

# A Natural New Testament

being a translation into English  
of Greek writings dating  
from the First and Second Centuries of the Common Era

Translated by Frank Daniels  
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*Updated 10 Ap 25*

## A Natural New Testament

### Introduction

William Tyndale was the first person to produce an English translation of the New Testament from Greek, although translations from Latin had been made before his time. Tyndale was executed for his "sin" of creating "untrue translations," for the Church and King did not appreciate certain of his renderings, which contradicted or called to question some doctrines of the Church.

The present translation intends to discover the authors' intent in writing their narratives, letters, and expositions – and to make these more apparent in English. Consequently, certain terms that are normally left untranslated (or translated into Latin) appear translated in this edition. "Christ" is rendered "Anointed One," and whenever the reader passes over the term, it ought to convey the full force of the Messiah that had been promised to the Jews. There are no apostles, angels, deacons or ministers, bishops, devils, demons, or preachers in this edition; rather, the reader will find envoys (people who are sent out as representatives), messengers, servants, overseers, accusers, spirit beings, and heralds. The term "church" has also been dropped in favor of "assembly," which is the meaning of the Greek word. Here, this translator has followed certain former translators who refused to retain the "old ecclesiastical words."

The translation largely follows the 26th/27th edition of the *Greek New Testament*, called the Nestle-Aland text, although in some books, particular manuscripts (usually the oldest or most reliable) have been given a greater weight. The recent analysis by Young Kyu Kim (*Biblica* 69, 1988) which redates manuscript p<sup>46</sup> to the late first century has not escaped attention. A comparison has been made to any or all of the following translations: KJV, RV 1881, ASV, RSV, Emphatic Diaglott, Original New Testament (by Schonfield), NASB, NAB, and NIV, with more comparisons being made in more difficult sections of the text.

It is this translator's effort to provide a translation as free of tradition as possible, in the hopes that this will bring the reader closer to the paradigm of the original followers of Jesus. And while every translator or group of translators believes that their own translation is most accurate, one thing must be noted:

This is a translation into English of a set of documents that were written over 1900 years ago in Greek. In many cases, Greek was a second language to the authors, who existed under entirely different conditions than we do today. While they saw clearly what were their own customs and patterns of thought, we today often have trouble distinguishing between the intent of the author and our own preconceived notions. Therefore, we must carefully distinguish between our own opinions and the facts. Every translation follows the opinions of the translators and is therefore an opinion. This is a translation, an opinion, a mere human viewpoint of an ordinary human being. The value of this translation rests not in its authoritative nature but in the examination of the different paradigm which it may be found to contain.

Frank Daniels  
from the desert, 1995

The present translation began in the autumn of 1988 and completed a full seven years later. Since then, people have asked questions about the priorities implemented in translation. First, certain prominent names were translated the “usual” ways (e.g., Jesus, Peter). I preferred the more linguistically accurate forms (Yeshua, Petros) but did not wish to make the translation appear too unfamiliar and unreadable. Others have noted that certain words were transliterated (e.g., baptize); this was done only when it appears that the transliteration carries an appropriate connotation and where no simple direct translation could be found.

Since the first edition appeared, I have made every effort to correct misspellings, misplaced words, and the like – for the Natural New Testament has truly been both a labor of love and a source of great learning for me. One feature that I hope to maintain in the years to come is that of providing access to readers, so that they may ask any questions that should arise. It is my belief that readers ought to have this access in order to better understand the process of translation, the decisions that have to be made, and the efforts taken by all translators to maintain accuracy.

The current edition is dedicated to my friends – Rob and Laurel Semmes; Greg Peebles; Steve Lord; Jim Cabai; and (most of all) Bruce Wood – who encouraged my cultural and linguistic studies nearly twenty years ago. Their advice and interest led directly to the completion of this translation.

the translator, 2007

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## **A Natural New Testament Translator's Notes**

### **Greek Text**

The basis for the translation is the current Nestle-Aland text (26/27). If a particular manuscript (such as P<sup>46</sup>) is being followed even when it disagrees with NA27, that fact is noted at the beginning of the writing.

Wherever an alternate reading is followed, the same notations are used in the translation as are used in NA27. For example, a left corner (⋈) is used to indicate the replacement of a word, an open circle (°) is used to indicate a word's removal. Double brackets, [[ ]], are used to indicate the presence of notes or short, later additions. As has been the case in many translations, *italics* indicate words supplied in translation.

Two longer segments that were added to the Greek text during the Second Century appear here in their own sections. This choice was preferable to the options of including them in their usual locations for traditions' sake or removing them entirely.

For the Second Century writings, the translator has attempted to mention whatever Greek text was employed – except in the case(s) where only one complete manuscript is extant.

### **Language Style**

Typically, the present translation is as literal as the target language (contemporary English) will allow. Wherever possible, word groups (such as *χρῖω* and *χριστός*) are given similar translations.

Linguistic accuracy regarding gender is retained in this translation. For example, “the one who...” is used for a generic pronoun, and *ανθρωπος* is translated as “human being,” but words that indicate gender in Greek retain their gender in translation – rather than using “brothers and sisters,” for example, where the Greek word (*αδελφοι*) literally means “brothers.”

### **Chapters and Verses**

The traditional chapter divisions arose somewhat randomly as readers of manuscripts marked the points where they had stopped reading. These markings became the sources of the “official” chapter divisions that were put into place in the XIII century by Catholic Archbishop Stephen Langton and Cardinal Hugh of St. Cher. The modern versification of the New Testament comes from the numbering system of Robert Estienne, who introduced them into his publication of the Greek Testament in 1551.

Since the division of the New Testament into chapters and verses has no connection either to the authorship of the writings or to their transmission in Greek, their use in this translation is avoided to the greatest extent possible. However, since the division into chapters is a handy tool for locating passages, chapter headings (sometimes more appropriately located) have been placed into the translation in *italics* – indicating that they were not part of the original text. Occasionally, and in particular when the narrative changes, a verse indicator is shown at the beginning of the paragraph, but verse indicators do not appear in the middle of any paragraph in this translation.

## **The Divine Name**

In every case where the Tetragrammaton appeared in a quotation from the Hebrew Bible (rendered Κύριος in the LXX), this translation employs the proper name, Yahweh. There are also other places in the NT where Κύριος without an article indicates the divine name. In these cases, too, the form Yahweh is employed.

Pronouns that appear to indicate God are not capitalized in this translation. Archaic forms of pronouns and verbs (e.g., Thou) are not used here, either.

## **To Translate or Transliterate?**

The translator has translated nearly all Greek words into an appropriate English equivalent – instead of transliterating them from Greek into English or providing the English transliteration of a Latin word. He has done this most famously with regard to most of the “old ecclesiastical words,” such as ἀποστολος (envoy, rather than apostle) and διακονος (servant, rather than deacon or minister). The translations of specific words are noteworthy:

ἐκκλησια, from ἐκ + καλεω, is assigned a meaning as close to the intent in Greek as possible. Literally indicating “call out,” the verb may be used in that sense or (when addressing several people or a crowd) with the similar meaning of “assemble.” In earlier Greek, the citizens were called out (assembled) into an assembly in order to perform civil functions, such as voting on a matter. The use of the word in the NT is similar and was no doubt intended to provide an alternative for συναγωγη, a word that also indicates a gathering. The word “church,” apparently stemming from the Latin for “circle,” does not appear in this translation – since it is not a proper translation of any Greek word and since it has several meanings that are not found in any translation of ἐκκλησια into English.

βαπτίζω, stemming from βαπτω, has a specialized meaning in Jewish Greek. It referred to a certain washing ritual, or in metaphor to any sort of cleansing. This is unrelated to the form or mode of the washing and is therefore different from the secular usage which is connected with dipping. Consequently, it was necessary to transliterate the word group as “baptize,” “baptism,” etc.. This is a rare case in which it was necessary to transliterate a technical term.

αἰων has a temporal meaning in Greek. In the NET the word is translated consistently as “age,” which can mean either a long time or a specific time frame. The related word, αἰωνιος, means literally “lasting for an age” or “lasting beyond the age.” In the NT, the word appears to have the same connotation as “eternal” and has been rendered as such in this translation.

## **Translations of Certain Names**

The forms of a few names have been preserved in their traditional manner where they refer to the Anointed One (Jesus), the Baptizer (John), Jesus’ student (Peter), or the capital of Israel (Jerusalem). In order to distinguish the author from anyone else with the name, and because he wrote in Greek, the personal name of the son of Zebedeah is rendered as Johannes.

Generally, the translator has rendered all personal and place names into a form that appears to well represent their original use, or their use during the First Century. For example, Paul appears as Paulus,

Timothy appears as Timotheos, Mary is given as Miriam, and James appears as Jacob. Other people commonly called John have their names given in the Hebrew form of Yohanan. This pattern is true for most place names as well, so that Galilaiah appears instead of the more familiar “Galilee.”

### **God’s Message and the Torah**

The Greek expression *λογος του Θεου* is translated here as “God’s message.” Both in the NT and in the LXX, the expression indicates the content of something that God said – from the verb *λεγω* (say). When *ο λογος* appears alone in the same context, it is rendered as “the message.”

Sometimes *λογος* is distinguished from *ρημα* – another word indicating speech. That word is translated here as “declaration,” usually meaning that something was spoken (rather than written).

Whenever *νομος* appears in connection to Jewish tradition, it is translated as Torah (rather than Law). The Hebrew word Torah indicates instruction rather than a legal code, but the word *νομος* does often indicate a “code,” whether legal or otherwise. Therefore, when it does not necessarily mean the Torah – or when it appears without the Greek article, *νομος* properly appears as “a code.”

### **Order of the Writings**

Historically, the New Testament writings tended to be collected in four or more sets of documents. Each *corpus* circulated either independently or along with others. These groups included: the accounts of Jesus’ life; the Actions of the Envoys; the non-Pauline letters; the Pauline letters and Hebrews; Revelation.

As Christians began to compile complete testaments (in the III and IV centuries), the traditional order of the books was arrived at by placing the groupings in the following order: the accounts of Jesus’ life; the Actions of the Envoys; the Pauline letters; Hebrews; the non-Pauline letters; Revelation. The three “synoptic” accounts of Jesus’ life were placed together. The Pauline letters were arranged in order from largest to smallest. The other letters were also ordered by author and then by size. This being the case, there was no attempt to arrange the books chronologically.

In the present translation, the writings are arranged in the following order:

Accounts of Jesus’ Life; Actions of the Envoys; Early Non-Pauline Letters; Pauline Letters; Later Non-Pauline Letters; Revelation. Within each grouping the writings are ordered chronologically, allowing for a more or less chronological reading of the New Testament. The order of the accounts of Jesus’ life has been a matter of great discussion; therefore, you will find an introduction to that matter in the appendices.

### **About the Inclusion of Second-Century Writings**

A Natural New Testament includes certain writings from the Second Century, including those that were formerly attributed to First-Century authors. The translator makes no statement regarding the “canonicity” of those writings, which appear here for historical reference. Although there are other Second Century writings, those that have been included here were afforded some form of widespread acceptance. Writings such as the Gospel of Thomas and Acts of Paul, while interesting, were never regarded by Christendom at large with the same form of acceptance as the Later Works shown here.



### **About Doctrinal Matters**

In this translation, the translator has made no attempt to promote, defend, or attack any particular doctrine or interpretation. Whether the translation appears to support a particular teaching is likely a coincidence, and the translator has made every effort to keep matters that were purely interpretive for the Commentary.

## According to Johannes

### Authorship and Date:

Tradition nearly unanimously ascribes the authorship to Johannes (Yohanan, John), son of Zebedeah, a wealthy fisherman whose family was friendly with the High Priest. However, there have been many scholars who have expressed doubts about the origins of the book.

Hugh Schonfield believed that the memoirs of a Jewish priest who had been a follower of Jesus were collected and expanded by a later person, perhaps "John the Elder" of the II century, and many nineteenth century scholars dated the work in its entirety to the II century. However, since the discovery of manuscript p<sup>52</sup>, a fragment of Johannes which dates to c. 110 CE, scholars have had to back off on II century dates of composition. Most scholars now believe that the document was composed c. 90 - 95 CE by an unknown author, whom many presume to be the son of Zebedeah.

Much of the tradition surrounding the authorship appears to come from within the Johannine writings themselves, rather than being based on actual outside information. For example, many speculate that this account of Jesus' life was written while the author was an old man in exile on the island of Patmos (Rev 1:9). The "fourth gospel" never mentions Patmos, however. The idea that Johannes was an old man when he wrote the writings attributed to him comes from an interpretation of Jn 21:20f. If we remove all speculation based on interpretations of Biblical passages, we see that none of the early "fathers" had any direct knowledge of the author's fate, with some even believing that he had been martyred.

John A. T. Robinson (*Redating the New Testament, The Priority of John*) posited the theory that the composition of *According to Johannes* was made before 40 CE, within ten years of Jesus' death and resurrection. If the reference in 10:16 to "other sheep" is taken to refer to Hellenists or dispersed Jews rather than gentiles, then the fact that the writing presumes some knowledge of Judaism takes on a more profound meaning. Perhaps indeed it was written prior to the introduction of gentiles into the New Covenant. The thrust of the work is largely Jewish, and the account has been called the most thoroughly Jewish of the four. When the destruction of the temple is alluded to, it is done so in vague terms throughout the NT (often relating it to the desecration by Antiochus IV or its destruction c. 587 BCE) rather than describing it in the details of 70 CE. One acknowledges, then, that the work was certainly composed prior to 70, and, Robinson believed, before any of the other accounts.

Comparison to the "third" account, that attributed to Lukas, reveals that Lukas and Johannes share a common timeline. It is much easier to fit Johannes and Lukas together than Lukas and Matthaiah, for instance. Lukas claimed that some of his sources were those of eyewitnesses, so why not a completed copy of Johannes? As *The Priority of John* indicates, it is quite easy to view Johannes as a source for Lukas (instead of the other way around). Kenneth Gentry (*Before Jerusalem Fell*) certainly has bolstered support for Robinson's theory with his books on the dating of Revelation.

In addition, there seems to be enough "Johannine thought" intersecting the material found at Qumran that it is easy to realize now that similar ways of thinking were circulating during the second quarter of the first century CE. Given the direction of the work (toward Hellenistic Jews), we accept the thesis that the book was composed very early, prior to the admission of gentiles into the New Covenant (c. 42). The author's sometime rivalry with Peter appears fresh as well; it is unlikely that he would use such description if the work were composed 50 years later, after Peter's death.

The author makes no claim to identification with Johannes, referring to himself only as "the student whom Jesus loved." However, a reading of chapter 21 reveals that Peter, Thomas, Nathanael, the sons of Zebedaiiah, and two others were present. Given the use of "two others," it is likely that the author simply could not remember who had been present. However, the sons of Zebedaiiah – so prominent in the synoptics – are entirely absent from the rest of this account. The author also indicates (21:7) that he himself was in the boat. Since the author has already distinguished himself from Peter and Thomas, and probably Nathanael (ch. 1), that makes the author out to be one of the sons of Zebedaiiah – Jacob or Johannes. If the author were Jacob, then the book is certainly written before the time of Acts 12, when Jacob was executed. This, however, is where we give the unanimous attribution to Johannes some weight and identify the author as Johannes, son of Zebedaiiah.

### Translation:

#### ONE

In the beginning was the message,  
And the message was directed toward God,  
And "God" the message was.  
The same one was directed toward God in the beginning.  
Through it all things were done,  
And without it nothing was done.  
What has been done in it was life,  
And the life was the light of humanity.  
And the light shone in the darkness,  
But the darkness did not understand it.

**1:6** It happened that a person whose name was John was sent from God. This one came as a witness, so that he might testify about the light, so that all might trust through him. He was not the light, but he came to testify about the light. This was the light, the True Light which enlightened everyone as it came into creation. In creation it was, and the creation happened through it, and yet the creation did not know it. He went into his own *domain*, and his own people didn't receive him. But to as many as did receive him, he gave them authority to become the children of God – to those who trust in his name, who were born not of blood, nor out of sexual desire, nor of a man's wishes, but from God. And the message was embodied and lived among us, and we observed its glory: glory like from a father's only son, full of favor and truth. John testified about him, crying out and saying, "This is the one about whom I said, 'The one who comes after me has become before me; because he is my superior.'" Because out of his fullness, we all received *one* favor instead of *another* favor.<sup>1</sup> For the Torah was given through Moses; the favor and the truth happened through Anointed Jesus.

**1:18** No one has ever seen God. God's unique one, the one who is at the Father's bosom, has related him. And this is John's testimony: When the Jews<sup>2</sup> sent priests and Levites to ask him, "Who are you?" he affirmed and did not deny. And he affirmed, "I am not the Anointed One." And they asked him, "What are you then? Are you Elijah?"<sup>3</sup> He said, "I am not."

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<sup>1</sup> The Torah had been a generous gift; Jesus' explanation of it was one gift in place of another.

<sup>2</sup> The NT authors frequently use the word Judeans ("Jews") to refer to the Judean religious leaders.

<sup>3</sup> "Look, I will send you Elijah the prophet before the great and majestic day of Yahweh comes. And he will turn the hearts of the fathers toward their children and the hearts of the children toward their fathers – so that I will not come and smite the land with a curse." (Mal 4:5-6)

"Are you 'the prophet'?"<sup>4</sup>

He answered, "No."

Then they said to him, "Tell us who you are, so that we may give an answer to those who sent us. What do you say about yourself?"

He said, "I am 'a voice calling out in the desert, 'Make Yahweh's way straight,'" as Isaiah the prophet said."<sup>5</sup>

**24** And those who had been sent out were of the Perushim, and they asked him, saying to him, "Why then do you baptize, if you are neither the Anointed One, nor Elijah, nor the prophet?"

John answered them, saying, "I am baptizing in water. In your midst stands the one who is coming after me, whom you do not know. I'm not worthy even to loosen the strap of his sandal."

These things were done in Bethany beyond the Jordan, where John was baptizing.

**29** On the next day, he saw Jesus coming toward him, and he said, "Look! God's lamb, who is taking away the whole creation's error! This is the one about whom I said, 'A man is coming after me who has become before me; because he is my superior.' And I didn't know him, but I have come baptizing in water for this reason: that he might be shown to Israel."

And John testified, saying, "I observed the Spirit coming down like a dove out of the sky, and it remained on him. And I didn't know *who* he was; but the one who sent me to baptize in water told me, 'The one on whom you notice the Spirit coming down and remaining on him, this is the one who baptizes in holy breath.' And I have seen and have testified that this is God's son."

**35** On the next day, John again was standing with two of his students. And after looking at Jesus walking, he said, "Look! God's lamb!" And the two students followed Jesus when they heard John say that. Now Jesus turned around and watched them following him. So he said to them, "What do you seek?" To him they replied, "Rabbi," [which, translated, means "teacher"] "Where do you live?" He said to them, "Come, and you will see."

Then they went and saw where he lived, and they stayed with him that day.

**39** It was about the tenth hour. Andreas, Simon Peter's brother, was one of those two who had heard from John and followed Jesus. The first thing he did was to find his own brother Simon. And he said to him, "We have found the Messiah." [which, translated, means "Anointed One"] He brought him to Jesus. After looking at him, Jesus said, "You are Simon, the son of Yohanan. You will be called Kefa." [which, translated, means "Rock"]

**43** On the next day, Jesus wanted to go out into Galilaiah. And so he found Filippus. And Jesus said to him, "Follow me."

Now Filippus was from Bethsaida, the city of Andreas and Peter. Filippus found Nathanael and said to him, "We have found the one written about in the Torah by Moses, and in the Prophets: this Jesus, Yosef's son, from Nazareth." And Nathanael said to him, "Can any good thing come from Nazareth?" And Filippus replied to him, "Come and see."

Jesus noticed Nathanael coming toward him and said about him, "Look! A true Israelite, in whom there is no deceit." Nathanael said to him, "Where do you know me from?" Jesus replied, saying to him, "Before Filippus called you, I noticed you under the fig tree." Nathanael answered, "Rabbi, you are the son of God. You are the King of Israel." Jesus answered, saying, "You trust because I told you that I noticed you beneath the fig tree. You will see greater things than this." He continued, "Indeed I assure you, you will see heaven opened, and God's messengers ascending and descending on the Son of Man."<sup>6</sup>

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<sup>4</sup> "Yahweh your God will raise up for you a prophet like me from among you, from your brothers. You will listen to him." See Dt 18:15-22.

<sup>5</sup> Isa 40:3

<sup>6</sup> "son of man," a term used in Ezekiel, means "mortal."

## TWO

**2:1** And on the third day<sup>7</sup>, there was a marriage feast in Kana of Galilaiah. Jesus' mother was there. Now Jesus and his students were also invited to the marriage feast. And when the wine ran out, Jesus' mother said to him, "They have no wine."

Jesus said to her, "Oh woman, what do you want with me? My hour has not yet come."

His mother said to the servants, "Do whatever he might tell you to do."

Now there were six stone water pots, set down according to a Jewish cleansing ritual, each holding two or three measures. Jesus told them, "Fill the water pots with water." And they filled them to the top. And he told them, "Now draw some out and carry it to the ruler of the feast," and they carried some to him.

Now when the ruler of the feast tasted the water (which had become wine), and didn't know where it was from (although those servants who drew out the water knew), the ruler of the feast called the bridegroom and said to him, "Everyone puts out the good wine first, and when the guests are drunk, he puts out the cheaper wine. But you have kept the good wine until now." This first of the signs Jesus did in Kana of Galilaiah, and he displayed his glory, and his students trusted in him.

**12** After this, Jesus and his mother and his brothers and his students all went down to Kafar-Nahum. But they didn't stay there for many days. The Passover of the Jews was near, and so Jesus went up to Jerusalem. And in the temple courts, he found money-changers sitting there, along with those who sold oxen, sheep, and doves. So he made a whip from rushes and drove them all out of the temple court, including the sheep and oxen. He also poured out the money-changers' coins and overturned the tables. And to those selling doves he said, "Take these things away. Don't make my Father's house a marketplace." And his students remembered that it was written, "Jealousy for your house will consume me."<sup>8</sup>

Then the Jews answered, saying to him, "What sign will you show us to justify your doing these things? Jesus answered, saying, "Knock down this temple, and in three days I will raise it." Then the Jews said, "This temple took forty-six years to build, and in three days you will erect it?" But he was speaking about the temple of his body: therefore, when he was raised from the dead, his students remembered that he had said this, and they trusted the writing and also the saying which Jesus had said.

## THREE

**23** Now while he was in Jerusalem at the feast of the Passover, many trusted in his name, viewing with wonder the signs that he was doing. But Jesus did not commit himself to them, because he knew them all, and because he didn't need anyone to testify to him about humanity, for he knew what *motivates* people.

**3:1** And there was someone whose name was Nikodemos, from the Perushim. He was a ruler of the Jews. This one came to Jesus at night and said to him, "Rabbi, we know that you are a teacher who has come from God, because no one can do these signs that you are doing unless God is with him."

Jesus responded, saying, "Indeed I assure you, unless someone is born from above, he is unable to notice God's kingdom."

Nikodemos said to him, "How can someone be born if he is old? He can't enter his mother's womb a second time and be born!"

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<sup>7</sup> The "third day" was an expression indicating "the day after the next day." In the practice of the Israelites, the counting of days included the current day. We see this, for example, in Lev 7:17.

<sup>8</sup> Psa 69:9

Answered Jesus, "Indeed I assure you: unless someone is born of water; that is, spirit, he is unable to enter into God's kingdom. Whatever is born of the flesh is flesh; and whatever is born of the spirit is spirit. Don't wonder that I said to you, 'It is necessary for you to be born from above.' The wind blows wherever it wants to, and you hear its sound, but you don't know where it comes from or where it's going. This is how it is with everyone who has been born of the spirit."

Nikodemos answered, saying to him, "How can these things be?"

Jesus replied, telling him, "You are a teacher of Israel, and you don't know these things? Indeed I assure you that we are talking about what we know, and we are testifying about what we've seen. Yet you don't receive our testimony. If I have told you earthly things and you don't believe, how will you believe if I tell you heavenly things?"

And no one has ascended into heaven except the Son of Man who descended from heaven.

"And as Moses lifted up the serpent in the desert,<sup>9</sup> in this way it is necessary for the Son of Man to be lifted up, so that everyone who trusts in him may have eternal life."

**16** For God loved creation in this manner: he gave the unique son, so that whoever trusts in him would not be destroyed, but would have eternal life. For God did not send the son into creation so that he might judge the creation, but so that the creation might be saved through him.

Whoever trusts in him is not judged,

but whoever does not trust has already been judged,

because he has not trusted in the name of God's unique son.

Now this is the judgment: that the light has come into the creation, and people loved the darkness instead of the light; for their deeds were evil. For anyone who practices foul things hates the light and doesn't come toward the light, where his deeds would be detected. But the one who does the truth comes toward the light, so that his deeds may be displayed, because they have been done in God.

**22** After these things, Jesus and his students went into the Judean land, and he stayed there with them and was baptizing. Now John was also baptizing in Aenon, near Saleim, because there were many springs<sup>10</sup> there. And people were coming and being baptized (for John had not yet been thrown into prison).

A dispute then occurred between John's students and a Judean *leader* about ritual cleansing. And they came to John and said to him, "Rabbi, look! The one who was with you beyond the Jordan – the one for whom you testified – he is baptizing, and everyone is coming to him."

John answered, saying, "No person is able to receive anything unless it has been given to him from heaven. You yourselves are testifying to me that I said, 'I am not the Anointed One; but I have been sent before him.'

"The one who has the bride is the bridegroom, but the bridegroom's friend, who stands and hears him, rejoices greatly to hear the bridegroom's voice. So, my joy has been made complete in this.

"He must increase, but I must decrease. The one who comes from above is above all things. The one who is from the land is of the land and speaks of the land; the one who comes from heaven is above all things."

**32** What he has seen and heard, this he testifies about, yet no one receives his testimony. Whoever receives his testimony has set his seal that God is true. For the one that God has sent speaks the

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<sup>9</sup> "Then Yahweh sent venomous snakes among the people, and they bit the people, so that many people of Israel died. And the people went to Moses, saying, 'We have erred, for we have spoken against Yahweh and against you. Pray to Yahweh that he take away the snakes from us.'

"So Moses prayed for the people, and Yahweh told Moses, 'Make a venomous snake, and set it on a pole; and everyone who is bitten, when he sees it, will live.'

"So Moses made a bronze snake and set it on a pole, and if a snake bit anyone, he would look at the bronze snake and live." (Num 21:6-9)

<sup>10</sup> Literally "many water places." This likely refers to having an abundant supply of potable water in the place.

declarations of God; for he doesn't give the breath by measure. The Father loves the son, and everything has been given into his hand.

Whoever trusts in the son has eternal life;  
whoever is not persuaded by the son will not see life,  
but God's anger stays with him.

#### FOUR

**4:1** So when the Lord knew that the Perushim heard that Jesus was making and baptizing more students than John – though Jesus himself did not baptize, rather his students were the ones who did it – he left Judea and went again into Galilaiah. And it was necessary for him to pass through Samaria.

Therefore, he went into a city of the Samaritans called Suchar, near the field that Jacob gave to his son Yosef. And Jacob's well was there.<sup>11</sup> Then Jesus sat down at the well because he had become tired from traveling. The hour was about the sixth.

A Samaritan woman came to draw out water. Jesus said to her, "Give me some to drink." (For his students had gone into the city to buy provisions.)

Then the Samaritan woman said to him, "How is it that you, a Judean, are asking for a drink from me – a woman of Samaria?" (For the Judeans and Samaritans do not associate.)<sup>12</sup>

Jesus answered, saying, "If you had known the gift of God and who it is who is speaking with you, you would ask him, and he would give you living<sup>13</sup> water."<sup>14</sup>

She said to him, "Sir, you have nothing to draw with, and the well is deep. So where do you get the living water from? Are you greater than our father, Jacob, who gave us the well – which he and his sons drank from, and so did his cattle?"

Jesus answered, saying, "Everybody who drinks this water will thirst again. But whoever drinks the water that I will give him will never thirst. Rather, the water that I will give him will be in him a well of water springing into eternal life."

The woman said to him, "Sir, give me this water, so that I would not thirst, nor have to come to this place to draw." Said Jesus to her, "Go call your husband and come here." The woman answered, saying, "I have no husband." Jesus said to her, "You have said correctly that you have no husband. For five husbands you have had, and the one that you have now is not your husband. This you have said truthfully."

**19** The woman said to him, "Sir, I observe that you are a prophet. Our ancestors worshiped at this mountain, and you say that in Jerusalem is the place where it is necessary to worship."<sup>15</sup>

Jesus said to her, "Woman, trust me: an hour is coming when you will worship the Father neither in this mountain nor in Jerusalem. You worship what you don't know. We worship what we know, because the salvation is from the Judeans. But an hour is coming, and is *here* now, when the true worshipers will worship the Father in spirit; that is, truth. For the Father is also seeking those who worship him that way.

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<sup>11</sup> See Gen 33:18-20; 48:21-22. Yosef was buried there, Josh 24:32.

<sup>12</sup> See Mishnah, Niddah, 4:1: "The daughters of the Samaritans are menstruant from their cradles."

<sup>13</sup> running

<sup>14</sup> See, for example, Jer 2:13: "...my people have...forsaken me, the fountain of running waters and have hewn cisterns for themselves, broken cisterns that cannot hold water."

<sup>15</sup> This mountain refers to Mount Gerizim because of this passage in the Torah: "... I am setting before you today a blessing and a curse: the blessing, if you listen to the precepts of Yahweh your God, which I am giving you today; and the curse, if you do not listen to the precept of Yahweh your God... When Yahweh your God brings you into the land where you are entering to possess it, it will happen that you will place the blessing on Mount Gerizim and the curse on Mount Ebal." (Dt 11:26-29) Solomon's Temple stood in Jerusalem.

"God is a spirit, and it is necessary for those who worship him to worship in spirit; that is, truth."

Said the woman to him, "I know that the Messiah is coming – the one called Anointed. When he comes, he will explain everything to us." Jesus said to her, "The one who is speaking to you, I am he."

**27** And when he said this, his students came, and they were wondering why he was talking with a woman.<sup>16</sup> Still, no one said, "What do you seek?", or, "Why are you talking to her?"

Then the woman left and went into the city and said to the people, "Come notice someone who told me everything I ever did! Isn't this the Anointed One?" They went out of the city and were coming toward him. Now in the meantime, his students were offering food to him, saying, "Rabbi, eat." But he said to them, "I have food to eat that you don't know about."

Then the students said to one another, "Has anyone brought him food?"

**34** Jesus said to them, "My food is that I may do what the one who sent me wants and that I finish his work. Don't you say that, 'it is only four months until the harvest comes'? Look, I'm telling you: lift up your eyes and observe the fields – they are white to harvest already. The reaper receives a reward and gathers fruit for eternal life, so that both the sower and the reaper may rejoice together. For in this, the saying is true, that, 'One person is the sower, and another is the reaper.' I sent you to reap where you didn't labor. Some people labored, and you have entered into their labor."

Now out of that city, many Samaritans trusted in him on account of the woman's message. She was testifying, "He told me everything that I've done." Therefore, the Samaritans came to him, asking him to stay with them. He stayed there for two days.

And many more trusted on account of his message and said to the woman, "We no longer trust on account of your words, for we ourselves have heard, and we know that this truly is the savior of creation."

**43** Now after the two days, he went out from there into Galilaiah *but not into Nazareth*, for Jesus himself testified that a prophet has no honor in his own country. Therefore, when he came into Galilaiah, the Galilaeans embraced him, having seen all that he did in Jerusalem at the feast, (for they had also gone to the feast).

Then he came again into Kana of Galilaiah, where he made the water wine. And there was a certain courtier whose son was sick in Kafar-Nahum. When he heard that Jesus had come out of Judea into Galilaiah, he went to him and asked him to come down and heal his son, who was about to die. Therefore, Jesus said to him, "If you all don't notice signs and wonders, you won't trust."<sup>17</sup> The courtier said to him, "Oh sir, come down before my child dies." Jesus said to him, "Go. Your son is alive." The man trusted the saying that Jesus said to him and went. And already, as he was going back, his slaves met him, saying that his boy was alive. Then he inquired of them as to the hour in which he was better, and they said to him, "Yesterday at the seventh hour the fever left him." Then the father knew that this was the time when Jesus said to him, "Your son is alive." And he and all of his household trusted in Jesus. This again, a second sign, Jesus did, after going from Judea into Galilaiah.

## FIVE

**5:1** After these things, there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem, by the sheep gate, a swimming pool, called in Hebrew Bezetha<sup>18</sup>, which has five covered

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<sup>16</sup> See Mishnah Aboth 1,5: "The one who speaks much with a woman draws down misfortune on himself, neglects the words of the Torah, and finally earns Gehenna." Also, in Talmud bBerakhoth 43b: "One is not so much as to greet a woman."

<sup>17</sup> This refers to Exodus 4, wherein Moses was to perform signs (σημεία, v. 17) for the people that were also called wonders (τεράτα, v. 21). Even after the signs and wonders, the pharaoh did not release the Hebrew slaves.

<sup>18</sup> It was located in the "new city" north of the Temple. The earliest manuscripts read Beth-Saida.



porches. Under these a large number of sick people were lying, with the blind, lame, and withered. And a certain man was there who had been in feeble health for thirty-eight years.

Noticing him lying there, and knowing that he had been that way for a long time, Jesus said to him, "Do you want to become well?" The one who was sick replied, "Sir, I have no one who would put me into the swimming pool when the water is stirred up. But just as I am coming, another goes down ahead of me."

Jesus said to him, "Rise. Take up your mat and walk." And the man immediately became well, and took up his mat, and walked.

**9** Now that day was a Sabbath. Therefore, the Jews said to the one who had been healed, "It is a Sabbath, and it is illegal for you to carry the mat."

But he answered them, "The one who made me well said to me, 'Take up your mat and walk.'" They asked him, "Who is the one who told you to take it up and walk?" But the man who had been healed didn't know who it was, for Jesus had slipped out easily, since there was a crowd in the place.

**14** After these things, Jesus found him in the temple courts and said to him, "Look! You have become well. Err no longer, so that nothing worse may happen to you." The person went away and told the Jews that Jesus was the one who had made him well. And for this reason the Jews persecuted Jesus: because he did these things on a Sabbath.

But he replied to them, "My Father works until now, and so I am working." Therefore, because of this, the Jews sought even more to kill him, because not only was he breaking the Sabbath, but also he said that God was his own father, making himself equal to God.

Then Jesus answered, saying, "Indeed I assure you: the son can't do anything of himself, except what he sees the Father doing. For whatever he may do, in the same way the son does these things as well. For the Father loves the son and shows him everything that he does. And he is showing him greater deeds than these, so that you may wonder.

"For as the Father raises and makes alive the dead, so also the son makes alive whomever he wishes. For not even the Father judges anyone, but he has given all judgment to the son, so that all may honor the son just like they honor the Father.

"Whoever doesn't honor the son is not honoring that Father who sent him. Indeed I assure you that whoever hears my message and trusts the one who sent me has eternal life and is not coming into judgment but has passed out of death into life.

**25** "Indeed I assure you that an hour is coming, and is *here* now, when the dead will hear the voice of God's son, and those who have heard will live. For as the Father has life in himself, similarly he gave the son life to have in himself. Also he gave him authority, even to execute judgment, because he is a mortal.

"Don't wonder about this, because an hour is coming in which all those in the tombs will hear his voice and will come out: those who have done good things will come out to a resurrection of life; and those who have practiced foul things will come out to a resurrection of judgment.<sup>19</sup>

**30** "By myself I can do nothing. Just as I hear, I judge, and my judgment is just, because I am not seeking what I want but the wishes of the one who sent me. If I were to testify about myself, isn't my testimony true? Another person is testifying about me, and I know that the testimony that he gives on my behalf is true. You have sent for John, and he has testified to the truth.

"But I am not receiving testimony from a human being. On the contrary, I am saying these things so that you might be saved. He was the burning and shining lamp, and you were willing to rejoice for an

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<sup>19</sup> Compare this to Dan 12:2, *And many of those who are asleep in the dirt of the ground will wake up: some to everlasting life, and some to shame and everlasting contempt.*

hour in his light. But I have greater testimony than that of John, for the deeds that the Father gave me to finish, these deeds that I am doing testify about me: they testify that the Father has sent me.

"And the Father who sent me, he himself has testified about me. You have neither heard his voice at any time, nor have you seen his form, and you don't have his message dwelling in you, because you don't trust the one that he sent. You search the writings because you think that they have eternal life in them. And they are the ones who are testifying about me, yet you aren't willing to come to me so that you might have life.

"Glory from people I do not receive, but I have known you: you don't have God's love in you. I have come in my Father's name, and you don't receive me. If another came in his own name, you would receive him. How can you trust when you are receiving glory from one another and are not seeking that glory from the only God?

"Don't think that I will accuse you to the Father. Moses, in whom you have hoped, is the one who is accusing you. For if you trusted Moses, you would certainly trust me, since he wrote about me. But if you don't trust his writings, how will you trust my *verbal* declarations?"

## SIX

**6:1** After these things, Jesus went over the Sea of Galilaiah called Tiberias. Now a large crowd was following him because they had been watching with amazement the signs that he was performing on those who were sick. Now Jesus went into the mountain, and he was sitting there with his students. And the Passover, the feast of the Jews, was near.<sup>20</sup> Then Jesus lifted up his eyes and, watching a great crowd heading his way, said to Filippus, "Where will we buy loaves, so that these folks may eat?" Now this he said to test him, for he knew what he was about to do.

Filippus answered him, "Two hundred denarii *worth* of loaves is not enough for each one to receive a little!"

One of his students, Andreas, Simon Peter's brother, said to Jesus, "One little boy is here who has five barley loaves and two small fish, but what are these for so many?" Said Jesus, "Make the people recline." Now there was a lot of grass in the place. Therefore, the men reclined: they numbered about five thousand. And Jesus took the loaves and, after giving thanks, distributed to those who were reclining. In the same way also he passed out what they wanted of the fish. And when they were full, he said to his students, "Collect the remaining pieces, so that none would be lost."

So they collected the pieces and filled twelve baskets with pieces from the five loaves of barley that were left by those who had eaten. Therefore, when the people noticed that sign that Jesus had performed, they said, "This truly is that prophet coming into creation." Then, knowing that they were about to come and take hold of him to make him a king, Jesus retreated again into the mountain alone by himself.

**16** And as evening occurred, his students went down on the sea and got into the boat. They were going over the sea into Kafar-Nahum. It had now become dark, and Jesus had not yet happened by them. And the sea was being stirred by a great wind that was blowing.

Then, after sailing for about twenty-five or thirty stadia, they observed Jesus walking on the sea and coming near the boat, and they were afraid. But he said to them, "It is I; don't be afraid."

Therefore, they were willing to let him come into the boat, and immediately the boat happened to be at the land where they were going.

**22** On the next day, the crowd that was standing across the sea noticed that no other boat was there but the one, and that Jesus hadn't gone with his students – but his students had gone away alone.

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<sup>20</sup> See Ex 12, for example.

[Now, other boats came from Tiberias near the place where they ate the bread when the Lord gave thanks.] So, when the crowd noticed that neither Jesus nor his students were there, they themselves entered into boats and went to Kafar-Nahum, seeking Jesus. And, after finding him across the sea, they said to him, "Rabbi, when did you get here?" Jesus answered, saying, "Indeed I assure you: you're not seeking me because you noticed the signs, but because you ate the loaves and were well fed.

"Don't work for perishable food, but for that food which remains into eternal life, which the Son of Man will give you, for the Father, God, has sealed him."

So they said to him, "What should we do, so that we may work the works of God?"

Jesus answered, saying to them, "This is God's work: that you trust in the one whom he sent."

**30** Then they said to him, "What sign are you doing, so that we may notice and trust you?"

"What are you working? Our ancestors ate the manna in the desert, as it was written, "Bread from heaven he gave them to eat."<sup>21</sup>

Then Jesus said to them, "Indeed I assure you: Moses didn't give you the bread from heaven. On the contrary, my Father is giving you the true bread from heaven. For God's bread is the one that descends from heaven and gives life to the creation."

They then said to him, "Sir, always give us this bread."

**35** Jesus said to them, "I am the bread of life. The one who comes to me will by no means hunger, and the one who trusts in me will by no means ever thirst.

"But I said to you that you have even seen me, and you don't trust. All that the Father gives to me will come to me, and the one who comes to me I will by no means cast out, because I have come down from heaven – not so that I may do what I want, but to do what the one who sent me wants.

"Now this is what the one who sent me wants: that I might not lose any of what he has given to me, but might raise it up in the last day.

"For this is what the one who sent me wants: that each one who observes the son and who trusts in him would have eternal life, and I will raise him up in the last day."

**41** Then the Jews were grumbling about him because he said, "I am that bread that came down from heaven." And they said, "Isn't this Jesus, Yosef's son, whose father and mother we know? How then can he say this, 'From heaven I have descended?'"

Jesus answered them, saying, "Don't grumble with one another. No one can come to me unless the Father who has sent me draws him, and I will raise him up in the last day.

"It is written in the Prophets, "And they will all be taught by God."<sup>22</sup> Everyone who has heard from the Father and has learned, comes to me." Not that anyone has seen the Father except the one who is from God; this one has seen the Father.

**47** "Indeed I assure you: the one who trusts has eternal life. I am the bread of life. Your ancestors ate the manna in the desert, and they died. This is that bread which comes down from heaven, so that anyone may eat of it and may not die. I am the bread, the living bread, which has come down from heaven. If anyone should eat of this bread, he will live for the age.

"Now also, the bread that I will give is my flesh, which I will give on behalf of the life of creation."

The Jews therefore were contending with one another, saying, "How can this man give us his flesh to eat?"<sup>23</sup>

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<sup>21</sup> Ex 16:15 reads, "It is the bread from heaven that Yahweh gave you to eat." Psa 78:24 has, "he rained manna down on them to eat, and he gave them the grain from heaven."

<sup>22</sup> Isa 54:11, especially v. 13, which reads in part, "And all of your descendants will be taught by Yahweh."

<sup>23</sup> "If any man of the house of Israel or of the strangers that stay among them eats any blood, I will set my face against that person who eats blood, and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it for you to make atonement on the altar for your souls; for it is the blood that makes atonement, since it is the life." (Lev 17:10-11). See also Lev 11:1ff.

**53** Then Jesus said to them, "Indeed I assure you: unless you should eat the Son of Man's flesh, and drink his blood, you do not have life in yourselves. The one who eats my flesh and drinks my blood has eternal life, and I will raise him up in the last day.

"For my flesh is the true food, and my blood is the true drink. The one who eats my flesh and drinks my blood remains in me, and I in him. As the living Father sent me, and as I live through the Father, also the one who eats me, he will also live through me.

"This is that bread which has come down from heaven, not bread like the ancestors ate and died: the one who eats this bread will live for the age."

**59** These things he said as he taught in a gathering in Kafar-Nahum. Therefore, many of his students who heard said, "This saying is hard. Who is able to hear it?"

But Jesus, knowing within himself that his students were murmuring about this, said to them, "Does this make you stumble? Then what would happen if you should observe the Son of Man ascending to where he was before?

"The spirit is what makes alive; the flesh profits nothing. The declarations that I have spoken to you are spirit and are life. But there are some of you who don't trust." For Jesus knew from the beginning who those were who were untrusting and who was to betray him.

And he said, "Because of this, I have said to you that 'No one can come to me if it has not been given to him from the Father.'"

From this time, many of his students went back to the things they had left behind, and were no longer walking with him. So Jesus said to the Twelve, "Do you want to go, too?"

Simon Peter answered him, "Sir, to whom would we go? You have the declarations of eternal life, and we have trusted and have known that you are God's holy one." Jesus answered them, "Didn't I choose the twelve of you, and of you one is an accuser?" Now he was speaking of Judah, son of Simon Iscariot, for this one – who was one of the Twelve – was about to betray him.

## SEVEN

**7:1** After these things, Jesus was walking in Galilaiah, for he didn't want to walk in Judea; the Jews were seeking him to kill him. Now the feast of the Jews, the Feast of Booths, was near.<sup>24</sup> Therefore, his brothers said to him, "Leave here and go into Judea, so that your students also may view with wonder the deeds that you are doing. For no one does anything in secret, and a teacher seeks to have freedom of speech. If you are doing these things, show yourself to creation." Not even his brothers trusted in him.

Then Jesus said to them, "My season is not yet present. But your season is always ready. The creation cannot hate you; but me it hates, because I am testifying about it: that its deeds are evil. You go up to this feast. I'm not going up to this feast because my season hasn't yet fully come." Saying these things to them, he remained in Galilaiah.

**10** Now when his brothers had gone up, then also he went up to the feast, not openly but in secret. Then the Jews sought him in the feast, saying, "Where is he?" And much grumbling about him existed among the crowds. Some said, "He is good." Others said, "But no. He is deceiving the crowd." However, no one spoke with freedom about him, because they feared the Jews.

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<sup>24</sup> Sukkot, or the Feast of Booths (Tabernacles) occurs in late September or October just after Yom Kippur and just before the winter rains. The festival originally celebrated the end of the agricultural year. It had come to signify (Lev 23:33f.) a time of remembrance for the forty years that the Israelites spent wandering in the desert with Moses. For the days between Yom Kippur and Sukkot, Jewish males were expected to gather branches for the roof of a booth (sukkah) and to construct the booth, for every Israelite was to live in these booths for the seven days (Lev 23:42) to reflect on the time spent wandering (v. 43).

**14** Now when the feast was already half over, Jesus went up into the temple court and taught. And the Jews wondered, saying, "How does this one know how to write, without having learned?"

Then Jesus answered them, saying, "My teaching is not mine, but it comes from the one who sent me. If anyone wishes to do what he wants, he will know about the teaching, whether it is from God or if I am speaking from myself. The one who speaks from himself seeks his own glory, but the one who seeks the glory of the one who sent him, this one is true, and there is no wrong in him.

**19** "Hasn't Moses given you the Torah? And none of you is following the Torah. Why are you seeking to kill me?"

The crowd answered, "You have a spirit being! Who is seeking to kill you?"

Jesus answered, saying to them, "I did one deed, and you all wonder. Through this Moses has given you circumcision (not that it is from Moses but from the patriarchs) and on a Sabbath you circumcise a man. If a man receives circumcision on a Sabbath so that the Torah of Moses will not be let go,<sup>25</sup> are you angry with me because I made a person entirely well on a Sabbath? Don't judge according to appearance, but judge a just judgment."

**25** Then some of the Jerusalemites said, "Isn't this the one that they seek to kill? And look, he is speaking freely, and they are saying nothing to him. Did the rulers truly know that this is the Anointed One?"

"But this one, we know where he is from. But the Anointed One, when he comes, no one will know where he is from."

Then Jesus called out in the temple court, teaching and saying, "You know me, and you know where I am from. And I have not come of myself, but the one who sent me is true. Him you do not know. I know him, because I am from him, and he sent me."

**30** Then they sought to seize him, but no one laid hands on him because his hour had not yet come. But many of those in the crowd trusted in him and said, "When the Anointed One, will he do more signs than this one has?" The Perushim heard the crowd grumbling these things about him, and the Perushim and the high priests sent officers, that they might seize him.

Then Jesus said, "For yet a little time I am with you, and I am going to the one who sends me. You will seek me, and you will not find. And where I will be, you are unable to come."

