongside the Father I am speaking. Therefore what-things you yourselves also heard from the father you are doing." They judged forth and said to him, "Our father is being Abraham." The Jesus is saying to them, "If children of the Abraham you are being, the works of the Abraham you were doing. But now you are seeking to kill away me, a human who has spoken to you the truth, which I heard from the God. This Abraham did not. You yourselves are doing the works of your father." *(Therefore)* they said to him, "We ourselves have not been brought into being out of sexual-sin. One Father we are having, the God." The Jesus said to them, "If the God was being your Father, you would choose to love in action me. For I myself came out from the God and am being present. For not-even from myself I have come, but that-one ordered forth me. Because-of what are you not knowing the speech, that-one of-me? Because you are not having power to hear the word, that-one of-me. You yourselves are being out of the father, that one-thoroughly-casting-accusations. And the having-an-intense-feeling-for of your father you are willing to do. That-one was being a human-killer from the first. And in the truth he was not standing, because truth is not being in him. When he should speak the lying, out of those-things his-own he is speaking, because he is being a liar and the father of it. But because I myself am saying the truth, you are not having faith in me. Who out of you is convicting me about wrongdoing? If I am saying truth, because-of what are you yourselves not having faith in me? The one who is being out of the God is hearing the flowings of the God. Because-of this you yourselves are not hearing, because you are not being out of the God." The ones-of-Judah judged forth and said to him, "We ourselves are saying with-beauty that you yourself are being a one-of-Samaria and are having a devastating-divine-being, are we not?" Jesus judged forth, "I myself am not having a devastating-divine-being. But I am valuing my Father. And you yourselves are not setting a value upon me. And I myself am not seeking my glory. *There* is being one who is seeking and judging. Amen-(so-it-is) amen-(so-it-is) I am

saying to you, if someone should keep my word, he should never ever observe death unto the enduring-age.” *(Therefore)* the ones-of-Judah said to him, “Now we have known that you are having a devastating-divine-being. Abraham died away and the ones-speaking-before-*time-and-others*. And you yourself are saying, ‘If someone should keep my word, he should never ever taste death unto the enduring-age.’ You yourself are not being a greater-one than our father Abraham, a certain-one-who died away, are you? And the ones-speaking-before-*time-and-others* died away. Whom are you making yourself?” Jesus judged forth, “If I myself should glorify myself, my glory is being not-even-one-thing. My Father is being the one who is glorifying me, whom you yourselves are saying, ‘He is being our God.’ And you have not known him. But I myself perceive him. And if I should say that I perceive him not, I will be a liar like to you. But I perceive him and am keeping his word. Your father Abraham lept much in-order-that he might perceive the day, that-one of-me. And he perceived and rejoiced.” Therefore the ones-of-Judah said to him, “You are not-yet having fifty years. And have you perceived Abraham?” Jesus said to them, “Amen-(so-it-is) amen-(so-it-is) I am saying to you, before Abraham became I myself am being.” Therefore they lifted up stones in-order-that they should cast upon him. But Jesus was hidden and came out from the sacred-place.

{—9—} And leading along, he perceived a blind human out of being-brought-into-being. And his learning-ones asked him, saying, “Master-teacher, who did wrong, this-one or his parents, in-order-that he should be brought into being a blind-one?” Jesus judged forth, “Not-even this-one did wrong and-nor his parents, but in-order-that should be brought to light the works of the God in him. It is binding *for* us (me) to work the works of the one who sent me as-far-as it is being day. Night is coming when not-even-one-person is having power to work. When I should be in the ordered-world, I am being *the* light of the ordered-world.” Having said these-things, he spat on-the-ground and made clay out of the spittle. And he anointed the clay upon his eyes and said to him, “Go under way.

Wash yourself into the swimming-pool of the Siloam”—which is being interpreted, One-who-has-been-sent-forth.

Therefore he came away and washed. And he came, seeing. Therefore the neighbors and those who are observing him the long-before-time that he was being *a* one-asking-for-things were saying, “This-one is being the one who is sitting down and who is asking for *things*, is he not?” Other-ones were saying, “This-one is being he.” Other-ones were saying, “No, but one-like to him he is being.” That-one was saying, “I myself am being.” Therefore they were saying to him, “How (*therefore*) were your eyes opened up?” That-one judged forth, “The human who is being called Jesus made clay and anointed upon my eyes and said to me, ‘Go under way unto the Siloam and wash.’ Therefore having come away and having washed myself, I saw up-(again).” And they said to him, “Where is being that-one?” He is saying, “I perceive not.”

They are leading him to the Distinct-ones, that-one once *a* blind-one. And it was being *a* set-time-for-rest on the day the Jesus made the clay and opened up his eyes. Therefore again the Distinct-ones also were asking him how he saw up-(again). And that-one said to them, “He placed clay upon my eyes. And I washed myself. And I am seeing.” Therefore certain-ones out of the Distinct-ones were saying, “This human is not being from God, because he is not keeping the set-time-for-rest.” (*But*) other-ones were saying, “How is *a* wrongdoing human having power to do such-kind-of signs?” And *a* split was being among them. Therefore they are saying to the blind-one again, “What are you yourself saying about him, because he opened up your eyes?” And that-one said, “A one-speaking-before-time-and-others he is being.”

Therefore the ones-of-Judah had not faith about him that he was being *a* blind-one and saw up-(again) until when they voiced (called) the parents of the one himself who saw up-(again) and asked them, saying, “Is this-one being your son, whom you yourselves are saying that he was brought into being *a* blind-one? Therefore how is he seeing now?” Therefore his parents judged forth and said, “We perceive that

this-one is being our son and that he was brought into being *a* blind-one. But how now he is seeing we perceive not. Or who opened up his eyes we ourselves perceive not. Ask him. He is having age. He himself will speak about himself.” These-things said his parents because they were fearing the ones-of-Judah. For already the ones-of-Judah had placed together (agreed) in-order-that, if anyone should say together (confess) him *to be the* Anointed-one, he should become *one-banished-from-the-gathering-together-place*. Because-of this his parents said, “He is having age. Ask to him.”

Therefore they voiced (called) out of *a second-time* the human who was being *a* blind-one and said to him, “Give glory to the God. We ourselves perceive that this human is *a* one-doing-wrong.” Therefore that-one judged forth, “If *a* one-doing-wrong he is being, I perceive not. One-thing I perceive, that though being *a* blind-one, now I am seeing.” Therefore they said to him, “What did he to you? How opened up he your eyes?” He judged forth to them, “I told to you already and you heard not. Why again are you willing to hear? You yourselves also are not willing to become his learning-ones, are you?” And they insulted him and said, “You yourself are being *a* learning-one of that-one. But we ourselves are being learning-ones of Moses. We ourselves perceive that to Moses the God has spoken. But this-one we perceive not from-where he is being.” The human judged forth and said to them, “For in this is being the marvelous-thing, that you yourselves perceive not from-where he is being, and he opened up my eyes. We perceive that the God is not hearing ones-doing-wrong. But if someone should be *a* one-worshiping-God and should do his will, this-one he is hearing. Out of the enduring-age it was not heard that someone opened up *the* eyes of one who has been brought into being *as a* blind-one. If not this-one was being from God, he was not having power to do not-even-one-thing.” They judged forth and said to him, “In wrongdoings you yourself were wholly brought into being, and you yourself are teaching us?” And they cast out him outside.

Jesus heard that they cast out him outside. And having found him, he said, "Are you yourself having faith into the Son of the Human?" That-one judged forth and said, "And who is he being, Lord, in-order-that I might have faith into him?" The Jesus said to him, "And you have perceived him. And the one who is speaking with you is being that-one." And that-one was stating, "I am having faith, Lord." And he paid homage like a dog to *its master* to him. And the Jesus said, "Unto judgment I myself came into this ordered-world, in-order-that those who are not seeing should see, and those who are seeing should become blind-ones."

Those-ones out of the Distinct-ones, being with him, heard these-things and said to him, "We ourselves also are not being blind-ones, are we?" The Jesus said to them, "If blind-ones you were being, you would not have wrongdoing. But now *that* you are saying, 'We are seeing,' your wrongdoing is remaining. {—10—} Amen-(so-it-is) amen-(so-it-is) I am saying to you, the one who is not coming in through the door into the open-air-enclosure of the sheep, but stepping up from-another-way-(*place*), that-one is being *a* one-who-steals and *a* robber. But the one who is coming in through the door is being *a* shepherd of the sheep. To this-one the one-caring-for-the-door is opening up. And the sheep are hearing his voice. And his-own sheep he is voicing (calling) according-to name and is leading out them. When all these-things his-own he should cast out, in-front of them he is going. And the sheep are following him, because they perceive his voice. And one-of-another they will never ever follow. But they will flee from him, because they perceive not the voice of those ones-of-another." This saying-along-the-way the Jesus said to them. But those-ones knew not what-things were being which he was speaking to them. Therefore again the Jesus said, "Amen-(so-it-is) amen-(so-it-is) I am saying to you, I myself am being the door of the sheep. All as-many-as came (*before me*) are being ones-who-steal and robbers. But the sheep heard not them. I myself am being the door. Through me if anyone should come in, he will be saved and will come in and will come out and will find pasture."

The one-who-steals is not coming if not in-order-that he should steal and should sacrifice and should destroy away. I myself came in-order-that they should have life and should have it more-*abundantly*. I myself am being the shepherd, the one-having-beauty. The shepherd, the one-having-beauty, is placing *down* his soul-(self-or-life-or-breath) for the sheep. The one-hired-for-pay, and being not *a* shepherd, of whom the sheep are not being his-own, is observing the wolf coming and is letting go the sheep and is fleeing—and the wolf is taking by force and is scattering—because he is being *a* one-hired-for-pay and it is not being a care to him about the sheep. I myself am being the shepherd, the one-having-beauty. And I am knowing those my-own and those my-own are knowing me, just-as the Father is knowing me and I myself am knowing the Father. And my soul-(life-or-self-or-breath) I am placing *down* for the sheep. And other sheep I am having which are not being out of this open-air-enclosure. And those-ones it is binding *for* me to lead. And they will hear my voice. And *there* will become one flock-of-sheep, one shepherd. Because-of this the Father is choosing to love in action me, because I myself am placing *down* my soul-(self-or-life-or-breath), in-order-that I might take it again. Not-even-one-person is lifting it up from me, but I myself am placing it *down* from my-own. I am having authority to place it *down*, and I am having authority to take it again. This command-to-be-completed I received from my Father.” A split took place again in the ones-of-Judah because-of these words. And many-ones out of them were saying, “A devastating-divine-being he is having and is raving. Why are you hearing him?” Other-ones were saying, “These flowings are not being of one who is being devastated by a devastating-divine-being. A devastating-divine-being is not having power to open up eyes of blind-ones, is he?”

After-that took place the makings-new-within (feast-of-dedication) in the Jerusalem. It was being *the* bad-weather-of-winter. And the Jesus was walking around in the sacred-place in the roofed-colonnade of the Solomon-(Peace). Therefore the ones-of-Judah encircled him and were saying to him, “Until

when are you lifting up our soul? If you yourself are being the Anointed-one, say to us full-flowing.” The Jesus judged forth to them, “I said to you and you are not having faith. The works which I myself am doing in the name of my Father, these are witnessing about me. But you yourselves are not having faith, because you are not being of the sheep, those-ones of-mine. The sheep, those-ones of-mine, are hearing my voice. And I myself am knowing these-ones. And they are following me. And I myself am giving to them enduring-age-kind-of life. And they should never ever destroy away themselves unto the enduring-age. And someone will not take by force them out of my hand. My Father who has given *them* to me is being a greater-one than all-ones. And not-even-one-person is having power to take by force out of the hand of the Father. I and the Father are being one.” The ones-of-Judah again carried stones in-order-that they might stone him. The Jesus judged forth to them, “Many having-beauty works I showed to you out of the Father. For-the-sake-of what-kind-of work of them are you stoning me?” The ones-of-Judah judged forth to him, “About *a* having-beauty work we are not stoning you but about hurtful-talk-of-God, and because you yourself, being a human, are making yourself God.” (*The*) Jesus judged forth to them, “It is being that which has been written in your law, ‘**I myself said, you are being gods,**’ is it not? If those-ones he called gods, to whom the word of God became,—and the Writing is not having power to be loosed—whom the Father set apart unto God and ordered forth unto the ordered-world, are you yourselves saying, ‘You are talking hurtfully of God,’ because I said, ‘Son of the God I am being’? If I am not doing the works of my Father, have not faith in me. But if I am doing, and if you should not have faith in me, have faith in the works, in-order-that you might know and might *continue to* know that in me is the Father and I in the Father.” (*Therefore*) they were seeking again to seize him. And he came out from the hand of them.

And he came away again to-the-other-side of the Jordan unto the place where John was being one who is baptizing

at the first. And he remained there. And many-ones came to him and were saying, "John indeed made not-even-one sign. But all-things as-much-as John said about this-one was being true." And many-ones had faith into him there.

{—11—} And a certain-one was being one who is being without-strength, Lazarus-(God-has-helped) from Bethany, out of the village of Maria-(Mary-or-Rebellion) and of Martha her sister. And Mariam-(Mary-or-Rebellion) was being the one who placed ointment on the Lord with perfumed-ointment and wiped off his feet with her hairs, whose brother Lazarus was being without-strength. Therefore the sisters ordered forth to him, saying, "Lord, perceive whom you are loving like a friend is being without-strength." And having heard, the Jesus said, "This being-without-strength is not being to death but for the glory of the God, in-order-that the Son of the God should be glorified through it." And the Jesus was choosing to love in action the Martha and her sister and the Lazarus. Therefore as he heard that he is being without-strength, after-that indeed he remained in what place he was being two days. Then after this he is saying to the learning-ones, "We should lead unto the *region-of-Judah* again." The learning-ones are saying to him, "Master-teacher, now the ones-of-Judah were seeking to stone you, and again are you going under way there?" Jesus judged forth, "Twelve hours are being of the day, are they not? If someone should walk around in the day, he is not cutting (stumbling) against, because the light of this ordered-world he is seeing. And if someone should walk around in the night, he is cutting (stumbling) against, because the light is not being in him." These-things he said. And after this he is saying to them, "Lazarus our friend has been put to sleep. But I am going in-order-that I might awake out of sleep him." Therefore the learning-ones said to him, "Lord, if he has been placed to sleep, he will be saved." But the Jesus had flowed out about his death. But those-ones supposed that about the sleep-(rest) of the sleep he is saying. Therefore after-that the Jesus said to them with full-flowing, "Lazarus died away. And I am rejoicing for-the-sake-of you in-order-that you should have faith, because

I was not being there. But we should lead to him.” Therefore said Thomas-(Twin), who is being called Didymus-(Twin), to the learning-ones-together, “We should lead in-order-that we ourselves also might die away with him.”

Therefore having come, the Jesus found him already having four days in the place-of-remembrance. Now the Bethany was being near of the Jerusalem as from fifteen stades-(distances-of-about-607-feet-each). And many-ones out of the ones-of-Judah had come to the Martha and Mariam-(Mary) in-order-that they might speak *comfort* alongside them about the brother. Therefore the Martha, as she heard that Jesus is coming, was opposite over to him. But Mariam-(Mary) was sitting down in the dwelling. Therefore the Martha said to the Jesus, “Lord, if you were being here, my brother would not *have* died away. (*But*) even now I perceive that as-much-as you yourself would ask the God, the God will give to you.” The Jesus is saying to her, “Your brother himself will stand up-(again).” The Martha is saying to him, “I perceive that he himself will stand up-(again) in the standing-up-(again) in the last day.” The Jesus said to her, “I myself am being the standing-up-(again) and the life. The one who is having faith into me, if even he should die away, he will live. And everyone who is living and who is having faith into me should never ever die away unto the enduring-age. Are you having faith *in* this?” She is saying to him, “Yes, Lord. I myself have had faith that you yourself are being the Anointed-one, the Son of the God, who is coming into the ordered-world.”

And having said this, she came away and voiced (called) Mariam-(Mary) her sister in-hiding, having said, “The Teacher is being alongside and is voicing (calling) you.” And as that-one heard, she was raised quickly and was coming to him. And not-yet had the Jesus come into the village, but he was still being in the place where the Martha was opposite over to him. Therefore the ones-of-Judah, who are being with her in the dwelling and who are speaking *comfort* alongside her, having perceived the Mariam-(Mary) that quickly she stood up and came out, followed her, having supposed that she is

going under way unto the place-of-remembrance in-order-that she might weep there. Therefore as Mariam-(Mary) came where Jesus was being, having perceived him, she fell at his feet, saying to him, "Lord, if you were being here, my brother would not *have* died away." Therefore Jesus, as he perceived her weeping and the ones-of-Judah who came with her weeping, snorted like a horse in the spirit and stirred up himself. And he said, "Where have you placed him?" They are saying to him, "Lord, come and perceive." The Jesus shed tears. Therefore the ones-of-Judah were saying, "Perceive how he was loving like a friend him!" But certain-ones out of them said, "This-one who opened up the eyes of the blind was having power to do in-order-that also this-one should not die away, was he not?" Therefore Jesus, again snorting like a horse in himself, is coming to the place-of-remembrance. And it was being a cave. And a stone was lying upon it. The Jesus is saying, "Lift up the stone." Martha, the sister of the one who had come to an end (died), is saying to him, "Lord, already he is smelling. For it is being-of-the-fourth-day." The Jesus is saying to her, "I said to you that if you should have faith you should perceive the glory of the God, did I not?" Therefore they lifted up the stone. And the Jesus lifted up the eyes above and said, "Father, I am giving well-grace to you because you heard me. And I myself have perceived that at-all-times you are hearing me. But for-the-sake-of the crowd which has stood around I spoke, in-order-that they should have faith that you yourself ordered forth me." And having said these-things, with a great voice he shouted, "Lazarus, come out!" The one who has died came out, who has been bound feet and hands with strips-of-cloth-used-to-wrap-the-dead. And his visible-appearance had been bound around with a sweat-cloth. The Jesus is saying to them, "Loose him. And let go him to go under way." Therefore many-ones out of the ones-of-Judah, who came to the Mariam-(Mary) and who are observing what he did, had faith into him. But certain-ones out of them came away to the Distinct-ones and said to them what Jesus did.

Therefore the first-(leading)-priests and the Distinct-ones gathered together *a* council-that-settles-matters-together and were saying, "What are we doing because this human is doing many signs? If we should let go him in-this-way, all-ones will have faith into him. And the ones-of-Rome will come and will lift up both our place and the nation." And *a* certain one out of them, Kaiaphas, being first-(leading)-priests of that year, said to them, "You yourselves perceive not even-one-thing. And-nor are you reasoning that it is bringing together (being advantageous) to you in-order-that one human should die away for the people and not the whole nation should destroy away itself." And this from himself he said not. But being first-(leading)-priest of that year, he spoke before *time and others* that Jesus was being about to die away for the nation, and not for the nation alone, but in-order-that the children of the God who have been thoroughly scattered he should bring together into one. Therefore from that day they took counsel in-order-that they might kill away him.

Therefore the Jesus no-longer was walking around with full-flowing among the ones-of-Judah. But he came away from-there into the space-(region) near of the desolate-*place*, into *a* city being said Ephraim. And there he remained with the learning-ones.