The Jews said to themselves, "Where is this that he is about to go, that we won't find him? Is he about to go into the dispersion of the Hellenists, and teach the Hellenists? What is this saying that He said: 'You will seek me, and you will not find. And where I will be, you are unable to come'?"

**37** Now on the last, the great, day of the feast, Jesus stood and called out, saying, "If anyone thirsts, let him come [to me], and let him drink.<sup>26</sup> The one who trusts in me, as the writing said, "Out of his belly will flow rivers of living water."<sup>27</sup> Now he said this about the breath, which those who trusted in him were about to receive. (For there was yet no breath, because Jesus had not yet been glorified.)<sup>28</sup>

Then after hearing the message, many of the crowd said, "This is truly the prophet." Others said, "This is the Anointed One." Now some said, "The Anointed One doesn't come from Galilaiah. Didn't the writing say that the Anointed One is coming out of the seed of David and from the village of Beth-Lehem, where David was?"

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<sup>25</sup> The Torah indicated that a Jewish male must be circumcised on their eighth day of life (Gen 17:12). Although the Sabbath is not mentioned, the rabbis presumed that the circumcision was to take place on the eighth day, whether or not it happened to be a Sabbath or feast day, even on Yom Kippur.

<sup>26</sup> "Everyone who is thirsty come to the waters, and let the one of has no money come, buy, and eat!" (Isa 55:1)

<sup>27</sup> "On that day living waters will flow out from Jerusalem." (Zech 14:8)

<sup>28</sup> See also Joel 2-3.

Then a division in the crowd occurred because of him. Now some wanted to seize him, but no one laid hands on him. Then the officers came to the high priests and Perushim, and these ones said to them, "Why didn't you bring him?"

Replied the officers, "Never has anyone spoken *this way*."

Then the Perushim answered them, "Have you been deceived too? None of the rulers trusted in him, nor any of the Perushim, but this crowd, who does not know the Torah, is cursed."<sup>29</sup>

Then Nikodemos (the one who had come to him earlier), who was one of them, said, "Does our code judge anyone without hearing from him first and knowing what he is doing?"

They answered, saying to him, "Are you from Galilaiah, too? Search and notice that no prophet is arriving out of Galilaiah."

## EIGHT

**8:1** Then again Jesus spoke to them, saying, "I am the Light of creation. The one who follows me will by no means walk in darkness, but will have the light of life."

Then the Perushim said to him, "You are testifying about yourself. Your testimony isn't true!"

Jesus answered, saying to them, "If I were testifying about myself, my testimony is true, because I know where I came from and where I am going. But you don't know where I came from or where I am going. You are judging according to the flesh; I don't judge anyone.

"But even if I did judge, my judgment would be true, because I am not alone, but I am with the Father who sent me. Now also in your Torah it has been written that, 'The testimony of two people is true.'<sup>30</sup> I am the one who testifies about myself, and the Father who sent me is testifying about me." Then they said to him, "Where is your father?" Jesus replied, "You know neither me nor my Father. If you knew me, you would also know my Father."

These declarations he spoke in the treasury, teaching in the temple court, and no one seized him because his hour had not yet come.

**10** Then again he said to them, "I am going, and you will seek me, and in your error you will die. Where I am going, you are unable to come." Therefore, the Jews said, "Will he kill himself, that he says, 'Where I am going, you are unable to come'?"

Then he said to them, "You are from below. I am from above. You are from this creation. I am not from this creation. Therefore, I said to you that you will die in your errors. For if you don't trust that I am *the Anointed One*, you will die in your errors."

**14** Then they said to him, "Who are you?"

Jesus said to them, "Even what I told you from the beginning. Many things I have to say about you – and to judge – but the one who sent me is true, and what I heard from him, these are the things that I am saying to the creation." They didn't know that he was speaking to them about the Father.

Therefore, Jesus said [to them], "When you lift up the Son of Man, then you will know that I am he. And from myself, I am doing nothing, but I am saying these things just as my Father taught me.

"And the one who sent me is with me. He hasn't left me alone, because I always do the things that are pleasing to him." As he was saying these things, many trusted in him.

**20** Then Jesus said to the Jews who trusted him, "If you remain in my message, you are truly my students, and you will know the truth, and the truth will free you."

They answered him: "We are the seed of Abraham, and we have been slaves to no one ever. How can you say, 'You will become free'?"

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<sup>29</sup> Deut 28:15ff.

<sup>30</sup> This was the standard for testimony against someone. See Deut 19:15: "One witness will not rise up against a man for any error that he has erred, but from the mouth of two or three witnesses every declaration will be established."

Jesus answered them, "Indeed I assure you that everyone who commits an error is a slave to the error. Now the slave does not remain in the house for the age; the son remains for the age. Therefore, if the son makes you free, you will be free indeed.

**26** "I know that you are Abraham's descendants, but you are seeking to kill me, because my message holds no place in you. I am speaking about what I have seen from the Father, and so you are doing what you have heard from your father."

They answered, saying to him, "Our father is Abraham."

Jesus said to them, "If you were children of Abraham, you would do the deeds of Abraham. But now you are seeking to kill me, a person who has spoken the truth to you, which I learned from God. This Abraham didn't do. You are doing the deeds of your father."

Then they said to him, "We were not born out of prostitution. One Father we have: God."

Jesus said to them, "If God were your father, you would love me, for I came out from God and am now here. For neither did I come of my own will, but he sent me.

**32** "You do not know my speech for this reason: because you cannot hear my message. You are from your father the Accuser, and you want to do your father's desires. He was a murderer from the beginning, and he hasn't stood in the truth because there is no truth in him. When someone tells a lie, he speaks like his own family does, because his father is also a liar. But because I am telling the truth, you don't trust me. Which of you convicts me of error? If I am telling the truth, why don't you trust me?

"The one who is from God hears God's declarations. You don't hear for this reason: because you are not from God."

**37** The Jews answered, saying to him, "Do we say well, that you are a Samaritan, and you have a spirit being?"

Answered Jesus, "I have no spirit being, but I am honoring my Father, and you are dishonoring me. Yet I am not seeking my glory. There is one who seeks and judges. Indeed I assure you: if anyone may keep my message, he will by no means behold death – for the age."

The Jews said to him, "Now we know that you have a spirit being! Abraham died, as did the prophets, and you say, 'If anyone may keep my message, he will by no means taste death – for the age.'

"Are you greater than our father Abraham, who died? And the prophets died. Whom do you make yourself to be?"

Jesus answered, "If I were to glorify myself, my glory would be nothing. The one who is glorifying me is my Father, whom you say is your god. And you haven't known him, but I know him. If I were to say that I don't know him, I would be a liar like you are. But I do know him and keep his message.

"Abraham your ancestor rejoiced that he might notice my day: and he noticed, and was happy."

Then the Jews said to him, "You aren't even fifty years old, and you have seen Abraham?"

Jesus said to them, "Indeed I assure you: before Abraham was born, I am."

**48** Therefore, they picked up stones to throw at him. But Jesus hid and left the temple court. And as he passed through town, he noticed a person who was blind from birth. And his students asked him, "Rabbi, who erred – this one or his parents – that he should be born blind?"

**9:3** Jesus answered, "Neither did this one err nor his parents, but he is blind so that God's deeds may be displayed in him. It is necessary for us to work the deeds of the one who sent us while it is day. Night is coming, when no one is able to work. While I am in the creation, I am the light of the creation."

Saying these things, he spit on the ground and made clay out of the spit and rubbed the clay onto the blind man's eyes, and he said to him, "Go. Wash in the pool of Siloam [which, translated, means "having been sent"]." So he went away and washed himself, and he came away seeing.

Then his neighbors and those who had beheld him before (because he was a beggar) said, "Isn't this the one who sits and begs?" Others said that it was he, but still others said that he only looked like him. He said, "I am he." Then they said to him, "How then were your eyes opened?"

He answered, "The person who is called Jesus made clay and rubbed my eyes and said to me, 'Go into the Siloam and wash.' Then when I went and washed myself, I obtained sight."

Then they said to him, "Where is he?" He said, "I don't know."

**13** They led the man who was once blind to the Perushim, and it was a Sabbath on the day Jesus made the clay and opened his eyes. Therefore, (again) the Perushim also asked him how he obtained sight.

Now he said to them, "He put clay on my eyes, and I washed myself, and I can see."

**16** Then certain ones of the Perushim said, "This person is not from God, because he does not keep the Sabbath." Others said, "How can an errant person perform such signs?" And there was a division among them.

Then they said again to the blind man, "What do you say about him, because he opened your eyes?" And he said that Jesus was a prophet.

**18** Therefore, the Jews didn't believe about him that he was blind and obtained sight, until they called the parents of the one who had received sight. And they asked them, "Is this your son, who you say was born blind? Then how can he see now?"

His parents then replied, "We know that he's our son and that he was born blind, but how he now sees we don't know, nor do we know who opened his eyes. Ask him. He's an adult. He will speak about himself." This his parents said because they feared the Jews. (For already the Jews had agreed that if anyone should acknowledge him to be the Anointed One, they would be cast out of the gatherings. Because of this, his parents said, "He's an adult," and, "Question him.")

**24** Therefore, they called the person who was blind a second time and said to him, "Give glory to God. We know that this person is an errant person."

Then he answered, "I don't know if he's errant. One thing I know: I was blind; now I can see."

Then they said to him, "What did he do to you? How did he open your eyes?"

He answered, "I told you already, and didn't you hear? Why do you want to hear it again? Do you want to become his students too?"

And they verbally abused him, saying, "You are his student! But we are students of Moses. We know that God has spoken to Moses; but this person, we don't know where he is from."

The man answered, saying to them, "Here's a wonder: that you don't know where he is from, yet he opened my eyes! We know that God doesn't hear an errant person. However, if anyone is God's worshipper and does what he wants, him God hears.

"From the beginning of this age it's unheard of that someone opened the eyes of someone who was born blind. If he were not a person sent from God, he wouldn't be able to do anything."

They answered, saying to him, "You were born totally errant, and you are teaching us?" And they threw him out.

## TEN

**35** Jesus heard that they had thrown him out, and, after finding him, said to him, "Do you trust in the Son of Man?" He answered, saying, "And who is he, sir, that I may trust in him?" Jesus said to him, "You have even seen him, and he is the one who is speaking with you. I came into this world for judgment, so that those who don't see may see and those who see may become blind."

Those Perushim who were with him heard these things and said to him, "And are we blind?"

Jesus said to them, "If you were blind, you wouldn't have any error. But now you say, 'We can see.' Your error remains.

**10:1** "Indeed I assure you: the one who does not enter the sheepfold through the gate but goes up another way, he is a thief and a robber. But the one who enters through the gate is a shepherd of the



sheep.<sup>31</sup> The gatekeeper opens the gate to him, and the sheep hear his voice, and he calls his own sheep by name, and he leads them out.

"When he has called out all of the sheep, he walks in front of them. And the sheep follow him because they know his voice. But they will by no means follow a stranger. On the contrary, they will flee from him, because they do not know the voice of strangers."

**6** This analogy Jesus said to them, but they didn't know what it was that he was saying to them. So Jesus said to them again, "Indeed I assure you that I am the 'shepherd of the sheep. All those who came before me were thieves and robbers, but the sheep didn't hear them.

"I am the door. If anyone enters through me, he will be made safe and will come in and go out of the sheepfold and will find pasture.

"The thief doesn't come except to steal, and to kill, and to destroy. I came so that you might have life [and abundance].

**11** "I am the good shepherd. The good shepherd lays down his life on behalf of the sheep. Since he is not a shepherd and the sheep are not his own, when a hireling observes the wolf coming, he leaves the sheep and flees. Then the wolf snatches and scatters them, because a hireling is only a hireling. He doesn't care about the sheep.

**14** "I am the good shepherd, and I know my sheep, and my sheep know me, just as the Father knows me, and I know the Father. And I am laying down my life on behalf of the sheep.

"And I have other sheep that are not of this fold. It is necessary for me to lead them also. And they will hear my voice. And there will be one flock, one shepherd."<sup>32</sup>

**17** "Through this the Father loves me, because I am laying down my life so that I may receive it again. No one is taking it from me, but of my own free will I am laying it down. I have power to lay it down, and I power to receive it again. This precept I received from my Father."

Again a division took place among the Jews because of these sayings. Now many of them said, "He has a spirit being and is insane. Why are you listening to him?" But others said, "These declarations are not those of one who is affected by a spirit being. Can a spirit being open the eyes of the blind?"

**22** Then the Feast of Dedication happened in Jerusalem.<sup>33</sup> It was winter, and Jesus was walking in the temple court in Solomon's Porch. Then the Jewish *leaders* surrounded him and said to him, "When will you also stop holding us *in suspense*? If you are the Anointed One, speak freely to us."

Jesus answered them, "I told you, and you do not trust. The deeds that I do in my Father's name, they testify about me. But you don't trust because you aren't my sheep. My sheep hear my voice, and I know them, and they follow me, and I have them eternal life. And they will by no means ever be lost, even into the next age. And no one will snatch them out of my hand.

"My Father, who has given them to me, is greater than everyone: no one can snatch them out of the Father's hand. I and the Father are one."

**31** Again the Jews picked up stones so that they could stone him. Jesus said to them, "Many good deeds I have shown you from the Father. For which of these deeds are you stoning me?"

The Jews answered him, "We are not stoning you regarding a good deed, but regarding evil speaking, and because you, a human being, are making yourself a god."

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<sup>31</sup> In Ezekiel's prophecy, God sends a shepherd (a successor to David, 34:24) to tend his flock, largely because the would-be shepherds have been eating the flock (34:1f.)! All of this happens in the context of a new covenant (37:25-8), brought by a Davidic king.

<sup>32</sup> Ezek 37:24

<sup>33</sup> The Feast of Dedication celebrates the restoration of the temple (165/4 BCE) after Antiochus IV had desecrated it. It lasts for eight days in mid-December. Today it is known mainly as Chanukah, after the ceremonial candle-holder that is lit during the feast.

Jesus answered them, "Isn't it written in your code, 'I said you are gods?'<sup>34</sup> If them he called 'gods' to whom God's message came, and the writing cannot be dismissed, are you saying that I am speaking evil because I have said that I am God's son, I whom the Father set apart and sent into creation?

"If I am not doing the deeds of my Father, don't trust me. But if I am, and if you don't trust me, trust my deeds, so that you may know (and you do know) that the Father is in me, and I am in the Father."

Therefore, they sought again to seize him, and he went away out of their hands.

#### ELEVEN

**40** And he went away again across the Jordan *River* into the place where John had been baptizing at the beginning, and he stayed there. And many people came to him and said, "John indeed performed no signs, but all of the things John said about this man were true." And many trusted in him there.

**11:1** Now there was a certain sick man, Lazaros from Bethany, from the village of Miriam and her sister Martha. (Now it was the same Miriam who anointed the Lord with ointment and wiped his feet with her hair whose brother Lazaros was sick.) So the sisters sent to him, saying, "Sir, look. One whom you affectionately love is sick." Now when Jesus heard, he said, "This illness is not to the point of death, but is here on behalf of God's glory, so that the son may be glorified through it."

Now Jesus loved Martha and her sister and Lazaros. So when he heard that Lazaros was sick, he stayed in the place where he was for two days. Then after this, he said to the students, "Let's go into Judea again."

The students said to him, "Rabbi, the Jews have sought to stone you, and you are going there again?"

Jesus answered, "Aren't there twelve hours of the day? If someone walks in daytime, he doesn't stumble, because he sees the light of the creation. But if someone walks during the nighttime, he stumbles, because the light is not in him."

**11** These things he said, and after this he said to them, "Lazaros our friend has fallen asleep, but I am going to wake him up." Then the students said to him, "Sir, if he has fallen asleep, he will be safe." But Jesus had spoken about his death; they thought that he was speaking about the repose of sleep. So Jesus then said freely, "Lazaros has died, and I rejoice on your behalf that I was not there, so that you may trust. Now let's go to him." Then Thomas, who is called twin<sup>35</sup>, said to his fellow students, "Let's go too, so that we may die with him."

**17** Then as Jesus came, he found that Lazaros had already been in the tomb for four days. Now Bethany was near Jerusalem, about fifteen stadia away. Now many of the Jews had come to Martha and Miriam to comfort them about the loss of their brother. Then when she heard that Jesus was coming, Martha met him. But Miriam was sitting in the house.

Then Martha said to Jesus, "Sir, if you had been here, my brother wouldn't have died, but I also know now that whatever things you may ask from God, God will give to you."

Jesus said to her, "Your brother will rise up."

Martha said to him, "I know that he will rise up in the resurrection<sup>36</sup>, during the last day."

**25** Jesus said to her, "I am the resurrection and the life. The one who trusts in me will live even if he dies, and each one who is alive and who trusts in me will by no means die, into the *next* age. Do you believe this?"

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<sup>34</sup> See Psa 82:6-7: "I said, 'You are gods, and you are all sons of the Highest One. But you will die as human beings, and you will fall down as to princes.'"

<sup>35</sup> Ta'om (Thomas) is Hebrew for Twin. The author was translating his name into Greek.

<sup>36</sup> the afterlife

She said to him, "Yes sir, I have trusted that you are the Anointed One, the son of God, the one who came into the creation." After saying these things, she went and called her sister Miriam privately, saying, "The teacher is here and is calling you."

Now when she heard, she rose up quickly and went to him. Now Jesus had not yet come into the village, but was still in the place where Martha met him. Therefore, when the Jews who were with Miriam in the house comforting her noticed that Miriam got up quickly and went out, they followed her, thinking that she was going to the tomb to cry there.

**32** Then when Miriam got to where Jesus was and noticed him, she fell at his feet, saying to him, "Sir, if you had been here, my brother would not have died."

Therefore, when Jesus noticed that she and those Jews who came with her were crying, he groaned in his spirit and became troubled, and said, "Where have you laid him?" They said to him, "Sir, come and see." Jesus cried.

Then the Jews said, "Notice how he affectionately loved him."

But certain of them said, "Couldn't he, who opened the eyes of the blind, have acted so that this one wouldn't have died?"

**38** Then Jesus, again groaning within himself, came to the tomb. Now it was a cave, and a stone was lying on top of it. Jesus said, "Remove the stone." Martha, the sister of the one who had died, said to him, "Sir, he stinks now, for it is the fourth day."<sup>37</sup>

Jesus said to her, "Didn't I tell you that if you would trust, you would see God's glory?" So they removed the stone. And Jesus lifted his eyes above and said, "Father, I thank you because you heard me. Now I knew that you always hear me, but I have spoken on account of those who are standing here, so that they might believe that you have sent me."

When he said these things, he called out with a loud voice, "Lazaros, come out!" The one who had been dead came out, still bound hand and foot with bandages, and his face covered with a head wrapping. Jesus said to them, "Release him, and let him go."

Therefore, many of the Judeans who had come to Miriam and who observed what he did trusted in him. However, certain ones went to the Perushim and told them what Jesus had done.

**47** Then the high priests and the Perushim gathered the Sanhedrin together and said, "What are we going to do? This person is performing many signs. If we let him do this, everyone will trust in him, and the Romans will come and take away both our place and our nation."<sup>38</sup>

Now a certain one of them, Kaiaphas, who was a high priest that year, said to them, "You know nothing, nor are you considering that it makes more sense for us that one man die on behalf of the people, and not that the whole nation would be destroyed."

Now this he did not say from himself, but being high priest that year, he prophesied that Jesus was about to die on behalf of the nation, and not only on behalf of the nation alone, but also so that he would gather into one the children of God who had been scattered.<sup>39</sup>

So from that day, they were plotting to kill him. Therefore, Jesus no longer freely walked among the Judeans, but went away from there into the country near the desert, into a city called Ephraim<sup>40</sup>, and there he remained with his students.

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<sup>37</sup> Counting began with the day of an event itself, so this was three days after Lazaros' death.

<sup>38</sup> Within 40 years the Romans would do this, but not on account of Jesus proclaiming himself a king. The Zealot faction would become strong enough that they would stage a revolt. While Nero's reign was somewhat troubled, and while the Caesars after him failed to last very long, the command of Vespasian Caesar was strong militarily. Under Vespasian, Titus (who would later become Caesar) besieged the strongholds of the Zealots, overrunning Jerusalem and the temple and defeating the Judeans ultimately at Masada (c. 73-4 CE).

<sup>39</sup> "As a shepherd seeks out his flock when some of his sheep have been scattered far away, so I will seek out my sheep, and I will rescue them from all of the places where they have been scattered...." (Ezek 34:12)

## TWELVE

**55** Now the Passover of the Jews was near, and many went up into Jerusalem out of the country before the Passover to purify themselves. Then they sought Jesus and said to one another as they stood in the temple court, "What do you think? That he won't come to the feast?" Now the high priests and the Perushim had passed down a precept that if anyone knew where he was, he should show the Perushim how they could apprehend him.

**12:1** Then six days before the Passover, Jesus went into Bethany, where Lazaros was, whom Jesus had raised from the dead.<sup>41</sup> Therefore, they made him dinner there, and Martha served. And Lazaros was one of those who were reclining with him.

Then after taking one litra of ointment of genuine – expensive – spikenard Miriam anointed Jesus' feet and wiped his feet with her hair. And the house was filled with the aroma of the ointment. Now Judah Iscariot, one of his students, the one who was about to betray him, said, "Why wasn't this ointment sold for three hundred denarii and given to the poor?" Now he said this not because he was concerned about the poor but because he was a thief, and he held the money box and stole the things that were put in it.

Therefore, Jesus said, "Leave her alone, so that she may keep it for the day of my embalming. For you will always have the poor with you, but me you won't always have."

Therefore, a great crowd of the Jews knew that he was there, and they didn't come on account of Jesus alone, but also so that they might notice Lazaros, whom he raised from the dead. Now the high priests were plotting, so that they might kill Lazaros also, because many went away from the Jews and trusted in Jesus because of him.

**12** On the next day,<sup>42</sup> after hearing that Jesus had come into Jerusalem, a great crowd that had come to the feast took branches of the palm trees and went out to meet him, and they called out, "Hosanna! Blessed is the one who comes in the name of Yahweh, the King of Israel!"<sup>43</sup>

Now after finding a young donkey, Jesus sat on it, as it had been written, "Do not fear, daughter of Zion. Look, your king is coming, sitting on a foal of a donkey."<sup>44</sup>

**16** These things his students did not know at first. But when Jesus was glorified, then they remembered that these things had been written about him, and that the people had done these things to him. Then the crowd that was with him testified that he called this one called Lazaros out of the tomb and raised him from the dead. For this reason the crowd met him, because they heard that he had performed this sign. Therefore, the Perushim said among themselves, "Observe that you are gaining nothing! Look, the whole world is going away after him."

**20** Now there were some Hellenists among those who were going up to worship during the feast. So these people came to Filippus from Beth-saida of Galilaiah, and asked him, "Sir, we want to view

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<sup>40</sup> Ephraim (Ofra) may be identified with the modern city of Taybeh – just over 9 miles northeast of Jerusalem on the West Bank. It was a place that was relatively "out of the way."

<sup>41</sup> This is 9 Nisan ... six days before the day when the Passover dinner would be eaten. Although the term "Passover" was sometimes used of the day when the lamb was killed, and although by the time of Jesus the expression "Passover" had become synonymous with the Feast of Unleavened Bread, Johannes always uses the term in reference to 15 Nisan.

<sup>42</sup> This is 10 Nisan, five days before the meal. If this was in daytime, Jesus' arrival in Jerusalem on Palm Monday corresponded to the date when the Passover Lamb was to be brought into the household before its slaughter: *"On the tenth day of this month, each man must take an animal from the flock, one for each family: one animal for each household...You must take into account how much each can eat in deciding the number for the animal. It must be an animal without blemish, a male one year old; you may take it from either sheep or goats. (Ex 12:4f.)*

<sup>43</sup> See Psa 118:26, followed by v. 27: "Bind up the festal procession with branches."

<sup>44</sup> *"Rejoice greatly, daughter of Zion! Shout aloud, daughter of Jerusalem! Look, your king is coming to you; he is victorious and triumphant, humble and riding on a colt – the foal of a donkey." (Zech 9.9)*

Jesus." Filippus went and told Andreas. Andreas and Filippus went and told Jesus. Now Jesus answered them, "The hour has come so that the Son of Man may be glorified. Indeed I assure you: unless the grain of wheat which falls to the ground dies, it remains alone. But if it dies, it bears much fruit.

"The one who affectionately loves his life will lose it. And the one who hates his life in this creation will keep it into eternal life.<sup>45</sup> If anyone serves me, let him follow me. And where I am, there my servant will be as well. If anyone serves me, the Father will honor him.

**27** "Now, "My soul is troubled,"<sup>46</sup> and what will I say: 'Father, save me from this hour?' On the contrary, I came to this hour for this reason.

"Father, glorify your name."

Then a voice came out of heaven: "I both glorified and again will glorify." Then the crowd who stood and heard said, "Thunder has happened." Others said, "A messenger has spoken to him."

Jesus answered, "This voice has not happened on my account, but on your account. Now there is a judgment of this creation. Now the ruler of this creation will be cast out. And I will draw all to myself, if I am lifted up from the ground." Now this he said signifying by what method of death he was about to die.

**34** Therefore, the crowd answered him, "We have heard from the Torah that the Anointed One will stay for the age. So how can you say that it is necessary for the Son of Man to be lifted up? Who is this Son of Man?"

Then Jesus said to them, "The light is among you for yet a little time. Walk while you have the light, so that darkness may not overtake you. The one who walks in darkness doesn't know where he is going. While you have the light, trust in the light, so that you may become sons of light." Jesus spoke these things and went away, and he hid from them.

**37** Now although he had performed so many signs in their presence, still they didn't trust in him, so that the saying of Isaiah the prophet might be fulfilled, which said, "Lord, who has trusted our report? And the arm of Yahweh, to whom was it revealed?"<sup>47</sup>

For this reason they were unable to trust: because again Isaiah said, "He has blinded their eye and has hardened their hearts, so that they may not view with the eyes, and understand with the heart, and turn back, and I should heal them."<sup>48</sup>

**41** These things Isaiah said because he noticed *Jesus'* glory and spoke about him. Nevertheless, many – truly, even some of the rulers – trusted in him, but on account of the Perushim they did not acknowledge this, so they would not be put out of the gatherings. For they loved the glory of humanity more than the glory of God.

**44** Now Jesus called out, saying, "The one who trusts in me isn't trusting in me, but in the one who sent me. And the one who observes me is observing the one who sent me.

"I have come into the creation as a light, so that everyone who trusts in me would not remain in darkness. And if anyone hears my declarations and doesn't keep them, I am not judging him, for I didn't come so that I might judge the creation, but so that I might save the creation.

"The one who sets me aside and does not receive my declarations has this judging him: the message that I spoke, that will judge him in the last day. Because I didn't speak from myself, but the

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<sup>45</sup> The Greek word used the first two times may mean "life" or "soul." A different word is used the third time "life" appears.

<sup>46</sup> "Yahweh, do not rebuke me in your anger, nor chasten me in your rage. Have mercy on me, Yahweh, for I am weakening. Oh Yahweh, heal me, for my bones are troubled, and my soul is troubled severely. Yahweh, how long will you be?" (Psa 6:3)

<sup>47</sup> Isa 53:1, and see Isa 52:13-53:12.

<sup>48</sup> Isa 6:9-10. The passage continues: "For how long, Lord?" And he said, "Until cities lie waste without inhabitant, and houses without men, and the land is utterly desolate."

Father who sent me, he gave me a precept: what I should say and what I should speak. And I know that his precept is eternal life. Therefore, the things I say, I am speaking as the Father has spoken to me."

### THIRTEEN

**13:1** Now before the feast of the Passover, knowing that the hour had come for him to depart out of creation to the Father, Jesus (who loved those of his own in the creation) loved them to the end.<sup>49</sup>

And as dinner was happening, the accuser had already put the thought into the heart of Judah Iscariot that he should betray Jesus.

**3** Knowing that the Father had given all things to his hands  
and that he came out from God  
and was going to God,

Jesus got up from the table and took off his cloak, took a towel, and tied it around himself. Afterward, he put water into the wash-basin and started to wash his students' feet and to wipe them with the towel with which he was wrapped.

Then he came to Simon Peter. He said to him, "Lord, are you going to wash my feet?"

Jesus answered, saying to him, "Now you don't understand what I'm doing. But after this, you will understand."

Peter said to him, "You will by no means wash my feet, even for the age!" Jesus answered, "You have no part with me unless I wash you."

Simon Peter said to him, "Lord, not only my feet, but also my hands and my head!"

Jesus said to him, "The one who has bathed has no need to wash anything but his feet, but he is wholly clean. And you are clean ones, but not all."

For Jesus knew the one who was betraying him. For that reason, he said, "Not all of you are clean ones." Then when he had washed their feet, he took his cloak, reclined again, and said to them, "Do you know what I've done to you? You call me 'teacher' and 'lord', and you say well, for I am these things. So: if I, lord and teacher, have washed your feet, you are bound also to wash one another's feet. For I gave you an example, so that you would also do as I did to you.

**16** "Indeed I assure you: a slave is not greater than his lord, nor is an envoy greater than the one who sent him. If you understand these things, you are blessed if you do them.

"I am not speaking about all of you. I know the ones whom I chose. But so that the writing may be fulfilled, 'The one who eats the loaf with me lifted up his heel against me.'<sup>50</sup> I am telling this to you at this time, before it happens, so that when it happens, you may trust that I am *the Anointed One*.

**20** "Indeed I assure you: the one who receives anyone that I send receives me. And the one who receives me receives the one who sent me."

**21** Having said these things, Jesus was troubled in the spirit and testified, saying, "Indeed I assure you that one of you will hand me over."

The students looked at one another, wondering who he was speaking about. Now one of the students, whom Jesus loved, was reclining on Jesus' chest. So Simon Peter nodded to him to ask who it might be that he was speaking about. So he leaned back on Jesus' chest and said to him, "Lord, who is it?"

Jesus answered, "He is the one for whom I have dipped the little piece, and to him I will give it." And when he dipped the little piece, he gave it to Judah, son of Simon Iscariot. And after the little piece was passed, the enemy entered into Judah. So Jesus said to him, "Do quickly what you are doing." Now none of those who were reclining with him knew why he spoke to Judah. For some, seeing that Judah

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<sup>49</sup> The 13th of Nisan was just ending, and the evening that started 14 Nisan was beginning. Johannes describes Jesus as dying at the time when the Passover lambs were slaughtered – the afternoon of 14 Nisan.

<sup>50</sup> Read the context of Psa 41:9.

had the money box, thought that Jesus said to him, "Buy what we need for the feast," or said that he should give something to the poor.

**30** So when Judah took the little piece, he went out immediately. Now it was night. So when he went out, Jesus said, "Just now the Son of Man was glorified, and God was glorified in him. And God will glorify him personally, and he will immediately glorify him.

"Children, for a little while still I am with you. You will seek me, and as I said to the Jewish *leaders* that, 'Where I am going, you are not able to come,' I say this also to you.

**34** "A new precept I give to you: that you love one another; that just as I have loved you, you would love one another. In this, all will know that you are my students, if you have love among one another.<sup>51</sup>

**14:1** "Don't let your hearts be troubled. Trust in God, and trust in me. In my Father's house are many dwellings. If it were otherwise, I would have told you, because I am going to prepare a place for you. And since I am going and am preparing a place for you, I am coming again, and I will receive you to myself, so that you may also be where I am. And where I am going, you know the way."

Thomas said to him, "Lord, we don't know where you're going. How can we know the way?"

**6** Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father, except through me. If you knew me, you will know my Father also. And from now on, you do know him and have seen him."

Filippos said to him, "Lord, show us the Father, and it is enough for us."

Jesus said to him, "I have been with you for such a long time, and you don't know me, Filippos? The one who has seen me has seen the Father. How can you say, 'Show us the Father'?

"Don't you believe that I am in the Father, and the Father is in me? The declarations that I speak to you, I am not speaking from myself. But the Father dwelling in me is doing his deeds. Trust me because I am in the Father, and the Father is in me. But if not, trust me on account of his deeds.

**12** "Indeed I assure you: the one who trusts in me, he will also do the deeds that I am doing. And greater than these he will do, because I am going to the Father. And whatever you may ask in my name, this I will do so that the Father may be glorified in the son. If you should ask anything of me in my name, I will do it.

**15** "If you love me, you will keep my precepts, and I will ask the Father, and he will give you another advisor, that it may be with you for the age – the spirit of the truth – which the creation cannot receive because it neither beholds it nor knows it. You know it because it's dwelling with you and will be in you. I won't leave you orphans: I am coming to you. In just a little time, the creation will observe me no longer, but you will observe me. Because I live, you will also live. In that day, you will know that I am in my Father, and you in me, and I in you.

**21** "The one who has my precepts and keeps them, this is the one who loves me. Now the one who loves me will be loved by my Father, and I will love him and will show myself to him."

**22** Judah (not the Iscariot) said to him, "Lord, how has it happened that you are about to show yourself to us, and not to the creation?"

Jesus answered, saying to him, "If anyone loves me, he will keep my message, and my Father will love him, and we will come to him and will make a dwelling with him.

"The one who does not love me does not keep my sayings – and the message that you are hearing is not mine, but the Father's who sent me.

**25** "These things I have spoken to you while remaining with you. But the advisor, the holy Spirit – which the Father will send in my name – it will teach you all things and will remind you of all of the things that I told you.

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<sup>51</sup> A displacement seems to have occurred here. The verses that are normally found here appear later, enclosed in curly brackets.

"Peace I leave to you. My peace I am giving to you. I am not giving to you as the creation gives.

"Don't let your hearts be troubled or afraid. You heard that I said to you, 'I am going away' and 'I am coming to you'. If you loved me, you would have rejoiced that I am going to the Father, because my Father is greater than I.

"And now I have told you before it happens, so that when it happens you would trust. I will not speak much more with you, for the one who rules the creation is coming, and he has nothing with me, but that the creation may know that I love the Father, and that I do just what the Father instructed me. Rise. Let's leave here."

## FIFTEEN

**15:1** "I am the True Vine, and my Father is the gardener.<sup>52</sup> Each branch in me which doesn't bear fruit, he takes away. And each one that bears fruit, he cleanses, so that it may bear more fruit.

"You are already clean, through the message that I have spoken to you. Remain in me, and I in you. As the branch cannot bear fruit by itself, if it doesn't remain in the vine, likewise neither can you, unless you remain in me.

"I am the vine; you are the branches. The one who remains in me – and I in him – he bears much fruit, because apart from me you can do nothing. If someone doesn't remain in me, he is cast out like the branch and is withered. (And people gather them and cast them into a fire.) And it is burned.

**7** "If you remain in me, and my declarations remain in you, you will ask whatever you want, and it will happen. My Father was glorified in this, so that you might bear much fruit – and you will have become my students. As the Father loved me, and I loved you, remain in my love. If you keep my precepts, you will remain in my love, as I have kept the Father's precepts and remain in his love. These things I have spoken to you so that my joy may be in you, and so that your joy may be fulfilled.

**12** "This is my precept: that you love one another as I have loved you. No one has greater love than this: that one should lay down his life on behalf of his friends.<sup>53</sup> You are my friends if you do what I instruct you. I no longer say you are slaves, because the slave doesn't know what his lord is doing. But I have called you friends, because all that I have heard from my Father I have made known to you.

"You didn't choose me. On the contrary, I have chosen you – and set you down – so that you might go and bear fruit, and that your fruit may remain, so that whatever you may ask the Father in my name, he would give you. These things I instruct you so that you may love one another.

**18** "If the creation hates you, you know that it has hated me before you. If you were part of the creation, then the creation would have affectionately loved its own, but because you are not a part of creation – on the contrary, I chose you out of creation – the creation hates you because of this.

"Remember the saying that I said to you: 'A slave is not greater than his lord.' If they persecuted me, they will also persecute you. If they kept my message, they will also keep yours. But they will do all of these things to you on account of my name, because they don't know the one who sent me.

"If I hadn't come and spoken to them, they would have had no error, but now they have no excuse for their error. The one who hates me hates my Father also. If I hadn't done the deeds among them that no other has done, they would have had no error, but now they have both seen and hated both me and my Father. But this is so that the saying which was written in their code may be fulfilled, that, "They hated me meaninglessly."<sup>54</sup>

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<sup>52</sup> See, for example, Hos 10:1 – "Israel is a luxuriant vine that yields its fruit."

<sup>53</sup> Compare to the saying of Epicurus: "The wise man...will on occasion die for a friend" (Diogenes Laertius, *Lives of Eminent Philosophers*, Book X).

<sup>54</sup> See Psa 35:17ff..



**26** "When the advisor comes, which I will send to you from the Father – the spirit of truth which is coming out from the Father – it will testify about me. Now you will also testify, because you have been with me from the beginning.

**16:1** "These things I have spoken to you so that you may not stumble. They will put you out of the gatherings, but an hour is coming when everyone who kills you will think that this offers service to God. And they will do these things because they know neither the Father nor me.

"But these things I have spoken to you so that when their hour comes, you would remember that I told you about them. And I didn't say these things to you from the beginning, because I was with you. But now I am going to the one who sent me, and none of you asks me, 'Where are you going?' But because I have said these things to you, sorrow has filled your heart.

"But I am telling you the truth, it makes sense for you that I should go away. For if I don't go away, the advisor will not come to you, [but if I go, I will send it to you].

"And, when it comes, it will reprove the creation regarding error, and regarding what is right, and about judgment:

concerning error, indeed, because they don't trust in me;

and concerning what is right, because I am going to my Father,

and you will observe me no longer;

and concerning judgment, because the one who rules the creation has been judged.

**12** "I still have many things to say to you, but you are unable to bear them now. But when the spirit of truth comes, it will lead you in all of the truth. For it will not speak from itself, but it will speak what it hears, and it will announce to you the things that are coming. It will glorify me, because it will take from what is mine and will announce to you. All things that the Father has are mine. For this reason, I said that it is taking from what is mine and is announcing to you.

"A little while and you will observe me no longer. And again a little while and you will see me."

**17** Then some of his students said to one another, "What is this that he is saying to us: 'A little while and you will not observe me. And again a little while and you will see me,' and that, 'I am going to the Father'?" Therefore, they said, "What is the 'little while' [that he is talking about]? We don't know what he is talking about."

Jesus knew that they wanted to ask him this, and he said to them, "Are you inquiring with one another about this because I said, 'A little while and you will not observe me. And again a little while and you will see me'?"

"Indeed I assure you that you will cry and mourn, but the creation will rejoice. You will be sorrowful, but your sorrow will become joy. When she is giving birth, a woman has sorrow because her hour has come. But when she has given birth to the child, she remembers the anguish no longer, on account of the joy, because a human being was born into the creation.

"And therefore you now have sorrow indeed, but I will see you again. And your hearts will rejoice, and no one will take your joy from you. And in that day, you will ask me nothing. Indeed I assure you: whatever you may ask the Father in my name, he will give you. Until now, you asked nothing in my name. Ask, and you will receive, so that your joy may be made full.

**24** "These things I have spoken to you figuratively. An hour is coming when I will no longer speak to you figuratively, but I will tell you openly about the Father.

"In that day, you will ask in my name, and I am not saying to you that I will ask the Father about you: for the Father affectionately loves you, because you have affectionately loved me and have trusted that I came out from God. I came out from the Father and have come into the creation. Again, I am leaving creation and am going to the Father."

**29** His students said, "Look! Now you are speaking freely, and you aren't telling even one analogy. Now we know that you know all things, and you don't need anyone to ask you. In this we trust that you came out from God."

**31** Jesus answered them, "Now you trust!"

**13:36** {Simon Peter said to him, "Lord, where are you going?"

Jesus answered him, "Where I am going, you are unable to follow me now, but you will follow me afterwards."

Peter said to him, "Lord, why can't I follow you now? I will lay down my life on your behalf."

**38** Jesus said, "You will lay down your life on my behalf? Indeed I assure you: by no means will a rooster<sup>55</sup> sound until you deny me three times.} Look, an hour is coming, and now has come, when you will be scattered – every man for himself – and will leave me all alone. And I am not alone, because the Father is with me.

**16:33** "These things I have spoken to you so that you may have peace in me. In the creation, you have affliction. But be of good cheer! I have been victorious over the creation!"

## SEVENTEEN

**17:1** Jesus spoke these things and lifted up his eyes to heaven and said, "Father, the hour has come. Glorify your son, so that the son may glorify you, as you gave him authority over all flesh, so that he may give eternal life to each one that you have given to him.

**3** "Now this is the eternal life: that they may know you – the only true god – and Anointed Jesus, whom you have sent.

"I glorified you on the land. I have finished the work that you have given me to do. And now, Oh Father, glorify me by yourself – with the glory that I had from you before the creation existed. I showed your name to the people that you gave to me from out of the creation. They were yours, and you gave them to me, and they have kept your message. Now they know that whatever things you have given to me, all of them are from you, because I have given them the declarations that you gave me. And they received and knew truly that I came out from you. And they believed that you sent me.

**9** "I am asking about them. I am not asking about the creation, but about those whom you have given to me, because they are yours. (And all of mine are yours, and yours are mine, and I have been glorified in them. And I am no longer in creation, and they are in the creation, and I am coming to you.)

"Oh holy Father, keep in your name those whom you have given to me, [so that they may be one as we are]. When I was with them, I kept them in your name. I also guarded those whom you have given me. None of them was destroyed except the son of destruction, so that the writing would be fulfilled.

"But now I am coming to you. And I am saying these things while in the creation so that they might have my joy completed in them. I have given them your message, and the creation has hated them, because they aren't part of the creation, just as I am not part of the creation.

"I am not asking that you should take them out of creation, but that you would keep them from the Evil One. They are not part of the creation, just as I am not part of the creation. Make them holy in the truth. YOUR MESSAGE IS TRUTH. Just as you sent me into creation, also I sent them into creation. And I am making myself holy on their behalf, so that they would also be made holy in the truth.

"Now I am not only asking about these ones, but also about those who trust in me through their message, so that all may be one – as you, Father, are in me and I in you, so that also they may be in us so that the creation may trust that you sent me. And I have given them the glory that you have given me, so that they may be one as we are one (I in them and you in me), so that they may be completed into one, so that the creation may know that you sent me and loved them as you loved me.

**24** "Father, I want that those whom you gave me may also be with me where I am, so that they may observe my glory, which you gave me because you loved me before the laying down of the creation.

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<sup>55</sup> or "watch trumpet"

"Oh just Father, the creation did not also know you, but I knew you, and these ones knew that you sent me. And I made known your name to them, and I will make it known, so that the love with which you loved me may be in them, and I in them."

**18:1** After saying these things, Jesus went out with his students beyond the brook of Kedron, where there was a garden, into which he and his students entered. Now Judah – the one who betrayed him – also knew the place, because Jesus often met there, together with his students.

Therefore, after taking a manipule of soldiers from the high priests and officers from the Perushim, Judah came there with torches, and lamps, and weapons.

Then Jesus, who knew all of the things that were going to happen to him, said to them as he went out, "Whom do you seek?"

They answered him, "Jesus the Nazarene."

He said to them, "I am he."

Now Judah who betrayed him was also standing with them. Then when he said to them, "I am he," they went back and fell to the ground. Then again he asked them, "Whom do you seek?" And they said, "Jesus the Nazarene."

Jesus answered, "I told you I am he, so if you are seeking me, permit these ones to go," that the saying that he said would be fulfilled, "Of those whom you have given me, I lost none of them."

Then Simon Peter, who had a sword, drew it and struck the high priest's slave and cut off his right ear. (Now the name of the slave was Malchus.) Then Jesus said to Peter, "Put the sword into the sheath. The cup which the Father has given to me, shouldn't I drink it?"

**12** Then the manipule and the commander and the officers of the Jews apprehended Jesus, and bound him, and led him to Annas first, for he was father-in-law to Kaiaphas, who was high priest that year. Now Kaiaphas was the one who had advised the Jews that, "It is better that one person would be destroyed on behalf of the people."

**15** Now Simon Peter and another student followed Jesus. Now that student was known to the high priest and went in with Jesus into the palace of the high priest. But Peter stood at the door outside. Therefore, the student (the other one, who was known by the high priest) went out and spoke to the door-keeper, and brought Peter in.

Then the servant woman, the door-keeper, said to Peter, "Aren't you also this person's student?" He said, "I am not."

Now the slaves and the officers, who had made a coal fire, stood by it and warmed themselves, because it was cold. And Peter was standing with them and warming himself.

Then the high priest asked Jesus about his students and about his teaching. Jesus answered him, "I have spoken freely to creation. I always taught in a gathering and in the temple courts, where all of the Jews come together, and I have said nothing in secret. Why are you asking me? Ask those who have heard what I said to them. Look, they know what things I said."

**22** Now after he said these things, one of the officers who was standing by threw a punch at Jesus, saying, "You answer the high priest in this manner?!" Jesus answered them, "If I have said a bad thing, testify about the bad thing. But if I said good, why are you beating me?" Then Annas sent him, bound, to Kaiaphas the high priest.

**25** Now Simon Peter was standing and warming himself. So they said to him, "Aren't you also one of his students?" He denied, saying, "I am not." One of the slaves of the high priest, who was a relative of the one whose ear Peter had cut off, said, "Didn't I notice you in the garden with him?" Then again Peter denied, and immediately a rooster<sup>56</sup> sounded.

**28** Then they led Jesus from Kaiaphas into the Praetorium. Now it was morning, and they didn't go into the Praetorium, so that they would not be defiled but might eat the Passover meal. So Pilatus went

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<sup>56</sup> or "watch trumpet"

out to them, and he said, "What charge are you bringing against this person?" They answered, saying to him, "If this one were not an evildoer, we wouldn't have delivered him over to you."

Then Pilatus said to them, "You take him and judge him according to your 'Torah'." The Jews said to him, "It is illegal for us to kill anyone," (so that Jesus' saying would be fulfilled, which he said pointing out by what method of death he was about to die).

**33** Then Pilatus went again into the Praetorium and called Jesus, and said to him, "Are you the King of the Judeans?"

Jesus answered, "Are you saying this from your own understanding, or have others told you about me?"

Pilatus answered, "I'm not a Judean. Your nation and the high priests have turned you over to me. What did you do?"

Jesus answered, "My kingdom is not of this creation. If my kingdom were of this creation, my officers would fight, so that I wouldn't be turned over to the Jews. But now my kingdom is not from this place."

Therefore, Pilatus said to him, "Then you're not a king?"

Jesus answered, "You are saying that I am a king. For this I have been born and for this I have come into the creation: that I might testify to the truth. Everyone who is of the truth hears my voice."

**38** Pilatus said to him, "**What is truth?**"

And saying this, he again went out to the Jews and said to them, "I find not one fault in him. Now it is a custom of yours that I release one prisoner to you during the Passover. So, are you willing that I release to you the King of the Judeans?"

Then again they cried out, saying, "Not this one, but Bar-Abbas!" (Now Bar-Abbas was a robber.) So Pilatus then took Jesus and had him whipped. And the soldiers, braiding a crown of acanthus, placed it on his head. And they threw a purple cape around him, and they came toward him and said, "Hail! King of the Judeans!" And they punched him.

**19:4** And Pilatus went out again and said to them, "Look! I am bringing him out to you, so that you may know that I find not one fault in him."

**5** Then Jesus came out, wearing the acanthine crown and the purple cape. And Pilatus said to them, "Look at the man." Then when the high priests and the officers noticed him, they called out, "Crucify! Crucify!"

Pilatus said to them, "You take and crucify him, for I don't find fault with him." The Jews answered him, "We have a code, and according to the code, he is bound to die, because he made himself to be a god's son."