And was being near the Passover of the ones-of-Judah. And many-ones stepped up unto Jerusalem out of the space-(region) before the Passover in-order-that they might purify (set apart unto God) themselves. Therefore they were seeking the Jesus and were saying with one-another, after having stood in the sacred-place, "What is it seeming to you? Because he should never ever come unto the feast, should he?" And the first-(leading)-priests and the Distinct-ones had given commands-to-be-completed in-order-that if someone should know where he is being, he should disclose *it*, so-that they might seize him.

{—12—} Therefore the Jesus six days before the Passover came unto Bethany, where was being Lazarus, whom Jesus raised out of dead-ones. Therefore they made for him *a*

main-(evening)-meal there. And the Martha was ministering. And the Lazarus was being one out of those who are lying up *to eat* with him. Therefore the Mariam-(Mary), having taken a pound-(Roman-weight-of-12-ounces) of perfumed-ointment of spikenard, faithful-(genuine), having-much-value, placed ointment on the feet of the Jesus and wiped off his feet with her hairs. And the dwelling was filled out of the smell of the perfumed-ointment. But Judah, the Iscariot-(one-of-Kerioth), one (*out of*) his learning-ones, who is being about to give over him, is saying, "Because-of what was this perfumed-ointment not sold for three-hundred denarii-(Roman-silver-coins-each-worth-the-daily-wage-of-a-common-laborer) and given to poor-ones?" But he said this not because it was being a care to him about the poor-ones, but because he was being *a* one-who-steals. And having the box-(bag)-*originally-for-keeping-in-order-the-tongues-(mouthpieces)-of-wind-instruments-and-later-for-general-use-such-as-for-keeping-money*, he was carrying *away* those things which are being cast *into it*. Therefore the Jesus said, "Let go her, in-order-that unto the day of the putting-in-a-burial-place of me she might keep it. For the poor-ones you are having at-all-times with yourselves. But me you are not having at-all-times."

Therefore *the* much crowd out of the ones-of-Judah knew that he is being there. And they came not only because-of the Jesus, but in-order-that also they might perceive the Lazarus, whom he raised out of dead-ones. And the first-(leading)-priests took counsel in-order-that also they might kill away the Lazarus, because many-ones of the ones-of-Judah because-of him were going under way and were having faith into the Jesus.

On the next-day the much crowd, which came unto the feast, having heard that the Jesus is coming unto Jerusalem, took the palm-branches of the palm-*trees* and came out unto *a* being-opposite-over-(meeting) to him. And they were shouting, "Hosanna (Save, I pray)! **Being spoken well of is the one who is coming in *the* name of *the* Lord, (*even*) the king of the Israel.**" And the Jesus, having found *a* little-(young)-donkey, sat

down upon it, just-as it is being that which has been written, **“Stop fearing, daughter of Sion. Perceive! Your king is coming, sitting down upon a colt of a donkey.”** These-things knew not his learning-ones *at* the first. But when Jesus was glorified, after-that they remembered that these-things were being that which has been written about him, and these-things they did to him. Therefore the crowd which is being with him when he voiced (called) Lazarus out of the place-of-remembrance and raised him out of dead-ones was witnessing. Because-of this (*also*) the crowd was opposite over to him, because they heard *that* he himself has done this sign. Therefore the Distinct-ones said to themselves, “Observe that you are profiting not-even-one-thing. Perceive! The ordered-world came away after him.”

And *there* were being some Greeks out of those who are stepping up in-order-that they should pay homage like a dog to *its master* at the feast. Therefore these-ones came to Philip, that-one from Bethsaida of the Galilee, and were asking him, saying, “Lord, we are willing to perceive the Jesus.” The Philip is coming and is saying to the Andrew. Andrew and Philip also are saying to the Jesus. And the Jesus is judging forth to them, saying, “The hour has come in-order-that the Son of the Human should be glorified. Amen-(so-it-is) amen-(so-it-is) I am saying to you, if not the grain-of-a-seed of the grain-(wheat), falling into the ground, should die away, it itself is remaining alone. But if it should die away, much fruit it is bringing. The one who is loving like a friend his soul-(life-or-self-or-breath) is destroying away her-(it). And the one who is hating his soul-(life-or-self-or-breath) in this ordered-world will guard her-(it) unto enduring-age-kind-of life. If someone should minister to me, let him follow me. And where I myself am being, there also the minister, that-one of-mine, will be. If someone should minister to me, the Father will value him. Now my soul has been stirred up. And what should I say, ‘Father, save me out of this hour’? But because-of this I came unto this hour. Father, glorify your name.” Therefore came *a* voice out of the heaven, “I both glorified *it* and again I will glorify *it*.” Therefore the crowd which has stood and who heard *it* were

saying *that* thunder has taken place. Other-ones were saying, "A messenger has spoken to him." Jesus judged forth and said, "Not for-the-sake-of me this voice has taken place, but for-the-sake-of you. Now judging is being of this ordered-world. Now the one-being-first-(leading) this ordered-world will be cast out outside. And if I myself should be lifted high out of the earth, I will draw all-ones to myself." And this he was saying, giving a sign what-kind-of death he was being about to die away. Therefore the crowd judged forth to him, "We ourselves heard out of the law that the Anointed-one is remaining unto the enduring-age. And how are you yourself saying, 'It is binding for the Son of the Human to be lifted high? Who is being this Son of the Human?'" Therefore the Jesus said to them, "Still a little time the light is being with you. Walk around as you are having the light, in-order-that darkness should not take over you. And the one who is walking around in the darkness perceives not where he is going under way. As the light you are having, have faith into the light, in-order-that you should become sons of light."

These-things spoke Jesus. And having come away he was hidden from them. Even though he has done so-many signs in-front of them, they were not having faith into him, in-order-that the word of Isaiah, the one-speaking-before-time-and-others, should be fulfilled which he said, "**Lord, who had faith in our hearing-(report)? And the arm of the Lord to whom was the cover taken away-from?**" Because-of this they were not having power to have faith, because again Isaiah said, "**He has blinded their eyes and made without feeling their heart, in-order-that they should not perceive with the eyes and should think with the heart and should turn and I will cure them.**" These-things said Isaiah because he perceived his glory and spoke about him. Likewise indeed-in-this even many-ones out of the ones-being-first-(leading) had faith into him. But because-of the Distinct-ones they were not saying together (confessing) in-order-that they should not become ones-banished-from-the-gathering-together-place. For they chose to love in action the glory of the humans more than the glory of the God.

And Jesus cried out and said, "The one who is having faith into me is not having faith into me but into the one who sent me. And the one who is observing me is observing the one who sent me. I myself have come *as* light into the ordered-world, in-order-that everyone who is having faith into me in the darkness should not remain. And if someone should hear my flowings and should not guard *them*, I myself am not judging him. For I came not in-order-that I should judge the ordered-world, but in-order-that I should save the ordered-world. The one who is putting away me and who is not receiving my flowings is having that one who is judging him. That word which I spoke is judging him in the last day, because I myself spoke not out of myself, but *the* Father himself who sent me has given *a* command-to-be-completed to me what I should say and what I should speak. And I perceive that his command-to-be-completed is being enduring-age-kind-of life. Therefore what-things I myself am speaking, just-as the Father has flowed out to me, in-this-way I am speaking."

{—13—} And before the feast of the Passover, the Jesus, having perceived that his hour came in-order-that he should step across out of this ordered-world to the Father. Having chosen to love in action those-ones his-own, those-ones in the ordered-world, he chose to love them in action unto completion.

And as *the* main-(evening)-meal is taking place, as the one-thoroughly-casting-*accusations* already has cast into the heart in-order-that Judah of Simon Iscariot-(one-of-Kerioth) should give over him, having perceived that all-things the Father gave to him into the hands and that from God he came out and to the God he is going under way, he is being raised out of the main-(evening)-meal and is putting *aside* the outer-clothes. And having taken *a* linen-cloth, he thoroughly fastened *it around* himself. Therefore he is casting water into the washbasin. And he began to wash the feet of the learning-ones and to wipe off with the linen-cloth with which he was being one who has been thoroughly fastened.

Therefore he is coming to Simon Peter. He is saying to him, "Lord, are you yourself washing my feet?" Jesus judged

forth and said to him, "What I myself am doing you yourself perceive not now. But you will know after these-things." Peter is saying to him, "You should never ever wash my feet unto the enduring-age." Jesus judged forth to him, "If not I should wash you, you are not having *a* part with me." Simon Peter is saying to him, "Lord, not my feet only, but also the hands and the head." The Jesus is saying to him, "The one who has been bathed is not having *a* need if not to wash the feet himself, but he is being *a* whole clean-one. And you yourselves are being clean-ones, but not all-ones." For he had perceived the one who is giving over him. Because-of this he said, "Not all you are being clean-ones." Therefore when he washed their feet (*and*) took his outer-clothes and fell up *at table* again, he said to them, "Are you knowing what I have done to you? You yourselves are voicing (calling) me the Teacher and the Lord. And with-beauty you are saying. For I myself am being. Therefore if I myself, the Lord and the Teacher, washed your feet, also you yourselves are owing to wash the feet of one-another. For *a* showing-by-example I gave to you, in-order-that just-as I myself did to you also you yourselves should do. Amen-(so-it-is) amen-(so-it-is) I am saying to you, *a* servant is not being *a* greater-one than his lord, and-nor *an* ordered-forth-one *a* greater-one than the one who sent him. If these-things you perceive, fortunate-ones you are being if you should do these-things. I am not saying about you all. I myself perceive *the* certain-ones-whom I called out for myself. But *it is necessary* in-order-that the Writing should be fulfilled, **'The one who is chomping my bread lifted up his heel upon me.'** From now I am saying to you before that it took place, in-order-that you should have faith when it should take place that I myself am being. Amen-(so-it-is) amen-(so-it-is) I am saying to you, the one who is receiving whomever I should send is receiving me. And the one who is receiving me is receiving the one who sent me."

Having said these-things, (*the*) Jesus was stirred up in the spirit. And he witnessed and said, "Amen-(so-it-is) amen-(so-it-is) I am saying to you, that one out of you will give over me." The learning-ones were seeing unto one-another, going

forth (being at a loss) about whom he is saying. One out of his learning-ones was being one who is lying up on the chest of the Jesus, whom the Jesus was choosing to love in action. Therefore Simon Peter is nodding to this-one to inquire whoever it might be about whom he is saying. Therefore that-one, having fell up in-this-way upon the breast of the Jesus, is saying to him, "Lord, who is it being?" (*The*) Jesus is judging forth, "That-one is being to whom I myself will dip the morsel and will give to him." Therefore having dipped the morsel, he is giving to Judah of Simon Iscariot-(one-of-Kerioth). And after the morsel, then the Adversary came in into that-one. Therefore the Jesus is saying to him, "What you are doing, do quickly." (*And*) this not-even-one-person of those who are lying up *to eat* knew for what he said to him. For certain-ones were supposing, since Judah was having the box-(bag)-*originally-for-keeping-in-order-the-tongues-(mouthpieces)-of-wind-instruments-and-later-for-general-use-such-as-for-keeping-money*, that (*the*) Jesus is saying to him, "Buy in the gathering-(market)-place of what-things we are having need for the feast," or to the poor-ones in-order-that something he should give. Therefore having received the morsel, that-one came out straightway. And it was being night.

Therefore when he came out, Jesus is saying, "Now was glorified the Son of the Human and the God was gloried in him. (*If God was glorified in him,*) and the God will glorify him in himself, and straightway he will glorify him. Little-children, still *a little-time* I am being with you. You will seek me. And just-as I said to the ones-of-Judah, 'Where I myself am going under way you yourselves are not having power to come,' also to you I am saying now. A new command-to-be-completed I am giving to you, that you should choose to love in action one-another, just-as I chose to love in action you in-order-that also you yourselves should choose to love in action one-another. In this all-ones will know that you are being learning-ones to me, if you should have choosing-to-love-in-action in one-another."

Simon Peter is saying to him, "Lord, where are you going under way?" Jesus judged forth (*to him*), "Where I am going

under way you are not having power to follow me now. But you will follow later." The Peter is saying to him, "Lord, because-of what am I not having power to follow you now? My soul-(life-or-self-or-breath) I will place *down* for you." Jesus is judging forth, "Will you place *down* your soul-(self-or-life-or-breath) for me? Amen-(so-it-is) amen-(so-it-is) I am saying to you, a rooster should never ever voice until when you should deny me three-times. {—14—} Stop letting your heart be stirred up. Have faith (you are having faith) into the God, also into me have faith (you are having faith). In the dwelling of my Father are being many remaining-(abiding)-places. And if not, would I *have* said to you that I am going to prepare a place for you? (And if not, I would *have* said to you because I am going to prepare a place for you.) And if I should go and should prepare a place for you, again I am coming and will take you alongside to myself, in-order-that where I myself am being you yourselves also should be. And where I (*myself*) am going under way you perceive the way."

Thomas is saying to him, "Lord, we perceive not where you are going under way. How are we having power to perceive the way?" (*The*) Jesus is saying to him, "I myself am being the way and the truth and the life. Not-even-one-person is coming to the Father if not through me. If you had known me, also my Father you will know. And from now you are knowing him and have perceived him."

Philip is saying to him, "Lord, show to us the Father. And it is being enough for us." The Jesus is saying to him, "So-much time I am being with you and you have not known me, Philip? The one who has perceived me has perceived the Father. How are you yourself saying, 'Show to us the Father'? You are having faith that I *am being* in the Father and the Father is being in me, are you not? These flowings which I myself am saying to you I am not speaking from myself. But the Father who is remaining in me is doing his works. Have faith in me that I *am being* in the Father and the Father in me. And if not, because-of these works have faith. Amen-(so-it-is) amen-(so-it-is) I am saying to you, the one who is having faith into me, these works which I myself am doing, that-one also

will do and greater-ones than these he will do, because I myself am going to the Father. And whatever anything you should ask in my name this I will do, in-order-that the Father should be glorified in the Son. If anything you should ask me in my name, I myself will do. If you should choose to love in action me, the commands-to-be-completed, those-ones of-mine, you will keep. And I myself will ask the Father and another one-called-alongside he will give to you, in-order-that he should be with you unto the enduring-age, *who* is the Spirit of the truth, which the ordered-world is not having power to receive, because it is not observing him and-nor is knowing *him*. You yourselves are knowing him, because he is remaining alongside to you and will be in you. I will not let go you *as* ones-being-orphans. I am coming to you. Still *a little-time* and the ordered-world no-longer is observing me. But you yourselves are observing me, because I myself am living and you yourselves will live. In that day you yourselves will know that I *am being* in my Father and you in me and I in you. The one who is having my commands-to-be-completed and who is keeping them is being that one who is choosing to love in action me. And the one who is choosing to love in action me will be chosen to be loved in action by my Father, and I myself will choose to love in action him and will put myself in the light to him.”

Judah, not that-one of Iscariot-(one-of-Kerioth), is saying to him, “Lord, what (*even*) has taken place that to us you are being about to put yourself in the light and not to the ordered-world?” Jesus judged forth and said to him, “If someone should choose to love in action me, my word he will keep. And my Father will choose to love in action him. And we will come to him and will make *our* remaining-(abiding)-place alongside to him. The one who is not choosing to love in action me is not keeping my words. And the word which you are hearing is not being of my-own, but of the Father who sent me. These-things I have spoken to you, remaining alongside to you. But the one-called-alongside, the Spirit, the set-apart-unto-God-one, whom the Father will send in my name, that-one will teach you all-things and will bring under remembrance *unto*

you all-things which I (*myself*) said to you. Peace I am letting go to you. Peace, that-one of-mine, I am giving to you. Not just-as the ordered-world is giving am I myself giving to you. Stop letting your heart be stirred up, and-nor letting it be being afraid. You heard that I myself said to you, 'I am going under way and am coming to you.' If you were choosing to love in action me, you would *have* rejoiced because I am going to the Father, because the Father is being *a* greater-one than me. And now I have flowed out to you before it took place, in-order-that when it should take place you should have faith. No-longer many-things will I speak with you. For is coming the one-being-first-(leading) of the ordered-world. And in me he is not having not-even-one-thing. But in-order-that the ordered-world might know that I am choosing to love in action the Father, even just-as the Father commanded to me to be completed, I in-this-way am doing. Be raised. We should lead from-here. {—15—} I myself am being the vine, the true-one. And my Father is being the worker-of-the-land. Every breakable-branch in me not bringing fruit, he is lifting it up. And everyone bringing the fruit, he is cleaning (pruning) it, in-order-that it should bring more. Already you yourselves are being clean-(pruned)-ones through the word which I have spoken to you. Remain in me, and I in you. Just-as the breakable-branch is not having power to bring fruit from itself if not it should remain in the vine, and-nor in-this-way you if not you should remain in me. I myself am being the vine, you the breakable-branches. The one who is remaining in me and I in him, this-one is bringing much fruit, because without me you are not having power to do not-even-one-thing. If someone should not remain in me, he was cast outside as the breakable-branch and was dried. And they are gathering together these-ones and are casting *them* into the fire. And they are being burned. If you should remain in me and my flowings should remain in you, ask yourselves whatever you should will and it will take place for you. In this my Father was glorified, in-order-that you should bring much fruit and should become learning-ones to me. Just-as the Father chose to love in action

me, I myself also chose to love in action you. Remain in the choosing-to-love-in-action, that-one of-mine. If my commands-to-be-completed you should keep, you will remain in my choosing-to-love-in-action, just-as I myself have kept the commands-to-be-completed of my Father and am remaining in his choosing-to-love-in-action. These-things I have spoken to you in-order-that the joy, that-one of-mine, should be in you, and your joy should be full. This is being the command-to-be-completed, that-one of-mine, in-order-that you should choose to love in action one-another, just-as I chose to love in action you. Greater choosing-to-love-in-action than this not-even-one-person is having, in-order-that someone should place *down* his soul-(self-or-life-or-breath) for his friends. You yourselves are being my friends if you should do what I myself am commanding to be completed to you. No-longer am I saying (calling) you servants, because the servant perceives not what his lord is doing. But I have flowed out you friends, because all-things which I heard from my Father I made known to you. You yourselves called not out me. But I myself called out you and placed you, in-order-that you yourselves should go under way and should bring fruit. And your fruit should remain, in-order-that whatever anything you should ask the Father in my name he should give to you. These-things I am commanding to be completed to you, in-order-that you should choose to love in action one-another. If the ordered-world is hating you, know (you are knowing) that it has hated me first of you. If you were being out of the ordered-world, the ordered-world would be loving like a friend its-own. But because you are not being out of the ordered-world, but I myself called out you out of the ordered-world, because-of this the ordered-world is hating you. Remember the word which I myself said to you, 'A servant is not being *a* greater-one than his lord.' If they caused to flee (persecuted) me, they also will cause to flee (persecute) you. If my word they kept, they also will keep that-one of-you. But all these-things they will do unto you because-of my name, because they perceive not the one who sent me. If I came not and spoke to them, they were not having

wrongdoing. But now they are not having *a giving-light-to-for-show* about their wrongdoing. The one who is hating me also is hating my Father. If I did not the works among them which not-even *an* other-one did, they were not having wrongdoing. But now they both have perceived and have hated both me and my Father. But *this was being* in-order-that should be fulfilled the word, that-one in their law, which has been written, ‘**They hated me as-a-gift.**’ When should come the one-called-alongside, whom I myself will send to you from the Father, *who* is the Spirit of the truth who is going out from the Father, that-one will witness about me. And you yourselves also are witnessing, because from *the* first you are being with me. {— 16—} These-things I have spoken to you in-order-that you should not be made to stumble. They will make you *as ones-banished-from-the-gathering-together-place*. But *an* hour is coming in-order-that everyone who killed away you should suppose to bring forth *service-in-worship* to the God. And these-things they will do because they knew not the Father and-nor me. But these-things I have spoken to you in-order-that when should come their hour you should remember that I myself said to you of them. And these-things I said not to you out of *the* first, because I was being with you. But now I am going under way to the one who sent me. And not-even-one-person out of you is asking me, ‘Where are you going under way?’ But because these-things I have spoken to you, the grief has filled your heart. But I myself am saying the truth to you, it is bringing together (being advantageous) to you in-order-that I myself should come away. For if I should not come away, the one-called-alongside will not come to you. But if I should go, I will send him to you. And having come, that-one will convict the ordered-world about wrongdoing and about being-right-with-God-and-doing-right and about judging, indeed about wrongdoing because they are not having faith into me, and about being-right-with-God-and-doing-right because I am going under way to the Father and no-longer are you observing me, and about judging because the one-being-first-(leading) of this ordered-world has been judged. Still

many-things I am having to say to you, but you are not having power to carry now. But when should come that-one, the Spirit of the truth, he will lead the way *for* you in all truth. For he will not speak from himself, but as-much-as he will hear he will speak and will tell up a message to you of those things which are coming. That-one will glorify me, because he will receive out of that of-mine and will tell up a message to you. All-things as-much-as the Father is having is being mine. Because-of this I said that out of that of-mine he is receiving and is telling up a message to you. A little-*time* and no-longer are you observing me, and again a little-*time* and you will perceive me.”