**8** Therefore, when Pilatus heard this saying he was more afraid, and he went into the Praetorium again and said to Jesus, "Where are you from?" But Jesus did not give him an answer.

So Pilatus said to him, "You aren't speaking to me? Don't you know that I have the authority to release you and the authority to crucify you?"

And Jesus answered, "You would have no authority over me if it had not been given to you from above. On this account, the one who delivered me up to you has greater error."

**12** From this time, Pilatus sought to release him. But the Jews called out, saying, "If you release him, you're not Caesar's friend. Everyone who makes himself a king is speaking against Caesar."

Then when Pilatus heard these words, he brought out Jesus and sat down on the Tribunal in a place called the Pavement [Gabbatha in *Aramaic*]. Now it was the Day of Preparation of the Passover. It was about the sixth hour. And he said to the Jews, "Look at your king!"

Then they called out, "Away! Away! Crucify him!"

Pilatus said to them, "Should I crucify your king?"

The high priests said, "We have no king except for Caesar." So then he turned Jesus over to them so that he would be crucified.

**16** Then they took Jesus, [and as he carried his cross,] he went out into the place that is called a Skull [which is called in *Aramaic*, Golgotha], where they crucified him – and with him two others, on the left and right, and Jesus in the middle. And Pilatus also wrote a title and placed it on the cross. And what was written was, "Jesus the Nazarene: King of the Judeans."

Consequently, many of the Jews read this title because the place where Jesus was crucified was near the city. Also, it had been written in Hebrew, Latin, and Greek. Then the high priests of the Jews said to Pilatus, "Don't write, 'The King of the Judeans', but that he said, 'I am a king of the Judeans.'"

Pilatus answered, "What I have written, I have written."

**23** Then when they crucified Jesus, the soldiers took his garments [and coat] and made four parts – a part for each soldier. But the coat was seamless, woven from the top through the whole. So they said to one another, "Let's not tear it, but let's cast lots about it, to determine whose it will be." So that the writing would be fulfilled which said, "They divided my garments for themselves, and they cast a lot on my clothing."<sup>57</sup> So indeed the soldiers did these things.

Now his mother stood by Jesus' cross; also his mother's sister, Miriam the wife of Klopas<sup>58</sup>, and Miriam the Magdalene. Therefore, when he noticed his mother and the student whom he loved standing by, Jesus said to his mother, "Woman, look at your son." Then he said to the student, "Look at your mother." And from that hour, the student took her into his own care.

**25** After this, Jesus (who knew that everything had already been completed) said, "I am thirsty," so that the writing might be fulfilled. A vessel full of vinegar was standing there. So they put a sponge full of vinegar onto a "hyssop stalk" and brought it to his mouth.<sup>59</sup> Then when he took the vinegar, Jesus said, "It has been completed!" And, nodding his head, he gave up the spirit.

**31** Then, since it was the Day of Preparation, the Jews asked Pilatus to have the legs of those on the crosses broken, and to have them taken away, so that the bodies would not remain on the cross on the Sabbath (for the day of that Sabbath was a great one).<sup>60</sup> Therefore, the soldiers came and indeed they broke the legs of the first, and of the other that had been crucified with him. But when they came to Jesus and noticed that he had already died, they did not break his legs. But one of the soldiers pierced his side with a spear, and blood and water came out immediately.

And the one who saw these things has testified, and true is his testimony. And he knows that he is saying true things, so that you also might trust. For these things happened so that the writing might be fulfilled: "No bone of his will be broken."<sup>61</sup> And again another writing says, "They will see into the one whom they pierced."<sup>62</sup>

**38** Now after these things, Yosef from Arimathaia (who was a student of Jesus, although hidden on account of his fear of the Jews) asked Pilatus to allow him to take away Jesus' body, and Pilatus allowed it. Therefore, he came and took away his body. Now Nikodemos also came (the one who came to him by night at the first), bringing a mixture of myrrh and aloes – about a hundred litra in weight.

So they took Jesus' body and wrapped it with linen cloths – with the spices, just as it is customary for Jews to embalm. Now there was a garden in the place where he was crucified, and in the

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<sup>57</sup> Read Psalm 22.

<sup>58</sup> i.e., Alfeus

<sup>59</sup> Psa 69:21 reads, "They gave me poison for food, and for my thirst they gave me vinegar to drink."

<sup>60</sup> It was 14 Nisan, it was the afternoon, and Jesus' legs were not broken so that the stipulation that the paschal lamb have no broken bones (Ex 12:46) would be fulfilled. The coming Sabbath "was a great one." That is, it was a normal Sabbath (Friday night and Saturday) and it was also the day when the Passover lamb would be eaten.

<sup>61</sup> Ex 12:46

<sup>62</sup> "And I will pour out on the house of David and on the inhabitants of Jerusalem a spirit of mercy and request, so that, when they look into the one whom they pierced, they will mourn for him as one mourns for an only child, and weep bitterly over him as one weeps over a firstborn son." (Zech 12:10)

garden was a new tomb, in which no one had yet been placed. So they laid Jesus there, on account of the Preparation of the Jews, because the tomb was nearby.

## TWENTY

**20:1** Now on the first day of the week, Miriam the Magdalene came early to the tomb – it was still dark – and saw that the stone had been taken away from the tomb.<sup>63</sup> Therefore, she ran, and she came to Simon Peter and to the other student (whom Jesus affectionately loved) and said to them, "They have taken the Lord away out of the tomb, and we don't know where they have laid him."

So Peter and the other student went out, and they came to the tomb. Now the two ran together, and the other student ran ahead of Peter, faster, and came to the tomb first. And, stooping down, he saw the linen cloths lying there; however, he didn't go in.

Then Simon Peter following him reached the tomb and went inside, and he observed the linen cloths lying there, and the head wrapping which was on his head (not lying with the linen cloths, but folded up in a separate place). So then the other student (the one who had arrived at the tomb first) went in, and saw, and trusted her. For they didn't yet know the writing which said that it was necessary for him to rise from among the dead.

**10** Then the students went away again by themselves, but Miriam stood just outside the tomb, crying. Therefore, as she cried, she stooped down into the tomb and beheld two messengers in white, seated one at the head and one at the feet of where Jesus' body had been put. And they said to her, "Woman, why are you crying?"

She said to them, "Because they took away my Lord, and I don't know where they have laid him."

After saying these things, she turned around and beheld Jesus standing there; yet she didn't know that it was Jesus.

Jesus said to her, "Woman, why are you crying? Whom do you seek?"

Assuming that he was the gardener, she said to him, "Sir, if you carried him off, tell me where you laid him, and I will take him away."

Jesus said to her, "Miriam."

Turning around, she said to him in Hebrew, "Rabboni!" [that is to say, "Teacher!"]

Jesus said to her, "Stop clinging to me, for I have not yet ascended to the Father. Now go to my brothers, and tell them that I am going to ascend to my Father and your Father: that is, to my god and your god."

Miriam the Magdalene came and announced to the students that she had seen the Lord, and that he had said these things to her.

**19** Then, since it was the evening of the first day of the week, and since the doors had been shut at the place where the students were staying (on account of their fear of the Jews), Jesus came and stood in their midst, and he said to them, "Peace to you." And after saying this, he showed them his hands and side. So the students rejoiced upon seeing the Lord. Then again [Jesus] said to them, "Peace to you. As the Father sent me, also I am sending you." And having said this, he breathed on them and said to them, "Receive holy breath. Whoever's errors you let go, they will be let go. Whoever's errors you hold, they will be held."

**24** Now Thomas, one of the Twelve, the one called twin<sup>64</sup>, wasn't with them when Jesus came. So the other students said to him, "We have seen the Lord!"

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<sup>63</sup> This is the morning of the first day of the week, Sunday. Jesus had been put into the tomb on 14 Nisan, spending some of 14 Nisan, all of 15 Nisan, and some of 16 Nisan in the grave. This was the third day since he expired.

<sup>64</sup> Ta'om (Thomas) is Hebrew for Twin. The author was translating his name into Greek.

But he said to them, "Unless I see the mark of the nails in his hands, and put my finger into the mark of the nails, and put my hand into his side, I will by no means believe."

And after eight days, his students were again inside, and Thomas was with them. After the doors had been shut, Jesus came and stood in their midst, and he said, "Peace to you."

Afterwards, he said to Thomas, "Bring your finger here, and look at my hands, and bring your hand, and put it into my side; and do not be distrusting, but trusting."

Thomas answered, saying to him, "My Lord, and my God!"

Jesus said to him, "Because you have seen me, you trust. Blessed are those who haven't seen and still have trusted."

And then indeed, Jesus did many other signs in the presence of his students which have not been written in this scroll. Now these have been written so that you might believe that Jesus is the Anointed One – God's son – and so that, trusting, you might have life in his name.

**21:1** After these things, Jesus showed himself again to the students, on the Sea of Tiberias. Now he showed himself this way:

Simon Peter, and Thomas (the one called twin<sup>65</sup>), and Nathanael (the one from Kana of Galilaiah), and the sons of Zebedaiiah, and two of his other students were together. Simon Peter said to them, "I am going to fish." They said to him, "We're going with you too."

They went out and entered into the boat, and during that night they caught nothing. But after morning occurred, Jesus now stood at the shore. However, the students didn't know that it was Jesus. Then Jesus said to them, "Children, do you have any food?" They answered him, "No."

Now he said to them, "Cast the net off the right side of the boat, and you will find."

So they cast the net, and they were not strong enough to draw it up, due to the great number of fish. Then that student whom Jesus loved said to Peter, "It's the Lord!"

Therefore, when he heard that it was the Lord, Simon Peter wrapped himself with his outer garment (for he was undressed) and threw himself into the sea. But the other students came by boat, dragging the net of fish, for they were not far from the land, but about two hundred paces away.

**9** So when they went up onto the land, they saw a coal fire burning there, and a fish lying on it, and bread. Jesus said to them, "Bring some of the fish that you caught just now." So Simon Peter went up and drew the net up to the land, full of one hundred fifty-three large fish. And though there were so many, the net was not torn.

Jesus said to them, "Come eat breakfast."

But none of the students dared to ask him, "Who are you?", knowing that it was the Lord. Jesus came and took the bread, and he gave some to them – and the fish likewise. This third time now Jesus showed himself to the students after being raised from among the dead.

**15** Then when they had eaten breakfast, Jesus said to Simon Peter, "Simon, son of Yohanan, do you love me more than these?"

He said to him, "Yes, Lord. You know that I affectionately love you."<sup>66</sup>

He said to him, "Feed my lambs." He said to him again a second time, "Simon, son of Yohanan, do you love me?"

He said to him, "Yes, Lord. You know that I affectionately love you."

He said to him, "Tend my sheep." The third time, he said to him, "Simon, son of Yohanan, do you affectionately love me?"

Peter was upset because the third time he said to him, "Do you affectionately love me?" And he said to him, "Lord, you know all things. You know that I affectionately love you."

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<sup>65</sup> Ta'om (Thomas) is Hebrew for Twin. The author was translating his name into Greek.

<sup>66</sup> In this passage, two words for tend/feed are used, two words for sheep/lambs, and two words for affection/love.

Jesus said to him, "Feed my sheep. Indeed I assure you: when you were younger, you dressed yourself and walked where you wanted. But when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go." (Now this he said to signify by what *manner of death* he would glorify God.) And after saying this, he said to him, "Follow me."

**20** When Peter turned around, he noticed that the student that Jesus loved was following (the one who also reclined on his chest at supper and said, "Lord, who is the one who is betraying you?"). When he noticed him, Peter said to Jesus, "Lord, now what of this one?"

Jesus said to him, "If I want him to remain until I come back, what is it to you? You follow me."

Then this saying went out among the brothers that this student would not die. But Jesus didn't say that he wouldn't die, but, "If I want him to remain until I come back, what is it to you?"

**24** This is that student who is testifying about these things, and who wrote these things. And we know that his testimony is true. Now there are also many other things that Jesus did, which (if each one were written down), I suppose that not even the universe itself could hold the written scrolls.



## According to Matthaiah

### Authorship and Date:

Both Papias (c. 130?) and Irenaeus (c. 190) affirm that Matthaiah the tribute taker wrote an account of Jesus' life in Hebrew/Aramaic. The Shem-Tob (Shem-Tov) tradition of Matthaiah, which appears to be mostly independent of the Greek tradition, supports the notion that this account was written by the tribute taker, first in Hebrew and then in Greek. The author's account of the conversion of Matthaiah the tribute taker, the strongly Jewish style, the testimony of Lukas that some of his sources were eyewitnesses, and certain of the themes add to the likelihood that it was this Matthaiah who wrote the account of Jesus' work on earth. Those who believe in Markan priority, however, reject Matthean authorship for the gospel.

The earliest manuscript of "According to Matthaiah" has its date currently in dispute, and that is p<sup>64+67</sup>. Carsten Thiede has argued for a date during the 1st century, but he has received significant opposition to this dating. The *time* of writing, however, is not very much in dispute, since Lukas (c.60-63) uses it as a source, since Matthaiah was reported to have circulated in Hebrew before it was passed around in Greek, and since the themes are so strongly Jewish as to render the gentile world virtually irrelevant (or at least unknown to the author). Given apostolic authorship, the writing called "According to Matthaiah" was probably written during the 40's CE.

### Theory of Composition:

Given that over 90% of the account attributed to Markus is reproduced somewhere in either Matthaiah's or Lukas' version, there is clearly a literary relationship between the three. Lukas openly claims to have used sources, so no problem exists in claiming that he used one or both of the other Synoptics when he compiled his own account of the events.

Since there are cases wherein each pair of the Synoptics agrees with one another in the details but differs with the third, the third must have employed the other two as sources. It is also distinctly likely that the second to be written employed the first as a source. Whether Markus was written before or after Lukas cannot be so readily determined; however, there are factors leading us to the conclusion that Markus copied Matthaiah and not the other way around. Competent arguments have been made that Markus was written last, and that Lukas used Matthaiah as a source, meaning that Matthaiah's account was written first.

Not wishing to dismiss the patristic testimony entirely, we favor Augustine's hypothesis: that Matthaiah was written first. His account was condensed by Markus, and Lukas compared the existing accounts as sources.

### Translation:

#### ONE

**1:1** A scroll of the lineage of Anointed Jesus, son of David, son of Abraham.

Abraham fathered Isaak; Isaak fathered Jacob; Jacob fathered Judah and his brothers; Judah fathered Phares and Zarah (from Tamar); Phares fathered Hezron; Hezron fathered Aram; Aram fathered Aminadab; Aminadab fathered Na-ashon; Na-ashon fathered Salmon; Salmon fathered Boaz (from Rahab); Boaz fathered Yobed (from Ruth); Yobed fathered Yeshai; Yeshai fathered David the king.

Now David fathered Solomon (from Uriah's wife); Solomon fathered Rheoboam; Rheoboam fathered Abijah; Abijah fathered Asaf; Asaf fathered Yosafat; Yosafat fathered Yoram; Yoram fathered Uzziah; Uzziah fathered Yoatham; Yoatham fathered Ahaz; Ahaz fathered Hezekiah; Hezekiah fathered Amos; Amos fathered Yosiah; Yosiah fathered Yeconiah and his brothers, at the time of the Babylonian captivity.

Now after the Babylonian captivity, Yeconiah fathered Salathiel; Salathiel fathered Zerubabel; Zerubabel fathered Abijud; Abijud fathered Eliakim; Eliakim fathered Azor; Azor fathered Zadok; Zadok fathered Achim; Achim fathered Elijud; Elijud fathered Eleazar; Eleazar fathered Matthan; Matthan fathered Yakob; Yakob fathered Yosef, Miriam's husband, from whom was born Jesus who is called Anointed.

Therefore, all the generations from Abraham until David were fourteen generations, and from David until the Babylonian captivity there were fourteen generations, and from the Babylonian captivity until the Anointed One there were fourteen generations.<sup>67</sup>

**18** Now the birth of Anointed Jesus was this way: While his mother Miriam was engaged to Yosef, before they came together, she was found to have a baby in her belly out of holy breath. Now Yosef her husband, being just and not wanting to make her a public spectacle, planned to privately let her go. But while he was reflecting on these things, look! Yahweh's messenger appeared to him by a dream, saying, "Yosef, son of David, do not be afraid to take aside Miriam to be your wife. For that which is being born in her is out of holy breath. Now she will give birth to a son, and you will call his name Jesus,<sup>68</sup> for he will save his people from their errors."

Now this whole thing happened so that the declaration from Yahweh through the prophet would be fulfilled, which said, "Look, the virgin will have a baby in her belly, and she will give birth to a son, and his name will be called Imma-nu-El," that is, "God is with us."<sup>69</sup>

Now Yosef got up from sleeping and did as Yahweh's messenger had put it to him, and he took aside his wife, and he did not know her *sexually* until she gave birth to a son. And he called his name Jesus.

## TWO

**2:1** Now after Jesus was born in Beth-Lehem of Judea during the days of Herod the king, look, magians from the East happened by Jerusalem, saying, "Where is the newborn King of the Judeans? For we saw his star *while* in the East, and we have come to bow down to him."

But when he heard, King Herod alarmed, and all Jerusalem was alarmed with him. And he gathered all of the high priests and scribes of the people *and* asked from them where the Anointed One would be born. Now they said to him, "In Beth-Lehem of Judea. For it was so written through the prophet:

"*"And you, Beth-Lehem,"* land of Judah, *"by no means are you last among the governors of Judah. For out of you will come a governor who will feed my people Israel."*<sup>70</sup>

Then Herod called the magians privately, and by them he obtained the time of the star's appearing. And he sent them into Beth-Lehem and said, "Go and obtain information accurately about the young child. Now as soon as you have found him, relate it to me, so that I too may come and bow down to him."

Now after hearing the king, they went. And look! The star that they had seen while in the East was in front of them until it came and stood on top of the place where the young child was. Now when they noticed the star, they rejoiced with an exceedingly great joy. And they went into the house and saw the young child with Miriam his mother, and they dropped down and bowed to him. And after opening their treasuries, they offered him gifts: gold; and incense; and myrrh.

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<sup>67</sup> In Hebrew, the name "David" has a numerical value of 14. The author deliberately includes only 3x14 names.

<sup>68</sup> Yeshua

<sup>69</sup> Isa 7:14, which was about Hezekiah. God sending Hezekiah (and the Anointed One) was a sign that he was Israel's ally – even in times of trouble.

<sup>70</sup> Mic 5:2, which is followed by, "*And he will stand and feed his flock with Yahweh's might, in the majesty of the name of Yahweh his God. And they will live safely, for now he will be great – to the ends of the land; and he will be the one of peace.*" (v. 4)

And since they had been divinely warned by a dream not to find their way back to Herod, they went off into their country by another road.

Now after they withdrew, look: Yahweh's messenger appeared to Yosef by a dream and said, "Get up, and take along the young child and its mother, and flee into Egypt, and be there until I tell you. For Herod is about to seek the young child, to destroy it." Now he got up, took along the young child and its mother by night and withdrew into Egypt. And he was there until Herod's completion, so that the declaration from Yahweh to the prophet would be fulfilled, saying, "Out of Egypt I called my son."<sup>71</sup>

Then when Herod noticed that he had been mocked by the magians, he was enraged greatly. And, sending people out, he killed all those boys who were in Beth-Lehem and all its borders, from two years old and down, according to the time that he had obtained from the magians. Then the declaration that was through the prophet Jeremiah was fulfilled, saying, "A voice was heard in Ramah, crying and much mourning. Rachel is crying for her children, and she does not want to be comforted, because they are not."<sup>72</sup>

Now when Herod was completed, look: Yahweh's messenger appeared to Yosef in Egypt by a dream, saying, "Get up and take along the young child and its mother, and go into Israel. For the ones who were seeking the young child's life have been completed." Now he got up, took along the young child and its mother, and entered into the land of Israel. But when he heard that Archelaus reigned in Judea instead of his father Herod, he was afraid to go back there. But since he was divinely warned by a dream, he withdrew into Galilaian parts.

And when he came into a city called Nazareth, he dwelt there, so that the declaration through the prophet might be fulfilled, that he will be called a "Nazarene."<sup>73</sup>

### THREE

**3:1** Now during those days, John the Baptizer happened along, heralding in the desert of Judea, saying, "Change your minds, for the kingdom of the heavens is near." For this is the one declared about through Isaiah the prophet, saying, "A voice crying out in the desert, 'Make ready Yahweh's way. Make his paths straight.'"<sup>74</sup>

Now he, John, had his coat of camel's hair and a belt of leather around his waist. Now his food was locusts and wild honey.

Then Jerusalem went out to him, and all Judea, and all the country surrounding the Jordan, and they were baptized in the Jordan River by him, fully acknowledging their errors.

But when he noticed many of the Perushim and Zadokites coming to his baptism, he said to them, "You brood of vipers! Who pointed out to you to flee from the coming anger? Therefore, make fruit worthy of the mental change, and do not think to say among yourselves, 'We have Abraham as a father.' For I am telling you that God is able to raise up children for Abraham from these stones!"<sup>75</sup> But the axe is already lying toward the root of the trees. Therefore, each tree that does not make nice fruit will be chopped down and cast into fire.

"I indeed am baptizing in water into mental change. But the one who is coming after me is stronger than me, whose sandals I am not strong enough to carry. He will baptize you with holy breath and fire. His winnowing fork is in his hand, and he will clean out his threshing floor. And he will gather the wheat into the storehouse, but he will burn up the chaff with unquenchable fire."

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<sup>71</sup> "When Israel was a child, I loved him, and out of Egypt I called my son". (Hos 11:1)

<sup>72</sup> Jer 31:15

<sup>73</sup> This seems to be a play on words, for "nazarene" is similar to the word "netzar," which signifies a tender (or green) branch. This is the word that contemporary commentators applied to the Messiah in Isa 11:1 – "a shoot will come out from the stump of Yeshai, and a branch will grow out of his roots."

<sup>74</sup> Isa 40:3

<sup>75</sup> The Aramaic word for "children" (sons) is "banim," while the word for "stones" is "abanim."

**13** Then Jesus happened by from Galilaiah to the Jordan to John, to be baptized by him. Now John prevented him, saying, "I have a need to be baptized by you, and you are coming to me!" But Jesus answered, saying to him, "Allow it for now. For it is appropriate for us to fulfill every right thing this way." Then he allowed him.

Now when Jesus had been baptized, he came up immediately away from the water, and look! The heavens were opened to him, and God's Spirit was there, coming down like a dove and coming upon him. And look, a voice from the heavens, saying, "This is my son, the beloved, in whom I delight."

#### FOUR

**4:1** Then Jesus was led into the desert by the spirit to be tested by the accuser. And after fasting for forty days and forty nights, he was hungry. And the tester came to him, saying, "If you are God's son, say that these rocks should become loaves of bread." But he answered, saying, "It was written, 'Humanity does not live by bread alone, but by every declaration that goes out through God's mouth.'"<sup>76</sup>

Then the accuser took him aside into the holy city, and he stood him on the wing of the Temple and said to him, "If you are God's son, cast yourself down, for it was written that, 'He will give a precept to his messengers about you, and they will bear you on their hands, lest you should strike your foot on a stone.'"<sup>77</sup> Jesus said to him, "It was written again, 'You will not test out Yahweh your God.'"<sup>78</sup>

Again the accuser took him aside into a very high mountain, and he showed him all of the kingdoms of the creation and their glory. And he said to him, "I will give you all of these if you drop down and bow to me." Then Jesus said to him, "Go away, enemy, for it was written, 'You will bow down to Yahweh your God, and you will give religious service to him alone.'"<sup>79</sup>

Then the accuser went away from him, and look, messengers came to him and served him.

**12** Now when Jesus heard that John had been delivered up, he withdrew into Galilaiah. And after leaving Nazareth, he came to Kafar-Nahum and dwelt, at the lake, within the borders of Zebulun and Naftali, so that what was declared through Isaiah the prophet would be fulfilled, saying, "Land of Zebulun and land of Naftali...way of the sea, beyond the Jordan, Galilaiah of the nations: those people who are sitting in darkness saw a great light, and a light rose for those who are sitting in the country and death's shadow."<sup>80</sup>

**17** From then Jesus began to herald and to say, "Change your minds, for the kingdom of the heavens is near."

**18** Now as he walked by the Sea of Galilaiah, he saw two brothers, Simon (the one called Peter) and Andreas his brother, casting a dragnet into the sea (for they were fishers). And he said to them, "Come, behind me, and I will make you fishers of human beings." Now they let the nets go immediately and followed him. And he went forward from there and noticed two others who were brothers, Jacob the son of Zebedaiiah and Johannes his brother, in the ship with Zebedaiiah their father, repairing their nets. And he called them. Now they let the ship go immediately, and their father, and they followed him.

**23** And he went around in the whole of Galilaiah teaching in their gatherings and heralding the good message of the kingdom and curing every disease and every illness among the people.

And his hearing went out into the whole of Syria. And they brought to him all those who had something bad: those who were held by various diseases and torments; and those affected by spirit beings; and those affected by the moon; and paralytics. And he cured them.

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<sup>76</sup> Dt 8:3

<sup>77</sup> Psalms 91:11-12

<sup>78</sup> Dt 6:16

<sup>79</sup> Dt 6:13

<sup>80</sup> Isa 9:1-2

## FIVE

**25** And many people, crowds, followed him from Galilaiah and Dekapolis and Jerusalem and Judea and from beyond the Jordan. Now when he noticed the crowds, he went up to the mountain, and after he set himself down, his students came to him. And, opening his mouth, he taught them, saying:

**5:3** "Blessed are the poor-spirited,  
Because the Kingdom of the Heavens belongs to them.

Blessed are the ones who mourn,  
Because they will be given comforting advice.

Blessed are the meek,  
Because they will inherit the land.

Blessed are those who hunger and thirst for what is right,  
Because they will be well fed.

Blessed are the merciful,  
Because they will be shown mercy.

Blessed are the clean-hearted,  
Because they will see God.

Blessed are those who make peace,  
Because will be called sons of God.

Blessed are those who are persecuted for the sake of what is right,  
Because the Kingdom of the Heavens belongs to them.

"Blessed are you when they say foul things of you, and persecute you, and say every evil thing, lying against you for my sake.

Rejoice and be glad, because your reward is great in the heavens. For they persecuted those prophets before you in this way.

**13** "You are the salt of the ground. But if the salt becomes foolish, in what will it be salted? It can no longer prevail in anything except to be cast out and trampled on by people.

**14** "You are the light of creation. It is impossible to hide a city that is located on a hill. Nor do they light a lamp and place it under a measure of grain, but on the lamp-stand. And it lights all those who are in the house.

"Let your light shine in this way in the presence of people, so that they might notice your good deeds and might glorify that Father of yours in the heavens.

**17** "Don't think that I came to let the Torah or the Prophets go. I have not come to let them go, but to fulfill them.

"For indeed I am telling you: until the sky and the land pass away, by no means will one yod or diacritical mark pass from the Torah, until all things have happened. Therefore, whoever lets one of the least of these precepts go and teaches people this way will be called least in the Kingdom of the Heavens. But whoever does and teaches the Torah, he will be called great in the Kingdom of the Heavens.

"For I am telling you that unless your ethics are more abundant than those of the scribes and Perushim, you will by no means enter the Kingdom of the Heavens.

**21** "You have heard that it was said to the ancients, "Do not murder,"<sup>81</sup> and that whoever murders will be liable to the judges.

"But I am telling you that each one who is angry with his brother will be liable to the tribunal.

"Now whoever says to his brother, 'You S.O.B.!' will be liable to the Sanhedrin.<sup>82</sup> But whoever says, 'You fool,' will be liable to the fire of Gehenna.

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<sup>81</sup> Ex 20:13

"Therefore, if you are bringing your gift to the altar and remember that your brother has something against you, leave your gift there in front of the altar and go. First be reconciled to your brother, and then come and offer your gift.

"Be willing quickly to have good will toward the one who speaks against you, while you are with him in the road. Otherwise the one speaking against you may deliver you up to the judge, and the judge to the officer, and you will be thrown into jail.

"Indeed, I am telling you: you will by no means be let out from there until you have paid the last quadrans.

**27** "You have heard that it was said, "You will not commit adultery."<sup>83</sup> But I am telling you that each one who looks at a woman in order to strongly desire her has already committed adultery with her in his heart.

"Now if your right eye should make you stumble, pluck it out and cast it from you. For it makes sense for you that one of your members would be destroyed, and not that your whole body would be cast into Gehenna. And if your right hand makes you stumble, cut it off and cast it from you. For it makes sense for you that one of your members would be destroyed, and not that your whole body should depart into Gehenna.

**31** "Now it was said that "whoever lets his wife go away, he should give her a certificate of separation."<sup>84</sup>

"But I am telling you that whoever lets his wife go away (except on an account of prostitution) makes her commit adultery. And whoever marries the one who was let go is committing adultery.

**33** "Again you have heard that it was said to the ancients, "You will not make oaths *falsely*,"<sup>85</sup> but "you will perform your oaths to Yahweh."<sup>86</sup>

"But I am telling you: don't swear at all, neither by the sky (because it is a throne of God), nor by the earth (because it is a footstool for his feet), nor by Jerusalem (because it is the great King's city), nor should you swear by your head (because you are not able to make one hair white or black). But let your statement be, 'Yes yes; no no.' But that which is beyond these is from the evil one."<sup>87</sup>

**38** "You have heard that it was said, "An eye for an eye"<sup>88</sup> and "a tooth for a tooth."<sup>89</sup>

"But I am telling you: do not withstand the evil person. On the contrary, if anyone slaps you on your right cheek, turn the other one to him also. And to the one who wants to sue you and take your tunic, give him your cloak also. And if anyone forces you to go one mile, go two with him. Give to the one who asks of you, and do not reject the one who wants to borrow money from you.

**43** "You have heard that it was said, "You will love your neighbor,"<sup>90</sup> and hate your enemy.'

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<sup>82</sup> Both the Aramaic word found here and the related word in Syriac are understood as an insult like "dog" (e.g., slave) or "donkey." The Aramaic word literally means "completely empty" or "worthless" and was used as a harsh insult. A similar harsh insult in English has been substituted.

<sup>83</sup> Ex 20:14

<sup>84</sup> Dt 24:1f.

<sup>85</sup> Num 30:3

<sup>86</sup> Dt. 23:21-3

<sup>87</sup> See also Dt. 23:22, which reads, "If you refrain from vowing, it will be no error to you,"

<sup>88</sup> "When a man causes a disfigurement in his neighbor, what he has done will be done to him: eye for eye; tooth for tooth. As he has disfigured a man, he will be disfigured." (Lv 14:19-20)

<sup>89</sup> For example, "If any harm (to the pregnant woman's child) follows, then you will give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe." (Ex 21:23-5)

<sup>90</sup> "You will not hate your brother in your heart, but you will reason with your neighbor, lest you bear error because of him. You will not take vengeance or bear any grudge against the sons of your own people, but you will love your neighbor as yourself. I am Yahweh." (Lv 19:17-18)

"But I am telling you: love your enemies and pray for those who persecute you, so that you may be sons of your Father in the heavens – because his sun rises on evil and good people, and it rains on just and unjust people.

"For if you love those who love you, what reward do you have? Don't even the tribute-takers do the same? And if you greet only your brothers, what more are you doing? Don't even the gentiles do this?

"Therefore, you will be complete just as your Father, who is in the heavens, is complete. Be careful not to do what right things you do in the presence of people, in order to be shown to them. Now if you do otherwise, you have no reward with your Father, who is in the heavens.

**6:2** "Therefore, when you are doing charitable deeds, don't blow a trumpet in your presence like the hypocrites do (in the gatherings and in the streets) so that they may receive glory from people.

"Indeed I am telling you, they are obtaining their reward. But you, when you are doing your charitable deeds, do not let your left hand know what your right hand is doing, so that your charitable deeds may be secret. And your Father, who sees in secret, will repay you.

**6** "And when you pray, don't be like the hypocrites, because they are affectionate toward standing up to pray in the gatherings and in the corners of the open places, so that they may appear to people.

"Indeed I am telling you, they have their full reward. But you, when you are praying, enter into your private place and pray to your Father in secret after locking your door. And your father, who sees in the secret place, will repay you.

"But those who pray should not babble like the gentiles. For they imagine that they will be heard because of their verbosity. Therefore, don't be like them, for your Father knows what you need before you ask him.

**9** "So, pray like this:

"Our Father, who is in the heavens,

your name has been made holy.

Let your kingdom come. Let what you want also be done on earth, as in heaven.

Give us the bread we need today and forgive us our debts as we also we have forgiven our debtors.

And don't carry us into trial, but rescue us from the evil one.

"For if you forgive people of their faults, your heavenly Father will also forgive you. But if you do not forgive people, neither will your Father forgive your faults.

**16** "Now when you fast, do not be like the hypocrites, dejected ones. For they distort their faces so that they may appear to people to be fasting. Indeed I am telling you that they are obtaining their reward. But you, anoint your head when fasting, and wash your face, so that you will not appear to people to be fasting, but to your Father who is in secret. And your Father who sees in secret will repay you.

**19** "Do not store up treasures for yourselves on the earth, where moth and rust make things disappear and where thieves dig through and steal.

"But store up treasures for yourselves in heaven, where neither moth nor rust makes things disappear and where thieves do not dig through and steal. For wherever your treasure is, there will your heart be also.

"The eye is the lamp of the body. Therefore, if your eye is sound, your whole body will be lit. But if your eye is evil, your whole body will be dark. Therefore, if the light that is in you is darkness, how great is that darkness!

**24** "No one is able to be enslaved to two lords. For either he will hate one and love the other, or he will hold on to one and ignore the other. You are unable to serve God and Mammon. For this reason I

am telling you: do not be anxious about your life – what you may eat, or what you may drink, nor what you may clothe your body with. Isn't life more than food and the body more than clothing?

"Look closely at the birds in the sky, because they neither sow, nor reap, nor gather into granaries. And your heavenly Father feeds them. Aren't you worth much more than they are?

"Now which of you by being anxious is able to add one moment to his lifespan? And why are you anxious about clothing? Learn from the lilies of the field. How do they grow? They neither labor nor spin. But I am telling you that not even Solomon in all his glory was dressed like one of these!

"Now, since God clothes the grass of the field this way, though it exists today and is cast into a furnace tomorrow, how much rather will he give you, oh you who scarcely trust?!

"Therefore, don't be anxious, saying, 'What will we eat?' or 'What will we drink?' or 'What will we be dressed in?'. These are all things that the gentile is hunting. For your heavenly Father knows that you need all of these things. But you seek first his kingdom and what is right, and all of these things will be added to you. So do not be anxious about the next day, for the next day will be anxious about itself. One day's trouble is enough.

## SEVEN

**7:1** "Do not judge, so that you would not be judged. For you will be judged with the kind of judgment you pass, and the measure you employ will be used to measure you.

"Now why do you see the splinter in your brother's eye, but you don't perceive the beam in your own eye? Or how will you say to your brother, 'Let me pull the splinter out of your eye,' and look, there is a beam in your eye? You hypocrite! Pull the beam out of your eye first, and then you will see your way through to pull the splinter out of your brother's eye.

**6** "Don't give the holy things to dogs. Nor should you cast your pearls in front of pigs. Otherwise, they trample them with their feet, and they will turn and rend you.

**7** "Ask, and it will be given to you.

Seek, and you will find.

Knock, and it will be opened for you.

For everyone who asks receives, and the one who seeks finds, and it is opened for the one who knocks.

"Or what person is there among you who will give his son a stone if he asks for bread? And if he asks for a fish, will he give him a serpent? So, if you who are evil know how to give good gifts to your children, how much more will your Father who is in the heavens give good things to those who ask him?

"Therefore, everything whatsoever that you want people to do for you, you are to do also for them. For this is the Torah and the Prophets.

**13** "Enter through the narrow gate, because the gate is wide and the road is broad that lead to destruction. And there are many who are entering through it. How narrow the gate is, and how afflicted the road is that lead into life. And there are few who are finding it.

**15** "Be careful about false prophets, who are coming to you in a sheep's clothing, but inside they are ravenous wolves. 'You will recognize them by their fruits.' What? Do they collect grapes from thorn bushes or figs from thistles? In this way, every good tree bears nice fruit, but the corrupt tree bears evil fruit. A good tree is not able to bear evil fruit, nor can a corrupt tree bear nice fruit. Each tree which does not bear nice fruit is chopped down and cast into fire. Consequently, you will recognize them by their fruits.

"Not everyone who says to me, 'Oh Lord, Lord,' will enter into the kingdom of the heavens – only the one who does what my Father in the heavens wants. Many will say to me in that day, 'Oh Lord, Lord, didn't we prophesy in your name? And didn't we cast out spirit beings in your name? And didn't



we do many wonders in your name?' And then I will acknowledge to them that, 'I never knew you. "Get those people away from me who are working lawlessness!"<sup>91</sup>

**24** "Therefore, each one who hears these sayings from me and does them will be compared to a thoughtful man who constructed his house on the rock. And the rain came down, and the floods came, and the winds blew and beat on that house. And it did not fall, for it was founded on the rock.

"And each one who hears these sayings from me and does not do them will be compared to a foolish man who constructed his house on the sand. And the rain came down, and the floods came, and the winds blew and dashed against that house. And it fell, and its fall was a great one."

And it happened that when Jesus had finished these sayings, the crowds were astounded at his teaching. For he was teaching them as though he had authority, and not like their scribes did.

## EIGHT

**8:1** Now after he came down from the mountain, many crowds followed him. And look, a leper came toward him and bowed down, saying, "Sir, if you want it, you are able to cleanse me." And Jesus stretched out his hand and touched him, saying, "I want it. Be cleansed." And his leprosy was cleansed immediately, and Jesus said to him, "See that you tell no one, but go, show yourself to the priest and offer the gift that Moses arranged for a witness to them."<sup>92</sup>

**5** Now after entering into Kafar-Nahum, a centurion came to him, calling him aside, and saying, "Sir, my servant boy is laid paralyzed in the house, severely tormented." And he said to him, "I will come and cure him." And the centurion answered, saying, "Sir, I am not considerable enough, that you should enter under my roof. On the contrary, only say a word, and my servant boy will be healed. For I too am a person under authority, having soldiers under me. And I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it."

But when Jesus heard, he wondered, and he said to those who were following, "Indeed I am telling you: I have found such trust from no one in Israel! But I am telling you that many will come from east and west and will recline with Abraham and Isaac and Jacob in the kingdom of the heavens, but the sons of the kingdom will be cast out into the outer darkness; crying and grinding of teeth will be there."

And Jesus said to the centurion, "Go, it has happened for you, as you trusted." And his servant boy was healed during that hour.

**14** And when Jesus came into Peter's house, he saw his mother-in-law, lying down and burning *with a fever*. And he touched her hand, and the fever went away from her, and she got up and served him.

Now when evening happened, they brought many people to him who were held by spirit beings. And he cast out the spirits with a word, and he cured all those who had a bad thing. And so the declaration through Isaiah the prophet was fulfilled, saying, "He took our weaknesses and bore our diseases."<sup>93</sup>

**18** Now when Jesus noticed a crowd around him, he gave word to come away to the other side. And one of the scribes came toward him, saying, "Teacher, I will follow you wherever you should go out." And Jesus said to him, "The foxes have holes and the birds of the sky have nests, but the Son of Man does not have a place where he might bow his head."

Now another of his students said to him, "Lord, permit me to go away first and bury my father." But Jesus said to him, "Follow me, and allow the dead to bury their dead."

**23** And he went into the ship, and his students followed him. And look, a great earthquake happened in the sea, and so the ship was covered by the waves. But he was asleep.

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<sup>91</sup> See Psa 6:8.

<sup>92</sup> "When a man is afflicted with leprosy...the priest will pronounce him unclean; he will not quarantine him [i.e., for further examination], for the leper is unclean." (Lv 13:9, and see also Lv 13:17).

<sup>93</sup> Isa 53:4.

And they went to him and woke him, saying, "Lord, save *us*. We are being destroyed!" And he said to them, "How timid are you who scarcely trust!" Then he got up and censured the winds and the sea, and a great calm happened. Now the people wondered, saying, "What sort of person is this, that even the winds and the sea listen to him?!"

**28** And when he came to the other side into the country of the Gadarenes, two who were affected by spirit beings met him. They came out from the tombs. They were very harsh, and so one was unable to come by through that road. And look, they called out, saying, "What is there between us and you, oh son of God? Are you coming here to torment us before a season?"

Now at a large distance there was a herd of many pigs, feeding. Now the divinities called him aside, saying, "If you cast us out, send us forth into the herd of pigs." And he said to them, "Go on." Now they exited and went into the pigs, and look: all of the herd rushed down the cliff into the sea, and they died in the waters.

But the swine herders fled, and when they had gone away into the city, they related all things, even the things about the ones who were affected by spirit beings. And look, all of the city came out to meet Jesus, and when they saw him, they advised him so that he would depart from their shore. And stepping into a ship, he went across, and he came into his own city.

#### NINE

**9:1** And look, they carried a paralytic to him, lying on a bed. And when Jesus noticed their trust, he said to the paralyzed person, "Take courage, child. Your errors are forgiven."

And look, some of the scribes said among themselves, "This one is speaking evil." And when Jesus noticed their reflections, he said, "Why are you reflecting in your hearts on evil things? For what is easier? To say, 'Your errors are forgiven,' or to say, 'Get up and walk?' But so that you would know that the Son of Man has authority on the earth to forgive errors...." Then he said to the paralyzed person, "Rise, take up your mat, and go into your house." And he got up and went away into his house. But when the crowds notice, they were afraid, and they glorified the God who had given such authority to human beings.

**9** And as Jesus passed through, he noticed a person called Matthaiah sitting at the tax office, and he said to him, "Follow me." And he got up and followed him.

**10** And as he was reclining in the house, it happened that, look: many tribute takers and errant people came and reclined together with Jesus and his students. And when the Perushim noticed, they said to his students, "Why does your teacher dine with tribute takers and errant people?" But he heard them, and said, "The healthy have no need of a healer; rather, the ones who have a malady. But you go and learn what this is: 'I want mercy and not sacrifice.'<sup>94</sup> For I have not come to call just people but the errant."

**14** Then John's students came to him, saying, "Why is it that we and the Perushim fast a lot, but your students do not fast?" And Jesus said to them, "The sons of wedding hall are unable to mourn, as long as the groom is with them. But days will come when he will be taken from them, and then they will fast.

"Now no one puts a patch of unbleached cloth on an old cloak. For its filler takes away from the cloak, and a worse division occurs. Neither do they cast new wine into old wineskins. But if indeed they do, the wineskins burst, and the wine is spilled out, and the wineskins are destroyed. On the contrary, they cast new wine into new wineskins, and both are preserved."

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<sup>94</sup> See Hos 6:6.

**18** While he was speaking these things to them, look, a certain ruler came and bowed down to him, saying, "My daughter is finished now. But come, and place your hand on her, and she will live." And Jesus and his students got up and followed him.

**20** And look, a woman who had a hemorrhage for twelve years came to him from behind and touched the tuft of his cloak. For she had said within herself, "If only I should touch his cloak, I will be saved." But, turning and seeing her, Jesus said, "Take courage, daughter. Your trust has saved you." And from that hour the woman was safe.

**23** And when Jesus came into the ruler's house and noticed the flautists and the crowd being disrupted, he said, "Withdraw. For the girl is not dead, but she is sleeping." And they laughed at him. But when they had cast out the crowd, he entered and held on to her hand, and the girl was raised. And the report of this thing went out into that whole land.

**27** And as Jesus passed on from there, two blind people followed him, and they called out, saying, "Be merciful to us, son of David!" Now when he had come into the house, the blind people came to him, and Jesus said to them, "Do you trust that I am powerful enough to do this?" They said to him, "Yes, lord." Then he touched their eyes, saying, "Let it happen to you according to your trust," and their eyes were opened. And Jesus agitated them, saying, "See that you make this known to no one." But after they exited, they sounded out about him in the whole of that land.

**32** Now as they were exiting, look: a mute man who was affected by a spirit being was brought to him. And after the spirit being had been cast out, the mute man spoke, and the people wondered, saying, "It has never appeared this way in Israel!" But the Perushim said, "He is casting out the spirit beings by the ruler of the spirit beings!"

And Jesus went around all of the cities and villages, teaching in their gatherings and heralding the good message of the kingdom and curing every disease and every malady.

TEN

**36** Now when he noticed the crowds, he had compassion on them, because they were troubled and scattered "like sheep who have no shepherd."<sup>95</sup> Then he said to his students, "Indeed, the harvest is much, but the workers are scarce. Therefore, make a request to the lord of the harvest, so that he would cast out workers into his harvest." And he called his Twelve students to himself, and he gave them authority over unclean spirits, so as to cast them out and to cure every disease and every malady.

**10:2** Now the names of the Twelve envoys are these: first Simon who is called Peter and Andreas his brother; and Jacob the son of Zebedaiiah and Johannes his brother; Filippus and Bar-Talmi; Thomas and Matthaiah the tribute taker; Jacob the son of Alfeus; and Thaddai<sup>96</sup>; Simon the Jealous; and Judah Iscariot (the one who also delivered him up).

Jesus sent out these twelve, charging them, saying, "You should not go out into a road of gentiles, and you should not enter into a city of Samaritans. But go instead to the lost sheep of the house of Israel. Now as you go, herald, saying that, 'The kingdom of the heavens has neared.' Cure the sick, raise the dead, cleanse lepers, cast out spirit beings. You have received freely; give freely.

"Do not gain possession of gold, nor silver, nor copper for your belts. Do not gain possession of a bag for the way, nor two tunics, nor sandals, nor a staff. For the worker is worthy of his food. Now in whatever city or town you may enter, inquire as to who in it is worthy, and stay there until you exit.

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<sup>95</sup> "Let Yahweh, the God of the spirits of all flesh, set down a man over the assembly, who will go out ahead of them and come in ahead of them, who will lead them out and bring them in, so that Yahweh's assembly would not be like sheep who have no shepherd." (Num 27:16)

<sup>96</sup> Apparently, Thaddai was also named Judah (as in Lukas' version), but another name was used in order to distinguish him from Judah Iscariot.

Now when you go into the household, greet them. And if the household should indeed be worthy, let your peace come upon them. But if it should not be worthy, let your peace turn back to you. And who ever will not receive you nor hear your words: exit from that household or the city and shake the dust from your feet. Indeed I am telling you: it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

"Look, I am sending you out like sheep in the midst of wolves. Therefore, become mindful like the serpents and harmless like the doves.

"But watch out for the people. They will deliver you over to Sanhedrins, and they will whip you in their gatherings. And you will be led to governors (but also kings) on account of me, *as* witnesses to them and to the nations. But when they deliver you up, do not be anxious about how or what you should speak, for what you should speak will be given to you in that hour. For it is not you that will speak, but the spirit of your Father that speaks within you.

"Then brother will deliver up brother for death, and father will deliver up child. And children will rise up at their parents, and they will cause them to die. And you will stand as hated by all people on account of my name, but the one who endures to the end, this one will be saved.

"Now when they persecute you in this city, flee into the other. For indeed I am telling you: you should by no means complete the cities of Israel until the Son of Man comes.

"A student is not over his teacher, nor is a slave over his lord. There is enough for the student so that he should become like his teacher is, and the slave like his lord. If they have called the ruler of the house Ba'al Zebul<sup>97</sup>, how much worse will they say of those of his household?

"Therefore, do not be afraid of them. For nothing is covered that will not be revealed, and nothing is secret that will not be made known. What I am telling you in the darkness, say in the light. And what you hear in your ear, herald on the rooftops.

"And you should not be afraid of those who kill the body, but who are unable to kill the soul. But you should fear rather the one who is able to destroy both soul and body in Gehenna. Aren't two sparrows sold for an assarius? And not one of them falls onto the ground without your Father. But even the hairs of your head are all counted. Therefore, do not be afraid: you are worth many sparrows.

"Therefore, everyone who will acknowledge me in the presence of people, I too will acknowledge him in the presence of my Father, the one who is in the heavens. But whoever will deny me in the presence of people, I too will deny him in the presence of my Father, the one who is in the heavens.

"Don't think that I have come to cast peace on the land. I have not come to cast peace but a sword. For I have come to divide "a person against his father and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a person's household are his enemies."<sup>98</sup>

"The one who has more affection for father or mother than for me is not worthy of me. And the one who has more affection for son or daughter than for me is not worthy of me. And the one who does not take his cross and follow behind me is not worthy of me. The one who finds his life will lose it, and the one who loses his life on account of me will find it.

"The one who accepts you is accepting me, and the one who accepts me is accepting the one who sent me forth. The one who accepts a prophet in a prophet's name receives a prophet's reward. And the one who accepts a just person in a just person's name receives a just person's reward. And whoever, in the name of a student, should give one of these little ones only a cup of cold water to drink: Indeed I am telling you, he will by no means lose his reward."

#### ELEVEN

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<sup>97</sup> Literally meaning "lord of the habitation," this was a term given to the Enemy.

<sup>98</sup> Mic 7:6

**11:1** And when Jesus had completed arranging for his students, it happened that he departed from there, to teach and to herald in their cities. Now when John, in prison, heard the deeds of the Anointed One, he sent a message by his students, saying to Jesus, "Are you the one who is coming, or should we expect another?"

And Jesus answered, saying to him, "Go and relate to John what you have heard and seen: "Blind people see again," and lame people walk, lepers are cleansed, and "deaf people hear," and "dead people are being raised,"<sup>99</sup> and the good message is announced to poor people. And blessed is whoever does not stumble over me."

Now as they were going, Jesus began to tell the crowds about John. "What did you come out into the desert to observe? A reed being shaken by the wind? But what did you come out to see? A person clothed in soft things? Look, the ones who wear soft things are in the houses of the kings. But what did you come out to see? A prophet? I am telling you yes, and more abundant than a prophet. This is the one about whom it was written, "Look, I am sending my messenger ahead of your presence, who will prepare your way in your presence."<sup>100</sup>

"Indeed I am telling you: no greater person has risen up among those born of a woman than John the Baptizer. But the littlest one in the kingdom of the heavens is greater than he.

"From the days of John the Baptizer until the present the kingdom of the heavens has been invaded, and invaders have been seizing it. For all the prophets and the Torah prophesied until John. And if you want to accept it, he is Elijah who is about to come. The one who has ears should hear.

**16** "Now to what will I liken this generation? It is like the boys who sit in the marketplaces and sound out to others, saying, 'We have played the flute for you, and you have not danced. We have mourned for you, and you have not lamented.' For John came neither eating nor drinking, and you say 'He has a spirit being.' The Son of Man came eating and drinking, and you say, 'Look, a gluttonous person and a wine drinker, a friend of tribute takers and errant people,' and, 'Wisdom is judged by her deeds.'

**20** Then he began to censure the cities in which the majority of his powers had been done, because they did not change their minds. "Woe to you, Chorazin, woe to you, Bethsaida, because if those powers that have happened among you had happened in Ture and Sidon, they would have changed their minds long ago in sackcloth and ashes! However, I am telling you, it will be *more* tolerable for Ture and Sidon during the day of judgment than for you.

"And you, Kafar-Nahum, you will not be elevated as far as heaven; you will be brought down as far as Hades. Because if those powers that have happened among you had happened in Sodom, they would have remained until today. However, I am telling you that it will be *more* tolerable for the land of Sodom during the day of judgment than for you."

**25** During that season, Jesus answered, saying, "I fully acknowledge you, Father, oh Lord of Heaven and Earth, because you have hidden these things from wise people and those with understanding, and you have revealed them to babies. Yes Father, because this way it became a delight in your presence.

"All things have been given over to me by my Father. And no one except the Father takes recognition of the son, neither does anyone take recognition of the Father except the son, and the one to whom the son plans to reveal him.

**28** "Come to me, all those who are laboring and who are burdened, and I will cause you to rest. Take my yoke on you, and learn from me, because I am meek and humble-hearted, and "You will find rest for your souls."<sup>101</sup> For my yoke is gentle, and my burden is lightweight."

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<sup>99</sup> Isa 29:18-19

<sup>100</sup> Mal 3:1

<sup>101</sup> Jer 6:16, which reads, "Yahweh says this: Stand in the roads and look, and ask for the worn roads, and look for the good road, and walk in it, and you will find rest for your souls."

## TWELVE

**12:1** During that season, Jesus went through the cornfields on the Sabbath. Now his students were hungry and began to pluck and eat ears of corn. But when the Perushim noticed, they said to him, "Look, your students are doing what it is illegal to do during a Sabbath." But he said to them, "Haven't you known what David did when he and those who were with him were hungry? How he entered into God's house and ate the loaves of design, which were not legal for him to eat, nor for those who were with him, except the priests alone?<sup>102</sup> Or haven't you known in the Torah that the priests in the temple during the sabbaths profane the Sabbath and are blameless?<sup>103</sup> But I am telling you that someone greater than the temple is here. Now if you had known what is, "I want mercy and not sacrifice,"<sup>104</sup> you wouldn't have condemned the blameless. For the Son of Man is lord of the Sabbath."

**9** And after he departed from there, he went into their gathering. And look! A person who had a withered hand was there. And they asked Jesus, so that they might accuse him, saying, "Is it legal to cure during sabbaths?"

Now he said to them, "What person among you, who has one sheep, would not take hold of it and lift it up if it should fall into a pit during a Sabbath? Therefore, how much more does this make sense for a person rather than a sheep? And so, it is legal to do well during sabbaths."

Then he said to the person, "Stretch out your hand," and he stretched it out, and it was restored well like the other one. But when the Perushim went out, they held a council against him, as to how they might destroy him.

**15** But Jesus, knowing this, withdrew from there. And crowds, many, followed him, and he cured all of them. And he censured them, so that they would not make him apparent, so that what was declared through Isaiah the prophet would be fulfilled, saying, "Look at my servant boy, whom I have chosen: my beloved one, for whom my soul delights. I will put my breath on him, and he will announce justice to the nations. He will neither strive nor cry out, nor will anyone hear his voice in the open squares. He will not break a bruised reed, and he will not quench a smoldering wick, until he casts out judgment to the point of victory. And the nations will hope for his name."<sup>105</sup>

**22** Then a blind and mute person who was affected by spirit beings was taken to him, and he cured him. And so, the mute person was able to speak and to see. And all of the crowds were astonished and said, "Isn't this the Son of David?" But when the Perushim heard, they said, "This one is not casting out spirit beings except with Ba'al Zebul, the ruler of the spirit beings."<sup>106</sup>

But since he knew their reflections, he said to them, "Every kingdom that is parted against itself is made desolate, and every city or household that is parted against itself will not stand. And if the Enemy is casting out the Enemy, he is parted against himself. Therefore, how will his kingdom stand? And if I am casting out the spirit beings with Ba'al Zebul, with whom do your sons cast them out? On account of this, they will be your judges. But if in God's breath I am casting out the spirit beings, God's kingdom has appeared to you after all.

"Or how is anyone able to enter into the strong man's house and plunder his goods, if he does not first bind the strong man? And then he fully plunders his house.

"The one who is not with me is against me, and the one who does not gather with me is scattering. On account of this I am telling you: every error and evil speaking will be forgiven people, but speaking evil of the breath will not be forgiven. And whoever should speak a word against the Son of

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<sup>102</sup> See 1 Sam 21:1-6.

<sup>103</sup> See Num 28:9-10.

<sup>104</sup> See Hos 6:6

<sup>105</sup> Isa 42:1-4

<sup>106</sup> Literally meaning "lord of the habitation," this was a term given to the Enemy.

Man, it will be forgiven him. But whoever should speak against the holy Spirit, it will not be forgiven him, neither in this age nor in the one that is about to come. Either make the tree nice and its fruit nice, or make the tree corrupt and its fruit corrupt. For 'one knows the tree by the fruit.'

"You brood of vipers! How are you able to speak good things, when you are evil? For the mouth is speaking out of the abundance of the heart. The good person casts forth good things out of the good treasure, and the evil person casts forth evil things out of the evil treasure. Now I am telling you that during the day of judgment people will give back (concerning its message) every idle declaration that they speak. For you will be justified out of your statements, and out of your statements you will be condemned."

**38** Then some of the scribes and Perushim asked him, saying, "Teacher, we want to see signs from you." But he answered, saying to them, "An evil and adulterous generation hunts for a sign, and no sign will be given to it except for the sign of Yonah the prophet. For just as 'Yonah was in the abdomen of the great fish for three days and three nights,'<sup>107</sup> in the same way the Son of Man will be in the heart of the earth for three days and three nights.

"Ninevite men will stand up during the judgment with this generation, and they will condemn it, because they changed their minds at Yonah's heralding, and look: someone greater than Yonah is here. The southern queen will rise up in judgment with this generation, and she will condemn it, because she came from the outlying areas of the land to hear Solomon's wisdom, and look: someone greater than Solomon is here.

**43** "Now when the unclean spirit has come out from a person, it goes through waterless places, seeking and not finding a resting place. Then it says, 'I will return to my house from which I came out.' And when it comes, it finds the house empty, swept clean, and adorned. Then it goes and takes along with itself seven other spirits more evil than itself, and they enter and dwell there. And the last state of that person has become worse than the first. And that's how it will be with this evil generation."

**46** While he was still speaking to the crowds, look, his mother and brothers were standing outside, seeking to speak to him. Now someone said to him, "Look, your mother and your brothers are standing outside, seeking to speak with you." But he answered, saying to him, telling him, "Who is my mother? And who are my brothers?" And he stretched out his hand to his students and said, "Look at my mother and my brothers. For whoever should do what my Father in the heavens wants, this one is my brother, and sister, and mother."

### THIRTEEN

**13:1** During those days, Jesus exited the house and sat down by the sea. And many crowds came with him, and so he went down into a ship to sit down, and all of the crowd stood at the shore.

And he spoke many things to them with analogies, saying, "Look: the sower of the seed went out to sow, and in sowing it, some seeds indeed fell by the road, and the birds came and devoured them. But others fell on rocky land, where they did not have much soil, and immediately they rose up (on account of not having any deep soil). Now when the sun rose, the plant was scorched, and it dried out on account of not having a root. But others fell on the acanthus plants, and the acanthus plants rose up and choked them.

"But others fell on the nice ground and yielded fruit: one indeed yielded a hundred; now another yielded sixty; now another yielded thirty. The one who has ears, let him hear."

**10** And the students came to him, saying, "Why do you speak to them with analogies?" Now he answered, saying to them, "To you it is given to know the secrets of the kingdom of the heavens, but it has not been given to them. For more will be given to the one who has, and he will have abundantly. But to the one who does not have, even what he has will be taken away from him. On account of this, I

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<sup>107</sup> Jon 1:17

speak to them with analogies: that 'although seeing, they do not see, and though hearing, they do not hear,' nor do they understand. And Isaiah's prophecy is completely fulfilled in them, which says, "Hearing, you will hear, and you will by no means have understood; and seeing, you will see, and you will by no means have noticed. For the hearts of this people have become fat, and they hear heavily with their ears, and they shut their eyes. Otherwise, when noticing with their eyes, and hearing with their ears, and understanding with their hearts, they would also turn back, and I would heal them."<sup>108</sup>

"But blessed are your eyes, because they see, and your ears, because they hear. For indeed I am telling you that many prophets and just people strongly desired to see what you see, and they did not see. And they strongly desired to hear what you hear, and they did not hear.

**18** "You, therefore, hear the analogy of the sower: Each one who hears the message of the kingdom and who does not understand, the evil one comes and takes away what was sowed in his heart. This is what was sowed by the road.

"Now what was sowed on the rocky land, this is the one who hears the message and immediately receives it with joy. But he has no root within himself, but he is seasonal. Now when affliction or persecution happens on account of the message, he immediately stumbles.

"Now what was sowed into the acanthus, this is the one who hears the message and in whom the cares of the age and the deceptiveness of wealth choke off the message, and he becomes fruitless.

"But what was sowed on the nice ground, this is the one who hears the message and understands. He indeed bears fruit and makes: 'one indeed a hundred; now another, sixty; now another, thirty.'"

**24** He put another analogy to them, saying, "The kingdom of the heavens is like a person sowing nice seed in his field. But while the people were sleeping, his enemies came and sowed darnel onto the midst of the wheat, and they went away. Now when the blade shot up and made produce, the darnel plants appeared then also.

"Now the slaves of the ruler of the house came to him, saying, 'Lord, didn't you sow nice seed in your field? Then why does it have darnel plants?' Now he said to them, 'An enemy person has done this.'

"Now the slaves said to him, 'Then do you want us to go out and collect them?' But he sounded, 'No, lest as you collect the darnel plants, you should uproot the wheat together with them. Allow both to grow together until the harvest. And during the season of the harvest, I will say to the harvesters, "Collect first the darnel plants, and bind them into bundles for their burning, but gather the wheat into my granary.'"

**31** He put another analogy to them, saying, "The kingdom of the heavens is like a grain of mustard, which someone took and planted in his field. Indeed it is the littlest of all the seeds, but when it has grown, it is the greatest of the herbs, and it becomes a tree, and so "the birds of the sky come and make nests in its branches."<sup>109</sup>

**33** He spoke another analogy to them: "The kingdom of the heavens is like yeast. When a woman took it, she concealed it in three sata of meal, until the whole of it was leavened."

Jesus spoke these things in analogies to the crowds and spoke nothing to them without an analogy, so that what was declared through the prophet would be fulfilled, saying, "I will open my mouth in analogies; I will utter things hidden from the laying down" of the creation.<sup>110</sup>

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<sup>108</sup> Isa 6:9-10

<sup>109</sup> "The tree that you saw ... in whose branches the birds of the sky had nests – it is you, oh king." (Dan 4:12)

<sup>110</sup> Psa 78:2, but see also other parts of the psalm.



**36** Then, leaving the crowds, he went into the house. And his students came to him, saying, "Explain to us fully the analogy of the darnel plants of the field." Now he answered, saying, "The one who sows the nice seed is the Son of Man. Now the field is creation. Now the nice seed, these are the sons of the kingdom, but the darnel plants are the sons of the evil one. Now that enemy who sowed them is the accuser. Now the harvest is the conclusion of the age, but the harvesters are messengers. Therefore, as the darnel plants are collected and burnt up with fire, in the same way it will be at the conclusion of the age. The Son of Man will send out his messengers, and they will collect from his kingdom all the stumbling blocks and those who are doing lawlessness. And "they will throw them into the furnace of fire." There, there will be crying and grinding of teeth. Then the just people will shine out like the sun in their Father's kingdom. The one who has ears, let him hear.

**44** "The kingdom of the heavens is like a treasure hidden in a field. When a person finds it, he hides it, and (from his joy) goes up, and sells all that he has, and buys that field.

**45** "Again, the kingdom of the heavens is like a person, a merchant who seeks beautiful pearls. Now after finding one pearl of much value, he went away and sold all that he had, and he bought it.

**47** "Again, the kingdom of the heavens is like a dragnet which is cast into the sea and which gathers fish from every species. When it is has been filled, they draw it up on the shore and sit down and collect the good ones into vessels. But they throw the corrupt ones away. It will be this way at the conclusion of the age. The messengers will exit and will separate out the evil ones from the midst of the just ones, and "they will cast them into the furnace of fire."<sup>111</sup> There, there will be crying and grinding of teeth. Did you understand all of these things?"

**52** They said to him, "Yes." Now he said to them, "For this reason every scribe who learns the kingdom of the heavens is like a person, a ruler of the house, who casts new and old things from his treasury."

**53** And when Jesus had completed these analogies, it happened that he departed from there. And after coming into his country, he taught them in their gatherings, and so they were amazed, and they said, "Where do this one, the wisdom, and the powers *come* from? Isn't this the carpenter's son? Isn't his mother called Miriam; and aren't his brothers Jacob, and Yosef, and Simon, and Judah; and aren't his sisters all with us? Then from where does this one *get* all of these things?" And they stumbled in him.

But Jesus said to them, "A prophet is not without honor, except in his country and in his household." And he did not do many powerful things there on account of their distrust.

#### FOURTEEN

**14:1** During that season, Herod the Tetrarch heard the report of Jesus, and he said to his servant boys, "This is John the Baptizer. He has raised from the dead, and for this reason the powers are being worked out by him."

For Herod had John held and bound and put away in jail on account of Herodias, the wife of his brother Philippos. For John had said to him, "It is illegal for you to have her." And Herod was wanting to kill him, but he feared the crowd, because they held him as a prophet.

But when Herod's birthday occurred, Herodias' daughter danced in the midst, and pleased Herod. From this, he agreed with an oath to give her whatever she might ask for. Now since she had been prompted earlier by her mother, "Give me," she voiced, "John the Baptizer's head, here on a platter." And the king was sorrowful on account of the oaths and those who were reclining with him, and he gave word for the head to be given. And he sent someone who beheaded John in jail, and his head was brought on a platter and was given to the little girl, and she brought it to her mother. And when his students came, they took the body and buried it. And after they left, they related it to Jesus.

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<sup>111</sup> Dan 3:6

**13** Now when Jesus heard, he withdrew from there in a ship to a desert place by himself. And when the crowds heard, they followed him on foot from the cities. And when Jesus exited, he noticed a great crowd, and he had compassion on them and cured their sick.

Now when evening happened, the students came to him, saying, "The place is a desert, and the hour has already gone by. Release the crowds, so that they might go out into the villages and buy provisions for themselves. But Jesus said to them, "They don't have the need to go away. You give them something to eat."

But they said to him, "We don't have here but five loaves of bread and two fish." But he said, "Carry them here to me." And he gave word to the crowds to recline on the grass, and taking the five loaves and the two fish, he looked up into the sky and blessed them. And after breaking them, he gave the loaves to the students. Now the students gave them to the crowds. And they all ate and were well fed, and they took up the abundance of the fragments, twelve baskets full. Now those who ate were about five thousand men, without the women and school children.

**22** And immediately he necessitated that the students go down into the ship and go ahead of him to the far side, while he was letting the crowds go away. And after letting the crowds go away, he went up into the mountain by himself to pray. Now since evening had happened, he was there alone.

Now the ship was already many stadia away from the land, being tormented by the waves, for the wind was against them. Now during the fourth guard of the night, he came to them, walking on the sea. But when the students noticed him walking on the sea, they were terrified, saying that it was an apparition. And they cried out from fear. But immediately Jesus spoke to them, saying, "Take courage; it is I. Don't be afraid."

But Peter answered him, saying, "Lord, if it is you, give word for me to come to you on the waters." Now he said, "Come," and Peter went down from the ship and walked on the waters and went to Jesus. But when he saw the wind to be strong, he was afraid, and since he was beginning to sink, he called out, "Lord, save me!"

Now Jesus immediately stretched out his hand and took him. And he said to him, "You person who scarcely trusts! To what end did you doubt?" And after they went down into the ship, the wind stopped. Now the ones who were in the ship bowed down to him, saying, "Truly you are God's son!"

And after going across, they came to the land at Gennesaret. And since the men of that place recognized him, they sent out into the whole of that surrounding country, and they brought to him all those who had a malady. And they were advising him so that they might touch only the tuft of his cloak. And as many as touched *it* were made sound.

## FIFTEEN

**15:1** Then Perushim and scribes from Jerusalem came to Jesus, saying, "Why are your students wandering from the tradition of the older people? For they don't wash their hands when they eat bread."<sup>112</sup>

But he answered, saying to them, "And why do you wander from God's precept on account of your tradition? For God said, "Honor the father and the mother,"<sup>113</sup> and, "The one who says a bad thing

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<sup>112</sup> The ritual is called *Netilat Yadayim*, the lifting up of the hands. This is recorded in the Talmud (Shabbat 50b). Not only are the hands to be washed, but also the feet and face – to honor God. In tractate Sotah 4b, we also read: "R. Zerika said in the name of R. Eleazar: Whoever makes light of washing the hands will be uprooted from the world. R. Hiyya b. Ashi said in the name of Rab: With the first washing it is necessary to lift the hands up; with the latter washing it is necessary to lower the hands. There is a similar teaching: Whoever washes his hands must lift them up lest the water pass beyond the joint, flow back and render them unclean. R. Abbahu says: Whoever eats bread without first wiping his hands is as though he eats unclean food; as it is stated: 'And the Lord said: Even this way the children of Israel will eat their bread unclean.'"

of father or mother should be completed to death."<sup>114</sup> But you say, 'Whoever says to his father or to his mother, "Whatever might be owed by me is a gift," he will by no means honor his father.' And you are annulling God's statement on account of your tradition. Hypocrites! Isaiah prophesied well about you, saying,

"This people honors me with the lips, but their hearts are far away from me. Now they revere me worthlessly, teaching as teachings human precepts."<sup>115</sup>

And he called the crowd to him and said to them, "Hear and understand: It is not what enters into the mouth that makes a person common. On the contrary, what goes out of the mouth, this makes a person common."

**12** Then the students came to him, saying to him, "Do you know that the Perushim stumbled when they heard the saying?" But he answered, saying, "Each plant that my heavenly Father did not plant will be uprooted. Drop them. They are blind guides of blind people. Now if a blind person should guide a blind person, both will fall into a pit."

**15** Now Peter answered, saying to him, "Explain that analogy to us." Now he said, "Are you still without understanding too? Aren't you mindful that everything that enters into the mouth is contained in the abdomen and is cast out into a latrine? But the things that go out from the mouth are coming out from the heart, and they make the person common. For out of the heart come evil reasonings, murders, adulteries, thefts, false testimonies, evil speakings. These are the things that make a person common, but to eat with unwashed hands does not make the person common."

**21** And after exiting from there, Jesus withdrew into the parts of Ture and Sidon. And look, a Canaanite woman came out from those areas and called out to him, saying, "Have mercy on me, sir, son of David! For my daughter is being badly affected by a spirit being!" Now he did not answer her a word. And his students went to him and begged him, saying, "Make her go away, because she is calling out after us."

Now he answered, saying, "I was only sent out to the lost sheep of the house of Israel." But she came and bowed down to him, saying, "Sir, help me." But he answered, saying, "It is not a nice thing to take the children's bread and to throw it to the dogs." But she said, "Yes, sir. For even the dogs dine on the crumbs that fall from their lord's table." Then Jesus answered, saying to her, "Oh woman, your trust is great. Let it happen for you as you want." And her daughter was healed from that hour.

**29** And when Jesus departed from there, he came by the sea of Galilaiah, and after going up into the mountain, he sat down there. And many crowds came to him, having with them lame people, blind people, maimed people, and many others. And they laid them near his feet, and he cured them. And so, it was that the crowds wondered, seeing deaf people speaking, maimed people made well, lame people walking, and blind people seeing. And they glorified the God of Israel.

Now Jesus called his students to him, saying, "I have compassion on the crowd, because they have been continuing with me for three days already, and they don't have anything that they can eat. And I don't want to send them away fasting, lest they should faint on the road."

And the students said to him, "Where will we get so many loaves in a desert, so as to well feed so great a crowd?" And Jesus said to them, "How many loaves do you have?" Now they said, "Seven, and a few fish." And he gave word for the crowd to recline on the ground. Taking the seven loaves and the fish, and giving thanks, he broke them and gave them to the students. Now the students gave them to the crowds. And they all ate and were well fed. And the abundance of the fragments was seven large baskets full. Now those who had dined were four thousand men, without the women and school

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<sup>113</sup> Ex 20:12

<sup>114</sup> Lv 20:9

<sup>115</sup> Isa 29:13

children. And after releasing the crowds, he went up into the ship and came into the coastal regions of Magdala.

## SIXTEEN

**16:1** And the Perushim and Zadokites came to him, testing him. They asked him to show them a sign from heaven. But he answered, saying to them, "An evil and adulterous generation is hunting a sign, and a sign will not be given to it except for the sign of Yonah." And he left them and went away.

And when the students went to the far side, they had forgotten to take loaves. But Jesus said to them, "Look, and watch out for the yeast of the Perushim and Zadokites." But they were reasoning among themselves, saying that "We have not taken any loaves." But, knowing this, Jesus said, "Oh you who scarcely trust, why are you reasoning among yourselves because you don't have any loaves? Are you not yet mindful, nor do you remember the five loaves of the five thousand and how many baskets you took? Or the seven loaves of the four thousand and how many large baskets you took? How aren't you mindful that I was not speaking to you about loaves of bread? Now watch out for the yeast of the Perushim and Zadokites." Then they understood that he did not say to watch out for yeast of bread loaves, but of the teaching of Perushim and Zadokites.

**13** And after coming into the parts of Caesarea Filippi, Jesus asked his students, saying, "Who do people say the Son of Man to be?" Now they said, "Indeed they say, John the Baptizer. But others say Elijah; now others say Jeremiah or one of the prophets." He said to them, "But who do you say me to be?"

Now Simon Peter answered, saying, "You are the Anointed One: the son of the living God." Now Jesus answered, saying to him, "Blessed are you, Simon Bar-Yonah, because flesh and blood did not reveal to you, but my Father in the heavens. Now I am also telling you that you are 'Peter,' and on this 'rock' I will construct my assembly, and the gates of Hades will not prevail over it. I will give you the keys of the kingdom of the heavens, and whatever you might bind on the earth will be a bound thing in the heavens, and whatever you might let go on the earth will be a loosed thing in the heavens. Then he gave a statement to his students, so that they would tell no one that he was the Anointed One.

**21** From then, Jesus began to show his students that it was necessary for him to go away into Jerusalem, and to suffer many things by the older people and high priests and scribes, and to be killed, and to be raised up during the third day. And Peter, receiving him, began to censure him, saying, "Let this be far from you, Lord! By no means will this be to you!" But he turned and said to Peter, "Go behind me, enemy. You are a stumbling block to me, because you are not minding God's things, but the things of human beings."

Then Jesus said to his students, "If someone wants to come after me, he should deny himself, and take up his cross, and follow me. For whoever wants to save his life will lose it, but whoever should lose his life on my account will find it. For what does a person profit if he should gain the whole creation but forfeit his life? Or what will a person give in exchange for his life? For the Son of Man is about to come in his Father's glory with his messengers, and then "he will give out to each one according to his practice."<sup>116</sup> Indeed I am telling you that some of those who are standing here will by no means taste death until they should notice the Son of Man coming in his kingdom."

## SEVENTEEN

**17:1** And after six days, Jesus took aside Peter, and Jacob, and his brother Johannes, and he carried them up into a high mountain by themselves. And he was transformed in their presence, and his face shone like the sun, but his garments became white like light. And look, Moses and Elijah appeared to

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<sup>116</sup> Job 34:11; Psa 62:12; Jer 32:19

them, talking with him. Now Peter answered, saying to Jesus, "Lord, it is a nice thing for us to be here. If you want, I will make three tents here: one for you, and one for Moses, and one for Elijah."

While he was still speaking, look, a cloud of light overshadowed them. And look, a sound from the heavens, saying, "This is my son, the beloved one, in whom I delight. Hear him." And when the students heard, they fell on their faces and were extremely afraid. And Jesus came to them, and touched them, and, said, "Get up, and don't be afraid." Now when they lifted up their eyes, they saw no one except Jesus alone.

**9** And as they were descending the mountain Jesus gave them a precept, saying, "Tell the vision to no one until the Son of Man is raised from among the dead." And the students asked him, saying, "Then why do the scribes say that 'It is necessary for Elijah to come first?'"<sup>117</sup> But he answered, saying, "Indeed 'Elijah is coming, and he will restore'"<sup>118</sup> all things. But I am telling you that Elijah has already come, and they did not recognize him. But they did as much as they wanted to him. So also, the Son of Man is about to suffer by them." Then the students understood that he was talking to them about John the Baptizer.

**14** And after coming to the crowd, a person came to him, falling to his knees and saying, "Sir, have mercy on my son, because he has been affected by the moon and is suffering badly. For he falls into the fire often and into the water often. And I led him to your students, and they were unable to cure him."

Now Jesus answered, saying, "Oh distrustful and misdirected generation! Until when will I be with you? Until when will I put up with you? Carry him here to me." And Jesus censured it, and the spirit being came out from him, and the boy was cured from that hour.

Then the students came to Jesus by themselves and said, "Why were we unable to cast it out?" Now he said to them, "On account of your scarce trust. For indeed I am telling you, if you should have trust like a grain of mustard, you would say to this mountain, 'Move from here to there,' and it would be moved. And nothing would be impossible for you."

**22** Now while they were traveling together in Galilaiah, Jesus said to them, "The Son of Man is about to be delivered up into the hands of errant people, and they will kill him, and he will be raised during the third day." And they were exceedingly sorrowful.

Now when they came into Kafar-Nahum, those who take the didrachmas came to Peter and said, "Doesn't your teacher pay the didrachmas?" He said, "Yes." And when they had come into the household, Jesus anticipated him and said, "What do you think, Simon? The kings of the earth, from whom do they take tax or census money? From their sons, or from others?" Now when Peter said, "From the others," Jesus said to him, "Then indeed the sons are free. But so that they would not be caused to stumble, go into the sea, cast a hook, and take up the first fish that comes up, and open its mouth. You will find a stater<sup>119</sup>. Take that and give it for you and me."

## *EIGHTEEN*

**18:1** During that hour, the students came to Jesus, saying, "Then who is the greatest in the kingdom of the heavens?" And he called a school child to him and stood it in their midst, and he said, "Indeed I am telling you, unless you turn and become like the children, you will by no means enter into the kingdom of the heavens. Therefore, whoever may humble himself like this child, this one is the greatest in the kingdom of the heavens. And whoever may receive one such child in my name, he is receiving me."

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<sup>117</sup> Mal 4:5

<sup>118</sup> Mal 4:5-6

<sup>119</sup> A silver coin with the value of two drachmas; a shekel. The Israelites customarily offered one half-shekel annually to support the upkeep of the Temple. With the Temple about to be destroyed, the observation that perhaps Jesus did not pay to maintain it might have upset the people. Peter handed over a piece of found money as a gift, indicating no obligation to pay.

But whoever causes one of these little ones who trust in me to stumble, it would make sense for him that an upper millstone be hung around his neck and for him to be plunged down in the deep waters of the sea.

**7** "Woe to the creation due to the stumbling blocks! For it is a necessity for the stumbling blocks to come; however, woe to the person through whom the stumbling block comes!

"Now if your hand or your foot causes you to stumble, cut it off and cast it from you. It is a nicer thing for you to enter into life maimed or lame than for you to be cast into the eternal fire having two hands or two feet. And if your eye causes you to stumble, pluck it out and cast it from you. It is nicer for you to enter into life one-eyed than for you to be cast into the fire of Gehenna having two eyes.

"See that you not have a bad attitude about one of these little ones. For I am telling you that through all things their messengers in the heavens see the face of my Father who is in the heavens.

**12** "What do you think? If a certain person should happen to own one hundred sheep, and if one should go astray from among them, won't he leave the ninety-nine on the mountains and go seek the one who went astray? In the same way, it is not what is wanted in the presence of your Father in the heavens that one of these little ones be lost. Now if your brother should err [against you], go up and reprove him between you and him alone. If he hears you, you have gained back your brother. But if he doesn't hear, take him aside with you and one or two others besides, so that "at the mouth of two or three witnesses every declaration would stand."<sup>120</sup> But if he should disregard them, tell the assembly. But if he should disregard the assembly also, he will be to you just like the gentile and the tribute taker.

**18** "Indeed I am telling you, as many things as you should bind on the earth will be bound things in heaven, and as many things as you should let go on the earth will be loosed things in heaven.

"Again indeed, I am telling you that if two from among you should agree together on the earth, about any matter they should ask about, it will be done for them by my Father who is in the heavens. For when there are two or three who are gathered for my name, I am there in their midst."

**21** Then Peter came to him, saying to him, "Lord, how often will my brother err against me, and I will forgive him? Until seven times?" Jesus said to him, "I am not telling you, 'until seven times;' on the contrary, until seventy times seven. On account of this the kingdom of the heavens is like a person, a king, who wanted to settle an account with his slaves. Now when he began to settle, they brought him one person who owed ten thousand talents.

But since he did not have the ability to repay, the lord gave word for him to be sold, with his wife and children and all things, as much as he had, and for payment to be made. Therefore, the slave fell down and bowed to him, saying, 'Be longsuffering toward me, and I will repay you.'

"Now the slave's lord was compassionate and freed him, and forgave the debt. But when that slave exited, he found one of his fellow slaves who owed him a hundred denarii. And he took hold of him and choked him, saying, 'Repay whatever you owe!' Therefore, his fellow slave fell down and called him aside, saying, 'Be longsuffering toward me, and I will repay you.'

"But he did not want to do so. On the contrary, after going away, he threw him in jail, until he repaid what he owed. Therefore, when his fellow slaves noticed what had happened, they were exceedingly sorrowful, and they went and fully explained to their lord all that had happened.

"Then their lord called him and said to him, 'You evil slave! I forgave you all of that debt since you called me aside. Wasn't it necessary for you also to have mercy on your fellow slave, as I had mercy on you?' And his lord was angered, and he had him delivered over to the torturers, until he repaid all that he owed. In the same way also, my heavenly Father will do to you, unless each one of you forgives his brother, from your hearts."

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<sup>120</sup> Dt 19:15

## NINETEEN

**19:1** And when Jesus completed these saying, it happened that he departed from Galilaiah and went within the borders of Judea, beyond the Jordan. And many crowds followed him, and he cured them there.

And Perushim came to him to test him, and they said, "Is it legal for a person to let his wife go according to every reason?" But he answered, saying, "Haven't you read that the Creator from the beginning 'made them male and female'?"<sup>121</sup> And he said, "On account of this a man will abandon his father and mother and will unite with his wife, and the two will be one in flesh."<sup>122</sup> And so, they are not still two; on the contrary, they are one flesh. Therefore, what God joined together, no human being may separate."

They said to him, "Therefore, why did Moses give a precept to give a scroll of separation, and to let her go away?" He said to them, "For your hard-heartedness, Moses allowed you to let your wives go away. But from the beginning it did not happen this way. Now I am telling you that whoever lets his wife go away (not for prostitution) and marries another is committing adultery."

His students said to him, "If the case of a person with his wife is this way, it does not make sense to marry!" But he said to them, "Not all people may contain this saying, but the ones to whom it is given. For there are some who were born eunuchs this way from the mother's womb; and there are some eunuchs who were made eunuchs by people; and there are some eunuchs who made themselves eunuchs on account of the kingdom of the heavens. The one who is able to contain this, let him contain it."

**13** Then they brought school children to him, so that he might place his hands on them and pray, but the students censured them. But Jesus said, "Allow the school children to come to me, and don't hinder them, for the kingdom of the heavens belongs to such people." And after placing his hands on them, he went from there.

**16** And look, one person came to him and said, "Teacher, what good thing should I do, so that I would have eternal life?" Now he said to him, "Why are you asking me about the good thing? One person is good. But if you want to enter into the life, keep the precepts."

He said to him, "Which ones?" Now Jesus said, "'You will not murder. You will not commit adultery. You will not steal. You will not testify falsely. Honor your father and mother.'<sup>123</sup> And 'You will love your neighbor as yourself.'<sup>124</sup>

The young man said to him, "I have guarded all of these things. What do I still lack?" Jesus told him, "If you want to be complete, go up and sell your goods, and give to the poor, and you will have a treasure in the heavens. Also, come follow me." But when he heard the saying, the young man went away sorrowful, for he was someone who had many possessions.

Now Jesus said to his students, "Indeed I am telling you that it is with difficulty that a wealthy person will enter into the kingdom of the heavens. Again I am telling you, it is easier for a camel to go through a needle's eye than for a wealthy person to enter into God's kingdom."

Now when his students heard, they were exceedingly amazed, saying, "After this, who is able to be saved?" But Jesus looked at them and said, "For people, this is impossible, but for God all things are

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<sup>121</sup> Gen 1:27

<sup>122</sup> Gen 2:24

<sup>123</sup> all from Exodus 20

<sup>124</sup> Lv 19:18

possible." Then Peter answered, saying to him, "Look, we left all things and followed you. So what will there be for us?" But Jesus said, "Indeed I assure you that during the regeneration when the Son of Man sits on his throne of glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And each one who has left households, or brothers, or sisters, or father, or mother, or children, or fields on account of my name will obtain a hundredfold and will inherit eternal life. But many who are first will be last, and the last will be first.

**20:1** "For the kingdom of the heavens is like a person, a householder, who went out to hire workers for his vineyard. Now after agreeing with the workers for a denarius for the day, he sent them into the vineyard.

"And he went out at about the third hour and noticed others standing in the marketplace, idle. And he said to those people, 'You too, go up into the vineyard, and I will give you whatever should be just.' Now they went away.

"Now again he went out at around the sixth, and at the ninth hour, doing similarly. But when he went out at about the eleventh hour, he found others standing, and he said to them, 'Why have you been standing here idle for the whole day?' They said to him, 'Because no one has hired us.' He said to them, 'You too, go up into the vineyard.'

"Now when evening happened, the lord of the vineyard said to his steward, 'Call the workers and give out to them the wage, beginning from the last ones to the first ones.' And the ones who were hired at about the eleventh hour came, and each one received a denarius. And when the first ones came, they thought that they should obtain more, and each one of them too received a denarius. But after they received *it*, they grumbled against the ruler of the house, saying, 'These last ones did work for one hour, and you have made them equal to us, who have borne the burden all day, and the scorching heat.'

"But he answered one of them, saying, 'Comrade, I am not doing you injustice. Didn't you agree with me for a denarius? Take what is yours, and go on. But I want to give to this last one as I also gave to you. Or isn't it legal for me to do what I want with my things? Or is your eye evil because I am good?' In the same way, the last ones will be first, and the first will be last."

**17** And when Jesus was going up into Jerusalem, he took aside the Twelve with himself and said to them on the road, "Look, we are ascending into Jerusalem, and the Son of Man will be delivered over to the high priests and scribes, and they will condemn him to death, and they will deliver him over to the gentiles for mocking and whipping and crucifixion, and he will rise during the third day."

**20** Then the mother of Zebedai's sons came to him with her sons, bowing down to him and asking something from him. Now he said to her, "What do you want?" She said to him, "Say it, so that these, my two sons, might sit (one at your right and one at your left) in your kingdom." But Jesus answered, saying, "You don't know what you are asking! Are you able to drink the cup that I am about to drink?" They said to him, "We are able." He said to them, "You will indeed drink my cup, but to sit at my right and at my left, this is not mine to give, but to the ones for whom it has been prepared by my Father."

And when the Ten heard, they were indignant about the two brothers. But Jesus called them to him and said, "You know that the rulers of the nations are lords over them, and the great exercise authority over them. It will not be this way among you. On the contrary, whoever among you wants to become great, he will be your servant, and whoever wants to be first among you, he will be your slave – just as the Son of Man did not come to be served but to serve, and to give his life as a ransom for many people."

**29** And as they went out from Jericho a great crowd followed him. And look, two blind people were sitting by the road, hearing that Jesus was going by. They called out, saying, "Have mercy on us, sir, son of David!" But the crowd censured them, so that they would be silent. But they called out louder, saying, "Have mercy on us, sir, son of David!" And Jesus stopped and sounded to them, saying, "What do you



want me to do for you?" They said to him, "Sir, we want that our eyes be opened." Now Jesus had compassion, and he touched their eyelids, and immediately they could see again, and they followed him.

#### TWENTY-ONE

**21:1** And when they neared Jerusalem and had come into Bethfagge at the Mountain of the Olive Trees, then Jesus sent away two students, saying to them, "Go into the village opposite you, and immediately you will find a donkey that has been bound, and a foal with her. Untie them and lead them to me. And if someone should say anything to you, say that the Lord has need of them. Now he will send them out immediately."

Now this happened so that what was declared through the prophet would be fulfilled, saying, "Say to Zion's daughter, 'Look, your king is coming to you, meek, and riding on a donkey, even on the foal, a son of a beast of burden.'"<sup>125</sup>

Now the students went and did just as Jesus had arranged for them. They led the donkey and the foal, and they put their cloaks on them, and they had him sit on them. Now the majority of the crowd spread out their cloaks in the road, but others cut branches from the trees and spread them out in the road. Now those crowds that went ahead of him and those who were following him called out, saying, "Hosanna to the son of David! "Praised is the one who comes in Yahweh's name! Hosanna in the highest places!"<sup>126</sup>

And as he entered into Jerusalem, all of the city was shaken, saying, "Who is this?" But the crowds said, "This is the prophet Jesus, the one from Nazareth of Galilaiah."

**12** And Jesus entered into the temple courts and cast out all those who were selling and buying in the temple court, and he overturned the tables of the money changers and the seats of those who were selling the doves. And he said to them, "It was written, "My house will be called a house of prayer," but you are making it a "den of robbers."<sup>127</sup>

**14** And blind and lame people came to him in the temple court, and he cured them. But when the high priests and the scribes noticed the curings that he was doing and the school children that were crying out in the temple court and saying, "Hosanna to the son of David," they were indignant. And they said to him, "Do you hear what these people are saying?" But Jesus said to them, "Yes. Have you never read that, "from the mouths of babies and nursing children you have instated praise?"<sup>128</sup>

**17** And after leaving them behind, he went outside of the city into Bethany, and he spent the night there. Now in the morning he was going back up into the city, and he was hungry. And when he noticed one fig tree at the roadside, he went up to it, and he found nothing on it except leaves alone. And he said to it, "May fruit occur from you no longer, for the age." And instantly, the fig tree withered.

And when the students noticed, they wondered, saying, "How instantly the fig tree was withered!" Jesus answered, saying to them, "Indeed I am telling you, if you have trust and do not doubt, not only will you do this thing of the fig tree, but also if you say to this mountain, 'Be lifted up and cast into the sea,' it will be done. And all things, as much as you should ask in prayer trusting, you will obtain."

**23** And after he came into the temple court, teaching, the high priests and the older ones of the people came to him, saying, "By what authority are you doing these things? And who give you this authority?" Now Jesus answered, saying to them, "And I will ask you one statement, which, if you tell me, then I will tell you by what authority I am doing these things. John's baptism, where was it from? From heaven or from people?"

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<sup>125</sup> Zech 9:9, but also see Isa 62:11.

<sup>126</sup> Psalms 118:26, 148:1

<sup>127</sup> Isa 56:7, followed by "for all peoples." The second quote is Jer 7:11.

<sup>128</sup> Psalm 8:2

Now they reasoned among themselves, saying, "If we should say, 'From heaven,' he will say to us, 'Therefore, why didn't you trust him?' But if we should say, 'From people,' we are afraid of the crowd, for all hold John as a prophet." And they answered Jesus, saying, "We don't know." And he said to them, "Neither will I tell you by what authority I am doing these things.

**28** "But what do you think of this? A person had two children. And he came to the first one, saying, 'Child, go up today and work in the vineyard.' But he answered, saying, 'I don't want to,' but afterward he regretted this and went out.

"Now he went to the other one and said the same thing. Now he answered saying, 'I will, sir,' and he did not go out. Which of the two did what the father wanted?" They said, "The first one." Jesus said to them, "Indeed I am telling you that the tribute takers and the prostitutes are going ahead of you into God's kingdom. For John came to you in the way of right, and you didn't trust him. But the tribute takers and prostitutes trusted him. But when you noticed, neither did you regret it afterwards and trust him.

**33** "Hear another analogy: There was a person, a ruler of a house, who planted a vineyard, and placed a hedge around it, and carved out a wine press in it, and he constructed a tower, and he gave it out to gardeners and traveled abroad. Now when the fruit season neared, he sent his slaves to the gardeners to take his fruits. And the gardeners took his slaves, indeed they whipped one, but one they killed, and one they stoned.

"Again he sent out other slaves, greater than the first ones, and they did the same things to them. But afterwards he sent out his son to them, saying, 'They will respect my son.' But when the gardeners noticed the son, they said among themselves, 'This is the heir. Come, let us kill him and grab his inheritance.' And they took him, and threw him out of the vineyard, and they killed him.

"Therefore, when the lord of the vineyard comes, what will he do to those gardeners?" They said to him, "He will destroy those bad people in a bad way, and he will give out the vineyard to other gardeners, who will return the fruits to him in their seasons."

**42** Jesus said to them, "Have you never read in the writings: 'a stone that was rejected by the builders, this one has become the cornerstone. This has been done by Yahweh, and it is a wonderment in our eyes'?"<sup>129</sup> On account of this I am telling you that God's kingdom will be taken away from you and given to a nation that will make its fruits. And the one who falls on this stone will be bruised, but the one on whom it may fall, it will pulverize him."

And when the high priests and the Perushim heard his analogies, they knew that he was talking about them. And though seeking to take hold of him, they were afraid of the crowds, since they held him to be a prophet.

## *TWENTY-TWO*

**22:1** And Jesus answered, talking again to them with analogies, saying, "The kingdom of the heavens is like a person, a king, who made a marriage feast for his son. And he sent out his slaves to call into the marriage festivities those who had been invited, and they did not want to come. Again he sent other slaves, saying, 'Tell those who have been called, "Look, I have prepared my meal, my bulls and fattened animals have been slaughtered, and all things are ready. Come into the wedding festivities."'"

"But they went away, neglecting the call, one indeed to his own field, but one to his merchandise. But the remaining ones took hold of his slaves, and reproached and killed them. Now the king was angered, and he sent his soldiers, and he destroyed those murderers and burned their city.

"Then he said to his slaves, 'Indeed, the wedding feast is ready, but the ones who were invited were unworthy. Therefore, go to the thruways of the roads and call into the festivities whomever you

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<sup>129</sup> Psa 118:22-23

find.' And those slaves went out into the roads and gathered all that they found, evil people and good people, and the marriage feast was filled with people reclining.

"Now when the king entered to observe those who were reclining, he noticed a person there who was not wearing wedding clothes, and he said to him, 'Comrade, how did you enter here without having wedding clothes?' But he muzzled himself. Then the king said to the servants, 'Bind his feet and hands and throw him out into the outer darkness!' There, there will be crying and grinding of teeth. For many are called, but few are chosen."

**15** Then when the Perushim had gone, they took counsel, so that they might trap him in speech. And they sent out their students, with the Herodians, to him, saying, "Teacher, we know that you are true, and that you are teaching God's way in truth, and that there is no concern to you regarding anyone, for you are not looking at human faces. Therefore, tell us what you think: Is it legal to give tribute to Caesar or not?"<sup>130</sup>

But Jesus knew their evil, and he said, "Why are you testing me, hypocrites?! Show me the tribute coin." Now they brought him a denarius, and he said to them, "Whose image and inscription is this?" They said to him, "Caesar's." Then he told them, "Therefore, give back Caesar's things to Caesar, and give back God's things to God." And when they heard, they wondered, and they left him and went away.

**23** On that day, Zadokites came to him, saying that there is no resurrection, and they asked him, saying, "Teacher, Moses said, 'If someone should die without having children, his brother will add his wife in marriage and raise up seed for his brother.'<sup>131</sup>

"Now there were seven brothers with us. And after the first one married, he was completed. And since he had had no seed, he left his wife to his brother. It was also likewise for the second, and the third, up to the seventh. Now last of all, the woman died. Therefore, during the resurrection, whose wife, of the seven, will she be? For they all had her."