Therefore ones out of his learning-ones said to one-another, “What is being this which he is saying to us, ‘A little-*time* and you are not observing me, and again a little-*time* and you will perceive me.’? And ‘I am going under way to the Father.’?” Therefore they were saying, “What is being this (*which he is saying*), ‘The little-*time*’? We perceive not what he is speaking.” (*The*) Jesus knew that they were willing to ask him and said to them, “About this are you seeking with one-another because I said, ‘A little-*time* and you are not observing me, and again a little-*time* and you will perceive me’? Amen-(so-it-is) amen-(so-it-is) I am saying to you, that you yourselves will weep and will sing a song of grief, but the ordered-world will rejoice. You yourselves will be grieved, but your grief will become into joy. The woman, when she should bear, is having grief, because her hour came. But when she should bring into being the child, no-longer is she remembering the crushing because-of the joy that a human was brought into being into the ordered-world. Therefore now indeed you yourselves also are having grief. But again I will perceive you. And your heart will rejoice. And your joy not-even-one-person is lifting up from you. And in that day you will not ask me even-one-thing. Amen-(so-it-is) amen-(so-it-is) I am saying to you, whatever you should ask the Father in my name he will give to you. Until now you asked not even-one-thing in my name. Ask. And you will receive, in-order-that your joy should be that which has been filled.

These-things in sayings-along-the-way I have spoken to you. *An* hour is coming when no-longer in sayings-along-the-way I will speak to you. But with full-flowing I will tell forth a message to you about the Father. In that day in my name you will ask. And I am not saying to you that I myself will ask the Father about you. For the Father himself is loving like a friend you, because you yourselves have loved like a friend me and have had faith that I myself came out from (*the*) God. I came out from the Father and I have come into the ordered-world. Again I am letting go the ordered-world and I am going to the Father." His learning-ones are saying, "Perceive. Now you are speaking with full-flowing. And not-even-one saying-along-the-way you are saying. Now we perceive that you perceive all-things and are not having *a* need in-order-that someone should ask you. In this we are having faith that from God you came out." Jesus judged forth to them, "Now are you having faith? Perceive. *An* hour is coming and has come in-order-that you should be scattered, each-one unto those-things his-own. And me you should let go alone. And-yet I am not being alone, because the Father is being with me. These-things I have spoken to you in-order-that in me you should have peace. In the ordered-world you are having crushing. But take courage. I myself have won the victory *over* the ordered-world."

{—17—} These-things Jesus spoke. And having lifted up his eyes unto the heaven, he said, "Father, the hour has come. Glorify your Son, in-order-that the Son should glorify you, just-as you gave to him authority of all flesh in-order-that all whom you have given to him he should give to them enduring-age-kind-of life. And this is being the enduring-age-kind-of life in-order-that they should know you, the only true God, and Jesus *the* Anointed-one whom you ordered forth. I myself glorified you upon the earth, having completed the work which you have given to me in-order-that I should do. And now glorify you me, Father, from yourself with the glory which I was having alongside you before that the ordered-world is being. I brought your name to light to the humans whom you gave to me out of the ordered-world. To you they were being

and to me you gave them. And your word they have kept. Now they have known that all-things as-much-as you have given to me are being from you, because the flowings which you gave to me I have given to them. And they themselves received and knew in-truth that I came out from you. And they had faith that you yourself ordered forth me. I myself am asking about them. Not about the ordered-world am I asking, but about whom you have given to me, because to you they are being. And all those-things mine are being yours, and those-things yours mine, and I have been glorified in them. And no-longer am I being in the ordered-world. And they themselves are being in the ordered-world. And I myself am coming to you. Set-apart-unto-God Father, keep them in your name which you have given to me, in-order-that they might be one just-as we *are*. When I was being with them, I myself was keeping them in your name which you have given to me. And I guarded. And not-even-one-person out of them destroyed away himself if not the son of the destroying-away, in-order-that the Writing should be fulfilled. And now I am coming to you. And these-things I am speaking in the ordered-world in-order-that they should have the joy, that-one of-mine which has been fulfilled in them. I myself have given to them your word. And the ordered-world hated them, because they are not being out of the ordered-world just-as I myself am not being out of the ordered-world. I am not asking in-order-that you should lift up them out of the ordered-world, but in-order-that you should keep them out of the evil-(evil-one). Out of the ordered-world they are not being, just-as I myself am not being out of the ordered-world. Set them apart unto God in the truth. The word, that-one of-you, is being truth. Just-as you ordered forth me into the ordered-world, I myself also ordered forth them into the ordered-world. And for them I myself am setting myself apart unto God, in-order-that they themselves also should be ones who have been set apart unto God in truth. And I am not asking about these-ones alone, but also about those who are having faith through their word into me, in-order-that all-ones should be one, just-as you, Father, *are* in me and I in

you, in-order-that also they themselves should be *one* in us, in-order-that the ordered-world should have faith that you yourself sent forth me. And I myself have given to them the glory which you have given to me, in-order-that they should be one just-as we *are being* one, I in them and you in me, in-order-that they should be ones who have been completed unto one, in-order-that the ordered-world should know that you yourself ordered forth me and chose to love in action them just-as you chose to love in action me. Father, what you have given to me, I am willing in-order-that where I myself am being, those-ones also should be with me, in-order-that they should observe the glory, that-one of-mine, which you have given to me because you chose to love in action me before *the casting-down-of-a-foundation* of *the* ordered-world. Father being-right-with-God-and-doing-right, indeed the ordered-world knew not you. But I myself knew you. And these-ones knew that you yourself ordered forth me. And I made known to them your name and I will make known *it*, in-order-that the choosing-to-love-in-action *with-which* you chose to love in action me should be in them, and I in them.”

{—18—} Having said these-things, Jesus came out with his learning-ones to-the-other-side of the flowing-in-winter of the Kidron where was being *a* garden in which he himself came into and his learning-ones. And Judah, who is giving over him, also had perceived the place, because many-times Jesus was gathered together there with his learning-ones. Therefore the Judah, having taken the band-of-*about-600-soldiers* and attendants-being-like-under-rowers-of-a-ship out of the first-(leading)-priests and out of the Distinct-ones, is coming there with torches-(lanterns)-giving-light and lamps-that-shine and weapons. Therefore Jesus, having perceived all-things which are coming upon him, came out and is saying to them, “Whom are you seeking?” They judged forth to him, “Jesus the one-of-Nazareth.” He is saying to them, “I myself am being.” And had stood with them also Judah who is giving over him. Therefore as he said to them, “I myself am being,” they came away unto those-things behind and fell to-the-ground. Therefore again

he asked to them, "Whom are you seeking?" And those-ones said, "Jesus the one-of-Nazareth." Jesus judged forth, "I said to you that I myself am being. Therefore if you are seeking me, let go these-ones to go under way." *This was being* in-order-that should be fulfilled the word which he said, "Whom you have given to me I destroyed away not even-one-person out of them." Therefore Simon Peter, having *a* sword, drew it and hit the servant of the first-(leading)-priest and cut off his ear, the right-one. And *the* name to the servant was being Malchus-(King-or-kingdom). Therefore the Jesus said to the Peter, "Cast the sword into the place-for-putting-(sheath). The cup which the Father has given to me should I never ever drink it?"

Therefore the band-of-*about-600*-soldiers and the first-(leading)-one-of-a-thousand and the attendants-being-like-under-rowers-of-a-ship of the ones-of-Judah took together (seized) the Jesus and bound him and led *him* to Annas first. For he was being *the* father-in-law of the Kaiaphas, who was being first-(leading)-priest of that year. And Kaiaphas was being the one who took counsel together with the ones-of-Judah that it is bringing together (being advantageous) *for* one human to die away for the people.

And Simon Peter and another learning-one was following the Jesus. And that learning-one was being *a* known-one to the first-(leading)-priest. And he came in together with the Jesus into the open-air-enclosure of the first-(leading)-priest. And the Peter had stood at the door outside. Therefore came out the learning-one, the other-one, the known-one of the first-(leading)-priest, and spoke to the-(female) one-caring-for-the-door and led in the Peter. Therefore the girl-servant, the one-caring-for-the-door, is saying to the Peter, "You yourself also are not being out of the learning-ones of this human, are you?" That-one is saying, "I am not being." And had stood the servants and the attendants-being-like-under-rowers-of-a-ship, as they have made *a* coal-fire, because it was being cold-as-by-blowing. And they were being ones who were warming themselves. And the Peter also was being one who has stood with them and who is warming himself.

Therefore the first-(leading)-priest asked the Jesus about his learning-ones and about his teaching. Jesus judged forth to him, "I myself with full-flowing have spoken in the ordered-world. I myself at-all-times taught in a gathering-together-place and in the sacred-place, where all the ones-of-Judah are coming together. And in a hidden-way I spoke not-even-one-thing. Why are you asking me? Ask those who heard what I spoke to them. Perceive. These-ones perceive what I myself said." And when he said these-things, one of the attendants-being-like-under-rowers-of-a-ship who has stood alongside, gave a slap to the Jesus, having said, "In-this-way are you judging forth to the first-(leading)-priest?" Jesus judged forth to him, "If badly I spoke, witness about the bad-thing. But if with-beauty, why are you beating me?" Therefore the Annas ordered forth him, having been bound, to Kaiaphas the first-(leading)-priest.

And Simon Peter was being one who has stood and who is warming himself. Therefore they said to him, "You yourself also are not being *one* of his learning-ones, are you?" That-one denied *it* and said, "I am not being." One out of the servants of the first-(leading)-priest, being a one-brought-into-being-with of whom Peter cut off the ear, is saying, "I myself perceived you in the garden with him, did I not?" Therefore again Peter denied *it*. And straightway a rooster voiced.

Therefore they are leading the Jesus from the Kaiaphas into the praetorium-(official-residence-of-a-Roman-civil-or-military-leader). And it was being early-day.

And they themselves came not in into the praetorium-(official-residence-of-a-Roman-civil-or-military-leader), in-order-that they should not be stained, but they should eat the Passover. Therefore the Pilate-(Armed-with-a-spear) came out outside to them and is stating, "What gathering-against are you bringing against this human?" And they judged forth and said to him, "If this-one was not being one who is doing bad, we would not *have* given over him to you." Therefore the Pilate said to them, "Take you him. And judge him according-to your law." The ones-of-Judah said to him, "For us it is not being permitted to kill away not-even-one-person." *This was being* in-order-that the word of the Jesus should be fulfilled which

he said, giving *a* sign to what-kind-of death he was being about to die away.

Therefore the Pilate came in again into the praetorium- (official-residence-of-a-Roman-civil-or-military-leader) and voiced (called) the Jesus and said to him, "Are you yourself being the King of the ones-of-Judah?" Jesus judged forth, "From yourself are you yourself saying this? Or said other-ones to you about me?" The Pilate judged forth, "I myself am not being *a* one-of-Judah, am I? The nation, that-one of-you, and the first-(leading)-priests gave over you to me. What did you?" Jesus judged forth, "The kingdom, that-one of-mine, is not being out of this ordered-world. If out of this ordered-world was being the kingdom, that-one of-mine, the attendants-being-like-under-rowers-*of-a-ship*, those-ones to me, were (*would be*) contending in a contest in-order-that I should not be given over to the ones-of-Judah. But now the kingdom, that-one of-mine, is not being from-here." Therefore the Pilate said to him, "Therefore you yourself are being *a* king, are you not?" Jesus judged forth, "You yourself are saying that *a* king I am being. I myself have been brought into being for this and have come into the ordered-world for this, in-order-that I should witness to the truth. Everyone who is being out of the truth is hearing my voice." The Pilate is saying to him, "What is being truth?"

And having said this, again he came out to the ones-of-Judah and is saying to them, "I myself am finding not-even-one cause in him. And *a* custom-together is being to you in-order-that one-person I should loose forth to you in the Passover. Therefore are you wanting *that* I should loose forth to you the King of the ones-of-Judah?" Therefore they shouted again, saying, "Not this-one, but the Barabbas-(Son-of-a-father)." And the Barabbas was being *a* robber.

{—19—} Therefore after-that the Pilate took the Jesus and whipped *him*. And the soldiers, having twisted together *a* wreathed-crown out of thorns, placed *it* upon his head. And they cast around him outer-clothing of-purple. And they were coming to him and were saying, "Rejoice, the King of the ones-of-Judah!" And they were giving to him slaps.

And the Pilate came out again outside and is saying to them, "Perceive! I am leading him outside to you, in-order-that you should know that not-even-one cause am I finding in him." Therefore the Jesus came out outside, bearing the wreathed-crown of-thorns and the outer-clothing of-purple. And he is saying to them, "Perceive the human!" Therefore when the first-(leading)-priests and the attendants-being-like-under-rowers-of-a-ship perceived him, they shouted, saying, "Crucify! Crucify!" The Pilate is saying to them, "Take you him and crucify. For I myself am not finding in him *a* cause." The ones-of-Judah judged forth to him, "We ourselves are having *a* law. And according-to that law, he is owing to die away, because he made himself Son of God."

Therefore when the Pilate heard this word, he feared more. And he came in into the praetorium-(official-residence-of-a-Roman-civil-or-military-leader) again and is saying to the Jesus, "From-where are you yourself being?" And the Jesus gave not *a* judging-forth to him. Therefore the Pilate is saying to him, "To me you are speaking, are you not? You perceive that I am having authority to loose forth you and I am having authority to crucify you, do you not?" Jesus judged forth (*to him*), "You were not having not-even-one authority over me if not it was being that which has been given to you from-above. Because-of this the one who is giving over me to you is having *a* greater wrongdoing." Out of this Pilate was seeking to loose forth him. But the ones-of-Judah shouted, saying, "If this-one you should loose forth, you are not being *a* friend of the Kaisar. Everyone who is making himself king is saying opposite to the Kaisar."

Therefore the Pilate, having heard these words, led the Jesus outside. And he sat down upon *the* step-of-judging into *the* place which is being said Spread-(paved)-with-stones, and in Hebrew-(Aramaic), Gabbatha-(Elevated-place). And it was being *the* making-ready-alongside of the Passover. *The* hour was being as *the* sixth. And he is saying to the ones-of-Judah, "Perceive your King!" Therefore those-ones shouted, "Lift up! Lift up! Crucify him!" The Pilate is saying to them, "Shall I crucify your King?" The first-(leading)-priests judged forth,

“We are not having *a* king if not Kaisar.” Therefore after-that he gave over him to them in-order-that he should be crucified.

Therefore they took alongside the Jesus. And carrying himself the cross, he came out unto that which is being said Place of *a* Skull, which is being said in Hebrew-(Aramaic), Golgotha-(Skull), where they crucified him, and with him two other-ones from-here and from-here, and in-the-middle the Jesus.

And the Pilate also wrote *a* title and placed *it* upon the cross. And it was being that which has been written, “Jesus the one-of-Nazareth, the King of the ones-of-Judah.” Therefore this title many-ones of the ones-of-Judah knew *what is written* within, because the place was being near of the city where the Jesus was crucified, and it was being that which has been written in Hebrew-(Aramaic), in Latin-(Language-of-Rome), in Greek. Therefore the first-(leading)-priests of the ones-of-Judah were saying to the Pilate, “Stop writing, ‘The King of the ones-of-Judah,’ but that that-one said, ‘I am being King of the ones-of-Judah.’” The Pilate judged forth, “What I have written I have written.”

Therefore the soldiers, when they crucified the Jesus, took his outer-clothes, and made four parts, to each soldier *a* part, and the inner-clothing-worn-next-to-the-skin. And the inner-clothing-worn-next-to-the-skin was being not-sewed-together-(seamless), *a* woven-one out of the from-above-(top) throughout *the* whole. Therefore they said to one-another, “We should not split it, but should receive by lots about it whose it will be.” *This was being* in-order-that the Writing should be fulfilled (*which is being said*), “**They thoroughly divided my outer-clothes among themselves, and for my clothing they cast a lot.**” Therefore indeed the soldiers did these-things. And had stood alongside to the cross of the Jesus his mother and the sister of his mother, Maria-(Mary) that-one of the Clopas, and Maria-(Mary) the woman-of-Magdala. Therefore Jesus, having perceived the mother and the learning-one who has stood alongside whom he was choosing to love in action, is saying to the mother, “Woman, perceive your son!” Then he is saying to the learning-one, “Perceive your mother!” And

from that hour the learning-one took her unto those-things his-own. After this, the Jesus, perceiving that already all-things have been completed, in-order-that should be completed the Writing, is saying, "I am thirsting." A vessel was lying full of sharp-(sour)-wine. Therefore having placed a sponge full of sharp-(sour)-wine around on hyssop-(a-small-plant-with-aromatic-leaves-used-by-the-Jews-for-ritual-purification), they brought forth to his mouth. Therefore when he took the sharp-(sour)-wine, (*the*) Jesus said, "It has been completed!" And having reclined (bowed) the head, he gave over the spirit-(breath).

Therefore the ones-of-Judah, since it was being *the* making-ready-alongside, in-order-that the bodies should not remain upon the cross on the set-time-for-rest, for a great-one was being the day of that set-time-for-rest, asked the Pilate in-order-that their legs should be torn asunder (broken) throughout and they should be lifted up.

Therefore came the soldiers and indeed tore asunder (broke) throughout the legs of the first-one and of the other-one who was crucified with him. And having come upon the Jesus, as they perceived him already having died, tore asunder (broke) not throughout his legs. But one of the soldiers pierced his side-of-the-body with a spear. And came out straightway blood and water. And the one who has perceived has witnessed. And his witness is being a true-one. And that-one perceives that he is saying true, in-order-that also you should have faith. For took place these-things in-order-that the Writing should be fulfilled, "**A bone of him will not be shattered together.**" And again *an* other Writing is saying, "**They will perceive unto whom they stabbed out (pierced).**"

After these-things Joseph (*that-one*) from Arimathea, being a learning-one of the Jesus but who has been hidden because-of the fear of the ones-of-Judah, asked the Pilate in-order-that he might lift up the body of the Jesus. And the Pilate turned to (allowed) *him*.