But Jesus answered, saying to them, "You are going astray. You neither know the writings nor God's power. For during the resurrection they neither marry nor are they given in marriage. On the contrary, they are like messengers in heaven. But about the resurrection of the dead, haven't you read what was declared to you by God, saying, 'I am the God of Abraham, and the God of Isaak, and the God of Jacob?'"<sup>132</sup> He is not a god of dead people, but of living." And when the crowds heard, they were amazed at his instruction.

**34** Now when the Perushim heard that he had muzzled the Zadokites, they gathered at the same place. And one of them, a lawyer, asked, testing him, "Teacher, what precept in the Torah is greatest?" Now he said to them, "'You will love Yahweh your God with the whole of your heart, and with the whole of your soul, and with the whole of your mind.'" This is the greatest and foremost precept. Now the second is similar: "You will love your neighbor as yourself." The whole Torah and the Prophets are hung by these two precepts."<sup>133</sup>

**41** Now while the Perushim were gathered, Jesus asked them, saying, "What do you think about the Anointed One? Whose son is he?" They said to him, "David's." He said to them, "Then how does

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<sup>130</sup> Tribute was exacted by the Empire on those who had been conquered. It was paid in different ways in different provinces.

<sup>131</sup> "If brothers are living together, and if one of them dies without having a son, the wife of the dead one will not be married to a stranger outside the family. Her husband's brother will sleep with her and take her as his wife, and he will perform the duty of a husband's brother to her." (Dt 25:5) Also Gen 38:8 "...raise up seed for your brother."

<sup>132</sup> Ex 3:6

<sup>133</sup> The first citation is from Dt 6:5, the passage which begins, "*Hear, oh Israel, Yahweh is our God. Yahweh is one.*" This section is known simply as the "Shema Yisrael" (hear, oh Israel), and holds a major place of importance among the rabbis and historically. The second quote comes from Lv 19:18, which deliberately prevents people from taking a self-centered mindset.

David, with the breath, call him Lord? He says, "Yahweh said to my lord, 'Sit at my right side until I place your enemies as a footstool for your feet.'"<sup>134</sup> Therefore, if David calls him lord, how is he his descendent?" And no one was able to answer him with a statement, nor did anyone dare to ask him anything from that day forward.

### TWENTY-THREE

**23:1** Then Jesus called the crowds and his students, saying, "The scribes and the Perushim sit at Moses' seat. Therefore, do and keep all things, as many as they should tell you. But do not do according to their deeds. For they say, and they don't do. Now they bind heavy and oppressive burdens and place them on people's shoulders. But they don't want to move them with their finger. But they do all their deeds to be observed by people. For they widen their phylacteries and enlarge the tufts.

"Now they are affectionate of the foremost couch at the feasts, and the foremost seats in the gatherings, and the greetings in the marketplaces, and to be called by people 'Rabbi.'

"But you will not be called Rabbi.

For one person is your teacher, but all of you are brothers.

"And you will not call anyone on earth your father.

For one is your Father, the heavenly one.

"Nor will you be called leaders,

because one person is your leader, the Anointed One.

"But whoever elevates himself will be humbled, and whoever humbles himself will be elevated.

**13** "But woe to you, scribes and Perushim! Hypocrites! Because you shut up the kingdom of the heavens in the presence of people. For neither will you enter, nor will you allow those who **are** entering to enter.

"Woe to you, scribes and Perushim! Hypocrites! Because you go around the sea and dry land to make one convert. And when he becomes one, you make him twice the sons of Gehenna as yourselves.

"Woe to you, you blind guides who say, 'Whoever should swear by the temple, it is nothing. But whoever should swear by the temple's gold, he is bound.' Fools and blind people! For which is greater: the gold, or the temple that makes the gold holy?

"And 'Whoever should swear by the altar, it is nothing. But whoever should swear by the gift that is up there, he is bound.' Blind people! For which is greater: the gift, or the altar that makes the gift holy?

"Therefore, the one who swears by the altar is swearing by it and by all the things that are on top of it. And the one who swears by the temple is swearing by it and by the one who dwelt in it. And the one who swears by heaven is swearing by God's throne and by the one who sits on top of it.

"Woe to you, scribes and Perushim! Hypocrites! Because you give a tenth from the mint, and the dill, and the cumin, but you let go the Torah's heavier things: judgment, and mercy, and trust. But it is necessary to do these things without letting the former things go. You are blind guides who filter out a gnat but swallow a camel!

"Woe to you, scribes and Perushim! Hypocrites! Because you cleanse the outside of the cup and dish, but inside they are full of plunder and lack of control. Blind Perush: first cleanse the inside of the cup, so that its outside might also become clean.

"Woe to you, scribes and Perushim! Hypocrites! Because you are analogous to whitewashed tombs, which indeed appear beautiful from outside, but inside they are full of dead people's bones and all uncleanness. In the same way also, you indeed appear as just to people from outside, but inside you are full of hypocrisy and lawlessness.

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<sup>134</sup> Psa 110:1

"Woe to you, scribes and Perushim! Hypocrites! Because you construct the tombs of the prophets and adorn the monuments of the just people, and you say, 'If we had been in the days in our ancestors, we would not have been their partners in the blood of the prophets.' And you fill the measure of your ancestors. Serpents! Broods of vipers! How will you flee from the judgment of Gehenna?!"

"Look! On account of this I am sending prophets and wise people and scribes to you. You will kill and crucify some of them, and you will whip *some* of them in your gatherings and persecute them from city to city, so that all just blood that has been shed on the land may come upon you, from the blood of Abel the just to the blood of Zechariah, son of Barachiah, whom you murdered between the temple and the altar.<sup>135</sup> Indeed I am telling you, all these things will come upon this generation.

"Jerusalem, Jerusalem, you who kill the prophets and stone those who were sent to you! How much I have wanted to gather your children, in the way in which a hen gathers her chicks under *her* wings, and you did not want it.<sup>136</sup> Look, your house is left to you deserted. For I am telling you, by no means will you see me from this moment until you should say, "Praised is the one who comes in Yahweh's name."<sup>137</sup>

#### TWENTY-FOUR

**24:1** And after Jesus was exiting, when he was going away from the temple, his students came to him to show him the buildings of the temple. But he answered, saying to them, "Don't look at all these things. Indeed I am telling you, by no means will there be a stone left here on top of another stone that will not be thrown down." Now as he was sitting on the Mountain of Olive Trees, the students came to him by themselves, saying, "Tell us, when will these things be? And what will be the sign of your presence and of the conclusion of the age?"

And Jesus answered, saying to them, "Watch out, so that no one deceive you. For many will come with my name, saying, 'I am the Anointed One,' and they will deceive many people. But you are about to hear about wars and reports of wars. See to it that you are not alarmed, for it is necessary to happen. But the end is not yet.

"For nation will rise up upon nation, and kingdom upon kingdom, and there will be famines and earthquakes at places. But all these things are the beginning of painful things.

"Then they will deliver you over for affliction, and they will kill you, and you will be hated by all the nations on account of my name. And then many will stumble, and will deliver one another over, and will hate one another. And many false prophets will rise up, and they will deceive many people. And on account of the fullness of lawlessness, the love of the majority will be cooled, but the one who endures to the end, this one will be saved. And this good message of the kingdom will be heralded in the whole habitation, for a witness to all the nations. And then the end will come.

"Therefore, when you see "the desolating detestable thing," that was declared through Daniel the prophet,<sup>138</sup> standing in the holy place – the one who reads, let him think – then those who are in Judea should flee to the mountains, the one on the roof should not descend to take the things from his

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<sup>135</sup> Zechariah would have been the last of the "murdered" prophets in the then-canonical Hebrew Bible. The Bible does not record that he was murdered. But the temple was rebuilt during his lifetime, and the Targum Lamentations says this: "*Is it right to kill priest and prophet in Yahweh's temple, as when you killed Zechariah son of Iddo, the High Priest and faithful prophet in Yahweh's Temple on the Day of Atonement because he told you not to do evil in Yahweh's presence?*" (2:20) However, the oldest manuscript of the passage omits "son of Barachiah," and some believe the reference is to Jeremiah, son of Yehoiada, who is mentioned in 2 Chr 24:20-1.

<sup>136</sup> Compare 2 Esdr 1:30, "*I gathered you as a hen gathers her chicks under her wings.*"

<sup>137</sup> Psa 118:26

<sup>138</sup> Dan 11:31

house, and the one who is in the field should not turn back to take his cloak. Woe to the ones who have babies in their bellies and those who are nursing in those days!

"But pray, so that your flight would not happen in winter or on a Sabbath. For then there will be great affliction, the likes of which has not happened from the beginning of creation until the present, neither should it by any means happen. And if those days were not cut short, no flesh would be saved. But on account of the chosen ones, those days will be cut short.

"Then if someone says to you, 'Look, here is the Anointed One,' or, 'He is here,' do not believe. For false Anointed Ones and false prophets will rise up, and they will give great signs and wonders, and so they will deceive, if possible, even the chosen ones. Look, I have told you in advance. Therefore, if they should say to you, 'Look, he is in the desert,' don't go out. If they say, 'Look, he is in the private places,' do not believe. For just as the lightning comes out from the east and is apparent as far as the west, the presence of the Son of Man will be this way. Wherever a corpse is, the vultures will be gathered there.

"Now immediately after the affliction of those days, "The sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens"<sup>139</sup> will be shaken. And then the sign of the Son of Man will be in the sky, and then all the tribes of the land will lament, and they will see "the Son of Man coming *with* the clouds of the sky"<sup>140</sup> with power and much glory. And he will send his messengers with great war-trumpets, and they will gather his chosen ones from the four winds – from the extreme points of the heavens to their other extremes.

**32** "Now learn from the analogy of the fig tree: when its branch has already become tender and it puts out its leaves, you know that the summer is near. In the same way also, when you notice all these things, know that he is near, at the doors. Indeed I am telling you that by no means will this generation pass away until all these things happen. The sky and the land will pass away, but my words will by no means pass away.

**36** "But about that day and hour no one knows: neither the messengers of the heavens nor the son, no one except the Father alone. For just as in the days of Noach, the presence of the Son of Man will be that way. For as in those days before the flood, they were dining and drinking, marrying and giving in marriage, until the day that Noach entered into the ark – and they did not know *it* until the flood came and took everything away – the presence of the Son of Man will also be this way. Then two men will be in the field; one will be taken along, and one will be left. Two women will be grinding in the mill; one will be taken along, and one will be left.

"Therefore, watch out, because you don't know on what day your Lord is coming. But you know this: that if the ruler of the house knew on what guard the thief were coming, he would watch out and would not allow him to dig into his house. On account of this, you too should become prepared, because you don't know at what hour the Son of Man is coming.

"Consequently, who is the trustworthy and mindful slave, whom the lord has set over his household, to give them food in season? Blessed is that slave whom his lord finds doing this when he comes. Indeed I am telling you that he will set him over all his possessions. But if that bad slave should say in his heart, 'My lord is taking his time,' and if he begins to beat his fellow slaves and eat and drink with those who get drunk, that slave's lord will come in during a day when he is not expecting and at an hour that he doesn't know, and he will cut him in half and will place his portion with the hypocrites. There, there will be crying and grinding of teeth.

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<sup>139</sup> See Isa 13:10, Ezek 32:7-8, Amos 8:9

<sup>140</sup> Dan 7:13 ("coming with the clouds of the sky")

## TWENTY-FIVE

**25:1** "Then the kingdom of the heavens will be like ten virgins, who, after taking lamps, went out to a meeting with the bridegroom. Now five of them were foolish, and five were mindful. For the foolish ones took their lamps but did not take oil with them. Now the mindful ones took oil in the vessels with their lamps.

"Now while the bridegroom was taking longer time, they all nodded off and fell asleep. But in the middle of the night, a cry happened: 'Look, the bridegroom! Go out to his meeting.' Then all those virgins got up and adorned their lamps. But the foolish ones said to the mindful ones, 'Give us of your oil, because our lamps are being extinguished.' But the mindful ones answered, saying, 'Go to those who sell, rather, and buy from them. Otherwise by no means will there be enough for us and you.'

"Now while they were going away to buy, the bridegroom came, and the prepared ones came with him for the wedding festivities, and the door was shut. But afterward, the rest of the virgins came, saying, 'Lord, lord, open for us!' But he answered, saying, 'Indeed I am telling you, I don't know you.' Therefore, watch out, because you know neither the day nor the hour.

**14** "For it will be just like a person traveling abroad, who called his own slaves and delivered over his possessions to them. And to one indeed he gave five talents, but to one he gave two, and to one he gave one, to each according to his own power. And he traveled abroad. The one who had received the five talents went immediately, traded with them, and gained another five. Similarly, the one with the two gains another two. But the one who had received one, retired and carved out ground, and he hid his lord's silver.

"Now after a long time, the lord of those slaves came and settled the account with them. And the one who had received five talents went to him and brought the five other talents, saying, 'Lord, you gave five talents over to me. Look, I have gained five other talents.' His lord said to him, 'Well done, good and trustworthy slave. You were trustworthy with a few things; I will place you over many. Enter into your lord's joy.'

"Now also, the one who had the two talents went to him, saying, 'Lord, you gave two talents over to me. Look, I have gained two other talents.' His lord said to him, 'Well done, good and trustworthy slave. You were trustworthy with a few things; I will place you over many. Enter into your lord's joy.'

"Now also, the one who had the one talent went to him, saying, 'Lord, knowing that you are a violent person, reaping where you have not sowed and gathering where you did not scatter, and being afraid, I went out and hid your talent in the ground. Look, you have what is yours.' But his lord answered, saying to him, 'You evil and slow slave! You knew that I reap where I have not sowed and gather where I have not scattered. Therefore, it was necessary for you to cast my silver to the bankers, and when I came I would have been paid what was mine with interest. Therefore, take the talent away from him and give *it* to the one who has the ten talents. For all will be given to and will be abundant for the one who has, but for the one who does not have even what he has will be taken away from him. And cast the useless slave into the outer darkness. There, there will be crying and grinding of teeth.'

**31** "Now when the Son of Man comes in his glory, and all the messengers with him, then he will sit on his throne of glory, and all the nations will be gathered in his presence, and he will separate them out from one another, just as the shepherd separates out the sheep from the goats. And he will indeed station the sheep at his right side and the goats at the left.

"Then the king will say to those at his right side, 'Come, you who are praised by my Father: inherit the kingdom that was prepared for you before the laying down of the creation. For I was hungry, and you gave me to eat. I was thirsty, and you gave me to drink. I was a stranger, and you gathered me in; naked, and you wrapped something around me; weak, and you visited me. I was in jail, and you came to me.'

"Then the just ones will answer him, saying, 'Lord, when did we see you hungry and feed you? Or thirsty and give you to drink? When did we see you as a stranger and gather you in? Or naked and wrap something around you? When did we see you weak or in jail and come to you?' And the king will answer, saying to them, 'Indeed I assure you, as often as you did *them* for one of these of the least of my brothers, you did them for me.'

**41** "Then also he will say to the ones at the left side, 'Cursed ones! Go from me into the eternal fire that was prepared for the accuser and his messengers. For I was hungry, and you did not give me to eat. I was thirsty, and you did not give me to drink. I was a stranger, and you did not gather me in; naked, and you did not wrap anything around me; weak and in jail, and you did not visit me.'

"Then they will also answer, saying, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or weak, or in jail, and did not serve you?' Then he will answer them, saying, 'Indeed I am telling you, as often as you did not do these things for one of these of the least, neither did you do them for me.' And these will be released into eternal severance, but the just ones will be released into eternal life."

## TWENTY-SIX

**26:1** And when Jesus had completed all these words, it happened that he said to his students, "You know that the Passover is happening *in* two days, and the Son of Man is being delivered up to be crucified."

Then the high priests and the older ones of the people came together in the court of that high priest who is called Kaiaphas. And they conspired, so that they might grab hold of Jesus with deceit and kill him. But they said, "Not during the feast, so that no riot would happen among the people."

**6** Now when Jesus happened in Bethany, in Simon the leper's house, a woman came to him who had an alabaster box of very valuable balsam, and she poured it over his head as he reclined. But when the students noticed, they were indignant, saying, "Why is there this loss? For she was able to have done great business with this and to have given to the poor." But Jesus, knowing, said to them, "Why are you bringing trouble for this woman? For she has worked a good deed for me. For you always have the poor with you, but me you do not always have. For in casting this balsam on my body, she has done it to embalm me. Indeed I am telling you, whenever this good message is heralded in the whole creation, what she did will also be spoken of for her remembrance."

Then one of the twelve, Judah Iscariot, went to the high priests and said, "What do you want to give me, so that I will deliver him over to you?" Now they paid him thirty silver pieces, and from then he was seeking a good season, so that he might deliver him over.

**17** Now at the start of the days of Unleavened Bread, the students went to Jesus, saying, "Where do you want us to prepare for you to eat the Passover?" Now he said, "Go up into the city to a specific person and say to him, 'The teacher says, 'My season is near. By you I will do the Passover with my students.' And the students did as Jesus had arranged with them, and they prepared the Passover.

**20** Now when evening happened, he reclined with the Twelve, and as they were dining, he said, "Indeed I am telling you that one from among you will hand me over." And they were exceedingly sorrowful, and each one began to say to him, "Is it I, Lord?" But he answered, saying, "The one who dips his hand with me in the bowl, this one will hand me over. Indeed, the Son of Man is going up, just as it was written about him. But woe to that person through whom the Son of Man is delivered up. It would be nice for him if that person had not been born!" Now Judah, the one who delivered him up, answered, saying, "Is it I, Rabbi?" He said to him, "You have said it."

Now as they were dining, Jesus took bread, and he blessed it, broke it, and gave it to the students, saying, "This is my body." And taking the cup and giving thanks, he gave *it* to them, saying, "All of you drink from it. For this is my blood of the covenant, which is being poured out concerning many



people for the forgiveness of errors. Now I am telling you, from now on I will by no means drink from this product of the vine until that day when I drink it anew with you in my Father's kingdom." And after singing the hymn,<sup>141</sup> they went out to the Mountain of Olive Trees.

**31** Then Jesus said to them, "All of you will stumble over me during this night, for it was written, "I will strike the shepherd, and the sheep of the flock will be scattered."<sup>142</sup> But after my rising, I will go ahead of you into Galilaiah." Now Peter answered, saying to him, "Even if everyone stumbles over you, I will never stumble!" Jesus said to him, "Indeed I am telling you that during this night, before the rooster<sup>143</sup> sounds, you will deny me three times." Peter said to him, "Even if it is necessary for me to be destroyed together with you, I will by no means deny you!" And all of the students said likewise.

**36** Then Jesus came with them into the country that is called Gethsemane, and he said to his students, "Sit down in it, while I go away there to pray." And he took along Peter and the two sons of Zebedeah, and he began to be sorrowful and in anguish. Then he said to them, "My soul is surrounded with sorrow"<sup>144</sup> to the point of death. Stay here and watch with me."

And he went ahead a short distance and fell on his face, praying and saying, "My Father, if it is possible, let this cup bypass me. However, let it not be as I want but as you want." And he went to the students and, finding them asleep, he then said to Peter, "Weren't you strong enough to watch with me for one hour? Watch and pray, so that you would not enter into trial. Indeed, the spirit is eager, but the flesh is weak."

Again, for a second time, he went away and prayed, saying, "My Father, if it is impossible for this to bypass (unless I drink it), let what you want happen." And he went again and found them sleeping, for their eyes were burdened.

And he left them, again going away. He prayed, again saying the same statement for a third time. Then he went to the students and said to them, "Have you been sitting for the rest of the time and resting? Look, the hour is near, and the Son of Man is being delivered up into the hands of errant people. Get up, let's go. Look, the one who is delivering me up is near."

**47** And while he was still speaking, look, Judah, one of the Twelve, came, and a great crowd came with him from the high priests and older ones of the people, with swords and clubs. Now the one who delivered him over had given them a sign, saying, "Whoever I kiss is the one. Take hold of him." And immediately he went to Jesus, said, "Hello, Rabbi," and passionately kissed him. Now Jesus said to him, "Comrade, for what reason are you present?" Then they came to him, laid hands on Jesus, and took hold of him.

And look, one of those who were with Jesus stretched out his hand, drew his sword, and struck the high priest's slave, cutting off his ear. Then Jesus said to him, "Return your sword to its place. For all of those who take the sword will be destroyed with a sword. Or don't you know that I am able to call my Father aside, and he will station around me now more than twelve legions of messengers? Then how would the writings be fulfilled that say it is necessary to happen this way?"

**55** At that hour, Jesus said to the crowds, "You have come with swords and clubs to take me like a robber. By day, I sat in the temple court, teaching, and you did not take hold of me. But this whole thing has happened so that the writings of the prophets would be fulfilled." Then the students all left him, fleeing.

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<sup>141</sup> The traditional Passover hymn, the Hallel, comprises Psalms 113-118.

<sup>142</sup> Zech 13:7. That passage continues, "*In the whole land,' says Yahweh, 'two thirds will be cut off and perish, and one third will be left alive. And I will put this third into the fire and refine them as one refines silver and test them as gold is tested. They will call on my name, and I will answer them.'*" The passage concludes with the traditional New Covenant saying, that God would say "*They are my people,*" and the people will proclaim, "*Yahweh is my God.*"

<sup>143</sup> or "watch trumpet"

<sup>144</sup> See Psa 42:6.

**57** Now the ones who took hold of Jesus led him away to Kaiaphas the high priest, where the scribes and the older people were gathered. But Peter followed him from a large distance up to the court of the high priest. And after entering inside, he sat with the officers to see the end result.

Now the high priests and the whole Sanhedrin was seeking false testimony against Jesus, so that they might put him to death. And they did not find any, though many false witnesses had come to them. But afterwards, two people came to them, saying, "This one said, 'I am able to knock down God's temple and to construct it in three days.'" And the high priest stood up and said to him, "Are you answering nothing to what these people are testifying against you?" But Jesus was silent. And the high priest said to him, "I bind you by oath, according to the living God, so that you would tell us if you are the Anointed One, God's son."

Jesus said to him, "You have said it. However, I am telling you, from the present you will see the Son of Man seated at the right side of power and 'coming on the clouds of the sky.'"<sup>145</sup> Then the high priest ripped his cloak,<sup>146</sup> saying, "He is speaking evil! Why do we still have any need of witnesses?! Look, now, you have heard his evil speaking! What do you think?" Now they answered, saying, "He is liable to death."

Then they spit in his face and punched him, and they slapped him, saying, "Divine for us, Anointed One: who is it that is striking you?"

**69** Now Peter was seated outside in the court. And one servant girl came to him, saying, "You too were with Jesus the Galilaian." But he denied it the presence of all, saying, "I don't know what you're saying."

Now he went out into the portico, and another one noticed him and said to those who were there, "This one was also with Jesus of Nazareth." And again he denied, with an oath, "I don't know the person."

Now after a little time, the ones who were standing by came up and said to Peter, "Truly, you too are among them, for also your speech makes you known." Then he began to curse and swear, "I don't know the person!" And immediately a rooster<sup>147</sup> sounded.

And Peter remembered Jesus' declaration, which declared that, "Before a rooster<sup>148</sup> sounds, you will deny me three times." And he went outside and cried bitterly.

#### TWENTY-SEVEN

**27:1** Now after morning happened, all the high priests and the older ones of the people took counsel against Jesus, so that they might put him to death. And they bound him and led him away and delivered him over to Pilatus the governor.

**3** Then when Judah (the one who had delivered him up) noticed that they were condemning Jesus, he regretted it and returned the thirty silver pieces to the high priests and older ones, saying, "I have erred, delivering up innocent blood." But they said, "What is that to us? You yourself will see to that." And, tossing the silver pieces into the temple court, he withdrew and went away, and he was choked.

Now the high priests took the silver pieces and said, "It is illegal to cast them into the korban *fund*, since it is the price of blood." But after taking counsel, they bought with them the potter's field, in which to bury strangers. So, that field is called "Field of Blood" until today. Then what was declared through Jeremiah the prophet was fulfilled, saying, "And, I took the thirty silver pieces"<sup>149</sup> from the sons

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<sup>145</sup> Dan 7:13 ("coming with the clouds")

<sup>146</sup> See Lv 21:10, "*The priest who is the foremost among his brothers, on whose head the anointing oil has been poured and who has been consecrated to wear the garments, will not uncover his head or tear his clothes.*"

<sup>147</sup> or "watch trumpet"

<sup>148</sup> or "watch trumpet"

<sup>149</sup> Zech 11:13, and possibly alluding to the context of Jer 32, forecasting Jer 32:16ff.

of Israel, the price at which they valued the valuable one, and I gave them for the "potter's field", "just as Yahweh arranged for me."<sup>150</sup>

**11** Now Jesus was standing in the presence of the Governor, and the one who was governing asked him, saying, "Are you the King of the Judeans?" But Jesus said, "You are saying *that*." And he replied nothing among his being accused by the high priests and older people. Then Pilatus said to him, "Do you hear how many things they are testifying against you?" And he did not answer him, not even one declaration, and so the Governor wondered greatly.

**15** Now at the feast, the one who was governing was accustomed to release to the crowd one prisoner that they wanted. Now they had then a noteworthy prisoner called Bar-Abbas. Therefore, when they had gathered together, Pilatus told them, "Which one do you want me to release to you: Bar-Abbas, or Jesus who is called Anointed?" For he knew that they had delivered him over through envy.

But while he was seated on the tribunal, his wife sent a message out to him, saying, "Let there be nothing between you and this just person. For I have been suffering much today by dreams on account of him."

Now the high priests and the older people persuaded the crowds, so that they would ask for Bar-Abbas, but to destroy Jesus. Now the one who was governing answered, saying to them, "Which one of the two do you want me to release to you?" But they said, "Bar-Abbas." Pilatus said to them, "Therefore, what should I do to Jesus, who is called Anointed?" They all said, "Crucify him!" But he said, "For what bad thing that he has done?" But they were abundantly calling out, saying, "Crucify him!"

Now when Pilatus noticed that he this was profiting nothing, but rather a riot was happening, he took water and washed his hands in front of the crowd, saying, "I am innocent of this one's blood. You will see to it!" And all of the people answered, saying, "Let his blood be on us and on our children!" Then he released Bar-Abbas to them, but after having Jesus whipped, he delivered him up to be crucified.

**27** Then the Governor's soldiers took Jesus into the Praetorium, and the whole manipule gathered together with him. And they clothed him, putting around him a scarlet military cloak, and they braided a crown of acanthus and placed it on his head, and they placed a reed in his right hand. And they bent their knees in his presence and mocked him, saying, "Hail, King of the Judeans!" And they spit on him, and took the reed and struck him on the head. And when they had mocked him, they stripped him of the military cloak and clothed him with his own garments, and they led him out to be crucified.

Now when they went out, they found a Kurenian person named Simon. They forced him to carry Jesus' cross. And they went to a place called Golgotha, which is called Skull Place, and gave him wine mixed with gall to drink. And when he tasted it, he didn't want to drink it.

Now after crucifying him, "they divided his garments, casting lots."<sup>151</sup> And they sat down and kept him there. And they placed over his head the reason in writing: "This is Jesus, the king of the Judeans."

**38** There were then two robbers being crucified with him, one at the right and one at the left. Now those who went by were speaking evil of him, "shaking their heads"<sup>152</sup> and saying, "The one who would knock down the temple and construct it in three days: save yourself, if you are God's son, and descend from the cross." Likewise also, the high priests were mocking, with the scribes and the older people. They were saying, "He saved others. Isn't he able to save himself? Is he the King of Israel? Let him descend now from the cross, and we will trust in him. "He was persuaded by God, let him rescue him now, if he wants him,"<sup>153</sup> for he said, 'I am God's son.'"

Also, the robbers who were being crucified with him reproached him through it.

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<sup>150</sup> Possibly alludes to the LXX of Ex. 9:12, or another passage with similar language.

<sup>151</sup> Psa 22:18

<sup>152</sup> Psa 22:7

<sup>153</sup> Psa 22:8

**45** From the sixth hour, darkness happened on all the land until the ninth hour. But at about the ninth hour, Jesus cried out with a loud voice, saying, "'Eli, Eli! Lema sabachthani?'" That is, "'Oh my God, Oh my God! Why have you abandoned me?'"<sup>154</sup> But some of those who were standing there, when they heard, said, "He is sounding to Elijah!" And immediately, one of them ran, and took a sponge, filled it with vinegar, and put it on a reed, and gave it to him to drink. But the rest said, "Leave him alone. Let's see if Elijah will come and save him." But Jesus again called out with a loud voice, and he let go of the breath.

And look, the curtain of the temple was divided in two from top to bottom! And the earth was shaken, and the rocks were split, and the tombs were opened, and many bodies of those holy ones who had been asleep were raised. And after coming out from the tombs, they went out after his rising into the holy city and appeared to many people.

Now the centurion and those with him who were keeping Jesus – when they noticed the earthquake and the things that were happening, they were extremely afraid, saying, "Truly, this was a god's son."

**55** Now many women who had followed Jesus from Galilaiah, serving him, were there, watching from a large distance. Among them were Miriam the Magdalene and Miriam the mother of Jacob and Yosef, and the mother of the sons of Zebedeah.

Now when evening happened, a wealthy man from Arimathaia came, Yosef by name, who had also been made a student to Jesus. This one went to Pilatus and asked for Jesus' body. Then Pilatus gave word for it to be given out. And after taking the body, Yosef wrapped it in clean linen, and he placed it in his new tomb, which he had had cut into the rock. And after rolling a great stone over the tomb's doorway, he left. But Miriam the Magdalene and the other Miriam were there, sitting opposite the sepulcher.

**62** Now on the next day, which was after the Preparation, the high priests and the Perushim gathered before Pilatus, saying, "Sir, we remember that the deceiver said while alive, 'After three days, I will arise.' Therefore, give word to secure the sepulcher until the third day, lest his students should come and steal him, and tell the people he has risen from the dead. And the last deception would be worse than the first." Pilatus said to them, "You have a guard. Go and secure as you know how." Now they went and secured the sepulcher with the guard, after sealing the stone.

#### *TWENTY-EIGHT*

**28:1** Now after the evening of the Sabbath, at the dawning into the first of the week, Miriam the Magdalene and the other Miriam went to observe the sepulcher. And look, a great earthquake happened. For Yahweh's messenger descended from heaven and came to the stone, rolling it away, and he sat on top of it. Now his visible form was as lightning, and his clothes were white as snow. Now the keepers shook from fear of him, and they became as dead people.

But the messenger answered, saying to the women, "Don't be afraid, for I know that you are seeking Jesus, the one who was crucified. He is not here, for he has risen, just as he said. Come see the place where he was laid. And quickly go tell his students that he has risen from the dead. And look, he is going ahead of you into Galilaiah; you will see him there. Look, I have told you."

And quickly coming away from the tomb, with fear and great joy they ran to announce the message to his students. And look, Jesus met them, saying, "Rejoice!" Now when they came to him, they laid hold of his feet, and bowed down to him. Then Jesus said to them, "Don't be afraid. Go up and announce the message to my brothers, so that they might go away into Galilaiah, and they will see me there."

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<sup>154</sup> Psa 22:1

**11** Now after they went, look, some of the guard went into the city and announced to the high priests all the things that had happened. And after gathering together with the older ones and taking counsel, they gave a considerable number of silver pieces to the soldiers, saying, "Say that 'His students came at night and stole him while we were sleeping.' And if this is reported to the Governor, we will persuade him and make you without concern." Now after they took the silver pieces, they did as they had been instructed. And this saying is spread around among Jews until today's date.

**16** Now the Eleven students went into Galilaiah to the mountain where Jesus had put them in order. And when they noticed him, they bowed down to him, but they hesitated. And Jesus went to them, speaking to them, saying, "All authority in heaven and on earth has been given to me. Therefore, go and make students of all the nations, baptizing them into [my]<sup>155</sup> name, teaching them to keep all of whatever precepts I gave you. And look, I am with you all the days, until the conclusion of the age."

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<sup>155</sup> Eusebius cites it this way several times. His readings of ch. 28 are as early as any extant manuscripts of Mt.

## Attributed to Markus

### Authorship and Date:

The earliest direct mention of the authorship of this account of Jesus' life is that of Papias, who probably wrote prior to 130 CE. Papias' original account no longer exists, but Eusebius quotes him as having written that, "Indeed Markus, since he was the Peter's translator, wrote accurately, but not in order, the things either said or done by the Lord as much as Peter remembered."

This appeared to identify the author with Johannes Markus, a man who was also a companion of Paulus at one time. There were attempts during the Second Century to identify accounts of Jesus' life with Peter (including the so-called "Gospel of Peter"), so the reference to Markus as Peter's scribe is not surprising. The author is unknown, however, making no mention of anyone called Markus. Linguistic evidence shows that the account includes several embedded Latin words as well as a number of Semitisms. Coupled with the author's reference to the sons of Simon of Kurene and the fact that history wound up associating him with Peter, it is reasonable to believe that the author was a Roman Jew who acknowledged Jesus as the Messiah.

The account does mention (ch. 13) the destruction of the temple, employing language that indicates that the event had not yet happened. The association with Markus may predate the association with Peter, so that whether or not Peter's memoirs have any connection with Markus it is still quite possible that Johannes Markus was the author. There is no reason to doubt the tradition that the author wrote during the years just prior to the time of Peter's death in about 65 CE.

As to the "priority" of the three synoptic accounts, there are quite a few hypotheses. Although the hypotheses of Markan priority are the most popular, there is also good reason to suppose that Markus is secondary, depending at least on Matthaiah's account, and probably on Lukas' as well. I adopt the Matthean priority hypothesis of the synoptics, but the timing of the books will seldom factor into understanding the events.

### Structure:

Markus abbreviates Matthaiah's account, including specific episodes that advance his priority, and adding segments that focus the reader on the power of trust.

He also divides the story of Jesus into two parts, separated by a midword. In Part One, Jesus readily identifies himself via various signs and wonders. The midword emphasizes a key element of Markan philosophy: trust. In Part Two, elements of trust are strong, and Jesus seldom works miracles.

### Translation:

#### *BOOK ONE*

#### *ONE*

The beginning of the good message of Anointed Jesus, God's son:

**1:2** Just as it was written in Isaiah the prophet:

"Look, I am sending my messenger ahead of your presence," who "will prepare your way."<sup>156</sup> "A voice crying out in the desert, "Make ready Yahweh's way. Make his paths straight."<sup>157</sup>

It happened that John was baptizing in the desert and heralding a baptism of mental change into forgiveness of errors. And all of the country of Judea went out to him, and all of the Jerusalemites, and they were baptized by him in the Jordan river, fully acknowledging their errors. And John was clothed in camel's hair and a leather belt around his waist, and he was eating locusts and wild honey.

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<sup>156</sup> Mal 3:1

<sup>157</sup> Isa 40:3

And he heralded, saying, "The one who is stronger than me is coming after me, the strap of whose sandals I am not enough to bend down and loosen. I am baptizing you in water, but he will baptize you in holy breath."

**9** And it happened during those days that Jesus came from Nazareth of Galilaiah and was baptized in the Jordan by John. And immediately as he came up from the water, he saw the heavens split open and the Spirit descending to him like a dove. And a voice from the heavens happened: "You are my son, the beloved, in whom I delight."

**12** And immediately the Spirit cast him out into the desert, and he was in the desert for forty days, being tested by the enemy, and he was among the wild animals, and the messengers served him.

**14** Now after John had been delivered over, Jesus went into Galilaiah, heralding God's good message and saying that, "The season has been fulfilled, and God's kingdom is near. Change your minds and trust in the good message." And as he was going by the Sea of Galilaiah, he saw Simon and Simon's brother Andreas, casting a dragnet into the sea, for they were fishers. And Jesus said to them, "Come, behind me, and I will make you become fishers of human beings." And immediately, leaving the nets, they followed him. And after going forward a little, he noticed Jacob the son of Zebedaiiah and Johannes his brother. They were also in the ship, repairing the nets. And immediately he called them. And, leaving their father Zebedaiiah in the ship with the hirelings, they followed after him.

**21** And they went into Kafar-Nahum, and immediately he entered into the gathering on the Sabbath and taught. And they were amazed at his teaching, for he was teaching them as though he had authority, and not as the scribes taught.

**23** And immediately, there was in their gathering a person with an unclean spirit, and he called out, saying, "What is there between us and you, Jesus, Nazarene? Have you come to destroy us? I know you, who you are: God's holy one." And Jesus censured him, saying, "Be voiceless and come out of him." And the unclean spirit gave him spasms, and it sounded with a loud voice and came out of him. And all people wondered, so as to inquire to themselves, saying, "What is this? A new teaching with authority? And he directs the unclean spirits, and they listen to him." And the report of him went out immediately everywhere, into the whole countryside surrounding Galilaiah.

**29** And immediately after leaving the gathering, he went into the household of Simon and Andreas with Jacob and Johannes. Now Simon's mother-in-law was lying down with a fever, and immediately they told him about her. And he went to her and raised her up, taking hold of her hand. And the fever left her, and she served them.

**32** Now after evening happened, when the sun had set, they carried to him all those who had maladies and those who were affected by spirit beings, and the whole city was gathered at the door. And he cured (of various diseases) many who had maladies, and he cast out many spirit beings, and he did not allow the spirit beings to speak, because they knew him.

**35** And after getting up very early in the morning, he exited and went out into a desert place, and he prayed there. And Simon and those who were with him were hunting him down, and after finding him, they said to him, "All are seeking you." And he said to them, "Let's go up elsewhere into towns around the city, so that I might herald there also. For it is for this reason that I have come out."

And he went into the whole of Galilaiah, heralding in their gatherings, and he was casting out spirit beings. And a leper came to him, calling him aside, kneeling, and saying to him, "If you want, you are able to cleanse me." And he felt compassion, and he stretched out his hand, touched him, and said to him, "I want it. Be cleansed." And immediately the leprosy went away from him, and he was cleansed. And he agitated him, threw him out immediately, and he said to him, "See to it that you say nothing to anyone. On the contrary, go up and show yourself to the priest and present yourself concerning your cleansing – do those things that Moses directed, for a testimony to them."<sup>158</sup>

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<sup>158</sup> Lv 13:9f.

**45** Now after exiting, he began to herald many things and to disseminate the message. And so, he was no longer able to enter into the city plainly, but he was outside at desert places. And they came to him from everywhere.

## TWO

**2:1** And after he entered again into Kafar-Nahum *after some days*, it was reported that he was in a house. And many people were gathered together, and so the house could no longer contain them, nor could the places at the door. And he spoke the message to them.

And they came, carrying to him a paralyzed person who was being borne by four people. And since they were unable to come near to him on account of the crowd, they unthatched the roof where he was, and, after getting through, they lowered the mat upon which the paralyzed person was lying. And when Jesus noticed their trust, he said to the paralyzed person, "Child, your errors are forgiven."

**6** Now some of the scribes were sitting there, and they were reasoning in their hearts, "Who is this who speaks this way? He is speaking evil. Who is able to forgive errors, except the One God?" And immediately Jesus knew in his spirit that they were reasoning within themselves this way. He said to them, "Why are you reasoning in your hearts this way? What is easier: to say to the paralyzed person, 'Your errors are forgiven,' or to say, 'Rise, and take up your mat, and walk?' But so that you may know that the Son of Man has authority on earth to forgive errors...." He said to the paralyzed person, "I'm telling you, rise, take up your mat, and go up into your house." And he got up, and immediately he took up his mat and exited, in the presence of all. And so, they were all amazed, and they glorified God, saying, "We have never seen anything like this!"

**13** And again he went out by the sea. And all of the crowd went to him, and he taught them.

And as he was going along, he noticed Levi<sup>159</sup> the son of Alfaius sitting at the tax office, and he said to him, "Follow me." And he rose up and followed him.

And as he was lying down in Levi's house, it happened that many tribute takers and errant people reclined together with Jesus and his students. For they were many, and they followed him. And the scribes of the Perushim noticed that he was dining with the errant people and tribute takers, and they said to his students, "He is eating with tribute takers and errant people!" And when Jesus heard, he said to them, "The healthy have no need of a healer; rather, those who have a malady. I have not come to call just people but the errant."

**18** And John's students and the Perushim were fasting. And they came and said to him, "Why do John's students and the students of the Perushim fast, but your students do not fast?" And Jesus said to them, "Can the sons of the wedding hall fast while the groom is with them? As long as they have the groom with them, they are unable to fast. But days will come when the groom will be taken away from them, and then they will fast in that day.

"No one sews a patch of unbleached cloth on an old cloak. But if they do, the fullness of the new is ripped away from the old, and a worse division occurs. And no one casts new wine into old wineskins. But if they do, the wine bursts the wineskins, and the wine and the wineskins are destroyed. On the contrary, new wine is cast into new wineskins."

**23** And during the Sabbath, as he was going through the cornfields, it happened that his students began to make their way, picking the ears of corn. And the Perushim said to him, "Look, why are they doing what is illegal on the Sabbath?" And he said to them, "Have you never read what David did when he had a need, and when he and those who were with him were hungry? How he went into God's house, to Abiathar the high priest, and ate the loaves of design, which it is not legal to eat, except for the priests? And he gave them also to those who were with him."<sup>160</sup>

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<sup>159</sup> i.e., Matthaiah

<sup>160</sup> See 1 Sam 21:1-6.



And he said to them, "The Sabbath happened on account of humanity, and not humanity on account of the Sabbath. And so, the Son of Man is also lord of the Sabbath."

### THREE

**3:1** And he entered again into the gathering. And a person was there who had a withered hand. And they were scrutinizing him, to see if he would cure him on the Sabbath, so that they might accuse him. And he said to the person who had the withered hand, "Get up into the middle of the group." And he said to them, "Is it legal on the Sabbath to do good, or to do evil? To save a life, or to destroy?" But they were silent. And he looked them over with anger, sorrowful at the hardness of their hearts. He said to the person, "Stretch out your hand." And he stretched it out, and his hand was restored. And the Perushim went out immediately with the Herodians, and they took counsel against him, as to how they might destroy him.

**7** And Jesus withdrew with his students to the sea, and a great multitude followed him from Galilaiah, and from Judea, and from Jerusalem, and from Idumaea, and from beyond the Jordan. And when a great multitude around Ture and Sidon heard as much as he had done, they went to him.

And he said to his students that a boat should attend him, on account of the crowd, so that they would not afflict him. For he cured many people, so that as many as had scourges rushed him, so that they might touch him. And the unclean spirits, when they observed him, they fell toward him and called out, saying, "You are God's son." And he censured them many times, so that they would not make him apparent.

**13** And he ascended into the mountain and called to him those whom he wanted, and they went to him. And he made the Twelve (who are also named envoys), so that they might be with him, and so that he might send them out to herald and to have authority to cast out the spirit beings:

They were: Simon, whom he had also surnamed Peter; and Jacob the son of Zebedaiiah and Johannes (Jacob's brother), and he also surnamed them with the name, B'nai-Rogez [that is, sons of thunder]; and Andreas; and Filippus; and Bar-Talmai; and Matthaiah; and Thomas; and Jacob the son of Alfaius; and Thaddai; and Simon the Jealous; and Judah Iscariot (who also delivered him up).

**20** And they went into a house. And the crowd came together again, and so they were unable even to eat bread. And when the ones who were with him heard, they went out to lay hold of him, for they said, "The crowd is beside itself!"

And those scribes who had come down from Jerusalem said that, "He has Ba'al Zebul," and that, "He is casting out the spirit beings with the ruler of the spirit beings!"

And he called them to him and said to them (with analogies): "How can an enemy cast out an enemy? And if a kingdom is divided upon itself, how can that kingdom stand? And if a house is divided upon itself, how can that house stand? And if the Enemy rises up and is divided upon himself, how can he stand? On the contrary, he has an end. But no one is able to enter into the strong person's household to plunder his goods, unless he first binds the strong person – and then he may plunder his household.

"Indeed I am telling you that all things will be forgiven the sons of humanity, acts of error and as many evil speakings as they should speak. But the one who should speak evil of the holy Spirit, he has no forgiveness for the age, but he is liable for an eternal act of error." He said this because they had said, "He has an unclean spirit."

**31** And his mother and his brothers came, and standing outside, they sent to him, calling him. And a crowd was seated around him, and they said to him, "Look! Your mother and your brothers are outside, seeking you." And he answered them, saying, "Who are my mother and my brothers?" And looking around at those who were seated around him, he said, "Look: my mother and my brothers. For whoever should do what God wants, this one is my brother, and sister, and mother."

### FOUR

**4:1** And again he began to teach by the sea. And a crowd, a multitude, gathered toward him, and so he went down into a boat, sat on the sea, and all of the crowd was at the sea on land. And he taught them with many analogies, and he said to them with his teaching:

"Hear! Look! The sower went out to sow. And while he was sowing, it happened that some seed indeed fell by the road, and the birds came and devoured them. And another fell on the rocky place, where it did not have much soil, and immediately it sprang up, on account of not having any deep soil. And when the sun rose, it was scorched, and it withered, on account of having no root. And another fell into the acanthus, and the acanthus plants sprang up and choked it, and it yielded no fruit. And another fell into the nice soil and yielded fruit, springing up and increasing. And one produced thirty, and one sixty, and one a hundred." And he said, "The one who has ears to hear should hear."

**10** And when it happened that he was all alone, the ones who were around him, with the Twelve, asked him about the analogies. And he said to them, "To you is given the secret of God's kingdom, but to those who are outside all things are done with analogies, so that "seeing, they would see and not notice; and hearing, they would hear and not understand...Otherwise, they would turn back, and it would be forgiven them."<sup>161</sup>

And he said to them, "Don't you know this analogy? Then how will you know all the analogies? The sower sows the message. Now those that are by the road, when the message is sowed, and when they hear, the enemy comes immediately and takes away the message that was sowed to them.

"And those that are sowed on the rocky place, when they hear the message, they immediately receive it with joy, and since they have no root within them, they are but seasonal. Then when affliction or persecution happens on account of the message, they stumble immediately.

"And others are those that are sowed in the acanthus plants. These are those who hear the message, and the cares of the age, and the deceit of wealth, and the remaining strong desires, go in, choke the message, and it becomes unfruitful.

"And the latter are those that are sowed on the nice soil, who hear the message, and accept it, and bear fruit: one thirty, one sixty, and one a hundred."

**21** And he said to them, "Neither does a lamp come so that it may be placed under a measure of grain or under the bed. Doesn't it come so that it may be placed on a lamp-stand? For there is nothing secret except for what is made apparent. Neither does it happen that something is hidden away, but so that it might come into appearance. If anyone has ears to hear should hear."

And he said to them, "Look at what you are hearing. With whatever measure you measure, it will be measured to you and added to you. For to the one who has, it will be given to him, and to the one who does not have, even what he has will be taken away from him."

**26** And he said, "God's kingdom is like this: like a person who casts seed on the ground, who sleeps and wakes by night and day. And the seed shoots up and grows, and he does not know how. The ground bears fruit automatically, first the plant, then the ear, then the full grain in the ear. But when the fruit is ripe, he sends out the sickle immediately, because the harvest is ready."

**30** And he said, "How should we liken God's kingdom? Or what analogy should we use for it? It is like a mustard grain, which when it is sowed on the ground, it is the smallest of all the seeds that are on the land. And when it is sowed, it grows up and becomes greatest of all the shrubs, and it makes great branches, so that it is possible for "the birds of the sky to nest" under its shadow."<sup>162</sup>

And with many such analogies he spoke the message to them, just as they were able to hear. But he did not speak to them without an analogy, but he explained all things to his students by themselves.

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<sup>161</sup> Isa 6:9-10

<sup>162</sup> Dan 4:12

**35** And during that day, after evening happened, he said to them, "Let's go over to the other side." And leaving the crowd, they took him with them in the ship, as he was, and other ships were with him. And a great storm of wind happened, and the waves were crashing into the ship, and so the ship was already full. s

And he was at the stern, asleep on a headrest. And they woke him and said to him, "Teacher, doesn't it concern you that we are being destroyed?!" And he got up and censured the wind, and he said to the sea, "Be silent. Be still." And the wind ceased, and a great calm happened. And he said to them, "Why are you timid? How little trust you have!" And they were afraid with a great fear, and they said to one another, "Who then is this, that even the wind and the sea listen to him?"

#### FIVE

**5:1** And they came to the other side of the sea, to the country of the Gerasenes. And as he was coming out from the ship, immediately a person with an unclean spirit met him out of the sepulchers. He had his dwelling in the sepulchers, and no one was able to bind him any longer, not even with chains, on account of the fact that he had often been bound with fetters and with chains, and the chains had been burst off by him, and the fetters had been broken. And no one was strong enough to overpower him. And throughout every night and day he was in the sepulchers and in the mountains, calling out and cutting himself with stones.

And when he noticed Jesus from a large distance, he ran and bowed down to him, and he called out with a loud voice, saying, "What is there between me and you, Jesus, son of the highest god?! I make an oath with you by God, don't torment me!" For he had said to him, "Unclean spirit, come out from the person." And he asked him, "What is your name?" And he said to him, "Legion is my name, because we are many." And he called him aside many times, so that he would not send them out of the country.

Now there was there, in the direction of the mountain, a great herd of pigs, feeding. And they called him aside, saying, "Send us into the pigs, so that we might enter into them." And he permitted them. And the unclean spirits went out and entered into the pigs, and the herd, about two thousand of them, rushed down the cliff into the sea, and they were drowned in the sea.

And their swine herders fled and announced the message in the city and in the fields. And they came to see what it was that had happened. And they went toward Jesus and observed the one who had been affected by spirit beings – the one who had had the Legion – seated, clothed, and of sound mind. And they were afraid.

And those who had seen related how it had happened to the one who was affected by spirit beings, and about the pigs. And they began to advise him to go away from their borders.

And as he was going down into the ship, the one who had been affected by the spirit beings called him aside, so that he might be with him. And he did not allow him, but he said to him, "Go up into your house, to your people, and announce the message to them – as much as the Lord has done for you and has had mercy on you." And he went away and began to herald in the Dekapolis as much as Jesus had done for him, and all wondered.

**21** And after Jesus went over to the other side again [in the ship], a crowd of many people came gathered with him, and he was by the sea. And one of the rulers of the synagogue, named Yairos, came, and when he noticed him, he fell toward his feet and called him aside many times, saying, "My daughter is having her last moments. So, won't you come and lay hands on her, so that she would be saved and live?" And he went with him, and a crowd of many people followed him and thronged him.

**25** And there was a woman who was in a flow of blood for twelve years. And having suffered many things from many healers, and having spent all her things, and having profited nothing, but rather having come into a worse state, when she heard about Jesus, she went in the crowd behind and touched

his cloak. For she had said, "If I should touch even his clothes, I will be saved." And immediately the source of her blood was dried up, and she knew that her body had been healed from the scourge.

And immediately, knowing within himself that power had exited from him, Jesus turned around in the crowd, saying, "Who touched my clothes?" And his students said to him, "You see the crowd thronging you, and you say, 'Who touched me'?" And he looked around to see the one who had done it. But the woman, afraid and trembling, knowing what had been done to her, came and fell down toward him, and she told him all the truth. But he said to her, "Daughter, your trust has saved you. Go into peace, and be well from your scourge."

**35** While he was still speaking, someone came from the synagogue ruler saying, "Your daughter has died. Why trouble the teacher?" But having overheard the message that was being spoken, Jesus said to the ruler of the synagogue, "Don't be afraid; only trust." And he did not allow anyone to follow along with him except for Peter, and Jacob, and Johannes, Jacob's brother. And they came into the house of the synagogue ruler, and he observed confusion and much crying and lamenting. And after entering, he said to them, "Why are you confused and crying? The child is not dead but asleep." And they laughed at him. But he threw them all out, took aside the child's father and mother (and those who were with him), and they went into where the child was. And he took hold of the child's hand and said to her, "Talitha Koum," that is, translated, "Girl, I am telling you, get up." And immediately the girl arose and walked around. For she was twelve years old. And they were amazed with a great amazement. And he gave a statement to them many times, that no one should make this thing known, and he said to give her to eat.

## SIX

**6:1** And after exiting from there, he went into his country, and his students were following him. And when a Sabbath happened, he began to teach in the synagogue, and many people heard and were filled up, saying, "Where are these things from? And what is this wisdom that he has been given to him? And what are these powers that are being done through his hands? Isn't this the carpenter, the son of Miriam and brother of Jacob and Yosef, and Judah, and Simon? And aren't his brothers here around us?" And they stumbled over him. And Jesus said to them, "A prophet is not without honor, except in his country, and among his relatives, and in his household." And he was unable to do a power there for anyone, except for a few sick people that he cured, placing his hands on them. And he wondered, on account of their distrust. And he went around the surrounding villages, teaching.

**7** And he called the Twelve to him and began to send them out, two by two. And he gave them authority over the unclean spirits, and he charged them, so that they would take along nothing for the way except a staff alone: not bread; no bag; no copper for the belt. On the contrary, "Having your feet shod with sandals, you should not put on two tunics." And he said to them, "Wherever you enter into a house, stay there until you go out from there. And whatever place will not receive you or hear you, go away from there, shaking off the dust that is under your feet, for a testimony to them."

And they went out and heralded that the people should change their minds, and they cast out many spirit beings, and they anointed many sick people with oil (and they were cured).

**14** And King Herod heard, for Jesus' name had become apparent, and he said, "John the Baptizer has risen from among the dead, and on account of this the powers are being worked by him." But others said that, "He is Elijah;" others said that, "He is a prophet like one of the prophets." But when Herod heard, he said, "John, the one whom I beheaded, he has risen."

For Herod himself had sent out people who took hold of John and bound him in jail, on account of Herodias, the wife of Philip his brother (because he had married her). For John told Herod that, "It is illegal for you to have your brother's wife." Now Herodias held a grudge against him and wanted to destroy him, and she was unable. For Herod feared John, knowing him to be a just and holy man, and he protected him. And, hearing him, he did many things and heard him gladly.

And when a seasonal day occurred, when Herod made a feast to his birthday for his nobles, and for the commanders, and for the foremost people of Galilaiah, Herodias' daughter entered and danced. And since she pleased Herod and those who were reclining with him, the king said to the girl, "Ask me whatever you want, and I will give it to you." And he swore to her many times, "Whatever you ask me, I will give to you, up to half of my kingdom." And she went out and said to her mother, "What will I ask for?" Now she said, "The head of John the Baptizer."

And immediately she entered with haste to the king and asked, saying, "I want that you would instantly give me the head of John the Baptizer on a platter." And the king became very sorrowful; on account of the oaths and those who were reclining, he did not want to reject her. And immediately the king sent out a sentinel, directing for John's head to be brought. Now he went away and beheaded him in jail. And he brought the head on a platter and gave it to the girl, and the girl gave it to her mother. And when his students heard, they went and took his corpse, and they placed it in a sepulcher.

**30** And the envoys were gathered to Jesus, and they related to him all the things that had been done and as much as they had taught. And he said to them, "You come by yourselves into a deserted place, and rest for a short time." For many were coming and going out, and it was not even seasonal to eat.

And they went away in the ship to a deserted place by themselves. And many people saw them going, and they recognized them, and they ran together on foot from all the cities and went ahead of them.

**34** And when he exited, he noticed a great crowd, and he had compassion on them, because they were "like sheep who have no shepherd,"<sup>163</sup> and he began to teach them many things. And since already many hours had passed, his students came to him, saying, "The place is a desert, and already many hours have passed. Let them go away, so that they would go away into the outlying fields and villages and buy themselves something to eat." But he answered, saying to them, "You give them to eat."

And they said to him, "Should we go away and buy loaves for two hundred denarii and give them to eat?" But he said to them, "How many loaves do you have? Go see." And when they knew, they said, "Five, and two fish." And he directed them to have all recline, company by company, on the green grass. And they reclined, group by group, by hundreds and by fifties.

And, taking the five loaves and the two fish, he looked up into the sky, blessed, and broke the loaves and gave them to his students, so that they would distribute them to the people. And he apportioned the two fish to all of them. And all of them ate and were well fed, and there were twelve baskets full of fragments, and from the fish. And the men who ate the loaves were five thousand.

**45** And immediately he necessitated for his students to go down into the ship and to go ahead to the other side to Bethsaida, while he was releasing the crowd. And after directing them to go away, he went away into the mountain to pray.

And after evening happened, the ship was in the middle of the sea, and he was alone on the land. And when he noticed that they were being tormented while rowing (for the wind was opposite them), at about the fourth guard of the night, he went to them, walking on the sea, and he wanted to go alongside them. But when they noticed him walking on the sea, they thought that he was an apparition, and they screamed, for they all saw him and were terrified.

Now immediately he spoke with them, and he said to them, "Take courage. It is I. Don't be afraid." And he went up to them into the ship, and the wind ceased. And they were exceedingly, abundantly, amazed within themselves. For they did not understand about the loaves, but their hearts were stupefied.

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<sup>163</sup> Num 27:16

**53** And after they passed over, they came to the land at Gennesaret, and they went to the shore. And after they exited from the ship, people immediately recognized him and they ran around that whole countryside, and they began to carry around on mats those who had maladies to wherever they heard that he was. And whenever he went into villages, or into cities, or into fields, they placed the weak in the marketplaces and called him aside, so that they might touch even the tuft of his cloak. And as many as touched him were saved.

## SEVEN

**7:1** And when the Perushim and some of the scribes who had come from Jerusalem gathered to him and noticed some of his students, that they were eating loaves with common (that is, unwashed) hands – for the Perushim and all the Jews do not dine unless they wash their hands with the fist, holding on to the traditions of the older people. And they don't dine after coming from the marketplace unless they ceremonially purify themselves. And there are many other things that were delivered over for them to hold on to: ceremonial purification of cups and pots and copper vessels –

**5** And the Perushim and the scribes questioned him, "Why don't your students walk according to the tradition of the older people? On the contrary, they are eating bread with common hands."<sup>164</sup> But he said to them, "Isaiah prophesied well about you hypocrites, as it was written that, 'This people honors me with the lips, but their hearts are far away from me. Now they revere me worthlessly, teaching as teachings human precepts.'<sup>165</sup> Leaving God's precept, you lay hold of human tradition."

And he said to them, "You are setting aside well God's precept, so that you might make your tradition stand. For Moses said, 'Honor your father and your mother' and, 'The one who says a bad thing of father or mother should be completed to death.' But you say that if a person should say to father or mother, 'Whatever you would have been profited from me is *korban* [that is, a gift],' then you no longer allow him to give anything to the father or mother, nullifying God's message for your tradition which you have handed down. And you do many such things." And again he called the crowd to him, saying to them, "Hear me, all of you, and understand. There is nothing that enters into a person from outside him which is able to make him common. On the contrary, the things which go out from a person are the things that make the person common."

**17** And when he had entered into a house, away from the crowd, his students asked him about the analogy, and he said to them, "Are you too so without understanding?! Aren't you mindful that nothing that enters into a person from outside is able to make him common, because it does not enter into the heart but into the abdomen, and it goes out into the latrine, cleansing all the foods?"

But he said, "What goes out from a person, this makes a person common. For from inside, bad reasonings go out from the hearts of people: prostitutions, thefts, murders, adulteries, greed, evil, deceit, debauchery, an evil eye, evil speaking, high mindedness, lack of wisdom. All of these evil things go out from within and make the person common."

**24** Now after getting up from there, he went within the borders of Ture. And he entered into a house, wanting no one to know it, and he was unable to be concealed. On the contrary, a woman whose daughter had an unclean spirit heard about him immediately. And after coming, she fell down toward his feet. Now the woman was a Hellenist, Surofoinikian by birth, and she asked him that he cast out the spirit being from her daughter. And he said to her, "Allow the children to be well fed first. For it is not a good thing to take the children's bread and to throw it to the dogs."

But she answered, saying to him, "Sir, even the dogs under the table dine on the children's crumbs." And he said to her, "On account of this saying, go on. The spirit being has exited from your

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<sup>164</sup> See the note after Mt 15:1.

<sup>165</sup> Isa 29:13

daughter." And after she left into her house, she found the child lying down on the bed, and the spirit being had exited.

**31** And again, after he exited from the borders of Ture, he went through Sidon into the Sea of Galilaiah, through the middle of the borders of Dekapolis. And they carried a deaf person, a stammerer, to him, and they called him aside, so that he might place his hands on him. And he took him away from the crowd by himself and cast his fingers into the man's ears, and he spit and touched his tongue. And he looked up into the sky, groaned, and said to him, "Effatha," [that is, "Be fully opened"]. And immediately his ears were opened, and the bond on his tongue was loosened, and he spoke properly. And he gave a statement to them, that they would tell no one. But the more statements he gave them, they rather more abundantly heralded. And they were astonished, saying, "He has done all things well," and, "He makes the deaf to hear and the speechless to speak."

#### *EIGHT*

**8:1** During those days, when there was again a great crowd who did not have anything to eat, he called the students to him, saying to them, "I have compassion on the crowd, because they have been continuing with me for three days already, and they don't have anything to eat. And if I release them, fasting, to their homes, they will go faint on the way. And some of them have come from a long distance!" And his students answered him, "How will anyone be able to feed them well with loaves, here at a desert?"

And he asked them, "How many loaves do you have?" But they said, "Seven." And he charged the crowd to recline on the ground. And, taking the seven loaves, he gave thanks, broke them, and gave to his students, so that they would distribute them. And they distributed them to the crowd. And they had a few fish. And after blessing them, he also said, "Distribute these."

And they ate and were well fed, and the abundance of the fragments was seven large baskets full. Now they were four thousand people; and he released them. And immediately, he went down into the ship with his students and went to the parts of Dalmanutha.

#### *MIDWORD*

**11** And the Perushim went out and began to question him, seeking a sign from him from heaven. They tested him. And groaning in his spirit, he said, "Why does this generation seek a sign? Indeed I am telling you, no sign will be given to this generation." And he left them, going back down, and went to the other side.

And they had forgotten to take loaves, and except for one loaf they did not have any with them in the ship. And he gave a statement to them, saying, "See, look out for the yeast of the Perushim and the yeast of Herod." And they were reasoning to one another because they had no loaves. And, knowing this, he said to them, "Why are you reasoning because you don't have loaves? You are not yet mindful, neither do you understand. Have your hearts been made stupid? "Having eyes, you do not see, and having ears, you do not hear." And don't you remember? When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?" They said to him, "Twelve."

"When I broke the seven for the four thousand, how many large baskets of fragments full did you take up?" And they said to him, "Seven." And he said to them, "How is it that you don't understand?"

And they went into Bethsaida. And they carried a blind person to him and called him aside, so that he might touch him. And he took the blind person's hand and led him out from the village. And he spit on his eyes, placed his hands on his eyelids, and asked him, "Do you see anything?" And looking up, he said, "I can see the people, like trees. I see them walking."

Then again, he placed his hands on his eyes, and the man saw clearly and was restored, and he could again see all things plainly. And he sent him away into his house, saying, "You shouldn't enter into the village."

## BOOK TWO

**27** And Jesus and his students went out into the villages of Filippus' Caesarea, and on the way he asked his students, saying to them, "Who do people say me to be?" Now they told him, saying, "John the Baptizer; and others say Elijah; but others say one of the prophets." And he asked them, "But who do you say me to be?"

Peter answered, saying to him, "You are the Anointed One." And he censured them, so that they would tell no one about him.

And he began to teach them that it is necessary for the Son of Man to suffer many things and to be rejected by the older people and the high priests and the scribes, and to be killed, and to rise again after three days. And he spoke the statement with freedom of speech. And Peter took him aside and began to censure him. But he turned around, and looking at his students, he censured Peter, saying, "Go, behind me, enemy, because you are not minding God's things but the things of human beings!"

## NINE

**34** And after calling the crowd and his students to him, he said to them, "If someone wants to follow behind me, he should deny himself, and take up his cross, and follow me. For whoever wants to save his life will lose it, but whoever loses his life on account of me and the good message will save it. For what does it profit a person to gain the whole creation and to forfeit his life? For what should a person give in exchange for his life? For whoever is ashamed of me and of my sayings among this adulterous and errant generation, the Son of Man will also be ashamed of him when he comes in his Father's glory with the holy messengers."

**9:1** And he said to them, "Indeed I am telling you that some of those who are standing here will by no means taste death until they see God's kingdom when it has come with power."

**2** And after six days, Jesus took aside Peter, and Jacob, and Johannes, and he carried them up into a high mountain by themselves alone. And he was transformed in their presence, and his clothes became glowing, exceedingly white, like no bleacher on earth is able to whiten. And Elijah appeared to them with Moses, and they were speaking with Jesus.

And Peter answered, saying to Jesus, "Rabbi, it is nice for us to be here, and let us make three tents: one for you, and one for Moses, and one for Elijah." For he didn't know what to answer, for they had become frightened. And it happened that a cloud overshadowed them, and a voice happened from the cloud: "This is my son, the beloved one. Hear him." And suddenly, looking around, they no longer saw anyone but Jesus alone with them.

And as they were descending from the mountain, he gave them a statement, that they should relate what they had seen to no one, except after the Son of Man was raised from the dead. And they took hold of the statement to themselves, inquiring, "What is it 'to be raised from the dead'?"

And they asked him, saying, "The scribes say that 'It is necessary for Elijah to come first.'"<sup>166</sup> But he said to them, "Indeed, Elijah is coming first, to restore all things,"<sup>166</sup> and he told them how it was written about the Son of Man that he would suffer a lot and be despised. "But I am telling you that indeed Elijah has come, and they have done to him what they wanted, just as it was written about him."

**14** And as they came to the students, they noticed a great crowd around them and the scribes questioning them. And immediately, when all the crowd noticed him, they were astonished, and they ran toward him and greeted him. And he asked them, "Why are you questioning them?"

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<sup>166</sup> Mal 4:5-6



And one of the crowd answered him, "Teacher, I brought my son to you. He has a speechless spirit, and wherever it takes hold of him, it causes him spasms, and he foams up, and grinds his teeth, and makes him shrivel. And I told your students, so that they would cast it out, and they were not strong enough."

Now he answered them, saying, "Oh distrusting generation! Until when will I be with you? Until when will I bear you? Carry him to me." And they brought him to him. And when it noticed Jesus, the spirit immediately caused the son spasms, and he fell on the ground and rolled, foaming. And Jesus asked his father, "How long a time is it that this has been happening to him?" Now he said, "From childhood. And often it throws him both into fire and into water, so that it might destroy him. But if you are able, have compassion on us; help us."

Now Jesus said to him, "If I am able? All things are possible for the one who trusts." Immediately the child's father called out, saying, "I trust. Help my distrust!"

Now when Jesus noticed that the crowd was running there, he censured the unclean spirit, saying to it, "Speechless and deaf spirit, I direct you, come out from him, and enter into him no longer." And after calling out and causing many spasms, it went out. And he became as a dead person, and so the majority said that he had died. But Jesus took hold of his hand and lifted him up.

And after his students entered into a house, they asked him by themselves, "We were unable to cast it out." And he said to them, "This kind is able to exit by nothing but prayer [and fasting]."

**30** And after exiting from there, they went around through Galilaiah, and he did not want that anyone would know it. For he was teaching his students, and he told them, "The Son of Man is being delivered over into the hands of errant people, and they will kill him. And after being killed, he will rise after three days." But they did not comprehend the declaration, and they were afraid to ask him.

**33** And he went into Kafar-Nahum. And when it happened that he was in the house, he asked them, "What were you disputing on the way?" But they were silent, for on the way they had been discussing to one another who was greatest. And after sitting down, he sounded for the twelve and said to them, "If anyone wants to be first, he will be last of all and servant of all." And he took a child and stood it in their midst, and he hugged it and said to them, "Whoever accepts one of these children at my name, he is accepting me. And whoever accepts me is not accepting me but the one who sent me out."

**38** Johannes said to him, "Teacher, we saw someone casting out spirit beings in your name and we forbade him, because he was not following us." But Jesus said, "Do not forbid him, for there is no one who will do a power at my name who is also able to quickly speak bad of me. For the one who is not against us is on our behalf. For whoever gives you a cup of water to drink in a name because you are the Anointed's, indeed I am telling you that by no means will he lose his reward. And whoever causes one of these little ones who trust in me to stumble, it would be nicer for him rather if an upper millstone were hung around his neck and if he were thrown into the sea.

"And if your hand makes you stumble, chop it off. It is a nicer thing for you to enter into the life maimed than to be destroyed in Gehenna (in the inextinguishable fire), having the two hands.

"And if your foot should make you stumble, chop it off. It is a nicer thing for you to enter into the life lame than to be cast into Gehenna, having the two feet.

"And if your eye should make you stumble, pluck it out. It is a nicer thing for you to enter into God's kingdom one-eyed than to be cast into Gehenna, having two eyes, where "their maggots do not finish and the fire does not extinguish."<sup>167</sup>

"For each one is salted with fire. Salt is a nice thing, but if the salt becomes tasteless, in what will you season it? You have salt within yourselves; also be at peace with one another."

TEN

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<sup>167</sup> Isa 66:24

**10:1** And he rose up from there and went into the borders of Judea and the other side of the Jordan, and crowds were going together to him again, and he taught them again, as he was accustomed.

And Perushim went to him and asked him, testing him, if it is legal for a man to let his wife go. Now he answered, saying to them, "What precept did Moses give you?" Now they said, "Moses permitted a scroll of separation to be written, and to let go."

But Jesus said to them, "He wrote this precept for you, directed toward your hard-heartedness. But from the beginning of the creation 'he made them male and female.'<sup>168</sup> 'On account of this, a person leaves his father and mother [and unites with his wife], and the two will be one in flesh.'<sup>169</sup> And so, they are no longer two; on the contrary, they are one flesh. Therefore, what God has joined together, no human being may separate."

And when in the house again, the students asked him about this, and he said to them, "Whoever should let his wife go away and should marry another is committing adultery upon her. And if she should let her husband go away and should marry another, she is committing adultery."

**13** And school children came to him, so that he might touch them. But the students censured them. Now when Jesus noticed, he was indignant, and he said to them, "Allow the school children to come to me. Don't hinder them, for God's kingdom belongs to such people. Indeed I am telling you, whoever does not accept God's kingdom like a child, by no means will he enter into it." And he held them in his arms and praised them, placing his hands on them.

**17** And as he went out into a road, someone ran up and knelt to him. He asked him, "Good teacher, what should I do so that I might inherit eternal life?" Jesus said to him, "Why do you say me to be good? No one is good except one: God. You know the precepts, 'You will not murder. You will not commit adultery. You will not steal. You will not testify falsely. [You will not defraud.] Honor your father and mother.'<sup>170</sup>

But he said to him, "Teacher, I have guarded all of these things from my youth." Now as Jesus looked at him, he loved him, and he said to him, "You lack one thing. Go, sell as much as you have, and give to the poor. And you will have a treasure in heaven. And come follow me." But he was dejected by the saying, and he went away sorrowful, for he was someone who had many possessions.

**23** And Jesus looked around and said to his students, "With such difficulty those who have high-priced things enter into God's kingdom!" But the students wondered at his words. Now Jesus answered again, saying to them, "Children, how difficult it is to enter into God's kingdom. It is easier for a camel to go through the eye of a needle than for a wealthy person to enter into God's kingdom."

Now they were abundantly astonished, saying to themselves, "And who can be saved?" Jesus looked at them and said, "With people, it is impossible, but not with God. For all things are possible with God."

Peter began to say to him, "Look, we left all things and followed you." Jesus said, "Indeed I am telling you, there is no one who has left a house, or brothers, or sisters, or mother, or father, or children, or fields on my account and on account of the good message except for the one who would receive a hundredfold now in this season: houses, and brothers, and sisters, and mothers, and children, and fields – with persecutions – and eternal life in the coming age. But many will be first who are last, and last who are first."

**32** Now they were on the road going up into Jerusalem, and Jesus was going ahead of them, and they were wondering, and the ones who followed were afraid. And again he took aside the Twelve and began to tell them the things that were about to transpire to him: "Look, we are going up into Jerusalem, and the Son of Man will be delivered over to the high priests and the scribes, and they will

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<sup>168</sup> Gen 1:27

<sup>169</sup> Gen 2:24

<sup>170</sup> All are taken from Exodus 20.

condemn him to death, and they will deliver him over to the gentiles. And they will mock him, and spit on him, and whip and kill him. And after three days he will arise."

**35** And Jacob and Johannes, the sons of Zebedaiiah, went to him, saying to him, "Teacher, we want that you do for us whatever we might ask." Now he said to them, "What do you want me to do for you?" Now they said to him, "Give to us that we may sit, one at your right and one at the left, in your glory."

But Jesus said to them, "You don't know what you're asking! Are you able to drink the cup that I am drinking? Or to be baptized with the baptism with which I am being baptized?" Now they said to him, "We are able."

Now Jesus said to them, "You will drink the cup that I am drinking, and you will be baptized with the baptism with which I am being baptized. But to sit at my right or at the left is not mine to give, but to those for whom it has been prepared."

And when the Ten heard, they began to be indignant about Jacob and Johannes. And Jesus called them to him, saying to them, "You know that those who presume to rule the nations are lords over them, and their great ones exercise authority over them. It is not so among you. On the contrary: whoever wants to become great among you will be your servant, and whoever wants to be first among you will be the slave of all. For the Son of Man did not come to be served but to serve, and to give his life as a ransom for many people."

**46** And they went into Jericho. And as he was going out from Jericho, with his students and a considerable crowd, the son of Timaeus, Bar-Timaeus, who was a blind beggar, sat by the road. And when he heard that Jesus the Nazarene was there, he began to call out and say, "Son of David, Jesus, have mercy on me!" And many people were censuring him, so that he would be silent, but he called out rather more, "Son of David, have mercy on me!"

And Jesus stood and said, "Call for him," and they called for the blind person, saying to him, "Take courage, get up. He is calling for you." Now, casting away his cloak, he leapt up and went to Jesus. And Jesus answered him, saying, "What do you want that I should do for you?" Now the blind person said to him, "Rabboni: I want that I should see again." And Jesus said to him, "Get up. Your trust has saved you," and immediately he arose and followed him in the road.

#### *ELEVEN*

**11:1** And when they neared Jerusalem, Bethfagge, and Bethany, in the direction of the mountain of Olive Trees, he sent out two of his students and said to them, "Go up into the village opposite you, and immediately as you enter into it you will find a colt, bound, on which no people have ever sat. Untie it, and bring it. And if someone should say to you, 'Why are you doing this?' say, 'The Lord has need of it,' and immediately he will send it out here."

And they went away and found a colt, bound to a door outside, at the street, and they let it go. And some people who were standing there said to them, "What are you doing, untying the colt?" But they told them just as Jesus had given the precept, and the people allowed them.

And they brought the colt to Jesus and cast their cloaks on it, and he sat on it. And many people spread out their cloaks on the road, but others were cutting off branches from the fields, and those who went ahead and those who followed were calling out, "Hosanna, 'Worthy of praise is the one who comes in Yahweh's name!'" Worthy of praise is the coming kingdom of our ancestor David! "Hosanna in the highest places!"<sup>171</sup>

And he entered into Jerusalem into the temple court. And after looking around at all things, since it was already the evening hour, he went out into Bethany with the Twelve.

**12** And the next day, while they were coming out from Bethany, he was hungry. And when he noticed from a large distance a fig tree that had leaves, he went to see if he would find anything on it

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<sup>171</sup> Psa 148:1

after all. And when he came to it, he found nothing except leaves, for it was not the season of figs. And he answered, saying to it, "No one may eat fruit from you any longer – for the age." And his students heard him.

**15** And they came into Jerusalem. And after entering into the temple court, he began to throw out those who were selling and buying in the temple court, and he overturned the tables of the money-changers and the seats of those who were selling the doves. And he did not allow that anyone should carry a vessel through the temple court.

And he taught, saying to them, "Wasn't it written that, 'My house will be called a house of prayer for all the nations'? But you have made it a 'den of robbers'." <sup>172</sup> And the high priests and the scribes heard, and they sought how they might destroy him, for they were afraid of him (for all the crowd was amazed at his teaching). And when evening happened, he went out of the city.

**20** And as they were going by at morning, they noticed the fig tree, withered from its roots up. And Peter, remembering, said to him, "Rabbi, look. The fig tree that you cursed has been withered." And Jesus answered, saying to them, "Have trust in God. Indeed I am telling you that whoever should say to this mountain, 'Be lifted up and cast into the sea,' and should not doubt in his heart but should trust that what he says happens, it will be his. On account of this I am telling you: As many things as you wish and pray for, trust that you receive, and they will be yours. And when you stand praying, forgive, if you have anything against anyone, so that your Father, the one who is in the heavens, may also forgive your wanderings."

**27** And again they went into Jerusalem. And as he was walking in the temple court, the high priests and the scribes and the older people came to him, and they said to him, "By what authority are you doing these things? And who gave this authority to you, that you might do these things?"

But Jesus said to them, "I will ask you one saying, and you answer me, and I will tell you by what authority I am doing these things. Was John's baptism from heaven or from people? Answer me."

And they reasoned to themselves, saying, "If we should say, 'From heaven,' he will say, 'Why then didn't you trust him?' But if we should say, 'From people,' we fear the crowd. For all hold that John really was a prophet." And they answered Jesus, saying, "We don't know."

And Jesus said to them, "Neither am I telling you by what authority I am doing these things."

## TWELVE

**12:1** And he began to speak to them with analogies.

"A person planted a vineyard, and placed a hedge around it, and carved out a wine vat, and constructed a tower, and leased it to gardeners. And he traveled abroad.

"And at the season, he sent out a slave to the gardeners, so that he might receive from the gardeners the fruits of the vineyard. And they took and whipped him, and sent him away empty.

"And again he sent out another slave to them. They wounded this one's head and dishonored him.

"And he sent out another one – they killed this one – and many others: some indeed they whipped, but some they killed.

"He still had one beloved son. He sent him out last to them, saying that, 'They will respect my son.' But those gardeners said to one another that, 'He is the heir. Come, let's kill him, and the inheritance will be ours!' And they took and killed him, and they threw him out of the vineyard.

"Therefore, what will the lord of the vineyard do? He will come and destroy the gardeners, and he will give the vineyard to others.

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<sup>172</sup> Isa 56:7 and Jer 7:11.

"Haven't you even read this writing: 'a stone that was rejected by the builders, this one has become a cornerstone. This was done by Yahweh and is a wonderment in our eyes.'?"<sup>173</sup> And they sought to take hold of him, and they were afraid of the crowd, for they knew that he was telling the analogy to them. And they left him and went away.

**13** And they sent out to him certain of the Perushim and the Herodians, so that they would trap him with speech. And they went and said to him, "Teacher, we know that you are true and that you are not concerned for anyone, for you don't look into a person's face. On the contrary, you teach the God's way in truth. Is it legal to give tribute to Caesar or not? Should we give, or should we not give?"<sup>174</sup>

But, knowing their hypocrisy, he said to them, "Why are you testing me? Bring me a denarius, so that I may see it." Now they brought one, and he said to them, "Whose image is this, and whose inscription?" Now they said to him, "Caesar's." Now Jesus said to them, "Give Caesar's things to Caesar, and God's things to God." And they were amazed at him.

**18** And Zadokites went to him, who say there is no resurrection. And they asked him, saying, "Teacher, Moses wrote for us that, 'If someone's brother should die' and leave behind a wife, 'and leave no children,' that, 'his brother should take the woman and raise up seed for his brother.'"<sup>175</sup>

"There were seven brothers. And the first took a wife, and he died, leaving no seed. And the second took her, and he died, not leaving behind any seed. And similarly with the third. And the seven did not leave any seed. Last of all, the woman died also. In the resurrection, which of theirs is the woman? For the seven had her as a wife."

Jesus said to them, "Aren't you going astray through this, knowing neither the writings, nor God's power? For when they rise from among the dead, they will neither marry nor be given in marriage. On the contrary, they are like messengers in the heavens.

"But about the dead, that they are raised: haven't you read in the scroll of Moses – at the bush – how God told him, saying, 'I am the God of Abraham, and the God of Isaak, and the God of Jacob?'"<sup>176</sup> He is not a god of dead people, but of the living. You are going astray greatly."

**28** And one of the scribes went toward him, having heard them debating. Noticing that he had answered them well, he asked him, "Which is the foremost precept of all?" Jesus answered, "The foremost one is: 'Hear, oh Israel, Yahweh is our God. Yahweh is one. And you will love Yahweh your God out of the whole of your heart, and out of the whole of your soul, and out of the whole of your mind, and out of the whole of your strength.'" The second one is this: "You will love your neighbor as yourself." There is no other precept greater than these."<sup>177</sup>

And the scribe said to him, "Very well, teacher. You said in truth that 'he is one, and there is no other besides him,' and, 'to love him out of the whole of your heart, and out of the whole of your understanding, and out of the whole of your strength,' and 'to love a neighbor as yourself' is abundantly more than all of the burnt offerings and sacrifices."

And, noticing that he had answered discreetly, Jesus said to him, "You are not far from God's kingdom." And no one dared to question him any longer.

**35** And, while teaching in the temple court, Jesus answered, saying, "How do the scribes say that the Anointed One is David's son? David himself said, with the holy Spirit, 'Yahweh said to my lord, 'Sit at

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<sup>173</sup> Psa 118:22-23

<sup>174</sup> Tribute was exacted by the Empire on those who had been conquered. It was paid in different ways in different provinces.

<sup>175</sup> See the note on Mt 22:23.

<sup>176</sup> Ex 3:6

<sup>177</sup> The first citation is from Dt 6:5, the "Shema Yisrael" (hear, oh Israel). The second quote comes from Lv 19:18.

my right side until I place your enemies as a footstool for your feet."<sup>178</sup> David himself says he is Lord; so how is he his descendant?" And the great crowd heard him gladly.

And he said during his teaching, "Watch out for those scribes who want to walk around in long robes, and who want greetings in the marketplaces and the front seats in the gatherings and front couches at the feasts. The ones who devour the households of widows and pray for a long time for appearance, these will receive an abundant judgment."

**41** And, sitting opposite the treasury, he observed how the crowd was casting bronze coins into the treasury. And many rich people were casting in much. And one poor widow came and cast in two lepta; that is, a quadrans.

And he called his students to him and said to them, "Indeed I am telling you that this poor widow has cast in more than all those who are casting into the treasury. For everyone has cast out of their abundance, but she cast out of her poverty – as much as she had, her whole living."



### THIRTEEN

**13:1** And as he was going out from the temple court, one of his students said to him, "Teacher, look! What stones! And what buildings!" And Jesus said to him, "Look at these great buildings. By no means will there be one stone left here on a stone which has not been cast down."

And as he sat at the mountain of Olive Trees, opposite the temple, Peter, and Jacob, and John, and Andreas asked him by themselves: "Tell us, when will these things be, and what will be the sign when all these things are about to be concluded?"

Now Jesus began to say to them, "Watch out, so that no one deceive you. Many will come on my name, saying that, 'I am he,' and they will deceive many. Now when you hear of wars and reports of wars, do not be alarmed. It is necessary to happen. But the end will not be yet.

"For nation will rise up upon nation, and kingdom upon kingdom. There will be earthquakes in places. There will be famines. These things are a beginning of sorrows.

"But watch out for yourselves. They will deliver you over to councils and to gatherings. You will be beaten, and you will stand before governors and kings on my account for a testimony to them.

"And it is necessary first for the good message to be heralded into all the nations. And when they lead you and deliver you over, do not be anxious ahead of time about what to speak. On the contrary, whatever is given to you in that hour, speak it. For it is not you who is speaking but the holy Spirit.

"And brother will deliver brother over to the point of death, and father will deliver over child, and children will rise up upon parents and cause them to die. And you will be hated by all people on account of my name, but the one who endures to the end, this one will be saved.

"Now when you notice "the desolating detestable thing"<sup>179</sup> standing where it is necessary not to be – the reader should be mindful – then those who are in Judea should flee into the mountains. Now the one who is on the roof should not descend, neither should he enter to take away anything from his house. And the one who is in the field should not return to the things that are behind to take away his cloak. Now woe to the ones who have babies in their bellies and the ones who are nursing in those days!

"Now pray, so that it would not happen in winter. For those days will be affliction; such a great affliction has not happened from the beginning of the creation (which God created) until now – and by no means should it happen! And unless Yahweh cuts the days short, no flesh would be saved. But on account of the chosen ones, whom he chose, he has cut short the days.

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<sup>178</sup> Psa 110:1

<sup>179</sup> Dan 11:31

"And then if someone says to you, 'Look! Here is the Anointed One! Look there,' do not trust him. For false Anointed Ones and false prophets will arise, and they will give signs and wonders toward the deception, if possible, of the chosen ones. But you watch out: I have told you all things ahead of time.

"But during those days, after that affliction, "The sun will be darkened, and the moon will not give its light, and the stars will be falling" from the sky. "And those powers that are in the heavens"<sup>180</sup> will be shaken. And then they will see "the Son of Man coming in clouds" with much power "and glory."<sup>181</sup> And then he will send out the messengers and gather up his chosen ones from the four winds, from the farthest point of the land to the farthest point of the sky.

**28** "Now the analogy from the fig tree. When its branches have already become tender and it puts out leaves, you know that the summer is near. Similarly also, when you notice these things happening, know that it is near at the doors. Indeed I am telling you that this generation will by no means pass away until all of these things happen to them. The sky and the land will pass away, but my words will by no means pass away.

"But no one except the Father knows about that day or hour: neither the messengers in heaven or the son. Look, watch out. For you don't know when the season is. Like a person, one who travels abroad, leaves his household and gives each of his slaves the authority to do his work, he also gave the doorman a precept, so that he would watch. Therefore, watch – for you do not know when the Lord of the house is coming, if at evening, or at midnight, or at the rooster crow, or at morning) – lest he come suddenly and find you sleeping. Now what I tell you, I am saying to all people: watch."

#### FOURTEEN

**14:1** Now after two days was the Passover; that is, the Feast of Unleavened Bread. And the high priests and the scribes were seeking how to lay hold of him with deceit, to kill him. For they said, "Not during the feast, lest there be a riot of the people."

And while he was in Bethany, in the house of Simon the leper, as he was reclining, a woman who had an alabaster box of balsam (of genuine, high priced, spikenard) came. And she broke open the alabaster box and poured it down on his head. Now some were indignant (to themselves): "For what reason has this loss of balsam happened? For this balsam was capable of being sold for more than three hundred denarii and given to the poor." And they agitated her.

But Jesus said, "Leave her alone. Why are you bringing her troubles? She has worked out a good deed in me. For you always have the poor with you, and you are able to do good for them when you want, but you do not always have me. The one who has this balsam has done this to anoint my body beforehand for burial. Now indeed I am telling you: wherever the good message is heralded, in the whole of creation, this thing that she did will also be spoken for her remembrance."

And Judah Iscariot, who was one of the Twelve, went out to the high priests, so that he might deliver Jesus over to them. Now when they heard, they rejoiced and promised to give him silver. And he sought how he might deliver him over seasonally.

**12** And on the first day of Unleavened Bread, when the Passover lamb is sacrificed, his students said to him, "Where do you want us to go out and prepare, for you to eat the Passover?" And he sent out two of his students, and he said to them, "Go up into the city, and a person bearing a pitcher of water will meet you. Follow him, and wherever he should enter, say to the ruler of the house that the teacher says, 'Where is the guest chamber, where I may eat the Passover with my students?' And he will show you a large upper room, furnished and ready. And prepare the Passover for us there." And the

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<sup>180</sup> See Isa 13:10, Ezek 32:7-8, Amos 8:9

<sup>181</sup> Dan 7:13 ("coming with the clouds")

students exited and went into the city, and they found it just as he had told them, and they prepared the Passover.

**17** And when evening happened, he came with the Twelve. And as they were reclining and dining, Jesus said, "Indeed I am telling you that one of you who are dining with me will deliver me up." They began to be sorrowful and to say to him, one by one, "Is it I?"

But he said to them, "It is one of the Twelve – the one who dips into the dish with me. Because indeed the Son of Man is going, just as it was written about him. But woe to that person through whom the Son of Man is delivered up! It would be a nicer thing for him if that person had not been born!"

And as they dined, he took and blessed a loaf, and he broke it and gave it to them. And he said, "Take. This is my body." And he took a cup and gave thanks, and he gave to them, and they all drank from it. And he said to them, "This is my blood of the covenant, which is poured out on behalf of many. Indeed I am telling you that by no means will I drink any longer of this product of the vine until that day when I drink it anew in God's kingdom."

**26** And after singing,<sup>182</sup> they went out to the mountain of Olive Trees. And Jesus said to them, "All of you will stumble, because it was written, "I will strike the shepherd, and the sheep will be scattered." But after my raising, I will go ahead of you into Galilaiah."

But Peter said to him, "Even if all of them stumble: on the contrary, I will not." And Jesus said to him, "Indeed I am telling you that today, this night, before the rooster sounds<sup>183</sup> twice, you will deny me three times." But he spoke more abundantly, "If it is necessary for me to die with you, by no means will I deny you!" Now all said similarly also.

**32** And they came to a place which was named Gethsemane, and he said to his students, "Sit here until I have prayed." And he took along Peter and Jacob and Johannes with him, and he began to be astonished and anguished. And he said to them, "My soul is surrounded with sorrow"<sup>184</sup> to the point of death. Remain here and watch."

And he went ahead a little way, and fell to the ground, and prayed so that, if possible, the hour might pass from him. And he said, "Dad, Father, all things are possible for you. Take this cup away from me. But not what I want; on the contrary, what you want."

And he went and found them sleeping, and he said to Peter, "Simon, are you sleeping? Aren't you strong enough to watch for one hour? Watch and pray, so that you would not come into trial. Indeed, the spirit is willing but the flesh is weak." And again he went away and prayed, saying the same message.

And again he went and found them sleeping, for their eyes were burdened, and they did not know what to answer him. And he went the third time and said to them, "Have you been sleeping and resting for the remaining time?" Stop. The hour has come. Look: the Son of Man is being delivered over into the hands of errant people. Get up. Let's go. Look: the one who is to deliver me up is near."

**43** And immediately, while he was still speaking, Judah, one of the Twelve, happened by, and with him was a crowd with swords and clubs, from the high priests and the scribes and the older people. Now the one who delivered him up had given them a signal, saying, "Whoever I kiss is the one. Take hold of him, and lead him away safely." And immediately after coming, he went to him and said, "Rabbi," and he passionately kissed him. Now they threw their hands onto him and took hold of him. But one of those who were standing by drew a sword and struck the high priest's slave, and severed his earlobe.

And Jesus answered, saying to them, "As upon a robber, you have come out with swords and clubs to take me. By day, I was directed toward you in the temple courts, teaching, and you did not lay hold of me. But this is so that the writings would be fulfilled." And they all left him and fled. And a

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<sup>182</sup> The traditional Passover hymn, the Hallel, comprises Psalms 113-118.

<sup>183</sup> or "watch trumpet sounds"

<sup>184</sup> Zech 13:7. See also the footnote in Matthaiah's version.



certain young man followed him, whose nakedness was wrapped by a linen cloth. And they took hold of him, but he abandoned the linen cloth and fled naked.<sup>185</sup>

**53** And they led Jesus away to the high priest, and the high priests and the older people and the scribes came together. And Peter followed him from a large distance, as far as going into the palace of the high priest. And he was sitting together with the officers, and he was being warmed facing the light.

Now the high priests and the whole of the Sanhedrin sought testimony against Jesus, for his being put to death, and they did not find any. For many testified falsely against him, and the testimonies were inconsistent. And some stood up and testified falsely against him saying, "We heard him saying that, 'I will destroy this handmade temple and through three days I will construct another which is not handmade.'" And not even their testimony was consistent this way.

And the high priest stood up in the middle and asked Jesus, saying, "Are you answering nothing to what these people are testifying against you?" But he was silent and answered nothing. Again the high priest asked him, saying to him, "Are you the Anointed One – the son of the Blessed One?" Now Jesus said, "I am. And you will see the Son of Man seated at the right side of power and 'coming with the clouds of the sky.'"<sup>186</sup>

Now the high priest ripped his clothes and said, "Why do we still have any need of witnesses?! You heard his evil speaking! What is apparent to you?" Now they all condemned him to be deserving of death.

And some began to spit on him, and to cover his face, and to punch him, and to say to him, "Divine," and the officers slapped him with open hands.

**66** And since Peter was below in the courtyard, one of the high priest's servant girls went there. And when she noticed Peter being warmed, she looked at him and said, "You too were with the Nazarene, Jesus." But he denied it, saying, "I neither know nor comprehend what you are saying." And he went outside into the outer court, and a rooster crowed.<sup>187</sup>

And the servant girl noticed him and began to say again to those who were standing around, "He is one of them." But he denied it again.

And after a little time, those who were standing around said to Peter, "Truly you are one of them, for you too are Galilaian." But he began to curse and swear: "I don't know this person that you are talking about." And immediately a rooster crowed a second time. And Peter remembered the declaration as Jesus had told him, that, "Before a rooster crows twice, you will deny me three times." And as he reflected, he cried.

## FIFTEEN

**15:1** And immediately at morning, the high priests made a council with the older people and scribes, and the whole Sanhedrin, binding Jesus, and they brought him to Pilatus and delivered him over.

And Pilatus asked him, "Are you the King of the Judeans?" But he answered him, saying, "You are saying it." And the high priests accused him of many things, but Pilatus asked him again, saying, "Aren't you answering anything? Look at how many things they are accusing you of." But Jesus answered nothing any longer, and so Pilatus was astonished.

**6** Now at a feast, he would release one prisoner to them – the one they asked for. Now there was the one who was called Bar-Abbas, who had been imprisoned with the rebels, who had done murder

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<sup>185</sup> Markus adds a detail that many believe may be intended to point to himself (the author). A "certain young man" began to follow Jesus, but after his garment was grabbed, he fled in his underwear ("naked"). Supporters of the so-called "Secret Gospel of Mark" claim that this passage is evidence that Markus' version was actually longer at one time.

<sup>186</sup> Dan 7:13

<sup>187</sup> or "watch trumpet sounded" [read similarly for other references to a rooster crowing]

during the revolt. And the crowd went up and began to ask, just as he did for them. But Pilatus answered them, saying, "Do you want me to release to you the King of the Judeans?" For he knew that the high priests had delivered him over on account of envy. But the high priests stirred up the crowd, so that he would release Bar-Abbas to them instead.

Now Pilatus again answered, saying to them, "Then what should I do with the King of the Judeans?" But again they called out, "Crucify him!" But Pilatus said to them, "For what bad thing that he has done?" But they called out abundantly, "Crucify him!"