Therefore he came and lifted up his body. And came also Nicodemus, the one who came to him that first-time of night, bringing a mixture of myrrh and of aloe as a hundred

pounds-(Roman-weights-of-12-ounces-each). Therefore they took the body of the Jesus and bound it in linen-cloths-(wrappings) with the aromatic-spices, just-as it is being custom for the ones-of-Judah to put in a burial-place. And a garden was being in the place where he was crucified, and in the garden a new place-of-remembrance in which not-even-yet not-even-one-person was being who has been placed. Therefore there, because-of the making-ready-alongside of the ones-of-Judah, because near was being the place-of-remembrance, they placed the Jesus.

{—20—} And on one of the set-time-for-rest (first day of the week), Maria-(Mary) the woman-of-Magdala is coming early-day, while still being dark, unto the place-of-remembrance and is seeing the stone having been lifted up out of the place-of-remembrance. Therefore she is running and is coming to Simon Peter and to the other learning-one whom the Jesus is loving like a friend and is saying to them, “They lifted up the Lord out of the place-of-remembrance, and we perceive not where they placed him.”

Therefore came out the Peter and the other learning-one. And they were coming unto the place-of-remembrance. And the two were running together. And the other learning-one ran before more-quickly than the Peter and came first into the place-of-remembrance. And having bent over to *peer in*, he is seeing the linen-cloths-(wrappings) lying *there*. Indeed-in-this he came not into. Therefore also is coming Simon Peter, following him. And he came in into the place-of-remembrance. And he is observing the linen-cloths-(wrappings) lying *there*, and the sweat-cloth which was being upon his head, not lying with the linen-cloths-(wrappings), but without-(apart) having been wrapped in (rolled up) into one place. Therefore after-that came in also the other learning-one, who came first unto the place-of-remembrance. And he perceived and had faith. For not-even-yet had they perceived the Writing that it is binding *for* him to stand up-(again) out of dead-ones. Therefore the learning-ones came away again to themselves-(*their-own-homes*).

And Maria-(Mary) had stood at the place-of-remembrance outside weeping. Therefore as she was weeping, she bent over *to peer in* into the place-of-remembrance. And she is observing two messengers in white being settled down, one toward the head and one toward the feet, where was lying the body of the Jesus. And those-ones are saying to her, "Woman, why are you weeping?" She is saying to them, "They lifted up my Lord, and I perceive not where they placed him." Having said these-things, she was turned unto those-things behind. And she is observing the Jesus having stood. And she perceived not that he is being Jesus. Jesus is saying to her, "Woman, why are you weeping? Whom are you seeking?" That-one, supposing that he is being the keeper-of-the-garden, is saying to him, "Lord, if you yourself carried him, say to me where you placed him, and I myself will lift up him." Jesus is saying to her, "Mariam-(Mary)!" Having been turned, that-one is saying to him in Hebrew-(Aramaic), "Rabboni!"—which is being said, Teacher. Jesus is saying to her, "Stop touching me. For not-yet have I stepped up to the Father. But go to my brothers and say to them, 'I am stepping up to my Father and your Father, and my God and your God.'" Mariam-(Mary) the woman-of-Magdala is coming, telling forth a message to the learning-ones, "I have perceived the Lord," and *that* these-things he said to her.

Therefore being late-day on that day, on one of *the* set times for rest (first day of the week), and as the doors have been closed where the learning-ones were being because-of the fear of the ones-of-Judah, the Jesus came. And he stood into the midst and is saying to them, "Peace to you." And having said this, he showed the hands and the side-of-the-body to them. Therefore rejoiced the learning-ones, having perceived the Lord. Therefore he (*the Jesus*) said to them again, "Peace to you. Just-as the Father has ordered forth me, I myself also am sending you." And having said this, he breathed on *them* and is saying to them, "Receive *the* Set-apart-unto-God Spirit. Of whomever you should let go the wrongdoings, they have been let go to them. Of whomever you should take by might *the wrongdoings*, they have been taken by might."

And Thomas, one out of the twelve, who is being said Didymus-(Twin), was not being with them when Jesus came. Therefore the other learning-ones were saying to him, "We have perceived the Lord." But that-one said to them, "If not I should perceive in his hands the struck-image of the nails and should cast my finger into the struck-image of the nails and should cast my hand into his side-of-the-body, I will never ever have faith."

And after eight days, again were being inside his learning-ones, and Thomas with them. The Jesus is coming, though the doors have been closed, and stood into the midst and said, "Peace to you." Therefore he is saying to the Thomas, "Bring your finger here and perceive my hands. And bring your hand and cast into my side-of-the-body. And stop becoming a one-not-having-faith but a one-having-faith." Thomas judged forth and said to him, "My Lord and my God!" The Jesus is saying to him, "Because you have perceived me have you had faith? Fortunate-ones *are* those who perceived not and who had faith."

Therefore indeed many other signs the Jesus also did in-sight of the (*his*) learning-ones, which are not being those which have been written in this scroll. But these-things have been written in-order-that you should have faith that Jesus is being the Anointed-one, the Son of the God, and in-order-that, having faith, you should have life in his name.

{—21—} After these-things the Jesus brought himself to light again to the learning-ones at the Sea of the Tiberias-(From-the-Tiber-as-river-god). And he brought himself to light in-this-way.

Were being together Simon Peter and Thomas who is being called Didymus-(Twin) and Nathanael, that-one from Kana of the Galilee, and those-ones of the Zebedee and two other-ones out of his learning-ones. Simon Peter is saying to them, "I am going under way to fish." They are saying to him, "We ourselves also are coming with you."

They came out and stepped in into the sailing-boat. And in that night they seized not-even-one-thing. And when the

early-morning already became, Jesus stood unto the shore. Indeed-in-this perceived not the learning-ones that he is being Jesus. Therefore (*the*) Jesus is saying to them, "Children, you are not having any eating-fish-with-bread, are you?" They judged forth to him, "No." And that-one said to them, "Cast the net unto the right parts of the sailing-boat and you will find." Therefore they cast and no-longer were they being strong to draw from the large-number of the fishes. Therefore that learning-one whom the Jesus was choosing to love in action is saying to the Peter, "He is being the Lord." Therefore Simon Peter, having heard that he is being the Lord, thoroughly fastened *about* himself the sinking-in-over-linen-garment-worn-by-fishermen-for he was being *a* naked-one-and cast himself into the sea. And the other learning-ones came in the small-sailing-boat. For they were not being far from the land, but as from two-hundred cubits-(distances-from-the-joint-of-the-elbow-to-the-tip-of-the-middle-finger-each), dragging the net of the fishes.

Therefore as they stepped forth unto the land, they are seeing *a* coal-fire lying and *a* roasting-fish lying upon and bread. The Jesus is saying to them, "Bring from the roasting-fishes which you seized now." Therefore Simon Peter stepped up and drew the net unto the land full of great fishes, *a* hundred fifty three. And though being so-many, the net was not split. The Jesus is saying to them, "Come eat breakfast." And not-even-one-person of the learning-ones was being bold to search out him, "Who are you yourself being?" perceiving that he is being the Lord. Jesus is coming and is taking the bread and is giving to them, and the roasting-fish likewise. Already this third-time Jesus was brought to light to the learning-ones, having been raised out of dead-ones.

Therefore when they ate breakfast, the Jesus is saying to Simon Peter, "Simon of John, are you choosing to love in action me more than these?" He is saying to him, "Yes, Lord. You yourself perceive that I am loving like a friend you." He is saying to him, "Feed my lambs." He is saying to him again *a* second-time, "Simon of John, are you choosing to love in action me?" He is saying to him, "Yes, Lord. You yourself perceive that

I am loving like a friend you.” He is saying to him, “Shepherd my sheep.” He is saying to him *a third-time*, “Simon of John, are you loving like a friend me?” Peter was grieved because he said to him the *third-time*, “Are you loving like a friend me?” And he is saying to him, “Lord, all-things you yourself perceive. You yourself are knowing that I am loving like a friend you.” He (*the Jesus*) is saying to him, “Feed my sheep. Amen-(so-it-is) amen-(so-it-is) I am saying to you, when you were being *a younger-one*, you were fastening yourself and were walking around where you were willing. And when you should grow old, you will stretch out your hands, and another-one will fasten you and will bring *you* where you are not willing.” And this he said, giving *a sign* by what-kind-of death he will glorify the God. And having said this, he is saying to him, “Follow me.” Having turned upon, the Peter is seeing the learning-one whom the Jesus was choosing to love in action following, who also fell up upon his breast in the main-(evening)-meal and said, “Lord, who is being the one who is giving over you?” Therefore having perceived this-one, Peter is saying to the Jesus, “Lord, but what this-one?” The Jesus is saying to him, “If I should will him to remain until I am coming, what is *that* to you? Follow you me!” Therefore came out this word unto the brothers that that learning-one is not dying away. But the Jesus said not to him that he is not dying away, but, “If I should will him to remain until I am coming (*what is that to you*)?”

This-one is being the learning-one who is witnessing about these-things and the one who wrote these-things. And we perceive that his witness is being *a true-one*. And are being also many other-things which the Jesus did, which-things if should be written according-to one (one by one), I am not-even assuming *that* the ordered-world itself *could* give space to the scrolls which are being written.

FROM JOHN A

{—I—} What was being from *the* first, what we have heard, what we have perceived with our eyes, what we observed and our hands handled about the word of the life—and the life was brought to light, and we have perceived and we are witnessing and are telling forth a message to you *of* the life, that enduring-age-kind-of-one, which was being with the Father and was brought to light to us—what we have perceived and we have heard, we are telling forth a message also to you, in-order-that you yourselves also should have *a* sharing-*together* with us. And even the sharing, that-one of-ours, is with the Father and with his Son Jesus-(Yahveh-saves) *the* Anointed-one. And these-things we ourselves are writing, in-order-that our joy should be that which has been filled. And this is being the message which we have heard from him and we are telling up a message to you, that the God is being light and darkness is not being in him, not-even-one. If we should say that we are having *a* sharing with him and should walk around in the darkness, we are lying and we are not doing the truth. And if in the light we should walk around as he himself is being in the light, we are having *a* sharing with one-another and the blood of Jesus his Son is making clean us from all wrongdoing. If we should say that we are not having wrongdoing, we are leading ourselves astray and the truth is not being in us. If we

should say together (confess) our wrongdoings, he is being one-having-faith and *a* one-being-right-with-God-and-doing-right, in-order-that he should let go to us the wrongdoings and should make clean us from all injustice. If we should say that we have not done wrong, we are making him *a* liar and his word is not being in us.

{—2—} My little-children, these-things I am writing to you in-order-that you should not do wrong. And if someone should do wrong, we are having *a* one-called-alongside to the Father, Jesus *the* Anointed-one, *the* one-being-right-with-God-and-doing-right. And he himself is being *a* means-of-reconciliation about our wrongdoings, and not about ours alone but also about the whole world. And in this we are knowing that we have known him, if his commands-to-be-completed we should keep. The one who is saying, “I have known him,” and who is not keeping his commands-to-be-completed, is being *a* liar and in this-one the truth is not being. But whoever should keep his word, in-truth in this-one the choosing-to-love-in-action of the God has been completed. In this we are knowing that we are being in him. The one who is saying to remain in him is owing just-as that-one walked around also himself (*in-this-way*) to walk around.

Ones-choosing-to-love-in-action, I am not writing *a* new command-to-be-completed to you but *an* old command-to-be-completed which you were having from *the* first. The command-to-be-completed, the old-one, is being the word which you heard. Again *a* new command-to-be-completed I am writing to you, which is being *a* true-one in him and in you, because-(that) the darkness is leading aside itself and the light, the true-one, already is giving light. The one who is saying to be in the light and who is hating his brother is being in the darkness until now. The one who is choosing to love in action his brother is remaining in the light and *a* cause-of-stumbling is not being in him. But the one who is hating his brother is being in the darkness and in the darkness is walking around, and perceives not where he is going under way because the darkness blinded his eyes.

I am writing to you, little-children, because the wrongdoings have been let go to you through (on-account-of) his name. I am writing to you, fathers, because you have known that-one from *the* first. I am writing to you, young-men, because you have won the victory *over* the evil (evil-one). I wrote to you, small-children, because you have known the Father. I wrote to you, fathers, because you have known that-one from *the* first. I wrote to you, young-men, because you are being strong-ones, and the word of the God is remaining in you, and you have won the victory *over* the evil (evil-one).

Stop choosing to love in action the ordered-world and-nor those-things in the ordered-world. If someone should choose to love in action the ordered-world, the choosing-to-love-in-action of the Father is not being in him, because all that is in the ordered-world, the having-intense-feelings-for of the flesh and the having-intense-feelings-for of the eyes and the empty-boasting of life, is not being out of the Father but is being out of the ordered-world. And the ordered-world is leading aside itself and its having-intense-feelings-for. But the one who is doing the will of the God is remaining unto the enduring-age.

Small-children, it is being *the* last hour. And just-as you heard that *the* one-opposite-of-the-anointed-one is coming. And now many ones-opposite-of-the-anointed-one have become, from-which we are knowing that it is being *the* last hour. Out of us they came out, but they were not being out of us. For if they were being out of us, they would had remained with us. But in-order-that they should be brought to light that they all are not being out of us. And you yourselves are having *an* anointing from the set-apart-unto-God-one, and you all perceive. I wrote not to you because you perceive not the truth, but because you perceive her-(it) and that all lying is not being out of the truth. Who is being the liar if not the one who is denying that Jesus is being the Anointed-one, is he not? This-one is being the one-opposite-of-the-anointed-one, the one who is denying the Father and the Son. Everyone who is denying the Son not-even is having the Father. The one who is saying together (confessing) the Son also is

having the Father. Let what you yourselves heard from *the* first remain in you. If in you should remain what you heard from *the* first, you yourselves also will remain in the Son and in the Father. And this is being the message-of-promise which he himself said a message-of-promise to us, *that is* the life, the enduring-age-kind-of-one. These-things I wrote to you about those who are leading astray you. And the anointing which you yourselves received from him is remaining in you and you are not having *a* need in-order-that someone should teach you. But as his anointing is teaching you about all and is being *a* true-one and is not being *a* lying, and just-as it has taught you, remain in him.

And now, little-children, remain in him, in-order-that if he should be brought to light, we should have full-flowing and should not have been shamed from him at his being-alongside. If you should perceive that he is being *a* one-being-right-with-God-and-doing-right, you are knowing that also everyone who is doing being-right-with-God-and-doing-right has been brought into being out of him. {—3—} Perceive what-kind-of choosing-to-love-in-action the Father has given to us, in-order-that we should be called children of God! And we are being. Because-of this the ordered-world is not knowing us, because it knew not him.

Ones-choosing-to-love-in-action, now we are being children of God. And not-yet was brought to light what we will be. We perceive that if he should be brought to light, we will be like-ones to him, because we will perceive him just-as he is being. And everyone who is having this hope upon him is purifying (setting apart unto God) himself, just-as that-one is being *a* pure-(set-apart-unto-God)-one. Everyone who is doing the wrongdoing also is doing the being-without-law. And the wrongdoing is being the being-without-law. And you perceive that that-one was brought to light, in-order-that he should lift up the wrongdoings, and wrongdoing is not being in him. Everyone who is remaining in him is not doing wrong. Everyone who is doing wrong has not perceived him and-nor has known him.

Little-children, let not-even-one-person lead astray you. The one who is doing the being-right-with-God-and-doing-right is being *a* one-being-right-with-God-and-doing-right, just-as that-one is being *a* one-being-right-with-God-and-doing-right. The one who is doing the wrongdoing is being out of the one-thoroughly-casting-*accusations*, because from *the* first the one-thoroughly-casting-*accusations* is doing wrong. Unto this the Son of the God was brought to light, in-order-that he should loose the works of the one-thoroughly-casting-*accusations*. Everyone who has been brought into being out of the God is not doing wrongdoing, because his seed is remaining in him. And he is not having power to do wrong, because out of the God he has been brought into being. In this, being-brought-to-light is being the children of the God and the children of the one-thoroughly-casting-*accusations*. Everyone who is not doing being-right-with-God-and-doing-right is not being out of the God, and-*nor* the one who is not choosing to love in action his brother. Because this is being the message which you heard from *the* first, in-order-that we should choose to love in action one-another, not just-as Kain was being out of the evil (evil-one) and slaughtered his brother. And by-reason of what slaughtered he him? Because his works were being evil-ones, and those-ones of his brother ones-being-right-with-God-and-doing-right. (*And*) stop marveling, brothers, if the ordered-world is hating you. We ourselves perceive that we have stepped across out of the death unto the life, because we are choosing to love in action the brothers. The one who is not choosing to love in action is remaining in the death. Everyone who is hating his brother is being *a* human-killer. And you perceive that every human-killer is not having enduring-age-kind-of life remaining in him. In this we have known the choosing-to-love-in-action, because that-one placed *down* his soul-(self-*or*-life-*or*-breath) for us. And we ourselves are owing to put *down* the souls-(selves-*or*-lives-*or*-breaths) for the brothers. And whoever should have the life-(livelihood) of the ordered-world and should observe his brother having need and should close his inward-parts-(feelings) from him,

how is the choosing-to-love-in-action of the God remaining in him? Little-children, we should not choose to love in action in word and-nor in the tongue but in work and truth. (*And*) in this we are knowing that out of the truth we are being, and we will persuade our heart in-front of him, if that our heart should know against us, because *a* greater-one is being the God than our heart and is knowing all-things.

Ones-choosing-to-love-in-action, if the (*our*) heart should not know against *us*, we are having *a* full-flowing to the God. And whatever we should ask we are receiving from him, because his commands-to-be-completed we are keeping and those pleasing-things we are doing in-sight of him. And this is being his command-to-be-completed, in-order-that we should have faith in the name of his Son Jesus *the* Anointed-one and should choose to love in action one-another, just-as he gave to us command-to-be-completed. And the one who is keeping his commands-to-be-completed is remaining in him and he in him. And in this we are knowing that he is remaining in us, out of the Spirit which he gave to us.

{—4—} Ones-choosing-to-love-in-action, stop having faith in every spirit. But approve by testing the spirits if they are being out of the God, because many lying-ones-speaking-before-time-and-others have come out into the ordered-world. In this you are knowing the Spirit of the God. Every spirit which is saying together (confessing) Jesus *the* Anointed-one having come in the flesh is being out of the God. And every spirit which is not saying together (confessing) the Jesus is not being out of the God. And this is that-*spirit* of the one-opposite-of-the-anointed-one, which you have heard that it is coming, and now in the ordered-world is being already. You yourselves are being out of the God, little-children, and have won the victory *over* them, because *a* greater-one is being that-one in you than that-one in the ordered-world. They themselves are being out of the ordered-world. Because-of this out of the ordered-world they are speaking and the ordered-world is hearing them. We ourselves are being out of the God. The one who is knowing the God is hearing us, who is not being out of

God is not hearing us. Out of this we are knowing the spirit of the truth and the spirit of the leading-astray.