Now Pilatus, willing to make satisfaction for the crowd, released Bar-Abbas to them and delivered Jesus over after whipping him, so that he would be crucified.

**16** Now the soldiers led him away into the courtyard, which is the Praetorium, and they called together the whole manipule. And they clothed him with purple and placed around him a braided crown of acanthus. And they began to greet him, "Hail, King of the Judeans!" And they struck his head with a reed, and they spit on him, and (putting their knees down) they bowed down to him.

And when they had mocked him, they took off the purple garment and clothed him with his own clothes.

And they led him out, so that they might crucify him. And they forced a certain Simon (a Kurenian who was passing by, having come from a field), the father of Alexandros and Rufus, that he would take up his cross.

**22** And they carried him to the Golgotha place, which is translated, Skull Place. And they gave him wine mixed with myrrh, which he did not take. And they crucified him and "divided his clothes, casting lots for them,"<sup>188</sup> for what each should take. Now it was the [sixth]<sup>189</sup> hour, and they crucified him.

And the inscription of his accusation was written over him: "The King of the Judeans." And they crucified two robbers with him, one at the right and one at his left.

And the passers-by spoke evil to him, "shaking their heads"<sup>190</sup> and saying, "Oh, the one who would destroy the Temple and construct it in three days! Save yourself! Come down from the cross!" The high priests likewise were mocking to one another, with the scribes, saying, "He saved others. Isn't he able to save himself? The Anointed One. The King of Israel! He should descend now from the cross, so that we would see and trust!" And the ones who were being crucified together with him reproached him.

**33** And after the sixth hour happened, darkness happened to the whole land until the ninth hour. And at the ninth hour, Jesus cried out with a loud voice: "'Eloi, Eloi, lema sabachthani," which is, translated, "'My God, my God, for what reason have you abandoned me?!'"<sup>191</sup> And when some of those who were standing by heard, they said, "Look, he's calling for Elijah." Now someone ran, and, filling a sponge with vinegar, put it on a reed and gave it to him to drink, saying, "Leave him. Let's see if Elijah comes to take him down." But Jesus, uttering a great sound, expired.

And the curtain of the Temple was divided in two from top to bottom. Now when the centurion that was standing by opposite him noticed that he expired, he said, "Truly, this person was a god's son."

**40** Now there were also women watching from a large distance, among whom were Miriam the Magdalene, and Miriam the mother of Jacob the Little One and of Yosef, and Salome. When he had been in Galilaiah, they followed him and served him. And many others were there, who had gone up together with him into Jerusalem.

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<sup>188</sup> Psa 22:18

<sup>189</sup> Apparently the archaic letter digamma (F) was mistaken for a gamma (Γ) in an early manuscript. Several manuscripts do have the reading "sixth."

<sup>190</sup> Psa 22:7

<sup>191</sup> Psa 22:1

And since evening was already happening, since it was the Preparation *Day* which is before a Sabbath, Yosef from Arimathaia came: a ranking Senator who was also expecting God's kingdom. He daringly entered to Pilatus and asked for Jesus' body. Now Pilatus wondered if he had already died, and he called aside the centurion and asked him if already he had finished dying. And after obtaining knowledge from the centurion, he gave the corpse to Yosef.

And after buying linen, he took him down and wrapped him in the linen and placed him in a tomb which had been carved out of rock. And he rolled a stone over the door of the tomb.

#### SIXTEEN

**16:1** Now Miriam the Magdalene and Miriam the mother of Yosef observed where he was placed. And after the Sabbath happened, Miriam the Magdalene, and Miriam the mother of Jacob, and Salome bought spices, so that they might come anoint him. And very early on the first of the week, they went to the tomb, after the sun rose. And they said to themselves, "Who will roll away the stone for us from the door of the tomb?"

And, looking up, they observed that the stone had been rolled away, for it was exceedingly large. And after entering into the tomb, they noticed a young man sitting at the right side, with a white robe wrapped around him, and they were astonished. But he said to them, "Don't be astonished. You are seeking Jesus the Nazarene, the one who was crucified. He has risen. He is not here. Look at the place where they placed him. But go tell his students, *including* Peter, that he is going ahead of you into Galilaiah. You will see him there, just as he told you."

And they went out and fled from the tomb, for trembling and amazement held them. And they said nothing to anyone, for they were afraid.<sup>192</sup>

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<sup>192</sup> With the conclusion apparently missing, a "short ending" and a "long ending" were created during the 2<sup>nd</sup> century. These are translated separately, apart from the original text.

## According to Lukas

### Authorship and Date:

The author of this treatise is the same as the author of *Actions of the Envoys*. After making this observation, we now search to see whether or not the traditional identification is correct. The majority view is that the various "we" passages (much of parts three through five in *Actions of the Envoys*) indicate that the author was one of Paulus' companions. If we follow this train of thought, a comparison with Paulus' letters (e.g., Col 4:14; Phm 24; 2 Tim 4:10f.) reveals that there is one person mentioned as a member of Paulus' party who is not mentioned in the Actions: Lukas the "beloved physician." Therefore, it is reasonable to conclude that Lukas was the author both of this work and of the account giving a defense of the message which follows this one (Acts 1:1).

If we acknowledge Lukas as the author of the two historical accounts, we must still ask a question as to the date of composition. Some theorize that Lukas wrote this work quite late, c. 85 CE. However, since both books (Lukas and the Actions) refer to the destruction of the temple and siege of Jerusalem in such a way that it is evident that the First Revolt had not yet begun, it seems more likely then that the books were written prior to the beginning of the war in 66 CE.

Furthermore, the Actions leave us no account of the final hearing of Paulus, appearing to stop at a point where his vindication was believed to be imminent. Also, there is no mention of persecution by the Romans, which began under Nero after the Great Fire of Rome. With the absence of the Great Fire – for which the author was likely an eyewitness – it is more tenable then that the Actions were written just as the events detailed within them terminate, with the author awaiting Paulus' appearance before Nero c. 63-64 CE. Since the Actions were written after this account of Jesus' life, no date later than c. 63 CE makes sense for the work. However, the introduction to the Actions makes it appear as though that work was not long behind this one. Considering the research done for each work, we place the date of composition for Lukas at c. 60-63 CE.

### Theory of Composition:

Comparison to the account of Jesus' life written by Johannes reveals that the two writings share a common timeline, something that is not true for Lukas and Markus or Lukas and Matthaiah. With Johannes having been written c. 40 CE or perhaps even earlier, and with Lukas' claim that he used eyewitness accounts in composing this work (see the Preface, below), we theorize that Lukas used Johannes as one of his sources. Matthaiah was certainly one of his other sources, since Lukas and Matthaiah mention events not contained in Markus, and since Matthaiah claims to be a primary source. It is certainly likely that Lukas made use of other sources, for Lukas includes a substantial section of material that is not found in any other source. Here we refer especially to several of Jesus' analogies.

While Lukas' account is secondary – in that he was not an eyewitness, Lukas himself associated with Paulus and received information from primary sources – people who had known Jesus. Furthermore, Lukas' presentation of the material indicates that he was making an effort to compile a scholarly and accurate narrative. Consequently, more weight should be attached to an account such as Lukas' than to a wholly secondary account of Jesus' life. In fact, although Johannes' account is chronological, it is never explicitly stated, and so Lukas' is the only account that clearly indicates that is chronological.

### Structure:

The traditional chapter divisions are disruptive if not annoying. The work is divided into sixty short sections that are separated into four parts. These parts begin with the nativity accounts; the sending of the Twelve; the end of signs; and the final journey to Jerusalem.

## Translation:

### *Preface*

Whereas many have undertaken to prepare a narrative about those things that have been fully established among us, just as those people who became from the beginning eyewitnesses and assistants of the message delivered them to us, it seemed good also to me (who have accurately traced out all of it from the top) to write those things to you in order, Excellent Theophilus, so that you would know the certainty of the sayings about which you have been instructed.

### *PART ONE*

*I*

**1:5** It happened in the days of Herod, King of Judea,<sup>193</sup> that there was a high priest named Zachariah, from the course of Abijah.<sup>194</sup> And his wife was from the daughters of Aaron, and her name was Elisabeth. Now they were both just in the presence of God, walking as blameless people in all the precepts and ritual acts of the Lord. And there was no child for them, because Elisabeth was barren, and both of them were advanced in their days.

Now it happened during the time when he was performing the sacred rites, during the time when his course was arranging the duties before God (according to the custom of the priesthood), it fell to him to enter into the Lord's temple to burn incense.<sup>195</sup> And all the multitude of the people were praying outside at the hour of incense burning.

Now a messenger of Yahweh appeared to him, standing at the right side of the incense brazier. And when Zachariah noticed him, he was troubled, and fear fell upon him. But the messenger said to him, "Don't be afraid, Zachariah, because your begging has been heard, and your wife Elisabeth will give birth to your son, and you will call his name John."<sup>196</sup> And he will be a joy to you and a gladdening, and many will rejoice at his birth.

"For he will be great in Yahweh's presence, "and he will by no means drink wine and strong drink,"<sup>197</sup> and he will be filled with holy breath while still new from his mother's womb. And he will turn many of Israel's sons to Yahweh their God.

"And he will come first in his presence, with Elijah's spirit and power, to turn the hearts of the fathers to children and to turn the unpersuaded with the intellect of the just, to make ready for Yahweh a prepared people."<sup>198</sup>

**18** And Zachariah said to the messenger, "By what will I know this? For I am an old man, and my wife is advanced in her days." And the messenger answered, saying to him, "I am Gabri-El, the one who has attended in God's presence and who was sent forth to speak to you and to announce these things to

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<sup>193</sup> Herod the king was otherwise known as "Herod the Great." The author places the scene in the times of Herod, which ended with his death in about 4 BCE, having become King in 39 BCE.

<sup>194</sup> The priests had been divided originally into twenty-four groups, or courses (1Chr 24:4), according to the grandchildren of Aaron. The course of Abijah (1Chr 24:8) was one of these divisions. Zechariah was a priest who traced his lineage back to Aaron through Aaron's grandson, Abijah.

<sup>195</sup> 1 Chr 31:2 indicates that Hezekiah had established that the courses of the priesthood would serve at certain times by burning incense, exactly as Zechariah is described as doing. The specifications for burning incense had been specified in Ex 30. With the order of service for the priests being the order given by the Chronicler, Zechariah received his prophecy in June, with Elisabeth conceiving John in late June or early July.

<sup>196</sup> Yohanan, "Yahweh has granted"

<sup>197</sup> The citation is from Num 6, where the vows specify that no form of fermented beverage may be consumed by the Nazirite. In addition, no Nazirite may ever cut his hair or approach a corpse.

<sup>198</sup> See Mal 4:5-6, relating to a coming judgment on Israel.

you as a good message.<sup>199</sup> And look, you will be mute and unable to speak until the day these things happen, because you have not trusted my sayings, which will be fulfilled in their season."

And the people were waiting for Zachariah, and they wondered why he was spending so much time in the temple. Now when he came out, he was unable to speak to them, and they knew that he had seen a vision in the temple. And he was signaling to them, and he continued to be mute. And it happened that he returned into his house, as the days of his religious service were fulfilled.

Now after these days, Elisabeth his wife conceived, and she hid herself for five months, saying that "Yahweh has done this for me, in the days when he looked on me to remove my reproach among people."

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**26** Now in the sixth month,<sup>200</sup> the messenger Gabri-El was sent forth from God into a city of Galilaiah whose name was Nazareth, to a virgin engaged to a man whose name was Yosef from the house of David. And the name of the virgin was Miriam. And approaching her, he said, "Hello, favored one. The Lord is with you." But she was disturbed by the message and was reasoning what this greeting might be. And the messenger said to her, "Don't be afraid, Miriam, for you have found favor with God. And look, you will conceive in your belly, and will give birth to a son. And you will call his name Jesus."<sup>201</sup> He will be great and will be called a son of the Highest One, and Yahweh God will give him the throne of his ancestor David. And he will reign over the house of Jacob for the ages, and his kingdom will be unending."

Now Miriam said to the messenger, "How will this be, since I have not slept with a man?" And the messenger answered, saying to her, "Holy breath will come upon you, and power of the Highest One will overshadow you. And so, the one that is born – a holy one – will be called God's son.

"And look at your relative Elisabeth. She has also conceived a son in her old age. And this is the sixth month for her, who is called barren. Because no declaration from God will be impossible."

Now Miriam said, "Look at Yahweh's slave. Let it happen to me according to your declaration." And the messenger went away from her.

**39** Now Miriam got up in those days and went into the mountains with haste, into a city of Judah. And she entered Zachariah's house and greeted Elisabeth. And it happened that as Elisabeth heard Miriam's greeting, the baby leaped in her womb and holy breath came upon Elisabeth, and she sounded out with a loud cry, saying, "You are praised among women! And the fruit of your womb is praised! And from where is this happening to me, that my Lord's mother should come to me? For, look! As the sound of your greeting happened in my years, the baby in my womb leaped in gladness! And blessed is the one who trusted that there will be a completion of the things that were spoken to her by Yahweh!"

And Miriam said, "My soul extols the Lord, and my spirit has exulted at God my savior, because he looked upon the humility of his slave! For look, from now on, all generations will call me blessed because the powerful one did great things for me."<sup>202</sup>

"And holy is his name! And his mercy is for generations and generations of those who fear him!"<sup>203</sup> He has made strength with his arm. He has scattered those who are high-minded in the attitudes of their hearts. He has cast down the powers from thrones and has lifted up the humble. He fills the hungry people with good things and he sends away the wealthy people empty. Remembering mercy, he

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<sup>199</sup>When Gabri-El appears in the Bible, he forecast the desolation of the temple under Antiochus IV (Dan 8:15-6; 9:21).

<sup>200</sup> I.e., Elisabeth's sixth month of pregnancy. The month is now December

<sup>201</sup> Yeshua, "Yahweh is salvation"

<sup>202</sup> Compare the words of Hannah (1 Sam 2:1ff.) and their context.

<sup>203</sup> Compare Psa 103:17.

grants things to Israel his child, just as he said to our ancestors, 'To Abraham and his seed for the age.'<sup>204</sup>

Now Miriam remained with her for three months, and then she returned into her house.

**57** Now Elisabeth's time of childbearing was fulfilled, and she gave birth to a son.<sup>205</sup> And those who lived nearby and her relatives heard that Yahweh had magnified his mercy towards her, and they rejoiced with her.

And it happened that during the eighth day they came to have the boy circumcised, and they were calling him after the name of his father, Zachariah. And his mother answered him, saying, "No. On the contrary, he will be called John." And they said to her, "There is no one among your relatives who is called by this name." Now they motioned to his father as to what he would want him to be called. And he asked for a tablet and wrote, saying, "His name is John." And they all wondered. Now his mouth was opened immediately, and his tongue was freed, and he spoke, praising God.

And fear happened upon all those who lived near them, and these declarations were discussed in the whole mountainous region of Judea. And all those who heard put these things in their hearts, saying, "Whatever will this boy be?" For also, Yahweh's hand was with him.

And Zachariah his father was filled with holy breath, and he prophesied, saying, "Praiseworthy is Yahweh, the God of Israel, because he has visited and has made redemption for his people.<sup>206</sup> And he has raised up a horn of salvation for us,<sup>207</sup> in his servant-boy David's house (just as he said through the mouth of the holy ones from the age of his prophets): a salvation from our enemies and from the hand of all those who hate us, to do mercy with our ancestors and to remember his holy covenant – an oath that he swore to Abraham our ancestor – to give us to fearlessly do religious service for him in godliness and right in his presence for all of our days, rescuing us out of the hand of our enemies.

"Now also child, you will be called a prophet of the Highest One. For you will go ahead in Yahweh's presence to prepare his ways,<sup>208</sup> to give knowledge of salvation to his people with forgiveness of their errors, on account of our God's deep feelings of mercy, by which he has visited us, a dawn from on high, to shine on those who are sitting in darkness and in death's shadow, to direct our feet into a way of peace."

Now the child grew and became strong of spirit, and he was in the deserts until the day of his presentation to Israel.

### III

**2:1** Now it happened in those days that a decree went out from Caesar Augustus to inscribe all the empire. This inscription was the first one that happened while Quirinius was governor of Syria.<sup>209</sup> And all

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<sup>204</sup> Gen 17:7; 18:8, but see also 2 Sam 22:51, "*He gives great triumphs to his king and shows mercy to his anointed – to David and his seed for the age.*"

<sup>205</sup> The month is now March.

<sup>206</sup> Compare Ex 4:31.

<sup>207</sup> See 2 Sam 22:3 – a symbol of God's intervention on behalf of the people.

<sup>208</sup> See Isa 40:3.

<sup>209</sup> The annals of Rome do not inform us in detail about the governorships of Quirinius (Kirenus, Cyrenius); however, we know by comparing with both Josephus (*Antiquities*, 18, I, 1) and with certain inscriptions – including one found at Tiber (the *Lapis Tiburtinus*) – that Quirinius governed the region twice. The inscription records that someone (unnamed, but fitting Quirinius' description) had governed the region of Syria as imperial legate twice. Quirinius was chosen as legate the first time under the civil governance of other men, including Sentius Saturninus, who reigned from 8 BCE to 6 BCE. This is supported by testimony by Justin Martyr, who said that Quirinius had been a legate but not a full governor of the region when Jesus was born, and also by Tertullian, who said that Saturninus had been governor over the region when the census depicted here was held. The first term of Quirinius began in 10 BCE and lasted at least until sometime between 7 and 2 BCE, while the second reign began c. 6 CE and included a second census.

people went to be inscribed, each one into his own city. Now also, on account of his being of the house and family of David, Joseph went up from Galilaiah from the city of Nazareth into Judea into the city of David called Beth-Lehem, to be inscribed with Miriam his fiancée, who was pregnant.

Now it happened while they were there that her days of bearing the child were fulfilled, and she gave birth to her firstborn son, and she wrapped him in strips of cloth and laid him in the stall, since there was no place for them in the guest room.

And there were shepherds in this countryside who stayed in the fields and who were keeping night watches over their flock.<sup>210</sup> And a messenger of Yahweh stood near them, and Yahweh's glory shone around them, and they feared with great fear. And the messenger said to them, "Don't be afraid. For, look, I am announcing to you a good message of great generosity, which will be for all the people. Because today a savior is born to you, who is an anointed lord, in David's city. And this will be a sign for you; you will find a baby wrapped in strips of cloth and lying in a stall."

And suddenly it happened that a multitude of the heavenly host was with the messenger, praising God, and saying, "Glory to God in the highest places, and on earth peace among people of good will."<sup>211</sup>

And it happened as the messengers were going into heaven, the people – the shepherds also said to one another, "We should surely go as far as Beth-Lehem and see this declaration which has been done, which the Lord has made known to us." And they hurried and went, and they found both Miriam and Yosef, and the baby lying in the stall. Now after noticing these things, they made known concerning the declaration that had been told to them concerning this child. And all those who heard wondered about the things that were spoken to them by the shepherds. But Miriam preserved all of these declarations, tossing them together in her heart. And the shepherds returned, glorifying and praising God about all that they had heard and seen, just as it had been told to them.

#### IV

**21** And when eight days were fulfilled, it was the time to circumcise him. And his name was called Jesus – the name that he was called by the messenger before his conception in the womb. And when the days of their cleansing were fulfilled according to Moses' Torah, they brought him into Jerusalem to present him to the Lord (just as it has been written in Yahweh's Torah that "Each male who opens a mother will be called holy to Yahweh"<sup>212</sup>) and to give a sacrifice according to what was said in Yahweh's Torah, "A pair of turtle-doves or two young pigeons."<sup>213</sup>

And look, there was a person in Jerusalem whose name was Simeon, and this person was just and devout who was expecting the advice of Israel. And breath was holy upon him. And he had been warned by the holy Spirit that he would not see death until he indeed saw Yahweh's Anointed One. And with the breath he came into the temple court. And when the parents led the child Jesus in, for them to do according to what was customary in the Torah about him, Simeon also took him into his arms and

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Census registrations for military service were not rare, and despite the use of the word "taxed" in some translations it does not appear that this was a census taken for the purpose of taxation. One did not have to be a Roman citizen in order to be eligible for military service, and so such a census would have applied to Miriam's husband, Yosef. One source suggests that such inscriptions were held at least once every 14 years, although the timing was not always completely accurate. If the censuses had been held on time, then the census mentioned here was taken in or around 8-7 BCE, but political tensions may have caused the census to be taken later, perhaps 6-5 BCE.

<sup>210</sup> *Clarke's Commentary* reports that the sheep were kept outside at night during the summer months only, with the purpose of their watch being to protect the sheep from bandits and predators. The probable month is now September.

<sup>211</sup> Compare Psa 57:5.

<sup>212</sup> Ex 13:1-2, 12

<sup>213</sup> Yosef and Miriam were poor enough that they could not afford a lamb for offering, but the Torah had made provisions for them to sacrifice two birds (Lev 12:8).



praised God, saying, "Now oh Sovereign, release your slave in peace, according to your declaration: because my eyes have noticed your salvation, which you have prepared according to the presence of all the people as a light for the revelation of nations and a glory of your people Israel."<sup>214</sup>

And his father and mother were wondering about what was being said about him. And Simeon praised them and said to Miriam his mother, "Look, this one is being placed for a fall and resurrection of many in Israel and for a sign of contradiction."<sup>215</sup> Now also a sword will cut through the soul of you yourself, so that the reasonings of many hearts would be revealed."

V

**36** And there was a prophet Anna, daughter of Fanu-El, from the tribe of Asher. She had advanced in many days: having lived with her husband for seven years from her virginity, she was also a widow until age eighty-four. She did not withdraw from the temple courts, night and day performing religious service with fasts and requests. And at that hour, she was standing by, acknowledging God, and she spoke about him to all those who were expecting Jerusalem's redemption.

And as they finished all the things according to Yahweh's Torah, they returned into Galilaiah into their city, Nazareth. Now the child grew and was strengthened, being filled with wisdom. And God's favor was upon him.

VI

**41** And his parents went every year into Jerusalem to the feast of the Passover.<sup>216</sup> And when it happened that he was twelve years old, they went up according to the custom of the feast, and after completing the days, during their return Jesus the boy remained in Jerusalem, and his parents did not know it. Now thinking him to be in the traveling company, they went a day's way and sought him among the relatives and acquaintances. And when they didn't find him, they returned to Jerusalem, seeking him out.

And it happened that after three days they found him in the temple court, sitting in the midst of the teachers both hearing them and questioning them. Now all those who heard him were astonished at his intelligence and answers. And when they noticed him, they were amazed. And his mother said to him, "Child, why have you done to us in this way? Look, your father and I were seeking you in sorrow." And he said to them, "Why were you seeking me? Didn't you know that it is necessary for me to be in my Father's place?" And they did not understand the declaration that he had said to them.

And he went down with them and came into Nazareth, and he was submitting to them. And his mother kept all the declarations in her heart. And Jesus increased in wisdom and maturity and favor with God and people.

VII

**3:1** Now in the fifteenth year of the government of Tiberius Caesar, while Pontius Pilatus was governing Judea and Herod was Tetrarch of Galilaiah (now Filippus his brother was Tetrarch of Ituria and of the Trachonite country, and Lusanias was Tetrarch of Abilene), under the high priesthood of Annas and Kaiaphas, a declaration of Yahweh happened upon John the son of Zachariah in the desert.<sup>217</sup> And

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<sup>214</sup> Isa 42:6

<sup>215</sup> "...many will stumble on it. They will fall and be broken; they will be ensnared and taken." (Isa 8:14-5)

<sup>216</sup> The Torah indicated that "three times per year all your males will appear before Yahweh God" (Ex 23:17; 34:23).

<sup>217</sup> Tiberius Caesar began his reign on August 19th, 14 CE. After ruling for two years together with his predecessor, Augustus, twelve full years passed with Tiberius as emperor. Therefore, the author now pinpoints the time of the beginning of John the Baptizer's work as sometime between August 19, 28 CE and August 18, 29 CE. Tiberius died in the year 37. The account of Jesus' life according to Johannes places the start of Jesus' work at perhaps a month or two prior to Passover (in 29 CE), which might make John the Baptizer's advent a few months earlier in the fall of 28.

he went into all the countryside around the Jordan, heralding a baptism of mental change into forgiveness of errors, as it was written in a scroll of the words of the prophet Isaiah:

"A voice crying out in the desert, 'Make ready Yahweh's way. Make straight his highways. Every valley will be filled up, and every mountain and every hill will be lowered. And the crooked places will be made into straight ones, and the rough places will be made into smooth ways. And all flesh will see God's salvation.'<sup>218</sup>

Therefore, he said to the crowds who were coming out to be baptized by him, "You brood of vipers! Who has pointed out to you to flee from the coming anger? Therefore, make fruit worthy of the mental change and do not begin to say among yourselves, 'We have Abraham as a father.' For I am telling you that God is able to raise up children for Abraham out of these stones!"<sup>219</sup>

"But already the axe is at the root of the trees. Therefore, every tree that does not make nice fruit is chopped down and is cast into fire."

And the crowds asked him, saying, "Then what should we do?" Now he answered, saying to them, "The one who has two tunics should impart to the one who has none, and the one who has edibles should do likewise."

Now tribute takers came to him also to be baptized, and they said to him, "Teacher, what should we do?" Now he said to them, "Collect nothing more than what was arranged for you." And soldiers also asked him, saying, "What also should we do?" And he said to them, "Oppress no one. Neither should you extort. And be content with your wages."

Now all of the people were expecting and reasoning in their hearts about John – whether he was the Anointed One. John answered to everyone, saying, "I indeed am baptizing you with water, but someone stronger than I is coming, of whom I am not enough to loosen the strap of his sandals. He will baptize you with holy breath and fire."

"His winnowing fork is in his hand to fully cleanse his threshing floor and to gather the wheat into his granary. But he will burn up the chaff with unquenchable fire." Therefore, indeed, advising them also of many other things, he announced a good message to the people.

But Herod the Tetrarch – who had been reproved by John concerning Herodias his brother's wife, and about all the evil things that Herod had done – *added* this one to all of them: he also had John shut up in jail.

Now it happened that during the baptism of all the people, when Jesus had also been baptized and was praying, heaven was opened and the holy Spirit descended on him in a bodily form like a dove, and a voice from heaven happened: "You are my son, the beloved, in whom I delight."<sup>220</sup>

## VIII

**23** And when he, Jesus, was beginning, he was about thirty years old, being (as it was thought) son of Yosef, the son of Eli, the son of Matthat, the son of Levi, the son of Melchi, the son of Yannai, the

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Pontius Pilatus was governor (the later term was "procurator") of Judea from 26 to 36 CE. Herod Antipas was the ruler of one fourth of the kingdom; the term "tetrarch" indicates this. According to Josephus, Herod Antipas continued as ruler of the region until Tiberius' successor, Gaius, removed him from the post. Philippos was Tetrarch at the time, dying during the 20th year of Tiberius' reign. Josephus records also that Lysanias was Tetrarch of Abilene until Claudius gave the region to Agrippa in 42 CE.

Annas (Hannas) was high priest by himself from 6 CE to about 15 CE. After this time, he shared the priesthood. Some say he held this role in somewhat of an emeritus status, but other researchers claim that he remained the high priest while others merely assisted him in the role of deputy. At any rate, Annas' son-in-law, Kaiaphas (Kaifa) was priest together with him from 18 CE until 36 CE.

<sup>218</sup> Isa 40:3f.

<sup>219</sup> The Aramaic word for "children" is "banim," while the word for "stones" is "abanim."

<sup>220</sup> The Latin tradition of Lukas, along with manuscript D and some patristic citations, depict God as quoting Psa 2:7 exactly rather than paraphrasing. It reads: "*You are my son; today I have fathered you.*"

daughter of Yosef, the son of Mattathiah, the son of Amos, the son of Nahum, the son of Esli, the son of Noggai, the son of Ma-ath, the son of Mattathiah, the son of Shemei, the son of Yosech, the son of Yodah, the son of Yohanah, the son of Rhesa, the son of Zorobabel, the son of Sheathiel, the son of Neiri, the daughter of Melchi, the son of Addi, the son of Kosam, the son of Elmodam, the son of Eir, the son of Yeshua, the son of Eliezer, the son of Yorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Yosef, the son of Yonan, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattathah, the son of Nathan, the son of David, the son of Yeshai, the son of Yobed, the son of Boaz, the son of Shelah, the son of Nahshon, the son of Aminadab, the son of Admin, the son of Arni, the son of Hesrom, the son of Fares, the son of Judah, the son of Jacob, the son of Isaak, the son of Abraham, the son of Therah, the son of Nachor, the son of Seruch, the son of Ragau, the son of Falek, the son of Eber, the son of Shelah, the son of Ka-inan, the son of Arfaxad, the son of Shem, the son of Noach, the son of Lamech, the son of Mathuselah, the son of Henoch, the son of Yared, the son of Mahalele-El, the son of Ka-inan, the son of Enosh, the son of Sheth, the son of Adam, the son of God.

## IX

**4:1** Now Jesus, full of holy breath, returned from the Jordan and was led in the breath into the desert, where he was tested for forty days by the accuser. And he did not eat anything during those days, and he was hungry when they were completed. Now the accuser said to him, "If you are God's son, talk to this stone, so that it would become bread."

And Jesus answered to him, "It has been written that 'Humanity will not live on bread alone.'<sup>221</sup>

And after leading him up, he showed him all the kingdoms of the habitation in a mark of time. And the accuser said to him, "I will give you all this authority and their glory, because it has been delivered over to me, and I give it to whomever I want. Therefore, if you bow down in my presence, it will all be yours." And Jesus answered, saying to him, "It has been written, 'You will bow down to Yahweh your God, and you will do religious service to him alone.'<sup>222</sup>

Now he led him into Jerusalem and placed him on the wing of the temple, and he said to him, "If you are God's son, cast yourself down from here. For it has been written that 'He will give a precept to his messengers about you, to protect you,' and that, 'They will raise you up on hands, lest you should strike your foot against a stone.'<sup>223</sup> And Jesus answered, saying to him that, "It is said, 'You will not test out Yahweh your God.'<sup>224</sup>

And when he completed every testing, the accuser departed from him for a season.

## X

**14** And Jesus returned into Galilaiah in the power of the breath. And a voice went out about him into the whole surrounding countryside. And he taught in their gatherings, being glorified by all people.

And he came into Nazareth, where he had been raised, and according to his custom he entered into the gathering on the Sabbath day, and he stood up to read. And a scroll of Isaiah the prophet was handed to him, and after unrolling the scroll, he found the place where it was written, "Yahweh's breath

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<sup>221</sup> Dt 8:2-3, "...he humbled you and let you hunger, and he fed you with manna, which you did not know, nor did your ancestors know – so that he would make you understand that humanity does not live on bread alone, but that humanity lives on every declaration that goes out from Yahweh's mouth."

<sup>222</sup> Deut 6:13, 10:20

<sup>223</sup> "Because you have made Yahweh your refuge – the Highest One your habitation – no bad thing will happen to you, no scourge will approach your tent. For he will give a precept to his messengers concerning you, to protect you in all your ways. They will raise you up on hands, lest you should strike your foot against a stone. You will step on the lion and the adder; the young lion and snake you will trample underfoot." (Psa 91:9-13)

<sup>224</sup> "You will not test out Yahweh your God as you tested him at Massah." (Dt 6:16) See also Ex 17:1-7.

is upon me. On account of this he has anointed me to announce a good message to the poor. He has sent me forth to herald a release to captives and a restoration of sight to blind people, to send forth in freedom those who had been crushed, to herald Yahweh's acceptable year."<sup>225</sup>

And he rolled up the scroll and gave it back to the assistant, and he sat down. And the eyes of all people in the gathering were staring at him. Now he began to say to them that, "Today this writing which is in your ears is fulfilled."

And all were testifying to him and were wondering at those sayings of favor which were going out from his mouth. And they said, "Isn't this Yosef's son?" And he said to them, "You will surely say this analogy to me, 'Healer, cure yourself.' Do also here in your own country the things that we heard have been done in Kafar-Nahum." But he said, "Indeed I am telling you that no prophet is acceptable in his country. Now in truth I am telling you, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, as a great famine happened over all the land. And Elijah was sent to none of them except to a widowed woman, Sarepta of Sidon."<sup>226</sup> And there were many lepers in Israel with Elisha the prophet, and none of them was cleansed except Naiman the Syrian."<sup>227</sup>

And when they heard these things, all those in the gathering were filled with emotion. And they rose up and threw him out of the city, and they led him all the way to the mountain face on which their city was constructed, so as to hurtle him down. But he went through their midst and went away.

## XI

**31** And he came down into the city of Kafar-Nahum of Galilaiah, and he taught them during the Sabbath days. And they were astonished at his teaching because his message was with authority. And there was a person in the gathering who had a spirit of an unclean spirit being, and he cried out with a loud voice, "Ah, what is there between us and you, Jesus the Nazarene? Do you come to destroy us? We know who you are: God's holy one." And Jesus censured him, saying, "Muzzle yourself and come out from him." And after tossing him out into the middle, the spirit being came out from him without hurting him. And wonderment happened to all, and they were speaking together with one another, saying, "What a message this is, that with authority and with power he directs the unclean spirits, and they come out!" And a report about him went out into every place in the surrounding country.

Now after rising up from the gathering, he went into Simon's house. Now Simon's mother-in-law was held by a great fever, and they asked him about her. And standing above her, he censured the fever, and it left her. Now she rose up immediately and served them.

Now while the sun was setting, all of those who had people who were afflicted with various diseases brought them to him. Now he placed his hands on them one at a time, and he cured them. Now also, spirit beings came out from many people, calling out and saying that, "You are God's son." And censuring them, he did not allow them to say that they knew him to be the Anointed One.

Now when day happened, he came out and went into a desert place. And the crowds hunted him, and came up to him, and urged him not to go away from them. But he said to them that, "It is necessary for me to also announce the good message of God's kingdom to other cities, because I was sent forth for this."

## XII

**44** And he was at the gatherings of Galilaiah, heralding. Now, while the crowd impressed on him to hear God's message and while he was standing by the lake Gennesaret, it happened that he also noticed two ships stationed by the lakeshore. Now the fishers had left them and were washing the nets. Now

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<sup>225</sup> Isa 61:1-11

<sup>226</sup> See 1 Kgs 16:32-17:16.

<sup>227</sup> See 2 Kgs 5:1-14.

after entering into one of the ships (which was Simon's), he asked him to head off from the land a short way. And, after sitting down, he taught the crowds outside of the ship.

**5:4** Now when he stopped speaking, he said to Simon, "Head off into the deep water and let down your nets for a catch." And Simon answered, saying, "Master, we have labored through the whole night and have received nothing. But at your declaration, I will let down the nets."

And after doing this, they enveloped a great multitude of fish, but their nets were ripping. And they signified to the partakers in the other ship to come and help them. And they came, and they filled both ships, so as to sink them. Now when Simon Peter noticed, he fell down at Jesus' knees, saying, "Go away from me, because I am an errant man, Lord!" For amazement had contained him (and all those who were with him) at the catch of fish that they had received. Now Jacob and Johannes, sons of Zebedaiiah who were partners of Simon, did similarly also. And Jesus said to Simon, "Do not be afraid. From now on, you will be capturing human beings."

And after leading the ships to the land, they put away all things and followed him.

### *XIII*

**12** And it happened during the time of his being in one of the cities that, look! A man full of leprosy! Now after noticing Jesus, he fell on his face and begged him, saying, "Oh Lord, if you want it, you are able to cleanse me!" And stretching out his hand, he touched him, saying, "I want it. Be cleansed." And immediately the leprosy left him. And he charged him to tell nobody, but "Leave and show yourself to the priests, and make an offering for a witness to them regarding your cleansing, just as Moses arranged."<sup>228</sup>

But rather the message about him got around, and great crowds came together to hear and to be cured from their weaknesses. But he was withdrawing in the deserts and was praying.

And it happened during one of the days that he was teaching, and Perushim and law-teachers were sitting to hear. They had come out of all the villages of Galilaiah and Judea, even Jerusalem. And Yahweh's power was on him to heal.

And, look! Men were carrying on a mat a man who was paralyzed, and they sought to bring him in and to place him in Jesus' presence. And when they did not find out how they might bring him in through the crowd, after going up on the roof, they let him down through the tiles with the mat into the midst of the crowd in Jesus' presence.

And noticing their trust, he said, "Person, your errors are forgiven of you." And the scribes and the Perushim began to reason, saying, "Who is this one who is speaking evil things? Who is able to forgive errors, except God alone?" But, recognizing their reasonings, Jesus answered, saying to them, "Why are you reasoning in your hearts? What is easier: to say, 'Your errors are forgiven of you,' or to say, 'Rise and walk'? But so that you would know that the Son of Man has authority on the earth to forgive errors...." He said to the paralyzed person, "I'm telling you, rise, and take up your mat, and go into your house."

And instantly, he got up in their presence and took up what he had been lying on, and he went into his house, glorifying God. And everyone took amazement, and they glorified God, and they were filled with fear, saying that "Today we have noticed things we didn't expect."

### *XIV*

**27** And after these things, we went out and observed a tribute taker named Levi<sup>229</sup> seated at the tax office, and he said to him, "Follow me." And he abandoned all things and rose up and followed him.

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<sup>228</sup> Lev 13:2f.

<sup>229</sup> i.e., Matthaiah

And Levi made a great feast for Jesus in his house, and there was a large crowd of tribute takers and others who were reclining with him.

And the Perushim and their scribes grumbled to his students, saying, "Why are you eating and drinking with tribute takers and errant people?" And Jesus answered, saying to them, "The healthy have no need of a healer; rather, those who have a malady. I have not come to call just people but the errant into mental change."

Now they said to him, "John's students often fast and make requests, and the students of the Perushim do likewise. But yours are eating and drinking." Now Jesus said to them, "You are not able to make the sons of the wedding hall fast while the groom is with them. But days will come when the groom will be taken from them. Then, during those days they will fast."

Now he also told this analogy to them: "No one puts a patch from a new cloak onto an old cloak. (If they did, it would the new one, and that patch from the new one would not agree with the old one.) And no one puts new wine into old wineskins. (If they did, the new wine would burst the skins and would be spilled out, and the wineskins would be destroyed.) On the contrary, one must put new wine into new wineskins. And no one who has drunk the old wants the new, for he says, 'The old is better.'"

## XV

**6:1** Now during a Sabbath it happened that he went through the wheat fields. And his students also picked off the heads of wheat and rubbed them in their hands and ate.<sup>230</sup> Now some of the Perushim said, "Why are you doing what is not legal on the Sabbath?" And Jesus answered, saying to them, "Haven't you even read what David did when he and those who were with him were hungry? How he entered into God's house, and he took the loaves of design, and he ate, and he gave to those who were with him. It was illegal to eat this, except for the priests alone."<sup>231</sup> And he said to them, "The Son of Man is lord of the Sabbath."

Now during another Sabbath, it happened that he entered into the gathering to teach. And there was a person there whose right hand was withered. Now the scribes and the Perushim were scrutinizing him to see if he would cure during the Sabbath, so that they would find a way to accuse him. But he knew their reasonings. Now he said to the man who had the withered hand, "Rise up and stand in the middle." And after rising up, he stood.

Now Jesus said to them, "I ask you if it is lawful to do good on the Sabbath, or to do bad? To save a life, or to destroy?" And looking around at all of them, he said to him, "Stretch out your hand." Now he did it and his hand was restored. But they were filled with mindlessness, and they spoke to one another about whatever they might do to Jesus.

## PART TWO

## XVI

**12** Now it happened during those days that he went out into the mountain to pray, and he passed the night in God's place of prayer. And when it became day, he called his students to him. And he chose out twelve from them – whom he also named envoys:

Simon, who is also named Peter; and Andreas his brother; and Jacob; and Johannes; and Filippus; and Bar-Talmai; and Matthaiah; and Thomas; and Jacob the son of Alfeus; and Simon the one called Jealous; and Judah the son of Jacob; and Judah Iscariot, the one who became a traitor.

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<sup>230</sup> It was legal to obtain wheat or fruits from fields or trees that were growing wild, and for food it was even legal to pick fruit or grain and eat it (Dt 23:24-25), but the question from the Perushim concerns their interpretation of what it was legal to do on the Sabbath day.

<sup>231</sup> See Lev 24:5-9 and 1 Sam 21:2-7.

And after coming down with them, he stood on a flat place. And a large crowd of his students and a great multitude of the people from all Judea and Jerusalem and the coastal region of Ture and Sidon, these ones came to hear him and to be healed from their diseases. And those who were being disturbed by unclean spirits were also cured. And all the crowd was seeking to touch him, because a power went out from him and healed all people.

And after lifting his eyes upon his students, he said:

"Blessed are the poor,

Because God's kingdom is yours.

Blessed are those who are now hungering,

Because you will be well fed.

Blessed are those who are now crying,

Because you will laugh.

Blessed are you when people hate you,

And when they separate you out and censure you and cast out your names as evil on account of the Son of Man.

"Rejoice on that day, and leap for joy, for look! Your reward is great in heaven. For their ancestors did the same things to the prophets.

"However, woe to you who are wealthy,

Because you have fully your comfort.

Woe to you who have now been filled,

Because you will hunger.

Woe to those who are laughing now,

Because you will mourn and cry.

Woe when all the people speak well of you,

For their ancestors did the same thing to the false prophets.

"But I am telling you who hear:

"Love your enemies; do well to those who hate you; praise those who curse you; pray about those who slander you. To the one who strikes you on the cheek, offer also the other one. And to the one who holds your cloak, do not withhold your tunic. Give to all who ask of you, and do not ask it back from the one who holds your things. And just as you want that people do to you, you do likewise to them.<sup>232</sup>

"And if you love those who love you, what generous thing is it of yours? For also the errant love those who love them! For also, if you do good to those who do good to you, what generosity is it of yours? The errant also do the same thing. And if you lend out to those from whom you hope to take, what generosity is it of yours? Even the errant lend to the errant so that they would receive an equal amount.

"However, love your enemies, and do good, and lend, despairing nothing, and your reward will be great, and you will be sons of the Highest One, because he is gentle to the unthankful and evil.

"Become compassionate, just as your father is also compassionate. And do not judge, and you will by no means be judged. And do not condemn, and you will by no means be condemned. Let go, and you will be let go. Give, and it will be given to you: a nice measure (pressed down, shaken together, and overflowing) will be given into your lap. For it will be measured back to you with the measure you employ."

**39** Now also, he told an analogy to them:

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<sup>232</sup> Compare this saying of Confucius (551-479 BCE): "Adept Kung asked: 'Is there one word which may serve as a rule of practice for all one's life?' The Master replied, 'What about reciprocity? Do not do to others what you do not want done to yourself.'" (*Analects*, c. 3<sup>rd</sup> century BCE)

"Is a blind person able to lead a blind person? Won't both fall into a pit? A student is not over his teacher. But each one who is fully put together will be like his teacher.

"But why are you looking at the splinter in your brother's eye but not perceiving the beam that is in your eye? How are you able to say to your brother, 'Brother, let me. I am taking out the splinter that is in your eye,' while you do not see the beam that is in your eye. Hypocrite! First take out the beam that is in your eye, and then you will see clearly to take out the splinter that is in your brother's eye.

"For there is no nice tree that produces corrupt fruit. Neither is there again a corrupt tree that produces nice fruit. For each tree is known by its own fruit. For they do not gather figs from stickers, nor do they pick grapes from a briar. The good person brings forth goodness out of the good treasure of the heart, and the evil one brings forth evil out of evil. For his mouth is speaking out of the abundance of the heart.

"Now why do you say to me, 'Lord, Lord,' and you do not do what I say? Everyone who comes to me and hears my sayings and who does them, I will show you whom he is like: He is like a person who is constructing a house who has dug deeply, and who has laid a foundation on the rock. Now when a flood happened, the stream splashed against that house and was not strong enough to shake it, on account of its being constructed well.

"But the one who hears and who does not do likewise is like a person who has constructed a house on the ground, without a foundation. The stream splashed against it, and it caved in immediately, and it happened that the ruin of that house was great!"

#### XVII

**7:1** When he had fulfilled all of his declarations in the ears of the people, he entered into Kafar-Nahum. Now a certain Centurion's slave, who was valuable to him, was sick and was about to die. But when he heard about Jesus, he sent forth old people of the Jews to him, asking that he would come and save his slave. Now when they happened by Jesus, they begged him earnestly, saying that, "The one for whom you would be furthering this is worthy. For he loves our nation, and he constructed our synagogue."

Now Jesus went with them. But already, since he was not a big distance from the house, the centurion sent friends, saying to him, "Sir, do not be troubled. For I am not strong enough that you should enter under my roof. So, neither did I consider myself worthy enough to come to you. But say the word, and my servant boy will be healed. For I too am a person who is placed under authority, having soldiers under myself. And I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it."

Now when Jesus heard the things, he admired him. And, turning, he said to the crowd that was following him, "I am telling you: Not in Israel have I found such great trust." And the ones who had been sent returned into the house and found the slave to be well.

#### XVIII

**11** And it happened during the next day that he went into a city called Nain, and his students and a great crowd went together with him. Now as he neared the city door, and look, a dead body was being carried out, his mother's unique son, and she was a widow. And a considerable crowd of the city was with her.

And when the Lord noticed her, he had compassion on her, and he said to her, "Don't cry." And he came to her and touched the funeral casket. Now the bearers stood still, and he said, "Young man, I am telling you, arise." And the dead man sat up and began to speak. And Jesus gave him to his mother.

Now fear took all people, and they glorified God, saying that, "A great prophet has arisen among us," and that, "God has visited his people."



And this message went out among the whole of Judea and all the surrounding country about him. And John's students related to him about these things. And calling a certain two of his students to him, John sent them to the Lord, saying, "Are you the one who is coming, or should we expect another?" Now when the men happened by him, they said, "John the Baptizer sent us out to you, saying, 'Are you the one who is coming, or should we expect another?'"

In that hour, he cured many from diseases, and plagues, and evil spirits, and he freely gave many blind people the ability to see. And he answered, saying to them, "God and relate to John what you have noticed and heard:

"Blind ones are receiving sight," lame ones are walking around, lepers are being cleansed and "deaf ones are hearing, dead people are being raised,"<sup>233</sup> the poor are being told a good message. And whoever does not stumble over me is blessed."

Now when John's messengers went away, Jesus began to tell the crowds about John: "What did you come out into the desert to observe? A reed being shaken by the wind? But did you come out to notice? A person dressed in soft clothing? Look, the ones in luxurious clothing and who exist in luxury are in the palaces.

"But what did you come out to see? A prophet? Yes, I am telling you, and a more abundant one than a prophet. He is the one about whom it was written, "Look, I am sending forth my messenger before your face, the one who will pave your way in your presence."<sup>234</sup> I am telling you, no one among those born of women is greater than John. But the one who is smallest in God's kingdom is greater than he is.

"And when all the people heard, even the tribute takers declared God just, having been baptized with John's baptism. But the Perushim and the lawyers set aside God's plan for them, not having been baptized by him.

"Therefore, to what will I liken the people of this generation, and what are they like? They are like those servant boys who sit in the marketplace and who sound off to one another and say, 'We played the pipes for you, and you did not dance. We lamented, and you did not cry.'

"For John the Baptizer came without eating bread and without drinking wine, and you say he has a spirit being. The Son of Man came eating and drinking, and you say, 'Look at the gluttonous person and the drunk, a friend to tribute takers and errant people,' and 'wisdom is justified by all her children.'"