Ones-choosing-to-love-in-action, we should choose to love in action one-another, because the choosing-to-love-in-action is being out of the God. And everyone who is choosing to love in action has been brought into being out of the God and is knowing the God. The one who is not choosing to love in action knew not the God, because the God is being choosing-to-love-in-action. In this was brought to light the choosing-to-love-in-action of the God in us, that his Son, the only-one-brought-into-being, the God ordered forth into the ordered-world in-order-that we should live through him. In this is being the choosing-to-love-in-action, not that we ourselves have chosen to love in action the God but that he himself chose to love in action us and ordered forth his Son as a means-of-reconciliation about our wrongdoings.

Ones-choosing-to-love-in-action, if in-this-way the God chose to love in action us, we ourselves also are owing to choose to love in action one-another. Not-even-one-person even-once has observed God. If we should choose to love in action one-another, the God is remaining in us and his choosing-to-love-in-action is being that which has been completed in us. In this we are knowing that we are remaining in him and he in us, because out of his Spirit he has given to us. And we ourselves have observed and are witnessing that the Father has ordered forth the Son as Savior of the ordered-world. Whoever should say together (confess) that Jesus is being the Son of the God, the God is remaining in him and he in the God. And we ourselves have known and have had faith in the choosing-to-love-in-action which the God is having in us. The God is choosing-to-love-in-action. And the one who is remaining in the choosing-to-love-in-action is remaining in the God and the God is remaining in him. In this has been completed the choosing-to-love-in-action with us, in-order-that we should have full-flowing in the day of the judging, because just-as that-one is being also we ourselves are being in this ordered-world. Fear is not being in the choosing-to-love-in-action. But

the complete choosing-to-love-in-action is casting outside the fear, because the fear is having punishment, and the one who is fearing has not been completed in the choosing-to-love-in-action. We ourselves are choosing to love in action, because he himself first chose to love in action us. If someone should say, "I am choosing to love in action the God and his brother he should hate, he is being a liar. For the one who is not choosing to love in action his brother whom he has perceived is not having power to choose to love in action the God whom he has not perceived. And this command-to-be-completed we are having from him, in-order-that the one who is choosing to love in action the God should choose to love in action also his brother.

{—5—} Everyone who is having faith that Jesus is the Anointed-one has been brought into being out of the God. And everyone who is choosing to love in action the one who brought into being is choosing (should choose) to love in action (*also*) the one who has been brought into being out of him. In this we are knowing that we are choosing to love in action the children of the God, when we should choose to love in action the God and should do his commands-to-be-completed. For this is being the choosing-to-love-in-action of the God, in-order-that his commands-to-be-completed we should keep. And his commands-to-be-completed are not being heavy-ones, because everyone who has been brought into being out of the God is winning the victory *over* the ordered-world. And this is being the victory which won the victory *over* the ordered-world, our faith. (*And*) who is being the one who is winning the victory *over* the ordered-world if not the one who is having faith that Jesus is being the Son of the God? This-one is being the one who came through water and blood, Jesus *the* Anointed-one, not in the water alone but in the water and in the blood. And the Spirit is being the one who is witnessing, because the Spirit is being the truth. Because three are being those who are witnessing, the Spirit and the water and the blood. And the three are being into the one. If the witness of the humans we are receiving, the witness of the God is being

a greater-one. Because this is being the witness of the God that he has witnessed about his Son. The one who is having faith into the Son of the God is having the witness in himself. The one who is not having faith in the God has made him a liar, because he has not had faith into the witness which the God has witnessed about his Son. And this is being the witness, that enduring-age-kind-of life the God gave to us, and this life is being in his Son. The one who is having the Son is having the life. The one who is not having the Son of the God is not having the life. These-things I wrote to you in-order-that you should perceive that you are having enduring-age-kind-of life, to those ones who are having faith into the name of the Son of the God.

And this is being the full-flowing which we are having to him, that if something we should ask according-to his will, he is hearing us. And if we perceive that he is hearing us whatever we should ask, we perceive that we are having those things-asked-for which we have asked from him.

If someone should perceive his brother doing wrong *a* wrongdoing *which* is not to death, he will ask and he will give to him life, to those who are not doing wrong to death. *There* is being wrongdoing to death. Not about that-one am I saying in-order-that you should ask. All injustice is being wrongdoing. And *there is* being *a* wrongdoing not to death.

We perceive that everyone who has been brought into being out of the God is not doing wrong. But the one who was brought into being out of the God is keeping him, and the evil (evil-one) is not touching him. We perceive that out of the God we are being, and the whole ordered-world is lying in the evil (evil-one). And we perceive that the Son of the God is being present and has given to us thorough-thinking in-order-that we should know the true-one. And we are being in the true-one, in his Son Jesus *the* Anointed-one. This-one is being the true God and enduring-age-kind-of life.

Little-children, guard yourselves from the images.

FROM JOHN B

{—I—} The elder-one to *the* called-out female-lord and to her children, whom I myself am choosing to love in action in truth, and not I myself alone but also all those who have known the truth, because-of the truth which is remaining in us and is being with us unto the enduring-age. Will be with us grace, mercy, peace from God *the* Father and from Jesus- (Yahveh-saves) *the* Anointed-one, the Son of the Father, in truth and in choosing-to-love-in-action.

I rejoiced exceedingly that I have found *some* out of your children walking around in truth, just-as we received command-to-be-completed from the Father. And now I am asking you, female-lord, not as writing *a* new command-to-be-completed to you, but what we were having from *the* first, in-order-that we should choose to love in action one-another. And this is being the choosing-to-love-in-action, in-order-that we should walk around according-to his commands-to-be-completed. This is being the command-to-be-completed, just-as you heard from *the* first, in-order-that in it you should walk around.

Because many ones-leading-astray came out into the ordered-world, those who are not saying together (confessing) Jesus *the* Anointed-one coming in flesh. This is being the one-leading-astray and the one-opposite-of-the-anointed-one. See

yourselves, in-order-that you should not destroy away what we worked but should receive forth full payment. Everyone who is leading forward and who is not remaining in the teaching of the Anointed-one is not having God. The one who is remaining in the teaching, this-one is having both the Father and the Son. If someone is coming to you and is not bringing this teaching, stop receiving him into a dwelling and say not to him to rejoice. For the one who is saying to him to rejoice is sharing in his works, the evil-ones.

Having many-things to write to you, I wanted not through papyrus-(paper) and black-*ink*. But I am hoping to become to you and to speak mouth to mouth, in-order-that our joy should be that which has been filled.

The children of your sister, the called-out-one, is greeting you.

FROM JOHN C

{—I—} The elder-one to Gaius-(Lord), the one-choosing-to-love-in-action, whom I myself am choosing to love in action.

One-choosing-to-love-in-action, about all-things I am praying you to go well on the way and to be healthy, just-as your soul is going well on the way. For I rejoiced exceedingly, as the brothers are coming and witnessing of you in the truth, just-as you yourself are walking around in truth. Greater joy than these I am not having, in-order-that I might hear those children of-mine walking around in the truth.

One-choosing-to-love-in-action, you are doing having-faith whatever you should work unto the brothers and this *you are doing unto* strangers. Those-ones witnessed of you in the choosing-to-love-in-action in-sight of *the* called-out-assembly, whom you will do with-beauty having sent forward in-a-worthy-manner of the God. For for the name they came out receiving not-even-one-thing from the ones-of-the-nations. Therefore we ourselves are owing to take *up*-under (support) those such-kind-of-ones, in-order-that we should become ones-working-together in the truth.

I wrote something to the called-out-assembly. But the one who is loving like a friend to be first of them, *who* is Diotrephes-(Feed-by-Zeus-or-Jupiter), is not accepting to us. Because-of

this, if I should come, I will bring under remembrance his works which he is doing, bubbling up (blabbing or tattling) *about* us with evil words. And not being enough over these-things, not-even he himself is accepting to the brothers. And he is preventing those who are wanting and is casting out *them* of the called-out-assembly.

One-choosing-to-love-in-action, stop imitating the bad-thing but the good-thing. The one who is doing good is being out of the God. The one who is doing bad has not perceived the God.

To Demetrius it has been witnessed of by all-ones and by the truth herself. And we ourselves also are witnessing. And you perceive that our witness is *a* true-one.

Many-things I was having to write to you, but I am not willing to write through black-*ink* and *writing*-reed. And I am hoping straightway to perceive you, and mouth to mouth we will speak. Peace to you. The friends are greeting you. Greet the friends according-to name.

THE TAKING-THE- COVER-AWAY OF JOHN

{—1—} *The* taking-the-cover-away of Jesus-(Yahveh-saves) *the* Anointed-one, which the God gave to him to show to his servants what it is binding to take place in quickness. And he gave *a* sign, having ordered forth through his messenger to his servant John-(Yahveh-gives-grace), who witnessed of the word of the God and the witness of Jesus *the* Anointed-one as-much-as he perceived. A fortunate-one is the one who is knowing *what is written* within and those who are hearing the words of this speaking-before-time-and-others and who are keeping those-things which have been written in her-(it). For the right-time is near.

John to the seven called-out-assemblies, those-ones in the Asia-(Orient). Grace to you and peace from the one who is being and who was being and who is coming, and from the seven spirits-(Spirits) which *are* in-sight of his throne, and from Jesus *the* Anointed-one, the witness, the one-having-faith, the first-borne of the dead-ones, and the one-being-first-(leader) of the kings of the earth. To the one who is choosing to love in action us and who loosed us out of our wrongdoings by his blood, and he made us *a* kingdom, priests to the God and to his Father, to him *be* the glory and the might unto the enduring-ages (*of the enduring-ages*). Amen-(so-it-is).

Perceive! He is coming with the clouds. And every eye will perceive him, even certain-ones-who stabbed out him. And all the tribes of the earth will cut themselves over him. Yes. Amen-(so-it-is).

"I myself am being the Alpha and the Omega," is saying *the* Lord the God, the one who is being and the one who was being and the one who is coming, the All-mighty.

I, John, your brother and one-sharing in the crushing and kingdom and remaining-under in Jesus, myself became on the island which is being called Patmos because-of the word of the God and the witness of Jesus. I became in *the* spirit-(Spirit) on the day of-the-Lord. And I heard behind me *a* great voice as *a* trumpet, saying, "What you are seeing write into *a* scroll and send to the seven called-out-assemblies, unto Ephesus and unto Smyrna-(Myrrh) and unto Pergamos-(Height) and unto Thyatira and unto Sardis and unto Philadelphia-(Love-of-brother-like-a-friend) and unto Laodicea-(Justice-of-the-people)." And I turned upon to see the voice which was speaking with me. And having turned upon, I perceived seven lampstands of-gold, and in midst of the lampstands one-like *the* Son of the Human, who has sunk himself in *a* garment-down-to-the-foot and who has fastened around himself to the breasts *a* belt of-gold. And his head and the hairs *were* white as white wool, as snow, and his eyes as *a* flame of fire, and his feet like to copper-like-white-frankincense, as that which has been on fire in *a* furnace, and his voice as *a* voice of many waters, and having in his right hand seven stars, and going forth out of his mouth *a* sharp, two-mouthed-(edged) large-sword, and his visible-appearance as the sun is giving light in its power. And when I perceived him, I fell at his feet as *a* dead-one.

And he placed his right-*hand* upon me, saying, "Stop fearing. I myself am the first-one and the last-one, and the one who is living. And I became *a* dead-one. And perceive! I am one who is living unto the enduring-ages of the enduring-ages. And I am having the keys of the death and of the hades-(underworld-of-the-dead). Therefore write what you perceived and what is being and what is being about to become after

these-things. The mystery of the seven stars which you perceived upon my right and the seven lampstands, the-ones-of-gold, *is this*. The seven stars are being messengers of the seven called-out-assemblies. And the lampstands, the seven-ones, are being the seven called-out-assemblies. {—2—} To the messenger of the called-out-assembly in Ephesus write. And these-things is saying the one who is taking by might those seven stars in his right-*hand*, the one who is walking around in midst of the seven lampstands, those-ones-of-gold. I perceive your works and the wearying-labor and your remaining-under, and that you are not having power to carry bad-ones. And you tested those who are saying themselves *to be* ordered-forth-ones, and they are not being. And you found them *to be* lying-ones. And you are having remaining-under. And you carried for-the-sake-of my name. And you have not labored unto weariness. But I am having against you that you let go your choosing-to-love-in-action, the first-one. Therefore remember from-where you have fallen, and change the thinking, and do the first works. But if not, I am coming to you. And I will move your lampstand out of her-(its) place, if not you should change the thinking. But this you are having, that you are hating the works of the ones-of-Nicolaus, which I also am hating. Let the one who is having *an* ear hear what the Spirit is saying to the called-out-assemblies. To the one who is winning the victory I will give to him to eat out of the wood-(tree) of the life, which is being in the garden of the God. And to the messenger of the called-out-assembly in Smyrna write. And these-things is saying the first-one and the last-one, who became *a* dead-one and lived. I perceive your crushing and the poverty, but you are being *a* rich-one, and the hurtful-talk out of those who are saying themselves to be ones-of-Judah, and they are not being but *are a* gathering-together-place of the Adversary. Fear not-even-one-thing what you are being about to suffer. Perceive! The one-thoroughly-casting-*accusations* is being about to cast *some* out of you into *a* place-of-guarding, in-order-that you should be tested. And you will have crushing ten days. Become *a* one-having-faith until death, and I will give to you the

wreathed-crown of the life. Let the one who is having *an* ear hear what the Spirit is saying to the called-out-assemblies. The one who is winning the victory should never ever be treated unjustly out of the death, the second-one. And to the messenger of the called-out-assembly in Pergamos write. And these-things is saying the one who is having the large-sword, the two-mouthed-(edged)-one, the sharp-one. I perceive where you are dwelling down, where the throne of the Adversary is. And you are taking by might my name. And you denied not the faith of me, even in the days Antipas-(Opposite-a-father), my witness, my one-having-faith, who was killed away alongside to you, where the Adversary is dwelling down. But I am having against you *a* few-things, because you are having there ones who are taking by might the teaching of Balaam-(Not-of-the-people), who taught to the Balak-(Devastator) to cast *a* cause-of-stumbling in-sight of the sons of Israel-(Contends-with-God) to eat things-sacrificed-to-an-image and to commit sexual-sin. In-this-way you yourself also are having ones who likewise are taking by might the teaching of *(the)* ones-of-Nicolaus. Therefore change the thinking. But if not, I am coming to you quickly. And I will wage war with them with the large-sword of my mouth. Let the one who is having *an* ear hear what the Spirit is saying to the called-out-assemblies. To the one who is winning the victory I will give to him of the manna-(what-is-it), which has been hidden. And I will give to him *a* white pebble, and upon the pebble *a* new name which has been written, which not-even-one-person is perceiving if not the one who is receiving *it*. And to the messenger of the called-out-assembly in Thyatira write. And these-things is saying the Son of the God, the one who is having his eyes as *a* flame of fire, and his feet like to copper-like-white-frankincense. I perceive your works and the choosing-to-love-in-action and the faith and the ministry and your remaining-under, and your works, the last-ones *being* more than the first-ones. But I am having against you that you are letting go that woman, Jezebel, who is saying herself *to be* *a* one-female-speaking-before-time-and-others. And she is teaching and is leading astray

my servants to commit sexual-sin and to eat things-sacrificed-to-an-image. And I gave to her time in-order-that she should change the thinking. And she is not being willing to change the thinking out of her sexual-sin. Perceive! I am casting her unto *a bed-for-reclining*, and those who are committing adultery with her unto *a great crushing*, if not they should change the thinking out of her works. And I will kill away her children with death. And all the called-out-assemblies will know that I myself am being the one who is searching *the kidneys*-(seat-of-emotions) and hearts. And I will give to you, to each-one, according-to your works. And I am saying to you, to the remaining-ones, those-ones in Thyatira, as-many-as are not having this teaching, certain-ones-who knew not the depths of the Adversary as they are saying. I am not casting upon you another heaviness. Yet what you are having, take by might until whenever I should be present. And the one who is winning the victory and who is keeping my works until completion, I will give to him authority over the nations. And he will shepherd them with *a stick-(rod) of-iron*, as the vessels, those-ones made-of-clay, are being shattered together, as also I have received from my Father. I also will give to him the star, the early-(morning)-one. Let the one who is having *an ear* hear what the Spirit is saying to the called-out-assemblies. {—3—} And to the messenger of the called-out-assembly in Sardis write. And these-things is saying the one who is having the seven spirits-(Spirits) of the God and the seven stars. I perceive your works that you are having *a name* that you are living, and you are being *a dead-one*. Become being awake. And set firm the remaining-things which were being about to die away. For I have not found your works, having been fulfilled, in-sight of my God. Therefore remember how you have received and heard. And keep. And change the thinking. Therefore if you should not be awake, I will be present as *a one-who-steals*. And you should never ever know what-kind-of hour I will be present upon you. But you are having *a few names* in Sardis which polluted not their outer-clothes. And they will walk around with me in white, because they are being worthy-ones.

The one who is winning the victory in-this-way will cast around himself in white outer-clothes. And I will never ever anoint (rub) out his name out of the scroll of the life. And I will say together (confess) his name in-sight of my Father and in-sight of his messengers. Let the one who is having *an* ear hear what the Spirit is saying to the called-out-assemblies. And to the messenger of the called-out-assembly in Philadelphia write. And these-things is saying the set-apart-unto-God-one, the true-one, the one who is having the key of David, the one who is opening up and not-even-one-person will close, and who is closing and not-even-one-person is opening up. I perceive your works. Perceive! I have given in-sight of you a door which has been opened up, which not-even-one-person is having power to close her, because you are having a little power and kept my word and denied not my name. Perceive! I should give out of the gathering-together-place of the Adversary those who are saying themselves to be ones-of-Judah, and they are not being but are lying. Perceive! I will make them in-order-that they will be present and will pay homage like a dog to *its master* in-sight of your feet. And they should know that I myself chose to love in action you. Because you kept the word of my remaining-under, I also will keep you out of the hour of the testing, which is being about to come upon the whole dwelt-in-world to test those who are dwelling down upon the earth. I am coming quickly. Take by might what you are having, in-order-that not-even-one-person should receive your wreathed-crown. The one who is winning the victory, I will make him a pillar in the dwelling-(inner)-part-of-the-temple of my God. And he should never ever come out outside any-longer. And I will write upon him the name of my God and the name of the city of my God, the new Jerusalem, which is stepping down out of the heaven from my God, and my name, the new-one. Let the one who is having *an* ear hear what the Spirit is saying to the called-out-assemblies. And to the messenger of the called-out-assembly in Laodicea write. And these-things is saying the amen-(so-it-is), the witness, the one-having-faith and true-one, the first of the creation of the God. I perceive your works that

not-even are you being cold-as-by-blowing and-nor boiling. Would-that you were being cold-as-by-blowing or boiling. In-this-way because you are being lukewarm, and not-even boiling and-nor cold-as-by-blowing, I am being about to vomit you out of my mouth. Because you are saying, 'I am being a rich-one, and have been rich, and am having need of not-even-one-thing,' and you perceive not that you yourself are being the miserable-one and one-in-need-of-mercy and poor-one and blind-one and naked-one, I am taking counsel together to you to buy in the gathering-(market)-place from me gold which has been on fire out of fire in-order-that you might be rich, and white outer-clothes in-order-that you might cast around yourself and the shame of your nakedness might not be brought to light, and eye-salve to anoint on your eyes in-order-that you might see. If as-many-as I myself am loving like a friend, I am convicting and am disciplining like a child. Therefore boil *with zeal* and change the thinking. Perceive! I have stood at the door. And I am knocking. If someone should hear my voice and should open up the door, I will come in to him and will eat the main-(evening)-meal with him, and he with me. The one who is winning the victory, I will give to him to sit down with me on my throne, as also I won the victory and sat down with my Father on his throne. Let the one who is having *an* ear hear what the Spirit is saying to the called-out-assemblies."

{—4—} After these-things I perceived. And perceive! A door which has been opened up in the heaven. And the voice, the first-one which I heard, as *a* trumpet speaking with me, saying, "Step up here. And I will show to you what it is binding to take place after these-things." Straightway I became in *the* spirit-(Spirit). And perceive! A throne was lying in the heaven. And upon the throne *was* one who is sitting down. And the one who is sitting down *was* like in perceiving to *a* stone, *a* jasper-(diamond) and *a* sardius-(blood-red-stone). And *a* rainbow *was* encircling the throne like in perceiving to one-of-emerald. And encircling the throne *were* twenty four thrones, and upon the thrones twenty four elder-ones who

are sitting down, who had cast around themselves in white outer-clothes, and upon their heads wreathed-crowns of-gold. And out of the throne are going out lightnings and voices and thunders, and *there are* seven lamps-that-shine of fire which are being burned in-sight of the throne, which are being the seven spirits-(Spirits) of the God, and *there is* in-sight of the throne as *a* sea of-glass like ice-like-crystal, and in midst of the throne and in-a-circle of the throne *there are* four living-creatures, being full of eyes in-front and from-behind. And the living-creature, the first-one, *is* like to *a* lion, and the second living-creature like *a* calf, and the third living-creature having the face as *a* human, and the fourth living-creature like *an* eagle flying. And the four living-creatures, one according-to one of them having up-(each) six wings, encircling and inside are being full of eyes. And they are not having *a* stopping-up of day and of night, saying, "Set-apart-unto-God, set-apart-unto-God, set-apart-unto-God, *the* Lord the God the All-mighty, the one who was being and the one who is being and the one who is coming. And when the living-creatures will give glory and value and giving-of-well-grace to the one who is sitting down upon the throne, to the one who is living unto the enduring-ages of the enduring-ages, the twenty four elder-ones will fall in-sight of the one who is sitting down upon the throne, and will pay homage like a dog to *its master* to the one who is living unto the enduring-ages of the enduring-ages, and will cast their wreathed-crowns in-sight of the throne, saying, "You are being *a* worthy-one, our Lord and God, to receive the glory and the value and the power, because you yourself created all-things and through your will they were being and were created."

{—5—} And I perceived upon the right-*hand* of the one who is sitting down upon the throne *a* scroll, which has been written inside and from-behind, which has been set with a seal throughout with seven seals. And I perceived *a* strong messenger preaching in *a* great voice, "Who *is* *a* worthy-one to open up the scroll and to loose its seals?" And not-even-one-person was having the power in the heaven and-nor upon the earth and-nor down-under the earth to open up the scroll and-nor

to see it. And I was weeping much, because not-even-one worthy-one was found to open up the scroll and-nor to see it. And one out of the elder-ones is saying to me, "Stop weeping. Perceive! The Lion, that-one out of the tribe of Judah-(Praised), the Root of David, won the victory to open up the scroll and its seven seals." And I perceived in midst of the throne and of the four living-creatures and in midst of the elder-ones *a* Lamb, which has stood, as one which has been slaughtered, having seven horns and seven eyes, which are being the (*seven*) spirits-(Spirits) of the God, which have been ordered forth unto all the earth. And he came and has taken out of the right-*hand* of the one who is sitting down upon the throne. And when he took the scroll, the four living-creatures and the twenty four elder-ones fell in-sight of the Lamb, having each-one *a* harp and bowls of-gold, which are being full of incenses, which are the prayings-forth of the set-apart-unto-God-ones. And they are singing *a* new song, saying, "A worthy-one you are being to take the scroll and to open up the seals of it, because you were slaughtered and bought in the gathering-(market)-place for the God with your blood out of every tribe and tongue and people and nation and made them for our God *a* kingdom and priests. And they will reign as kings upon the earth." And I perceived, and I heard *the* voice of many messengers in-a-circle of the throne and of the living-creatures and the elder-ones. And the number of them was being ten-(countless)-thousands of ten-(countless)-thousands, and thousands of thousands, saying in *a* great voice, "A worthy-one is being the Lamb which has been slaughtered to receive the power and riches and wisdom and strength and value and glory and well-speaking." And every creature which is in the heaven and upon the earth and down-under the earth and upon the sea and all the-things in them I heard saying, "To the one who is sitting down upon the throne and to the Lamb *be* the well-speaking and the value and the glory and the might unto the enduring-ages of the enduring-ages." And the four living-creatures were saying, "Amen-(so-it-is)." And the elder-ones fell and paid homage like a dog to *its* master.

{—6—} And I perceived when the Lamb opened up one out of the seven seals, and I heard one out of the four living-creatures, saying as a voice of thunder, “Come.” And I perceived. And perceive! A white horse. And the one sitting down upon it, having a bow. And was given to him a wreathed-crown. And he came out, winning the victory, and in-order-that he should win the victory. And when he opened up the seal, the second-one, I heard the second living-creature, saying, “Come.” And came out another horse, a fiery-red one. And to the one who is sitting down upon it, it was given to him to take the peace out of the earth, and in-order-that they will slaughter one-another. And was given to him a great sword. And when he opened up the seal, the third-one, I heard the third living-creature, saying, “Come.” And I perceived. And perceive! A black horse. And the one who is sitting upon it, having a joining-of-a-scale in his hand. And I heard as a voice in midst of the four living-creatures, saying, “A choinix-(dry-measure-less-than-a-quart) of grain-(wheat) for a denarius-(Roman-silver-coin-worth-the-daily-wage-of-a-common-laborer), and three choinixes-(dry-measure-each-less-than-a-quart) of barley for a denarius, and you should not treat unjustly the olive-oil and the wine.” And when he opened up the seal, the fourth-one, I heard the voice of the fourth living-creature, saying, “Come.” And I perceived. And perceive! A pale-yellow-green horse. And the one who is sitting up-over it, to him was the name (*the*) Death. And the hades-(underworld-of-the-dead) was following with him. And was given to them authority over the fourth of the earth to kill away with a large-sword and with famine and with death and by the wild-beasts of the earth. And when he opened up the fifth seal, I perceived down-under the place-of-sacrifice the souls who had been slaughtered because-of the word of the God and because-of the witness which they were having. And they cried out with a great voice, saying “Until when, the Master, the Set-apart-unto-God-one and True-one, will you not judge and will give out justice for our blood out of those who are dwelling down upon the earth?” And was given to them, to each-one, white equipped-long-clothing. And it was flowed

to them in-order-that they will stop up themselves still *a* little time, until should be fulfilled also their servants-together and their brothers who are being about to be killed away as also they. And I perceived when he opened up the seal, the sixth-one. And *a* great shaking took place. And the sun became black as sackcloth of-hair. And the whole moon became as blood. And the stars of the heaven fell unto the earth, as *a* fig-tree is casting her unripe-figs-growing-in-the-winter-and-falling-off-in-the-spring, being shaken by *a* great wind. And the heaven was given space forth as *a* scroll which is being rolled up. And every mountain and island were moved out of their places. And the kings of the earth and the greater-ones and the first-(leading)-ones-of-a-thousand and the rich-ones and the strong-ones and every servant and free-one hid themselves into the caves and into the rocks of the mountains. And they are saying to the mountains and to the rocks, "Fall upon us, and hide us from *the* face of the one who is sitting down upon the throne, and from the anger of the Lamb, because came the day, the great-one, of the anger of them. And who is having the power to stand?"

{—7—} After this I perceived four messengers, who have stood upon the four corners of the earth, taking by might the four winds of the earth in-order-that wind should not blow upon the earth and-nor upon the sea and-nor upon every tree. And I perceived another messenger, stepping up from *the* rising of *the* sun, who is having *the* seal of *the* God who is living. And he cried out with *a* great voice to the four messengers to whom it was given to treat unjustly the earth and the sea, saying, "You should not treat unjustly the earth and-nor the sea and-nor the trees until we should set with a seal the servants of our God upon their faces-on-side-of-the-eye." And I heard the number of those who have been set with a seal, *a* hundred forty four thousand who have been set with a seal out of every tribe of *the* sons of Israel,

out of *the* tribe of Judah-(Praised), twelve thousand who have been set with a seal,

out of *the* tribe of Reuben-(Behold-a-son), twelve thousand,
out of *the* tribe of Gad-(Troop), twelve thousand,
out of *the* tribe of Asher-(Happy), twelve thousand,
out of *the* tribe of Nephthalim-(Wrestling), twelve thousand,
out of *the* tribe of Manasseh-(Forgetting), twelve thousand,
out of *the* tribe of Simeon-(Heard), twelve thousand,
out of *the* tribe of Levi-(Joined), twelve thousand,
out of *the* tribe of Issachar-(Reward), twelve thousand,
out of *the* tribe of Zabulon-(Habitation), twelve thousand,
out of *the* tribe of Joseph-(Yahveh-has-added), twelve thousand,
out of *the* tribe of Benjamin-(Son-of-the-right-hand), twelve thousand who have been set with a seal.

After these-things I perceived. And perceive! A much crowd, which to number it not-even-one-person was having the power, out of every nation and tribes and peoples and tongues, who have stood in-sight of the throne and in-sight of the Lamb, who have cast around themselves white equipped-long-clothes, and palm-branches in their hands. And they are crying out with a great voice, saying, "The salvation to our God who is sitting down upon the throne and to the Lamb." And all the messengers had stood in-a-circle of the throne and of the elder-ones and of the four living-creatures. And they fell upon their faces in-sight of the throne and paid homage like a dog to *its master* to the God, saying, "Amen-(so-it-is). The well-speaking and the glory and the wisdom and the giving-of-well-grace and the value and the power and the strength *be* to our God unto the enduring-ages of the enduring-ages. Amen-(so-it-is)." And one out of the elder-ones judged forth, saying to me, "These ones who have cast around themselves white equipped-long-clothes, who are they being and from-where came they?" And I have flowed out to him, "My Lord, you yourself perceive." And he said to me, "These-ones are being those ones who are coming

out of the crushing, the great-one. And they washed their equipped-long-clothes and made them white in the blood of the Lamb. Because-of this they are being in-sight of the throne of the God and are serving *in worship* to him of day and of night in his dwelling-(inner)-part-of-the-temple. And the one who is sitting down upon the throne will dwell in a shelter onto them. They will not hunger still, and-nor will they thirst still, and-never ever should fall upon them the sun, and-nor any burning-heat, because the Lamb, that-one up *the* midst of the throne, will shepherd them and will lead the way for them onto springs of waters of life. And the God will anoint (rub) out every tear out of their eyes.

{—8—} And when he opened up the seal, the seventh-one, silence took place in the heaven as half-an-hour. And I perceived the seven messengers, who have stood in-sight of the God. And were given to them seven trumpets. And *an* other messenger came and stood upon the place-of-sacrifice, having a censer-of-frankincense of-gold. And was given to him many incenses, in-order-that he will give with the prayings-forth of all the set-apart-unto-God-ones upon the place-of-sacrifice, that-one of-gold, that-one in-sight of the throne. And stepped up the smoke of the incenses with the prayings-forth of the set-apart-unto-God-ones out of *the* hand of the messenger in-sight of the God. And the messenger has taken the censer-of-frankincense. And he filled it out of the fire of the place-of-sacrifice and cast unto the earth. And took place thunders and voices and lightnings and shaking. And the seven messengers who are having the seven trumpets prepared them in-order-that they should sound the trumpets. And the first-one sounded the trumpet. And took place hail and fire, which have been mixed with blood, and was cast unto the earth. And the third of the earth was burned down. And the third of the trees was burned down. And all pale-yellow-green grass was burned down. And the second messenger sounded the trumpet. And as a great mountain which is being burned with fire was cast unto the sea. And the third of the sea became blood. And died away the third of the created-things, of those-ones in the sea,

those-things which are having souls-(lives-or-breaths). And the third of the sailing-boats were thoroughly destroyed. And the third messenger sounded the trumpet. And fell out of the heaven *a* great star which is being burned as *a* lamp-that-shines. And it fell upon the third of the rivers and upon the springs of the waters. And the name of the star is being called the Absinthe-(aromatic-plant-noted-for-its-intense-bitterness). And became the third of the waters into absinthe-(aromatic-plant-noted-for-its-intense-bitterness). And many-ones of the humans died away out of the waters, because they were made bitter. And the fourth messenger sounded the trumpet. And was struck to be molded the third of the sun and the third of the moon and the third of the stars, in-order-that the third of them should be darkened, and the day should not give light the third of her-(it) and the night likewise. And I perceived and heard one eagle, flying in middle-heaven, saying with *a* great voice, "Woe, woe, woe to those who are dwelling down upon the earth out-(because) of the remaining voices of the trumpet of the three messengers who are being about to sound the trumpet." {—9—} And the fifth messenger sounded the trumpet. And I perceived *a* star which has fallen out of the heaven unto the earth. And was given to him the key of the well of the abyss-without-bottom. And he opened up the well of the abyss-without-bottom. And stepped up smoke out of the well as smoke of *a* great furnace. And was darkened the sun and the air out of the smoke of the well. And out of the smoke came out locusts unto the earth. And was given to them authority as the scorpions of the earth are having authority. And it was flowed to them in-order-that they will not treat unjustly the grass of the earth, and-nor every pale-yellow-green-thing, and-nor every tree, if not those humans, certain-ones-who are not having the seal of the God upon the faces-on-side-of-the-eye. And it was given to them in-order-that they should not kill away them, but in-order-that they will be tortured like metal tested with a touchstone five months. And their torture-like-metal-tested-with-a-touchstone was as torture-like-metal-tested-with-a-touchstone of *a* scorpion when it should hit *a* human. And in

those days the humans will seek the death and will never ever find it. And they will have an intense-feeling-for to die away. And the death is fleeing from them. And the likenesses of the locusts *were* like horses which have been prepared unto war. And upon their heads *were* as wreathed-crowns like gold. And their faces *were* as faces of humans. And they were having hairs as hairs of women. And their teeth were being as of lions. And they were having breast-plates as breast-plates of-iron. And the voice of their wings *was* as *a* voice of chariots of many horses which are running unto war. And they are having tails like to scorpions and stings, and in their tails the authority of them to treat unjustly the humans five months. They are having over them *a* king, the messenger of the abyss-without-bottom. *The* name to him in-Hebrew-(Aramaic) is Abaddon-(Destruction). And in the Greek he is having *the* name Apollyon-(Destroyer). The woe, the one, came away. Perceive! Two woes are coming still after these-ones. And the sixth messenger sounded the trumpet. And I heard one voice out of the (*four*) horns of the place-of-sacrifice, that-one of-gold, that-one in-sight of the God, saying to the sixth messenger, who is having the trumpet, "Loose the four messengers who have been bound at the great river Euphrates-(Fruitfulness)." And were loosed the four messengers, who have been prepared for the hour and day and month and year, in-order-that they should kill away the third of the humans. And the number of the armies-of-soldiers of the horse-calavry *was* twice-ten-(countless)-thousands of ten-(countless)-thousands. I heard the number of them. And in-this-way I perceived the horses in the perceiving and those who are sitting down on them, who are having breast-plates of-fire-(red) and of-hyacinth-(dark-violet) and of-perceived-brimstone-(sulphur-and-yellow-in-color). And the heads of the horses *were* as heads of lions. And out of their mouths are going out fire and smoke and brimstone-(sulphur). From these three wounds were killed away the third of the humans, out of the fire and the smoke and the brimstone-(sulphur) which is going out from their mouths. For the authority of the horses is being in their mouth and in their tails. For their tails *are* like to

snakes, which are having heads. And by them they are treating unjustly. And the remaining-ones of the humans, who were not killed away by these wounds, not-even changed the thinking out of the works of their hands, in-order-that they will not pay homage like a dog to *its master* to the devastating-divine-beings and the images, the ones of-gold and the ones-of-silver and the ones-of-copper and the ones-of-stone and the ones-of-wood, which not-even are having the power to see and-nor to hear and-nor to walk around. And they changed not the thinking out of their murders and-nor out of their administerings-of-drugs-used-by-sorcerers-in-magical-arts and-nor out of their sexual-sin and-nor out of their acts-of-stealing.

{—10—} And I perceived another strong messenger, stepping down out of the heaven, who has cast around himself *a* cloud, and the rainbow *was* upon his head, and his face as the sun, and his feet as pillars of fire, and who is having in his hand *a* little-scroll which has been opened up. And he placed his foot, the right-one, upon the sea, and the well-named-(left) upon the earth. And he cried out with *a* great voice just-as *a* lion is roaring. And when he cried out, the seven thunders spoke their voices. And when the seven thunders spoke, I was being about to write. And I heard *a* voice out of the heaven, saying, “Set with a seal what-things the seven thunders spoke. And you should not write these-things.” And the messenger, whom I perceived who has stood upon the sea and upon the earth, lifted up his hand, the right-one, unto the heaven, and vowed by the one who is living unto the enduring-ages of the enduring-ages, who created the heaven and those-things in it and the earth and those-things in her and the sea and those-things in her, because time will be no-longer. But in the days of the voice of the seventh messenger, when he should be about to sound the trumpet, then the mystery of the God was completed, as he said the well-message *unto* his-own servants, the ones-speaking-before-time-and-others. And the voice which I heard out of the heaven *was* again speaking with me and saying, “Go under way. Take the scroll, which has been opened up in the hand of the messenger who has stood upon

the sea and upon the earth.” And I came forth to the messenger, saying to him to give to me the little-scroll. And he is saying to me, “Take. And eat down it. And it will make bitter your stomach. But in your mouth it will be sweet as honey.” And I took the little-scroll out of the hand of the messenger, and ate down it. And it was being in my mouth as sweet honey. And when I ate it, my stomach was made bitter. And they are saying to me, “It is binding *for* you again to speak before *time and others* about many peoples and nations and tongues and kings.” {—11—} And was given to me *a reed like a stick-(staff), and he gave* saying, “Rise. And measure the dwelling-(inner)-part-of-the-temple of the God and the place-of-sacrifice and those who are paying homage like a dog to *its master* in it. And cast out outside the open-air-enclosure, the outside-one of the dwelling-(inner)-part-of-the-temple. And you should not measure her, because it was given to the nations. And they will walk the city, the set-apart-unto-God-one, forty (*and*) two months. And I will give to my two witnesses. And they will speak before *time and others* a thousand two-hundred sixty days, having cast around themselves sackcloths.” These-ones are being the two olive-trees and the two lampstands, which have stood in-sight of the Lord of the earth. And if someone is willing to treat them unjustly, fire is going out from their mouth and is eating down the ones-hating of them. And if someone should will to treat them unjustly, in-this-way it is binding *for* him to be killed away. These-ones are having the authority to close the heaven, in-order-that rain should not rain the days of their speaking-before-*time-and-others*. And they are having authority over the waters to turn them into blood and to strike the earth with every wound as-often-as if they should will. And when they should complete their witness, the wild-beast which is stepping up out of the abyss-without-bottom will make war with them and will win the victory over them and will kill away them. And their fallen-corpse *will lie* upon the wide-street of the city, the great-one, which is being called with-the-spirit Sodom-(Scorching) and Egypt, where also their Lord was crucified. And they out of the peoples and tribes and tongues

and nations are seeing their fallen-corpse three and *a* half days, and are not letting go their fallen-corpses to be placed into *a* place-of-remembrance. And those who are dwelling down upon the earth are rejoicing over them and are being thought well of (made glad) and will send gifts to one-another, because these two ones-speaking-before-*time-and-others* tortured like metal tested with a touchstone those who are dwelling down upon the earth. And after those three and *a* half days, *the* spirit-(wind-*or*-breath) of life out of the God came in into them. And they stood upon their feet. And great fear fell upon those who are observing them. And they heard *a* great voice out of the heaven, saying to them, "Step up here." And they stepped up into the heaven in the cloud. And the ones-hating of them observed them. And in that hour took place *a* great shaking. And the tenth-*part* of the city fell. And were killed away by the shaking seven thousand names of humans. And the remaining-ones became ones-put-in-fear and gave glory to the God of the heaven. The woe, the second-one, came forth. Perceive! The woe, the third-one, is coming quickly.

And the seventh messenger sounded the trumpet. And took place great voices in the heaven, saying, "Became the kingdom of the ordered-world of our Lord and of his Anointed-one. And he will reign as king unto the enduring-ages of the enduring-ages." And the twenty four elder-ones, (*those*) who are sitting down upon their thrones in-sight of the God, fell upon their faces and paid homage like a dog to *its master* to the God, saying, "We are giving well-grace to you, Lord the God the All-mighty, the one who is being and the one who was being, because you have taken your power, the great-one, and reigned as king. And the nations were made angry. And your anger came and the right-time of the dead-ones to be judged and to give the payment to your servants, the ones-speaking-before-*time-and-others*, and to the set-apart-unto-God-ones and to those who are fearing your name, those small-ones and those great-ones, and to thoroughly destroy those who are thoroughly destroying the earth." And was opened up the dwelling-(inner)-part-of-the-temple of the God, that-one in the

heaven. And was perceived the box-(ark) of his thoroughly-set-agreement in his dwelling-(inner)-part-of-the-temple. And took place lightnings and voices and thunders and shaking and great hail.

{—12—} And a great sign was perceived in the heaven, a woman-(wife) who has cast around herself the sun, and the moon down-under her feet, and upon her head a wreathed-crown of twelve stars, and who is having in *the* belly. And she is crying out, suffering birth-pains and being tortured like metal tested with a touchstone to bear. And was perceived another sign in the heaven. And perceive! A great fiery-red dragon who is having seven heads and ten horns and upon his heads seven thoroughly-bound-royal-headdresses. And his tail is dragging the third of the stars of the heaven and cast them unto the earth. And the dragon stood in-sight of the woman-(wife) who is being about to bear, in-order-that when she should bear her child he might eat down. And she bore a male son who is being about to shepherd all the nations with a stick-(rod) of-iron. And her child was taken by force to the God and to his throne. And the woman-(wife) fled into the desolate-place, where she is having there a place which has been prepared from the God, in-order-that there they might feed (nourish) her a thousand two-hundred sixty days. And took place war in the heaven, with the result that the Michael-(Who-is-like-God) and his messengers waged war with the dragon. And the dragon and his messengers waged war. And he was not strong, and-nor was a place of them found still in the heaven. And was cast the dragon, the great-one, the snake, the first-(old)-one, the one who is being called One-thoroughly-casting-*accusations* and the Adversary, the one who is leading astray the whole dwelt-in-world. He was cast onto the earth. And his messengers were cast with him. And I heard a great voice in the heaven, saying, “Now took place the salvation and the power and the kingdom of our God and the authority of his Anointed-one, because was cast the one-gathering-against our brothers, who is gathering against them in-sight of our God of day and of night. And they themselves won the victory over him through the blood of the

Lamb and through the word of their witness. And they chose not to love in action their soul-(life-or-self-or-breath) until death. Because-of this, think well (be glad), (*the*) heavens and those who are dwelling in a shelter in them. Woe the earth and the sea, because the one-thoroughly-casting-*accusations* stepped down to you, having great intense-feeling, perceiving that he is having *a* little right-time.” And when the dragon perceived that he was cast unto the earth, he caused to flee (persecuted) the woman-(wife) who bore the male-one. And was given to the woman-(wife) two wings of the eagle, the great-one, in-order-that she might fly unto the desolate-*place* unto her place, where she is being fed (nourished) there *a* right-time and right-times and half *a* right-time from *the* face of the snake. And the snake cast out of his mouth after the woman-(wife) water as *a* river, in-order-that he might make her borne-away-by-a-river. And the earth helped like responding to shouts the woman-(wife). And the earth opened up her mouth and drank down the river which the dragon cast out of his mouth. And the dragon was made angry at the woman-(wife). And he came forth to make war with the remaining-ones of her seed who are keeping the commands-to-be-completed of the God and who are having the witness of Jesus. And he (I) was stood upon the sand of the sea.

{—13—} And I perceived out of the sea *a* wild-beast stepping up, having ten horns and seven heads, and upon his horns ten thoroughly-bound-royal-headaddresses, and upon his heads names of hurtful-talk-of-*God*. And the wild-beast which I perceived was being like *a* leopard, and his feet as *a* bear, and his mouth as *a* mouth of *a* lion. And the dragon gave to him his power and his throne and great authority. And one out of his heads *was* as one which has been slaughtered unto death. And the wound of his death was healed. And the whole earth was made to marvel after the wild-beast. And they paid homage like a dog to *its master* to the dragon, because he gave the authority to the wild-beast. And they paid homage like a dog to *its master* to the wild-beast, saying, “Who is like to the wild-beast? And who is having the power to wage war with him?” And

was given to him *a* mouth which is speaking great-things and hurtful-talks. And was given to him authority to do forty (*and*) two months. And he opened up his mouth unto hurtful-talks against the God, to talk hurtfully of his name and his shelter, those who are dwelling in a shelter in the heaven. And it was given to him to make war with the set-apart-unto-God-ones and to win the victory over them. And it was given to him authority over every tribe and people and tongue and nation. And all those who are dwelling down upon the earth will pay homage like a dog to *its master* to him, the name of whom has not been written in the scroll of the life of the Lamb who has been slaughtered from *the* casting-down-of-a-foundation of *the* ordered-world. If someone is having *an* ear, let him ear. If someone *is* into being-captured-at-spear-point, into being-captured-at-spear-point he is going under way. If someone *is* with *a* sword to be killed away, he *is* with *a* sword to be killed away. Here is being the remaining-under and the faith of the set-apart-unto-God-ones. And I perceived another wild-beast stepping up out of the earth. And he was having two horns like to *a* lamb and was speaking as *a* dragon. And he is doing all the authority of the first wild-beast in-sight of him. And he is making the earth and those who are dwelling down in her-(it) in-order-that they will pay homage like a dog to *its master* to the wild-beast, the first-one, whose wound of his death was healed. And he is doing great signs, in-order-that even he should make fire to step down out of the heaven unto earth in-sight of the humans. And he is leading astray those who are dwelling down upon the earth through the signs which were given to him to do in-sight of the wild-beast, saying to those who are dwelling down upon earth to make *an* image to the wild-beast, who is having the wound of the sword and lived. And it was given to him to give spirit-(breath) to the image of the wild-beast, in-order-that also should speak the image of the wild-beast and should make (*in-order-that*) as-many-as would not pay homage like a dog to *its master* to the image of the wild-beast should be killed away. And he is making all-ones, the small-ones and the great-ones, and the rich-ones and the

poor-ones, and the free-ones and the servants, in-order-that they should give to them *an* imprinted-mark upon their hand, the right-one, or upon their face-on-side-of-the-eye, and in-order-that someone should not have the power to buy in the gathering-(market)-place or to sell if not the one who is having the imprinted-mark of the name of the wild-beast or the number of his name. Here the wisdom is being. Let the one who is having *a* mind count with pebbles the number of the wild-beast. For *a* number of *a* human it is being. And his number is six-hundred sixty six.

{—14—} And I perceived. And perceive! The Lamb who has stood upon the mountain Sion and with him *a* hundred forty four thousand who are having his name and the name of his Father which has been written upon their faces-on-side-of-the-eye. And I heard *a* voice out of the heaven as *a* voice of many waters and as *a* voice of great thunder. And the voice which I heard *was* as of harp-players who are playing harps with their harps. And they are singing (*as*) *a* new song in-sight of the throne and in-sight of the four living-creatures and of the elder-ones. And not-even-one-person was having the power to learn the song if not the hundred forty four thousand, who have been bought in the gathering-(market)-place from the earth. These-ones are being they who were not polluted with women. For they are being virgins. These-ones *are* those who are following the Lamb wherever he should go under way. These-ones were bought in the gathering-(market)-place from the humans *as a portion*-from-the-first to the God and to the Lamb. And in their mouth was not found lying. They are being ones-without-blemish. And I perceived another messenger, flying in middle-heaven, having *the* enduring-age-kind-of well-message to tell the well-message upon those who are sitting down upon the earth and upon every nation and tribe and tongue and people, saying in *a* great voice, “Fear the God and give to him glory, because came the hour of his judging. And pay homage like a dog to *its master* to the one who made the heaven and the earth and sea and springs of waters.” And another, second messenger followed, saying,

“Fell, fell Babylon-(Confusion), the great-one, which has given all the nations to drink out of the wine of the intense-feelings of her sexual-sin.” And another, third messenger followed them, saying in a great voice, “If someone is paying homage like a dog to *its master* to the wild-beast and its image and is receiving *the* imprinted-mark upon his face-on-the-side-of-the-eye or upon his hand, he himself also will drink out of the wine of the intense-feeling of the God, which has been mixed without-might-(mixing) in the cup of his anger, and will be tortured like metal tested with a touchstone with fire and brimstone-(sulphur) in-sight of set-apart-unto-God messengers and in-sight of the Lamb. And the smoke of their torture-like-metal-tested-with-a-touchstone is stepping up unto enduring-ages of enduring-ages. And are not having a stopping-up of day and of night those who are paying homage like a dog to *its master* to the wild-beast and its image and whoever is receiving the imprinted-mark of his name.” Here is being the enduring-under of the set-apart-unto-God-ones, who are keeping the commands-to-be-completed of the God and the faith of Jesus. And I heard a voice out of the heaven, saying, “Write. Fortunate-ones *are* those who are dying away in *the* Lord from now.” “Yes,” is saying the Spirit, “in-order-that they will be stopped up (rested) out of their wearying-labors. For their works will follow with them.” And I perceived. And perceive! A white cloud, and one, sitting upon the cloud, like *the* Son of *the* Human, having upon his head a wreathed-crown of-gold and in his hand a sharp plucking-sickle. And another messenger came out from the dwelling-(inner)-part-of-the-temple, crying out with a great voice to the one who is sitting down upon the cloud, “Send your plucking-sickle and harvest, because came the hour to harvest, because was dried the harvest of the earth.” And the one who is sitting down upon the cloud cast his plucking-sickle upon the earth. And the earth was harvested. And another messenger came out from the dwelling-(inner)-part-of-the-temple, that-one in the heaven, having also himself a sharp plucking-sickle. And another messenger (*came out*) from the place-of-sacrifice, having authority

over the fire, and voiced with *a* great voice to the one who is having the plucking-sickle, the sharp-one, saying, "Send your plucking-sickle, the sharp-one, and pick the clusters of the vine of the earth, because her bunches-of-grapes became ripe." And the messenger cast his plucking-sickle unto the earth and picked the vine of the earth and cast into the winepress, the great-one, of the intense-feeling of the God. And the winepress was walked on outside of the city. And came out blood out of the winepress until the bridles of the horses from *a* thousand six-hundred stades-(distances-of-about-607-feet-each).

{—15—} And I perceived another great and marvelous sign in the heaven, seven messengers having seven wounds, the last-ones, because in them was completed the intense-feeling of the God. And I perceived as *a* sea of-glass which has been mixed with fire, and those who are winning the victory out of the wild-beast and out of his image and out of the number of his name, who have stood upon the sea, the one-of-glass, having harps of the God. And they are singing the song of Moses, the servant of the God, and the song of the Lamb, saying, "Great and marvelous *are* your works, Lord the God the All-mighty. Being-right-with-God-and-doing-right and true *are* your ways, the King of the nations. Who should never ever fear, Lord, and will glorify your name, because *you* alone *are a* sacred-one, because all the nations will be present and will pay homage like a dog to *its master* in-sight of you, because your acts-of-being-right-with-God-and-doing-right were brought to light?" And after these-things I perceived. And was opened up the dwelling-(inner)-part-of-the-temple of the shelter of the witness in the heaven. And came out the seven messengers, having the seven wounds, out of the dwelling-(inner)-part-of-the-temple, who have sunk themselves in clean, shining flax-linen, and who have fastened around themselves about the breasts belts of-gold. And one out of the four living-creatures gave to the seven messengers seven bowls of-gold which are being full of the intense-feeling of the God who is living unto the enduring-ages of the enduring-ages. And was filled the dwelling-(inner)-part-of-the-temple of smoke out of the glory

of the God and out of his power. And not-even-one-person was having the power to come in into the dwelling-(inner)-part-of-the-temple until should be completed the seven wounds of the seven messengers.

{—16—} And I heard *a* great voice out of the dwelling-(inner)-part-of-the-temple, saying to the seven messengers, “Go under way and pour out the seven bowls of the intense-feeling of the God unto the earth.” And came forth the first-one and poured out his bowl unto the earth. And took place *a* bad and evil sore upon the humans who are having the imprinted-mark of the wild-beast and who are paying homage like a dog to *its master* to his image. And the second-one poured out his bowl unto the sea. And took place blood as of *a* dead-one. And every soul-(life-or-breath) of life died away, those-things in the sea. And the third-one poured out his bowl into the rivers and the springs of the waters. And it became blood. And I heard the messenger of the waters, saying, “You are being *a* one-being-right-with-God-and-doing-right, the one who is being and the one who was being, the sacred-one, because you judged these-things, because *the* blood of set-apart-unto-God-ones and of ones-speaking-before-time-and-others they poured out and blood you have given to them to drink. They are being worthy-ones.” And I heard of the place-of-sacrifice, saying, “Yes, Lord the God the All-mighty, true-ones and ones-being-right-with-God-and-doing-right *are* your judgments.” And the fourth-one poured out his bowl upon the sun. And it was given to it-(him) to burn the humans with fire. And the humans were burned *with* great burning-heat. And they talked hurtfully of the name of the God who is having the authority over these wounds. And they changed not the thinking to give to him glory. And the fifth-one poured out his bowl upon the throne of the wild-beast. And his kingdom became one which has become darkened. And they were chewing their tongues out of the pain. And they talked hurtfully of the God of the heaven out of their pains and out of their sores. And they changed not the thinking out of their works. And the sixth-one poured out his bowl upon the river, the great-one, the Euphrates. And

the water of it was dried, in-order-that should be prepared the way of the kings, the-ones from *the* rising of *the* sun. And I perceived out of the mouth of the dragon and out of the mouth of the wild-beast and out of the mouth of the lying-one-speaking-before-*time-and-others* three unclean spirits as frogs. For they are being spirits of devastating-divine-beings who are doing signs, which are going out upon the kings of the whole dwelt-in-world to gather them together unto the war of the day, the great-one, of the God the All-mighty.—“Perceive! I am coming as *a* one-who-steals. A fortunate-one is the one who is being awake and who is keeping his outer-clothes, in-order-that he should not walk around as *a* naked-one and they should see his being-unseemly-in-appearance.”—And they gathered them together unto the place which is being called in-Hebrew-(Aramaic) Armagedon-(Mountain-of-Megiddo). And the seventh-one poured out his bowl upon the air. And came out *a* great voice out of the dwelling-(inner)-part-of-the-temple from the throne, saying, “It has taken place!” And took place lightnings and voices and thunders. And took place *a* great shaking, of-what-kind took not place from when *a* human took place upon the earth, such-magnitude-as-this shaking was in-this-way *a* great-one. And took place the city, the great-one, into three parts. And the cities of the nations fell. And Babyon, the great-one, was remembered in-sight of the God to give to her the cup of the wine of the intense-feeling of his anger. And every island fled. And mountains were not found. And great hail as weight-of-a-talent-*ranging-between-108-and-130-pounds* is stepping down out of the heaven upon the humans. And the humans talked hurtfully of the God out of the wound of the hail, because the wound of her-(it) is being exceedingly *a* great-one.

{—17—} And came out one out of the seven messengers who are having the seven bowls and spoke with me, saying, “Come. I will show to you the judgment of the one-(female)-committing-sexual-sin, the great-one, who is sitting down upon the many waters, with whom the kings of the earth committed sexual-sin. And those who are dwelling down on

the earth were made drunk out of the wine of her sexual-sin.” And he brought me away unto *a desolate-place* in spirit-(Spirit). And I perceived *a woman* who is sitting down upon *a wild-beast of-scarlet-crimson-color-produced-from-seed-shaped-insects*, being full of names of hurtful-talk-of-God, having seven heads and ten horns. And the woman was one who has cast around herself *material-of-purple* and *material-of-scarlet-crimson-color-produced-from-seed-shaped-insects*, and who has adorned herself with gold in gold and having-value stone and pearls, having *a cup of-gold* in her hand, which is being full of nauseatingly-stinking-things and the unclean-things of her sexual-sin, and upon her face-on-side-of-the-eye *a name* which has been written, *a mystery*, “Babylon, the great-one, the mother of the ones-(females)-committing-sexual-sin and of the nauseatingly-stinking-things of the earth.” And I perceived the woman who is being drunk out of the blood of the set-apart-unto-God-ones and out of the blood of the witnesses of Jesus. And I marveled, having perceived her, *a great marvel*. And the messenger said to me, “Because-of what marveled you? I myself will flow out to you the mystery of the woman and of the wild-beast which is carrying her, which is having the seven heads and the ten horns. The wild-beast which you perceived was being and is not being and is being about to step up out of the abyss-without-bottom and is going under way unto *a destroying-away*. And will be made to marvel those who are dwelling down upon the earth, whose name has not been written upon the scroll of the life from *the casting-down-of-a-foundation* of *the* ordered-world, seeing the wild-beast because he was being and is not being and will be alongside. Here is the mind which is having wisdom. The seven heads are being seven mountains, where the woman is sitting down upon them. And seven kings are being. The five fell. The one is being. The other not-yet came. And when he should come, it is binding *for* him to remain *a little*. And the wild-beast which was being and is not being, and himself is being *the eighth-one*, and is being out of the seven, and unto *a destroying-away* is going under way. And the ten horns which you perceived are being ten kings, certain-ones-who not-yet

received *a* kingdom. But they are receiving with the wild-beast authority as kings one hour. These-ones are having one knowing-purpose. And they are giving their power and authority to the wild-beast. These-ones will wage war with the Lamb. And the Lamb will win the victory over them, because he is being Lord of lords and King of kings. And those-ones with him *are* called-ones and called-out-ones and ones-having-faith.” And he is saying to me, “The waters, which you perceived where the one-(female)-committing-sexual-sin is sitting down, are being peoples and crowds and nations and tongues. And the ten horns which you perceived and the wild-beast, these-ones will hate the one-(female)-committing-sexual-sin, and will make her one who has been made desolate and *a* naked-one, and will eat her flesh, and will burn her down with fire. For the God gave into their hearts to do his knowing-purpose and to do one knowing-purpose and to give their kingdom to the wild-beast until will be completed the words of the God. And the woman whom you perceived is being the city, the great-one, which is having *a* kingdom over the kings of the earth.”

{—18—} After these-things I perceived another messenger, stepping down out of heaven, having great authority. And the earth was shone light on out of his glory. And he cried out with *a* strong voice, saying, “Fell, fell Babylon, the great-one! And she became *a* dwelling-down-*in* of devastating-divine-beings and *a* place-of-guarding of every unclean spirit and *a* place-of-guarding of every unclean bird (*and a place-of-guarding of every unclean wild-beast*) and of what has been hated, because out of the wine of the intense-feeling of her sexual-sin have drunk all the nations, and the kings of the earth committed sexual-sin with her, and the ones-going-in-*to-trade* of the earth out of the power of her arrogant-luxury-(sensuality) became rich.” And I heard another voice out of the heaven, saying, “Come out, my people, out of her, in-order-that you should not share together in her wrongdoings, and in-order-that you should not receive out of her wounds, because her wrongdoings were glued until the heaven, and the God remembered her unjust-acts. Give forth to her as also she herself gave forth. And give twice-more

the twice-more-things according-to her works. In the cup in which she mixed, mix to her twice-more. As-much-as she glorified herself and lived in arrogant-luxury-(sensuality), give so-much to her torture-like-metal-tested-with-a-touch-stone and mourning, because in her heart she is saying, 'I am sitting down as queen. And I am not being a widow. And I should never ever perceive mourning.' Because-of this in one day will be present her wounds, death and mourning and famine. And with fire she will be burned down, because a strong-one is the Lord the God who judged her. And the kings of the earth will weep and will cut themselves over her, those ones who committed sexual-sin with her and who lived in arrogant-luxury-(sensuality), when they should see the smoke of her being-on-fire, who have stood far-off because-of the fear of her torture-like-metal-tested-with-a-touchstone, saying, 'Woe, woe, the city, the great-one, Babylon, the city, the strong-one, because in one hour came your judging.' And the ones-going-in-to-trade of the earth are weeping and mourning over her, because their cargo not-even-one-person no-longer is buying in the gathering-(market)-place, a cargo of gold and of silver and of having-value stone and of pearls and of *material-of-fine-byssus-flax-linen* and of purple and of *material-of-silk-from-the-Indian-or-Chinese-Ser-people* and of *material-of-scarlet-crimson-color-produced-from-seed-shaped-insects*, and every citrus wood and every vessel of-elephant-ivory and every vessel out of having-most-value wood and of copper and of iron and of glistening-marble, and cinnamon and spice and incenses and perfumed-ointment and frankincense and wine and olive-oil and finest-wheat-flour and grain-(wheat) and animals and sheep, and of horses and of four-wheeled-chariots and of bodies, and souls-(lives) of humans. And the early-autumn-fruit of the having-intense-feelings-for of your soul-(self-or-life-or-breath) came forth from you. And all the things-of-grease and the shining-things destroyed away themselves from you. And no-longer they will never ever find them. The ones-going-in-to-trade of these-things, who were rich from her, will stand from far-off because-of the fear of

her torture-like-metal-tested-with-a-touchstone, weeping and mourning, saying, 'Woe, woe, the city, the great-one, which has cast around herself *material-of-fine-byssus-flax-linen* and *material-of-purple* and *material-of-scarlet-crimson-color-produced-from-seed-shaped-insects*, and who has adored herself with gold in gold and having-value stone and pearl, because in one hour the so-much riches was made desolate!' And every one-steering and every one who is sailing to a place and sailors and as-many-as are working the sea, stood from far-off, and were crying out, seeing the smoke of her being-on-fire, saying, 'What is like to the city, the great-one?' And they cast dust upon their heads and were crying out, weeping and mourning, saying, 'Woe, woe, the city, the great-one, in which were rich all those who are having the sailing-boats in the sea out of her valuableness, because in one hour she was made desolate!' Think well (be glad) over her, heaven and the set-apart-unto-God-ones and the ordered-forth-ones and the ones-speaking-before-time-and-others, because the God judged your judgment out of her." And one strong messenger lifted up a stone as a great-one of-a-mill, and cast into the sea, saying, "In-this-way with a rushing will be cast Babylon, the great city, and it should never ever be found still. And the voice of harp-players and musicians and flute-players and trumpet-players should never ever be heard in you still, and every craftman of every craft should never ever be found in you still, and the voice of a mill should never ever be heard in you still, and the light of a lamp should never ever be shone with light in you still, and the voice of a bridegroom and a bride should never ever be heard in you still, because your ones-going-in-to-trade were being the greater-ones of the earth, because by your administering-of-drugs-used-by-sorcerers-in-magical-arts all the nations were led astray. And in her the blood of ones-speaking-before-time-and-others and of set-apart-unto-God-ones and of all the ones who have been slaughtered upon the earth was found." {—19—} After these-things I heard as a great voice of a much crowd in the heaven, saying, "Hallelujah (Praise Yahveh)! The salvation and

the glory and the power of our God, because true-ones and ones-being-right-with-God-and-doing-right *are* his judgments, because he judged the one-(female)-committing-sexual-sin, the great-one, who made to decay the earth by her sexual-sin. And he gave out justice *for* the blood of his servants out of her hand." And *a second-time* they have flowed out, "Hallelujah (Praise Yahveh)! And her smoke is stepping up unto the enduring-ages of the enduring-ages." And fell the elder-ones, the twenty four-ones, and the four living-creatures. And they paid homage like a dog to *its master* to the God who is sitting down upon the throne, saying, "Amen-(so-it-is). Hallelujah (Praise Yahveh)!"

And *a voice* came out from the throne, saying, "Praise our God, all his servants (*and*) the ones who are fearing him, the small-ones and the great-ones." And I heard as *a voice* of *a* much crowd and as *a voice* of many waters and as *a voice* of strong thunders, saying, "Hallelujah (Praise Yahveh), because reigned as king the Lord the (*our*) God the All-mighty. We should rejoice and should leap much and should give the glory to him, because came the marriage-feast of the Lamb and his woman-(wife) prepared herself and it was given to her in-order-that she might cast around herself clean, shining *material-of-fine-byssus-flax-linen*." For that *material-of-fine-byssus-flax-linen* is being the acts-of-being-right-with-God-and-doing-right of the set-apart-unto-God-ones. And he is saying to me, "Write, 'Fortunate-ones *are* those who have been called unto the main-(evening)-meal of the marriage-feast of the Lamb.'" And he is saying to me, "These-ones are being true words of the God." And I fell in-front of his feet to pay homage like a dog to *its master* to him. And he is saying to me, "Stop perceiving. I am being *a servant-together* of you and of your brothers who are having the witness of Jesus. Pay homage like a dog to *its master* to the God. For the witness of Jesus is being the spirit-(Spirit) of the speaking-before-time-and-others."

And I perceived the heaven which has been opened up. And perceive! A white horse. And the one who is sitting down upon it (*being called*) One-having-faith and True-one.

And in being-right-with-God-and-doing-right he is judging and is waging war. And his eyes (*are as*) a flame of fire, and upon his head many thoroughly-bound-royal-headdresses. *He* is one who is having a name which has been written which not-even-one-person perceived if not he, and who has cast around himself outer-clothing which has been dipped in blood. And his name has been called the Word of the God. And the armies-of-soldiers (*those-ones*) in the heaven were following him upon white horses, who have sunk themselves in clean, white *material-of-fine-byssus-flax-linen*. And out of his mouth is going out a sharp large-sword, in-order-that with it he should strike the nations. And he himself will shepherd them with a stick-(staff) of-iron. And he himself is walking the winepress of the wine of the intense-feeling of the anger of the God the All-mighty. And he is having upon the outer-clothing and upon his thigh a name which has been written, "King of kings and Lord of lords." And I perceived one messenger who has stood in the sun. And he cried out with a great voice, saying to all the birds which are flying in middle-heaven, "Come, be gathered together unto the main-(evening)-meal, the great-one, of the God, in-order-that you should eat flesh of kings, and flesh of first-(leading)-ones-of-a-thousand, and flesh of strong-ones, and flesh of horses and of the ones who are sitting down upon them, and flesh of all-ones, both of free-ones and of servants and of small-ones and of great-ones." And I perceived the wild-beast and the kings of the earth and the armies-of-soldiers of them who have been gathered together to make the war with the one who is sitting down upon the horse and with his army-of-soldiers. And was seized the wild-beast and with him the lying-one-speaking-before-time-and-others who did the signs in-sight of him, by which he led astray those who received the imprinted-mark of the wild-beast and those who are paying homage like a dog to *its master* to his image. And were cast, living, these two into the lake of the fire which is being burned with brimstone-(sulphur). And the remaining-ones were killed away with the large-sword of the one who is sitting down upon the horse, which came out from his mouth. And all the birds were satisfied with food out of their flesh.

{—20—} And I perceived *a* messenger stepping down out of the heaven, who is having the key of the abyss-without-bottom and *a* great chain upon his hand. And he took by might the dragon, the snake, the first-(old)-one, who is being *the* one-thoroughly-casting-*accusations* and the Adversary. And he bound him *a* thousand years. And cast him into the abyss-without-bottom and closed and set with a seal up-over him, in-order-that he should not lead astray still the nations until should be completed the thousand years. After these-things it is binding *for* him to be loosed *a* little time.

And I perceived thrones. And they sat down upon them. And judgment was given to them. And *I perceived* the souls of those who have been beheaded with *an* axe because-of the witness of Jesus and because-of the word of the God and certain-ones-who paid not homage like a dog to *its master* to the wild-beast and-nor his image and received not the imprinted-mark upon the face-on-side-of-the-eye and upon their hand. And they lived and reigned as kings with the Anointed-one *a* thousand years. The remaining-ones of the dead-ones lived not until should be completed the thousand years. This-one is the standing-up-(again), the first-one. A fortunate-one and *a* set-apart-unto-God-one is the one who is having *a* part in the standing-up-(again), the first-one. Upon these-ones the second death is not having authority. But they will be priests of the God and of the Anointed-one. And they will reign as kings with him (*the*) thousand years.

And when were completed the thousand years, will be loosed the Adversary out of the place-of-guarding of him. And he will come out to lead astray the nations, those-ones in the four corners of the earth, the Gog and Magog, to gather them together unto the war, whose number of them *are* as the sand of the sea. And they stepped up upon the width of the earth. And they encircled the casting-in-alongside-(barrack) of the set-apart-unto-God-ones and the city which has been chosen to be loved in action. And stepped down fire out of the heaven and ate down them. And the one-thoroughly-casting-*accusations*, who is leading astray them, was cast unto the lake of the fire

and brimstone-(sulphur), where also *are* the wild-beast and the lying-one-speaking-before-*time-and-others*. And they will be tortured like metal tested with a touchstone of day and of night unto the enduring-ages of the enduring-ages.

And I perceived a great white throne and the one who is sitting down upon it, from whose face fled the earth and the heaven. And a place was not found for them. And I perceived the dead-ones, the great-ones and the small-ones, who have stood in-sight of the throne. And scrolls were opened up. And *an* other scroll was opened up, which is being of the life. And were judged the dead-ones out of those things which have been written in the scrolls according-to their works. And the sea gave the dead-ones, those-ones in her. And the death and the hades-(underworld-of-the-dead) gave the dead-ones, those-ones in them. And they were judged, each-one according-to their works. And the death and the hades-(underworld-of-the-dead) were cast into the lake of the fire. This-one is being the death, the second-one, the lake of the fire. And if someone was not found who has been written in the scroll of the life, he was cast into the lake of the fire.

{—21—} And I perceived a new heaven and a new earth. For the first heaven and the first earth came away. And the sea is not being still. And I perceived the city, the new set-apart-unto-God Jerusalem, stepping down out of the heaven from the God, which has been prepared as a bride who has been put in order for her man-(husband). And I heard a great voice out of the throne, saying, “Perceive! The shelter of the God is with the humans. And he will dwell in a shelter with them. And they themselves will be his peoples. And the God himself will be with them (*as their God*). And he will anoint (rub) out every tear out of their eyes. And the death will not be still. And-nor mourning and-nor shouting and-nor pain will not be still. The first-things came away.” And said the one who is sitting down upon the throne, “Perceive! I am making all-things new.” And he is saying, “Write, because these words are being ones-having-faith and true-ones.” And he said to me, “They have taken place. I (*myself am*) the Alpha and the Omega, the

first and the completion. I myself will give to the one who is thirsting out of the spring of the water of the life as-a-gift. The one who is winning the victory will receive the assigned-lot of these-things. And I will be to him God and he himself will be to me son. But to the ones-being-afraid and to ones-not-having-faith and to ones who have become nauseatingly-stinking and to murderers and to ones-(males)-committing-sexual-sin and to ones-administering-drugs-used-in-sorcery-of-magical-arts and to ones-serving-in-worship-of-an-image and to all the lying-ones *will be* their part in the lake which is being burned with fire and brimstone-(sulphur), which is being the death, the second-one."

And came one out of the seven messengers who are having the seven bowls which are being full of the seven wounds, the last-ones. And he spoke with me, saying, "Come, I will show to you the bride, the woman-(wife) of the Lamb." And he brought me away in spirit-(Spirit) upon *a* great and high mountain. And he showed to me the city, the set-apart-unto-God Jerusalem, stepping down out of the heaven from the God, having the glory of the God, the star-light of her *being* like to *a* having-most-value stone as *a* stone, *a* jasper-(diamond), which is appearing as ice-like-crystal, having *a* great and high wall, having twelve gateways and upon the gates twelve messengers and names which have been written upon, which are being (*the names*) of the twelve tribes of *the* sons of Israel, from *the* rising-of-the-sun three gateways and from *the* north three gateways and from *the* south three gateways and from *the* sinking-of-the-sun three gates. And the wall of the city *was* having twelve placing-of-foundations and upon them twelve names of the twelve ordered-forth-ones of the Lamb. And the one who is speaking with me was having *a* measure, *a* reed of-gold, in-order-that he should measure the city and her gateways and her wall. And the city is lying four-cornered, and the length of her as-much-as (*also*) the width. And he measured the city with the reed to twelve thousand stades-(distances-of-about-607-feet-each). The length and the width and the height of her is being equal. And he measured her

wall, *a* hundred forty four cubits-(distances-from-the-joint-of-the-elbow-to-the-tip-of-the-middle-finger-each) *according-to a* measure of *a* human, which is being of *a* messenger. And the building-in of her wall was jasper-(diamond). And the city was clean gold like clean glass. And the placing-of-foundations of the wall of the city in every having-value stone which have been placed in order. The foundation, the first-one, was jasper-(diamond), the second-one sapphire, the third-one chalcedony, the fourth-one emerald, the fifth-one sardonyx-(stone-red-like-the-sardius-and-white-like-the-onyx), the sixth-one sardius-(blood-red-stone), the seventh-one gold-stone-(chrysolite), the eighth-one beryl-(green-*or*-bluish-green-stone), the ninth-one topaz-(golden-greenish-stone), the tenth-one chrysoprase-(apple-green-translucent-stone), the eleventh-one hyacinth-(dark-violet-stone), the twelfth-one amethyst-(violet-purple-stone). And the twelve gateways *were* twelve pearls, up each one of the gateways was being out of one pearl. And the wide-street of the city was clean gold as glass of-light-shining-through. And I perceived not *a* dwelling-(inner)-part-of-the-temple in her. For *the* Lord the God the All-mighty and the Lamb is being *a* dwelling-(inner)-part-of-the-temple of her. And the city is not having *a* need of the sun and-nor of the moon in-order-that they should give light in her. For the glory of the God shone light on her. And the lamp of her is the Lamb. And the nations will walk around through her light. And the kings of the earth are bringing their glory into her. And her gateways should never ever be closed of day. For night will not be there. And they will bring the glory and the value of the nations into her. And should never ever come in into her any thing-shared-together and (*the*) one who is doing *a* nauseatingly-stinking-thing and lying if not those who have been written in the scroll of the life of the Lamb. {—22—} And he showed to me *the* river of water of life, *a* shining-one as ice-like-crystal, going out from the throne of the God and of the Lamb. In midst of her wide-street, and of the river from-here and from-there was *the* wood-(tree) of life which is making twelve fruits, giving forth its fruit according-to

each month. And the leaves of the wood-(tree) *are* unto the healing of the nations. And every putting-up-throughout-to-God-without-hope-of-redemption will not be still. And the throne of the God and of the Lamb will be in her. And his servants will serve *in worship* to him. And they will perceive his face. And his name *will be* upon their faces-on-side-of-the-eye. And night will not be still. And they will not have *a* need of light of *a* lamp and of light of *the* sun, because *the* Lord the God will shine light upon them. And they will reign as kings unto the enduring-ages of the enduring-ages.

And he said to me, “These words *are* ones-having-faith and true-ones, and the Lord the God of the spirits of the ones-speaking-before-*time-and-others* ordered forth his messenger to show to his servants what is binding to take place in quickness.”

“And perceive! I am coming quickly. A fortunate-one is the one who is keeping the words of the speaking-before-*time-and-others* of this scroll.”

And I, John, *am* the one who is hearing and who is seeing these-things. And when I heard and saw, I fell to pay homage like a dog to *its master* in-front of the feet of the messenger who is showing to me these-things. And he is saying to me, “Stop perceiving! I am being *a* servant-together of you and of your brothers, the ones-speaking-before-*time-and-others* and of the ones who are keeping the words of this scroll. Pay homage like a dog to *its master* to the God.” And he is saying to me, “You should not set with a seal the words of the speaking-before-*time-and-others* of this scroll. For the right-time is being near. Let the one who is treating unjustly treat unjustly still. And let the filthy-one be filthy still. And let one-being-right-with-God-and-doing-right do being-right-with-God-and-doing-right still. And let the set-apart-unto-God-one be set apart unto the God still.”

“Perceive! I am coming quickly. And my payment is with me to give forth to each-one as his work is being. I *am* the Alpha and the Omega, the first-one and the last-one, the first and the completion.”

Fortunate-ones *are* those who are washing their equipped-long-clothing, in-order-that their authority will be upon the wood-(tree) of the life, and they might come in the gateways into the city. Outside *are* the dogs and the ones-administering-drugs-used-in-sorcery-of-magical-arts and the ones-(males)-committing-sexual-sin and the murderers and the ones-serving-in-worship-of-an-image and every one who is loving like a friend and who is doing lying.

“I, Jesus, myself sent my messenger to witness of these-things to you for the called-out-assemblies. I myself am being the root and the one-brought-into-being of David, the star, the shining-one, the early-(morning)-one.”

And the Spirit and the bride are saying, “Come.” And let the one who is hearing say, “Come.” And let the one who is thirsting come. Let the one who is willing take water of life as-a-gift.”

I myself am witnessing to every one who is hearing the words of the speaking-before-time-and-others of this scroll. If someone should put upon over these-things, the God will put upon over him the wounds which have been written in this scroll. And if someone should lift up away from the words of the scroll of this speaking-before-time-and-others, the God will lift up away his part from the wood-(tree) of the life and out of the city, the one-set-apart-unto-God, which have been written in this scroll.

The one who is witnessing of these-things is saying, “Yes, I am coming quickly.”

Amen-(so-it-is). Come, Lord Jesus. The grace of the Lord Jesus *be* with all-ones.

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