#### XIX

**36** Now a certain one of the Perushim asked Jesus that he might eat with him. And he entered into the Perush's house and reclined. And look, a woman who was an errant person in the city, knowing that he was reclining in the Perush's house, brought an alabaster box of balsam. And, standing behind him, crying at his feet, she began to wet his feet with tears, and she wiped them with the hair of her head, and she lovingly kissed his feet, and she was anointing them with the balsam. Now when the Perush who had called him noticed, he spoke to himself, saying, "If this one were a prophet, he would recognize who and what sort of woman it is who is touching him, because she is an errant person."

And Jesus answered, saying to him, "Simon, I have something to tell you." Now he said, "Teacher, say it."

"There were two debtors to a certain creditor. One owed five hundred denarii, but the other owed fifty. Since they did not have enough to give back, he forgave both. Which of them, then, will love him more?" Simon answered, saying, "I assume that it was the one whom he forgave more."

Now he said to him, "You have judged rightly." And he turned to the woman and said to Simon, "Look at this woman. When I entered into your house, you did not give me water for my feet. But she

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<sup>233</sup> Isa 29:18-19 and possibly Isa 35:5-6

<sup>234</sup> Mal 3:1

wet my feet with her tears and dried them with her hair. You didn't give me a kiss, but since she entered, she has not stopped lovingly kissing my feet. You didn't anoint my head with oil, but she anointed my feet with balsam.

"For this sake I am telling you: her many errors have been forgiven because she loved much. But the one who is being forgiven little loves little." Now he said to her, "Your errors are forgiven." And those who were reclining with Simon began to say among themselves, "Who is this who is even forgiving errors?" But he said to the woman, "Your trust has saved you. Go into peace."

XX

**8:1** And during the succeeding days, it happened that he traveled by city and village heralding and announcing the good message of God's kingdom, and the twelve were with him. And certain women who had been cured from evil spirits and weaknesses were there: that Miriam who is called Magdalene (from whom seven spirit beings came out);<sup>235</sup> and Joanna, Chuza's wife, Herod's steward; and Susanna; and many others, who served them from their possessions.

Now since a great crowd was being with him, and since they were coming to him by city, he spoke by analogy:

"The sower went out to sow his seed. And in sowing it, some indeed fell by the road, and it was stepped on, and the birds of the sky devoured it. And another part fell on rock, and on account of its not having moisture it withered after springing up. And another part fell in the middle of stickers: and since the stickers sprung up together with it, they choked it. And another part fell into the good ground, and after springing up, it produced fruit a hundredfold." After saying this, he said, "The one who has ears to hear should hear."

**9** Now his students questioned him: "What might this analogy be?" Now he said, "It has been given to you to know the secrets of God's kingdom, but to the rest it is told in analogies, so that: 'seeing, they would not see; and hearing, they would not understand.'<sup>236</sup> Now the analogy is this:

"The seed is God's message. Now those which are by the road are those who hear. Then the accuser comes and removes the message from their hearts, so that they would not trust and be saved.

"Now those which are on the rock are those who receive the message with joy when they hear. And these do not have any root. They will trust for a season and will fall away in a season of trial.

"Now that which has fallen into the stickers are those who have heard and who go on and are choked by anxieties and riches and pleasures of life, and they do not come to complete fruition.

"But that which is in the nice ground are those who hold on to the message in a nice and good heart after hearing, and they bear fruit in endurance.

"Now no one who has lit a lamp covers it with a bowl or puts it underneath a couch. But he puts it on a lamp stand, so that those who go in may see the light. For there is nothing hidden that will not become apparent, nor anything concealed which will not be made known and come into obviousness.

"Therefore, look at how you hear. For it will be given to the one who has, and the one who doesn't have: even what he is thought to have will be removed from him."

Now his mother and brothers happened by him, and they were unable to share space with him, on account of the crowd. But it was announced to him, "Your mother and your brothers are standing outside, wanting to see you." But he answered, saying to them, "These are my mother and my brothers: those who hear God's message and do it."

XXI

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<sup>235</sup> There is no connection in Lukas between Miriam of Magdala and the earlier "sinful woman."

<sup>236</sup> See Isa 6:8-12.

**22** Now during one of those days, it happened that he and his students went into a boat. And he said to them, "Let's go over to the other side of the lake." And they set sail. Now he went to sleep as they were sailing, and a bust of wind came down to the lake, and the boat was filling up with water, and they were in danger.

Now they went to him and woke him, saying, "Master, master! We're being destroyed!" But he got up and censured the wind and the wave of the water, and they stopped, and a calm happened. Now he said to them, "Where is your trust?" But since they were afraid, they wondered, saying to one another, "So who is he, that he directs even the winds and the waters, and they listen to him?!"

And they sailed into the country of the Gerasenes,<sup>237</sup> which is opposite *on the Sea of Galilaiah*. Now going out on the land to him, a certain man from the city met him. He had spirit beings and for a considerable time he had not been wearing a cloak. Nor had he been staying in a house, but in the tombs. Now when he noticed Jesus, he cried out and prostrated to him, and said with a loud voice, "What is there between me and you, Jesus, son of the Highest God? I beg you, do not torture me!" For Jesus had charged the unclean spirit to come out from the person, for it had gripped him many times, and he was bound with chains and shackles and was guarded. And when he broke the bonds, he was driven by the spirit being into the deserts.

Now Jesus questioned him, "What is your name?" Now he said, "Legion," because many spirit beings had entered into him. And he advised him, so that he would not direct them to come out into the deep. Now there was a considerable herd of pigs that fed on the mountain. And they advised him, so that he would permit them to enter into them. And he allowed them to do so.

Now the spirit beings came out from the person and entered into the pigs, and the herd rushed down the cliff into the lake, and they drowned. Now when the swine herders noticed what happened, they fled, and they related it in the city and in the villages. Now they went out to see what happened, and they came to Jesus and found the person from whom the spirit beings had come out seated at Jesus' feet, clothed and of sound mind. And they were afraid.

Now those who had noticed it related how the person affected by the spirit beings was saved. And all the multitude of the surrounding countryside of the Gerasenes asked him to depart from them, because they were held by a great fear. Now after going into the ship, he returned. Now the man from whom the spirit beings had come out begged him to be with him, but Jesus sent him away, saying, "Return into your house and declare how much God has done for you." And he went away heralding to the whole city how much Jesus had done for him.

Now during Jesus' returning, the crowd received him, for they were all expecting him. And look! A man whose name was Yairos – who existed as a ruler of the synagogue – fell at Jesus' feet and advised him to enter into his house, because his unique daughter was about twelve years old, and she was dying.

Now while he was led up, the crowds were pressing him. And a woman who had been in a flow of blood for twelve years, who had spent her life-savings with healers, and who was not strong enough to be cured by anyone came up to him from behind and touched the tuft of his cloak, and her flow of blood stopped immediately.

And Jesus said, "Who is the one who touched me?" But Peter, denying all things, said, "Master, the crowds are holding you and crowding you." But Jesus said, "Someone touched me, for I know that power went out from me." Now the woman, seeing that she was not going unnoticed, came trembling.

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<sup>237</sup> The reading "Gerasenes" is held by p<sup>75</sup>, B, D, and much of the Latin tradition, as well as a few more Greek manuscripts. Now Codex Sinaiticus, L, Θ, and a number of other Greek manuscripts read "Gergasenes." Codex Alexandrinus (A), R, W, another family of miniscule manuscripts, and the Majority Text read "Gadarenes," in agreement with the spelling in Matthaiah. The earliest reading has been adopted here. Gersa, the city of the Gerasenes, was located near Gadara; i.e., in the region of the Gadarenes.

And she fell down toward him and she related in the presence of all the people for what reason she had touched him and how she had been cured immediately. Now he said to her, "Daughter, your trust has saved you. Go into peace."

While he was speaking, someone from the synagogue-ruler's house came, saying, "Your daughter is dead. Do not bother the teacher any longer." But when Jesus heard, he answered him, "Don't be afraid. Only trust, and she will be saved."

Now when he came into the house, he did not allow anyone to enter with him, except Peter and Johannes and Jacob and the father and mother of the child. Now all were crying and lamenting her, but he said, "Don't cry. For she is not dead but asleep." But they laughed at him, knowing that she was dead.

But he grasped her hand and intoned loudly, saying, "Child, arise," and her breath returned, and she stood up immediately. And he arranged for them to give her something to eat. And her parents were astonished, but he charged them to tell no one what had happened.

XXII

**9:1** Now after calling together the Twelve, he gave them power and authority over all the spirit beings, and to cure diseases. And he sent them out to herald God's kingdom and to heal the sick. And he said to them,

"Take along nothing for the way: neither a rod, nor a pack, nor bread, nor silver, nor should you have two coats. And into whatever house you enter, stay there and go out from there. And whoever should not receive you, when you are going out from that city, also shake off the dust from your feet as a testimony about them."

Now after going out, they traveled through the villages, announcing the good message and curing everywhere. Now Herod the Tetrarch heard all of what happened, and he was confused on account of the fact that it was said by some people that, "John has been raised from among the dead," but by others that, "Elijah has appeared," but by others that, "a prophet, one of the ancients, has stood up." And Herod said, "I beheaded John. Now who is this about whom I hear such things?" And he sought to see him.

And after returning, the envoys declared to him what they had done. And he took them aside and withdrew with his own people into a city that is called Beth-Saida. Now the crowds, knowing it, followed him. And, after receiving them, he spoke to them about God's kingdom, and he healed those who had need of being cured.

Now the daylight began to diminish. Now the Twelve came and said to him, "Make the crowd go away, so that they might go into the surrounding villages and farms, and might lodge and find provisions, because we are in a desert place here." But he said to them, "Give them food to eat." But they said, "Not more than five loaves and two fish belong to us, unless we go and purchase food for all this group of people." (For there were about five thousand men.)

Now he said to his students, "Have them recline in groups of about fifty each." And they did so, and they had them all recline. Now he took the five loaves and the two fish, looked up into the sky, blessed them, and he broke them and gave them to the students to place around the crowd. And they ate, and all were well fed. And what fragments of them abounded were taken up, twelve baskets full.

XXIII

**18** And during a time when he was praying alone, it happened that the students were with him, and he asked them, saying, "Who do the crowds say me to be?" Now they answered, saying, "John the Baptizer. But others say Elijah, but others say that a prophet, one of the ancients, has stood up."

Now he said to them, "But who do you say me to be?" Now Peter answered, saying, "God's Anointed One." But he censured them and charged them to tell this to no one, saying, "It is necessary

for the Son of Man to suffer many things and to be rejected by the older people and high priests and scribes, and to be killed, and to be raised up during the third day."

Now he said to all, "If someone wants to come after me, he should deny himself, and take up his cross daily, and follow me. For whoever wants to save his life will destroy it, but whoever would destroy his life for my sake, this person will save it. For what is a person profited who has gained the whole creation but has destroyed or forfeited himself?

"For whoever is ashamed of me and of my sayings, the Son of Man will be ashamed of him when he comes in his glory and the Father's and the holy messengers'. Now I am telling you truly: some of those who are standing here will not taste death until they see God's kingdom."

#### XXIV

**28** Now about eight days after these sayings, it happened that he took aside Peter and Johannes and Jacob and went up into the mountain to pray. And during his praying, it happened that the form of his face was different, and his clothing was glowing white. And look: two men – who were Moses and Elijah – were speaking with him. They appeared in glory and spoke of his departure, which he was about to fulfill in Jerusalem.

Now Peter and those who were with him were burdened with sleep. But when they woke up, they noticed his glory, and that of the two men who were standing with him. And during their departure from him, it happened that Peter said to Jesus, "Master, it is a nice thing for us to be here," and, "let us make three tents, one for you and one for Moses and one for Elijah," not knowing what he said. Now while he was speaking these things a cloud happened that overshadowed them. Now they became afraid while entering into the cloud.

And a voice happened from the cloud, saying, "This is my son, the one who is chosen. Hear him."

And when the voice had happened, Jesus was found alone. And they were silent, and no one related anything of what they had observed during those days.

#### XXV

**37** Now on the next day it happened that when they had come down from the mountain, a great crowd met him. And look, a man from the crowd called out, saying, "Teacher, I beg you: look upon my son, because he is my unique one.

And look, a spirit takes him, and he calls out suddenly. And it causes him to have spasms with a foaming mouth, and after bruising him, it comes out from him with difficulty. And I begged your students, so that they would cast it out, and they were unable."

But Jesus answered, saying, "Oh distrusting and misdirected generation! How long will I be directed toward you and put up with you? Lead your son here." Now while he was coming toward him, the spirit being threw him down and caused him spasms. But Jesus censured the unclean spirit and healed the child, and he delivered him to his father. Now all were astonished at God's majesty. But while all were wondering about what Jesus did, he said to his students, "You place these sayings into your ears. For the Son of Man is about to be delivered up into the hands of errant people." But they did not know the meaning of this declaration, and it was covered up from them, so that they would not perceive it. And they were afraid to ask him about this declaration.

#### XXVI

**46** Now a dispute entered among them: which one of them would be the greatest? But, noticing the dispute in their hearts, Jesus took a child, placed it near himself, and said to them, "Whoever would receive this child on my name is receiving me. And whoever receives me is receiving the one who sent me forth. For the one who exists as smallest among all of you, he will be great."

Now Johannes answered, saying, "Master, we noticed someone casting out spirit beings in your name, and we are forbidding him, because he is not following with us." But Jesus said to him, "Don't forbid. For the one who is not against you is on your behalf."

XXVII

**51** Now after the fulfillment of the days of his withdrawal, he set his mind on going into Jerusalem, and he sent out messengers ahead of his presence. And after going, they entered into a village of the Samaritans, so as to prepare for him. And they did not receive him, because his presence was going into Jerusalem. Now the students Jacob and Johannes noticed and said, "Lord, do you want for us to tell 'fire to come down from the sky and consume them?'"<sup>238</sup> But he turned to them and censured them, and they went into a different village.

And while they were going on the way, someone said to him, "I will follow you wherever you may go." And Jesus said to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has no place to bow his head."

Now he said to another, "Follow me." But he said, "Lord, allow me to first go and bury my father." But he said to him, "Leave the dead to bury their own dead, but you go tell the message of God's kingdom."

Now another one also said, "I will follow you, Lord. But first allow me to arrange properly those things in my house." But Jesus said to him, "No one who has laid his hands on a plough and who looks at the things that are behind him is useful for God's kingdom."

XXVIII

**10:1** After these things, the Lord presented seventy-two others<sup>239</sup> and sent them out two by two ahead of his presence into each city and place where he was about to come. Now he said to them, "Indeed, the harvest is great, but the workers are few. Therefore, beg the Lord of the Harvest, so that he would toss out workers into his harvest."

"Go on. Look, I am sending you out like lambs in the midst of wolves. Do not take along a pouch, or a bag, or sandals, and greet no one on the way. Now into whatever house you enter, first say, 'Peace to this house.' And if a son of peace is there, your peace will rest on him. But if not, it will return to you."

"Now remain in this house, eating and drinking the meals with them, for the worker is worthy of his wage. Do not pass from house to house. And eat the things that are placed before you in whatever city you enter (and they receive you), and cure those in it who are weak, and say to them, 'God's kingdom has drawn near to you.'"

"But in whatever city you enter and they do not receive you, exit into its open places and say, 'Even the dust from your city that is sticking to us, we will wipe from our feet for you. However, know this: that God's kingdom has drawn near.' I am telling you that in that day Sodom will be more tolerated than that city."<sup>240</sup>

"Woe to you, Chorazin; woe to you, Beth-Saida, because if the powers that are being done among you had been worked out in Ture and Sidon, they would have sat down and changed their minds long ago, in sackcloth and ashes! However, it will be more tolerable for Ture and Sidon than for you in

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<sup>238</sup> 2 Kgs 1:2-10

<sup>239</sup> The number, 72, is found in other manuscripts as 70. Both 70 and 72 appear to have been seen as representative of the number of Jewish scholars who had allegedly translated the Hebrew Bible into Greek. Called the *Septuagint* (from the word for 70), this translation was supposedly prepared either by 70 scholars or by 72, six from each of the twelve tribes.

<sup>240</sup> Sodom had rejected two of God's messengers, and there were fewer than ten godly people in the city (Gen 18-19)

the judgment.<sup>241</sup> And you, Kafar-Nahum, will you be elevated up to Heaven? You will be bringing yourselves down to Hades!

"The one who hears you is hearing me, and the one who rejects you is rejecting me. Now the one who rejects me is rejecting the one who sent me out."

**17** Now the Seventy-two returned with joy, saying, "Lord, even the spirit beings submit to us in your name." Now he said to them, "I watched the enemy fall like lightning from the sky. Look, I have given you the authority to step on serpents and scorpions, and the authority over all the power of the enemy, and nothing will do injustice to you by any means. However, do not rejoice in this (that the spirits submit to you). But rejoice that your names have been inscribed in the heavens."

In that hour, he exulted in the spirit and said, "I fully acknowledge you, Father, Lord of heaven and of the earth, because after hiding the things from wise and intelligent people, you also revealed them to babies. Yes Father, because in this way it happened to be a delight in your sight.

"All things are given to me by my Father, and no one knows who the son is except the Father. And no one knows who the Father is except the son, and the one to whom the son might wish to reveal him."

**23** And turning to his students by himself, he said, "Blessed are those eyes that see what you are seeing. For I am telling you that many prophets and kings wanted to see what you are seeing, and they did not see, and to hear what you are hearing, and they did not hear."

**25** And look, a certain lawyer stood up to test him, saying, "Teacher, what will I do to inherit eternal life?" But he said to him, "What was written in the Torah? How do you read it?" Now he answered, saying, "'You will love Yahweh your God out of the whole of your heart, and with the whole of your soul, and with the whole of your strength, and with the whole of your mind,'" and, "You will love your neighbor as yourself."<sup>242</sup>

"Now he said to him, "You have answered rightly. Do this and you will live." But, wanting to justify himself, he said to Jesus, "And who is my neighbor?"

Replying, Jesus said, "A certain person was going down from Jerusalem into Jericho, and he fell among robbers. After they both stripped him and inflicted him with punches, they departed, leaving him half-dead.

"Now by chance a certain priest was doing down by that road, and noticing him, he passed him by. Now similarly, a Levite also who happened near the place, upon coming and noticing, he passed him by. But a certain Samaritan who was traveling came near him and noticed, and he felt compassion. And he went near and bound his wounds, pouring oil and wine on them. Now after placing him on his own animal, he led him into an inn, and he cared for him.

"And on the next day, after taking out two denarii, he gave them to the innkeeper and said, 'Care for him, and when I come back, I will repay you whatever you expend.'

"Now which of the three of them seems to you to have become a neighbor of the one who fell into robbers?" Now he said, "The one who did the merciful thing for him." Now Jesus said, "Go, and you do likewise."

## XXIX

**38** Now while they were going, he entered into a certain village. Now a certain woman named Martha received him. And hers was a sister called Miriam, who also sat down at the Lord's feet and listened to his message. But Martha was confused about her much table service. Now she stood by, saying, "Lord, Doesn't it concern you that my sister has abandoned me to serve alone? Therefore, tell her that she should assist with me."

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<sup>241</sup> See Ezek 26-28.

<sup>242</sup> The first citation is from Dt 6:5, the "Shema Yisrael" (hear, oh Israel). The second quote comes from Lv 19:18.

But the Lord answered, saying to her, "Martha, Martha, you are anxious and you are troubled about many things! But there is need of one thing. For Miriam has chosen the good portion, which will not be taken away from her."<sup>243</sup>

XXX

**11:1** Now during a time when he was in a certain place praying, it happened as he stopped that a certain one of his students said to him, "Lord, teach us to pray, just as John taught his students." Now he said to them, "When you pray, say:

"Oh Father, your name has been made holy.

"Let your kingdom come.

"Give us the daily bread we need,

"And forgive us of our errors. For we ourselves also forgive each one who is indebted to us.

"And do not lead us into trial."

And he said to them, "Who among you would have a friend and would go to him at midnight, and would say to him, 'Friend, lend me three loaves, for my friend has happened by me from his way, and I have nothing to place before him.' And he, answering from inside, should say, 'Don't cause me trouble. The door has been closed already, and my children are with me in bed. I am unable to get up to give to you.'

"I am telling you, if he will not even get up and give to him on account of being his friend, indeed on account of his relentlessness, he will rise up and give him as much as he needs.

"And I am telling you:

"Ask, and it will be given to you. Seek, and you will find. Knock, and it will be opened to you. For everyone who asks, receives, and the one who seeks, finds, and it is opened to the one who knocks.

"Now what father from among you, if a son asks for a fish, would he provide a serpent instead of a fish? Or also, if he should ask for an egg, would he supply him with a scorpion? Therefore, if you who exist as evil people know to give good gifts to your children, how much rather will the father from Heaven give holy breath to those who ask him?"

**14** And he was casting out a spirit being, and it was one of muteness. Now after the spirit being came out, it happened that the mute person spoke, and the crowds wondered. But certain ones from among them said, "He is casting out the spirit beings by Ba'al Zebul, the ruler of the spirit beings!"<sup>244</sup> But others, testing, sought from him a sign from heaven.

Now, knowing their minds, he said to them, "Every kingdom that is divided against itself is made desolate, and house divided against house falls. Now if also the Enemy is divided against himself, how will his kingdom stand? Because you are saying me to be casting out the spirit beings by Ba'al Zebul. But if by Ba'al Zebul I am casting out the spirit beings, by whom do your sons cast them out? On account of this, they will be your judges.

"But if by God's finger I am casting out the spirit beings, God's kingdom has reached you.

"When the strong one who is armed guards his palace, his possessions are at peace. But whenever someone stronger than he is comes up and overcomes him, he takes away his full armament, about which he was persuaded, and they distribute his spoils. The one who is not with me is against me, and the one who is not gathering with me is scattering.

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<sup>243</sup> Women were not obliged to learn all of the teachings in the Torah, and by this time some rabbis proposed that women should never be allowed to learn the Torah. Along these lines, Rabbi Eliezer of the 1st century wrote: *"Rather should the words of the Torah be burned than entrusted to a woman."* He also wrote, *"Whoever teaches his daughter the Torah is like one who teaches her obscenity."* Mishnah (Sotah 3,4)

<sup>244</sup> Literally meaning "lord of the habitation," this was a title assigned to the Enemy.



"When the unclean spirit exits a human being, it passes through arid places, seeking a resting-place. And when it does not find one, then it says, 'I will return to my house, from which I came out.' And when it comes, it finds it swept clean and adorned. Then it goes and it takes along seven other spirits more evil than itself, and they enter and dwell there. And the last state of that person has become worse than the first."

Now while he was saying these things, it happened that a certain woman lifted up her voice from out of the crowd and said to him, "Blessed is the womb that bore you, and blessed are the breasts that you sucked!" But he said, "Blessed rather are those who hear God's message and who guard it."

*PART THREE*

*XXXI*

**29** Now as the crowds were collecting together, he began to say, "This generation is an evil generation. It seeks a sign, and a sign will not be given to it, except for the sign of Yonah. For just as Yonah happened as a sign to the Ninevites, in the same way the Son of Man will also be a sign to this generation.<sup>245</sup>

"The southern queen<sup>246</sup> will be raised up in the judgment with the men of this generation and will condemn them, because she came from the outlying areas of the land to hear Solomon's wisdom, and look: greater than Solomon is here.

"Ninevite men will stand up in the judgment with this generation and will condemn it. Because they changed their minds at Yonah's heralding, and look: greater than Yonah is here.

"No one who has lit a lamp places it into a secret place,<sup>247</sup> but on the lamp-stand, so that the ones who go in might see the light. The lamp of the body is your eye. When your eye is sound, the whole body is also enlightened. But when it is evil, the body is also darkened. Therefore, if your whole body is enlightened, not having any part darkened, the whole will be enlightened, like when the lamp enlightens you with its radiance."

Now while he was speaking, a Perush asked him, so that he might have dinner with him. Now he entered and reclined. Now the Perush noticed, and he wondered, because he did not first ritually cleanse before the dinner.<sup>248</sup> But the Lord said to him, "Now you Perushim cleanse the outside of the cup and the platter, but your insides are filled with plunder and evil. Mindless people! Didn't the one who made the outside also make the inside? However, give the things that are within as charitable deeds, and look, all of you is clean!

"But woe to you Perushim! Because you give a tenth from the mint and the rue, and every kind of shrub, and you bypass the justice and the love of God! But it is necessary for you to have done the latter things, and not to put off the former ones!

"Woe to you Perushim! Because you love the front seats in the gatherings and the greetings in the marketplaces.

"Woe to you, because you are like those unseen tombs, and the people walk about on top of them unknowingly."

But a certain one of the lawyers answered, saying to him, "Teacher, in saying these things, you are reproaching us also."

Now he said, "And woe to you lawyers! Because you load up people with oppressive loads, and you yourselves do not reach for the burdens with one of your fingers.

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<sup>245</sup> See Jon 3:5.

<sup>246</sup> 1 Kgs 10:1ff.

<sup>247</sup> The manuscripts p<sup>45</sup> and p<sup>75</sup>, each no later than the III century, omit the phrase "nor under a measure of grain." Therefore, the phrase was dropped in translation here.

<sup>248</sup> See the note at Mt 15:1.

"Who to you, because you construct the tombs of the prophets, but your ancestors killed them. Indeed, you are witnesses and you consent together to the deeds of your ancestors, because indeed, they killed them, but you are constructing. On account of this also, God's wisdom said:

"I will send prophets and envoys to them, and from among them, they will kill some, and they will persecute some,<sup>249</sup> so that the blood of all the prophets that was shed from the laying down of creation would be sought out from this generation: from Abel's blood until Zechariah's blood, who was destroyed between the place of sacrifice and his house.<sup>250</sup> Yes, I am telling you, it will be sought out from this generation!

"Woe to you lawyers! Because you took away the key of knowledge. You yourselves did not enter in, and you have hindered those who come in."

After coming out from there, the scribes and the Perushim began to hold on terribly to anger and to draw statements from his mouth about many things, lying in wait for him, so that they might accuse him.

XXXII

**12:1** While those tens of thousands of the crowd were gathered together, so as to step on one another, he began to say to his students, "First, hold yourselves away from the yeast – that is, the hypocrisy – of the Perushim. Now nothing has been hidden away which will not be revealed and hidden which will not be made known. In light of this, what you speak in the darkness will be heard in the light, and what is spoken to the ear in closets will be heralded on the rooftops.

"Now I am telling you, my friends, do not be afraid of those who are killing the body, and after these things they have no abundance of things to do. But I will show you someone you should fear! Fear the one who has authority after killing to throw you into Gehenna. Yes, I am telling you, fear this one!

"Aren't five sparrows sold for two assarii? And not one of them is forgotten in God's presence. But also, the hairs of your head have all been numbered. Do not be afraid: you are valued above many sparrows!

"Now I am telling you, each one who should ever acknowledge with me in the presence of people, the Son of Man will also acknowledge with him in the presence of God's messengers. But the one who has denied me in the presence of people will be denied in the presence of God's messengers.

"And each one who speaks a statement at the Son of Man, it will be forgiven him. But the one who speaks evil at the holy Spirit will not be forgiven.

"Now when they bring you into the gatherings, and to the rulers and the authorities, do not be anxious about how you should defend yourselves, or about what you should say. For during that hour, the holy Spirit will give you what it is necessary to say."

Now someone from the crowd said to him, "Teacher, tell my brother to apportion the inheritance with me." But he said to him, "Oh human being, 'who set me down to be judge or arbiter over you?'"<sup>251</sup> Now he said to them, "See and guard yourselves from all greed, because someone's life is not measured out of the abundance of his possessions."

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<sup>249</sup> The saying is unknown but appears to be a forward-looking version of Jer 7:25-6, *"From the day that your ancestors left the land of Egypt until this day, I have sent out all my servants the prophets to them, day after day. Yet they did not listen to me, nor lend their ears, but they stiffened their necks. They did worse than their ancestors did."*

<sup>250</sup> Zechariah would have been the last of the "murdered" prophets in the then-canonical Hebrew Bible. The Bible does not record that he was murdered. But the temple was rebuilt during his lifetime, and the Targum Lamentations says this: *"Is it right to kill priest and prophet in Yahweh's temple, as when you killed Zechariah son of Iddo, the High Priest and faithful prophet in Yahweh's Temple on the Day of Atonement because he told you not to do evil in Yahweh's presence?"* (2:20)

<sup>251</sup> Ex 2:14

Now he said an analogy to them, saying, "The farm of certain wealthy person produced well. And he reasoned within himself, saying, 'What will I do? Because I don't have a place where I will gather my fruits.' And he said, 'I will do this: I will tear down my granaries, and I will construct greater ones, and I will gather all of my grain and good things there. And I will say to my life, "Life, you have many good things that are laid up for many years. Rest, eat, drink, be glad.'" But God said to him, 'You unwise person! This night they will require your life from you, but for whom will be what you have prepared?'

It is the same way for the one who treasures things for himself and is not wealthy for God."

Now he said to his students, "On account of this, I am telling you, do not be anxious about your life (what you eat) nor for your body (what you wear). For the life is more than food, and the body is more than clothing. Be mindful of the ravens, because they do not sow, neither do they reap. No storehouse or granary is theirs, and God feeds them. How much rather are you more valuable than birds?

"Now which of you by being anxious is able to add one moment to his lifespan? Therefore, if you are unable to do the least, why are you anxious about the remaining things?

"Be mindful of the lilies. How do they grow? They neither labor nor spin. But I am telling you, not even Solomon in all his glory was dressed like one of these!

"Now, since God clothes the grass of the field this way, though it exists today and is cast into a furnace tomorrow, how much rather will he give to you, oh you who scarcely trust?

"And do not seek what you will eat, and what you will drink, and do not be fixed in suspense. These are all things that the nations of creation are hunting, but the Father knows that you need these things. However, you seek his kingdom, and these things will be added to you. Do not be afraid, little flock, because it has delighted your Father to give you the kingdom.

"Sell your possessions and give charitable donations. Make for yourselves pouches that do not age: an inexhaustible treasure in the heavens, where no thief comes near, neither does a moth corrupt. For wherever your treasure is, there will your heart be also.

"Stand "with your belt buckled around your waist"<sup>252</sup> and your lamps burning. And you be like people who are expecting their Lord, when he is released from the wedding feasts, so that when he comes and knocks, it would be opened to him immediately. Blessed are those slaves whom the Lord will find being vigilant when he comes! Indeed, I am telling you that he will buckle his belt, and he will have them recline, and he will come forward and serve them. And if he comes and finds it this way during the second or the third guard, blessed are they!

"Now you know this: that if the ruler of the house had known at what hour the thief would come, he would not have allowed him to dig through into his house. You become prepared also, because at an hour you are not thinking of, the Son of Man is coming."

**41** Now Peter said, "Lord, are you telling this analogy to us or to everyone also?" And the Lord said, "Who then is the trustworthy, the mindful steward, whom the Lord will set down over his curings, to give seasonally the proper measure of wheat? Blessed is that slave whom his lord finds doing things this way when he comes. I tell you truly that he will set him down over all his possessions.

"But if that slave should say in his heart, 'My lord is prolonging the time until his coming,' and if he begins to strike the servant boys and the servant girls, and to eat up food and drink and get drunk, that slave's lord will come during a day when he isn't expecting it and in an hour that he doesn't know, and he will cut him in half, and he will place his portion with the distrustful.

"Now that slave who knew what his lord wanted and was not prepared, nor did what he wanted, he will be beaten many times. But the one who did not know, but who did things worthy of stripes, will be beaten little. Now much will be sought from the one to whom much is given, and they will ask for more from the one with whom they deposited much.

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<sup>252</sup> Ex 12:11

"I came to throw fire on the land, and what would I want if it were already kindled? But I have to be baptized with a baptism, and oh how I am being held until whenever it is completed! Do you think that I have happened by to give peace to the land? No, I tell you! On the contrary, I will give division.

"For from now on, five will be in one house, divided – three on two and two on three. Father divided against son and "son against father." Mother against daughter and "daughter against mother." Mother-in-law against daughter-in-law and "daughter-in-law against mother-in-law."<sup>253</sup>

**54** Now he also said to the crowds, "When you notice the cloud rising up in the west, you quickly say that, 'A shower is coming,' and so it happens. And when the south wind blows, you say that, 'It will be hot,' and it happens. Hypocrites! You know how to examine the face of the land and the sky, but how don't you know to examine this season?!

"Now why don't you judge what is just, even from yourselves? For as you go up with your opponent to a ruler, give work on the way to be released from him, lest he should drag you to the judge, and the judge deliver you up to the official, and the official throw you into jail. I am telling you, you will by no means get out of there until you have paid even the last lepton!"

XXXIII

**13:1** Now certain people were present during this season, relating to him about the Galilaeans, whose blood Pilatus mixed with their sacrifices. And he answered, saying to them, "Do you think that those Galilaeans became more errant than all those in Galilaiah because they suffered these things?<sup>254</sup> No, I tell you. But if you don't change your minds, all of you will be destroyed similarly. Or those eighteen on whom the tower in Siloam, and it killed them, do you think that they happened to be debtors beyond all those people who dwelt in Jerusalem?<sup>255</sup> No, I tell you. But if you do not change your minds, in the same way, all of you will be destroyed."

Now he told this analogy: "A certain person had a fig tree, planted in his vineyard, and he came seeking fruit from it, and he didn't find any. Now he said to the gardener, 'Look, I have come for three years seeking fruit from this fig tree, and I find none. Therefore, chop it down. Why should it make the land useless?' But he answered, saying to him, 'Lord, leave it this year also, until I dig and cast a dung heap around it – to see if indeed it might make fruit for the time to come. But if not, you may chop it down.'"

XXXIV

**10** Now he was teaching in one of the synagogues during the Sabbath days. And look, there was a woman who had a spirit of weakness for eighteen years, and she was bent over and was unable to straighten up at any time. Now when Jesus noticed her, he called out to her and said to her, "Woman, you are released from your weakness." And he placed his hands on her, and immediately she became upright, and she glorified God.

But the ruler of the synagogue, being indignant, answered this by saying to the crowd, "There are six days during which it is necessary to work. Therefore, come and be cured during these, and not on the Sabbath day." But the Lord answered him, saying, "Hypocrites! Which one of you would not let his ox or his donkey go from the stall, and lead it to drink? But wasn't it necessary to loose this woman from this bond on the Sabbath, who is a daughter of Abraham, who was bound by the Enemy, look, for eighteen years?"

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<sup>253</sup> Compare to Mic 7:5-6.

<sup>254</sup> "Galilaeans" here is intended as a Greek form of "Gaulanites." See Josephus, *Antiquities*, XVIII, 1, 1-2. Josephus refers to their political leader, Judah, as Judah Γαυλανιτης in one place (XVIII) and as Judah Γαλιλαιας in another (XX), since Judah was from Galilaiah. Gaulana was also called Galilaiah of the Gentiles.

<sup>255</sup> Like the reference to the Gaulanites, Jesus was pointing to relatively current events. Archaeologists currently debate whether or not they have discovered remains of the tower to which Jesus referred.

And at his saying this, all of his opponents were disgraced, and all of the crowd rejoiced at all the glorious things that were being done by him.

**18** Therefore, he said, "What is God's kingdom like? And to what will I liken it? It is like a mustard grain, which a person took and cast into his garden. And it grew, and it became a tree, and "the birds of the sky nested in its branches."" And again he said, "To what will I liken God's kingdom? It is like yeast, which a woman took and mixed into three sata of meal until the whole was leavened."

XXXV

**22** And he went through cities and villages, teaching. And he went on, making for Jerusalem. Now someone said to him, "Lord, is it a little number who are being saved?" Now Jesus said to him, "Struggle to enter through the small door, because I am telling you: many will seek to enter, and they will not be strong enough.

"From the time when the ruler of the house rises up and shuts the door, then if you should begin to stand outside and knock at the door, saying, 'Lord, open it for us,' he will also answer, telling you, 'I don't know you. Where are you from?' Then you will begin to say, 'We have eaten and have drunk in your presence, and you taught in our open places.'

"And he will say, 'I am telling you, I don't know you. Where are you from? "All you people get away from me who are workers of injustice!" There will be crying and the grinding of teeth when you see Abraham and Isaak and Jacob and all the prophets in God's kingdom, and when you see yourself outside being cast out. And they will come from east and west, and from north and south, and they will recline in God's kingdom. And look, they are last who will be first, and they are first who will be last."

XXXVI

**31** During that hour, certain Perushim came to him, saying to him, "Come out, go away from here, because Herod wants to kill you!" And he said to them, "Go *and* say to that fox,<sup>256</sup> look, I am casting out spirit beings, and I am completing healings today and tomorrow, and on the third day I will have completed. However, it is necessary for me to go on today and tomorrow and on the coming day, because it is not received that a prophet may be destroyed outside of Jerusalem.

"Oh Jerusalem, Jerusalem, the one who kills the prophets and stones those who were sent out to her! How often I wanted to gather up your children in the manner of a bird gathering her chicks under her wings!<sup>257</sup> And you didn't want it. Look, your household is being hurled away to you, and I am telling you: You will not see me until the time comes when you say, "The one who comes in Yahweh's name is praiseworthy.""<sup>258</sup>

XXXVII

**14:1** And as he was coming into a house of one of the rulers of the Perushim on a Sabbath to eat bread, it happened that they were scrutinizing him. And look, a certain person who had an edema was in his presence. And Jesus answered and spoke to the lawyers and Perushim, saying, "Is it legal to cure on the Sabbath or not?" But they were quiet. And Jesus took hold of him and cured him, and he let him go. And he said to them, "Which of you, if your son or ox should fall into a pit, would not immediately lift him out during the Sabbath?" And they were not *smart* enough to reply back to these things.

**7** Now paying attention to the way they were choosing the first places, he told an analogy to those who had been called, saying to them, "When you are called by someone to a wedding feast, do not recline at the first place; otherwise, if someone more honorable than you was have been invited by him,

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<sup>256</sup> either signifying a bad omen or a treacherous person.

<sup>257</sup> See 2 Esd 1:28-30.

<sup>258</sup> Psalm 118:26 or a similar quote elsewhere.

then the one who called you and him will say to you, 'Give this person a place.' And then you will begin with shame to hold the last place."

Now he also said to the one who had called him, "When you make a lunch or a supper, don't call out to your friends, or to your brothers, or to your relatives, or to wealthy neighbors. Otherwise, they will also call you back, and it will become your repayment. However, when you make a feast, call poor people, maimed people, lame people, and blind people – and you will be blessed: because they do not have the authority to repay you, for you will be repaid during the resurrection of the just.

Now a certain one of those who were reclined together heard these things and said to him, "Blessed is the one who will eat bread in God's kingdom!" But Jesus said to him, "A certain person made a great dinner, and he called many people. And he sent out his slave at the hour of the dinner to say to those whom he had called, 'Come, because it is now ready.' And they began with one accord to all excuse themselves.

"The first said to him, 'I bought a field, and I have a necessity to go out to see it. I am asking you, have me excused.' And another said, 'I bought five yokes of oxen, and I am going to examine them. I am asking you, have me excused.' And another said, 'I married a woman, and on account of this it is impossible for me to come.'

"And when the slave came by, he related these things to his lord. Then the ruler of the house got angry and said to his slave, "Exit quickly into the open squares and streets of the city, and lead poor people, and maimed people, and blind people, and lame people in here.' And the slave said, 'Lord, what you directed has been done, and yet there is room.' And the lord said to the slave, 'Exit into the roads and hedges, and necessitate people to enter, so that my house would be filled up. For I am telling you that none of those men who had been invited will taste my dinner!"

XXXVIII

**25** Now many people, crowds, were going with him, and he turned and said to them, "If someone comes to me and does not hate his father, and mother, and wife, and children, and brothers, and sisters – both these and even his life – he is unable to be my student. The one who doesn't carry his cross and come after me is unable to be my student.

"For which of you who wants to construct a tower does not first sit down to calculate the cost, to see if he has enough for the final crafting? (So that) otherwise, after laying his foundation and not being strong enough to complete it, all those who were watching would begin to mock him, saying that, 'This person began to construct and was not strong enough to complete it.'

"Or what king goes to another king, to take him into battle, and does not first sit down and make a plan, to see if he is able with ten thousand people to meet the one that is coming against him with twenty thousand? But if indeed he is unable, while he is far away, doesn't he send out an ambassador and ask for peace?

"Therefore, similarly, each of you who does not put away all his possessions is unable to be my student. Therefore, salt is nice, but if the salt is also made stupid, in what will it be salted? It is useful for neither land nor a dung heap. They throw it out. The one who has ears to hear should hear."

XXXIX

**15:1** Now all the tribute takers and the errant people were drawing near to him to hear him. And both the Perushim and the scribes were grumbling, saying, "He is receiving errant people and is eating with them." But he told this analogy to them, saying:

"What person from among you who has one hundred sheep and who loses one of them does not abandon the ninety-nine in the desert and go after the lost one until he finds it? And after finding it, he places it on his shoulders, rejoicing. And after coming into the house, he calls together his friends and neighbors, saying to them, 'Rejoice with me, because I have found my sheep that was lost!' I am telling

you that in this way there will be rejoicing in heaven over one errant person who changes his mind, more than over ninety-nine just people who have no need of mental change.<sup>259</sup>

**8** "Or what woman who has ten drachmas, if she loses one drachma, does not light a lamp and sweep the house and seek carefully until she finds it? And after finding it, she calls together her friends and neighbors, saying, 'Rejoice with me, because I have found the drachma that was lost.' In this way, I am telling you, rejoicing happens in the presence of God's messengers over one errant person who changes his mind."

**11** Now he said, "A certain person had two sons. And the younger of them said to the father, 'Father, give me the part of the property that falls to me.' And he divided his living between them."

"And after not many days, gathering everything, the younger son traveled abroad into a distant country, and there he scattered his property about, living imprudently. Now after he spent it all, a strong famine happened in that country, and he began to lack food."

"And he went and joined up with one of the citizens of that country, and that one sent him into his fields to feed pigs. And he strongly desired to be well fed by the pods that the pigs were eating, and no one gave him any."

"But he came to himself and said, 'So many of my father's hirelings have an abundance of bread! But here I am, hungry and lost. I will get up and go to my father and say to him, "Father, I have erred before heaven and in your presence. I am not even worthy to be called your son. Make me like one of your hirelings."' And he rose up and went to his father."

"Now while he was still at a distance, his father noticed him, and he felt compassion, and he ran and fell on his neck and kissed him passionately. But the son said to him, 'Father, I have erred before heaven and in your presence. I am not even worthy to be called your son.' But the father said to his slaves, 'Quickly bring out the foremost robe and clothe him. And give him a ring for his hand and sandals for his feet. And bring the fattened calf, and sacrifice it, and let us eat and be glad, because my son was dead and is alive again. He was lost and has been found.' And they began to be glad."

"But his older son was in a field, and as he was coming near to the house, he heard a group of musical instruments and a group of singers, and he called one of the servant boys to him and inquired whatever these things might be. Now he said to him that, 'Your brother has come, and your father has sacrificed the fatted calf, because he has received him back healthy.'

"Now he was angry and did not want to enter. But his father exited and called him aside. Now he answered, saying to his father, 'Look: for so many years I have slaved for you, and I have never bypassed your precept. And you never gave me a goat, so that I would be glad with my friends. But when this son of yours came, the one who devoured your living with prostitutes, for **him** you sacrificed the fattened calf!'

"Now he said to him, 'Child, you are always with me. And all things that are mine, are yours. But it is necessary to be glad and to rejoice, because this brother of yours was dead and is now alive. And he was lost, and has been found!'"

XL

**16:1** Now he said to his students, "A certain person who was wealthy had a steward who was accused before him of wasting his possessions. And he called for him and said to him, 'What is this I hear about you? Give me an account of your stewardship. For you are unable to still be a steward.' But the steward said within himself, 'What will I do? Because my lord is removing the stewardship from me. I don't have the strength to dig. I am ashamed to beg."

"I know what I will do, so that when I am put off of my stewardship they will receive me into their houses.' And calling each one of his lord's debtors to him, he said to the first, 'For how much are

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<sup>259</sup> See Ezek 34:16, 23-4.

you indebted to my lord?' Now he said, 'One hundred baths of oil.' Now he said to him, 'Receive your receipt. Also sit down quickly and write one for fifty.'

"Then he said to another one, 'Now how much are you indebted?' Now he said, 'One hundred cors of wheat.' He said to him, 'Receive your receipt, and write one for eighty.' And the lord praised the unjust steward because he had done prudently. Because the sons of this age are more prudent for their generation than are the sons of light.

"And I am telling you, make friends for yourselves from the unjust mammon, so that when it should fail, they will receive you into eternal tents. The one who is trustworthy with a little is also trustworthy with much, and the one who is unjust with a little is also unjust with much. Therefore, if you have not become trustworthy with the unjust mammon, who will entrust a true thing to you? And if you have not become trustworthy in the other things, who will give you what is yours?

"No house servant is able to be enslaved to two lords. For either he will hate one and love the other, or he will hold on to one and ignore the other. You are unable to serve God and Mammon."

**14** Now the Perushim, who are money-lovers, heard these things, and they mocked him. And he said to them, "You are the ones who are justifying yourselves in the presence of human beings, but God knows your hearts. Because what is elevated among humans is a detestable thing in God's presence. The Torah and the Prophets were until John. From then, God's kingdom has been announced as a good message, and everyone is invading it. But it is easier for the sky and the land to pass away than for one diacritical mark to fall from the Torah.

"Each one who lets his wife go and who marries another is committing adultery. And the one who marries the one who was let go by a man is committing adultery.

**19** "Now there was a certain wealthy person. And he was clothed in purple and fine linen, being brightly glad every day. But a certain poor one named Lazaros was laid facing toward his gate, covered in sores and strongly desiring to be well fed by that which fell from the wealthy person's table. But also the dogs came and licked his sores.

"Now it happened that the poor one died, and he was brought away by messengers into Abraham's bosom. Now the rich one died also and was buried. And in Hades, being in torment, he lifted his eyes and saw Abraham from a long distance, and Lazaros in his bosom. And he sounded out, saying, 'Father Abraham, have mercy on me, and send Lazaros, so that he might dip the tip of his finger in water and might cool my tongue. Because I am in pain in this flame!'

"But Abraham said, 'Child, remember that during your life you received good things, and similarly Lazaros received bad things. But now here he is comforted, but you are in pain. And among all these things, between us and you a great chasm has been fixed. And so, the ones who want to cross over from here to you are unable. Nor are you able to cross over from there to us.'

"Now he said, 'Then I am begging you, father, so that you would send him into my father's house (for I have five brothers) – so that he might fully testify to them, in order that they would not also come into this place of torment.' But Abraham said, 'They have Moses and the prophets. They should hear them.'

"But he said, 'No, father Abraham. But if someone should go to them from the dead, they will change their minds.' But he said to him, 'If they will not hear Moses and the prophets, neither will they be persuaded if someone should rise from among the dead.'

*XLI*

**17:1** Now he said to his students, "It is impossible for stumbling blocks not to come. However, woe to the one through whom they come! There would be more freedom for him if a stone of milling were hung around his neck, and if he were hurled into the sea, than for him to cause one of these little ones to stumble! Watch out for yourselves.



"If your brother should err, censure him. And if he should change his mind, forgive him. And if he errs against you seven times daily, and if he turns back to you seven times, saying, 'I'm changing my mind,' you will forgive him."

**5** And the envoys said to the lord, "Add to our trust." Now the Lord said, "If you have trust like a grain of mustard, you would even say to this sycamore tree, 'Be uprooted and be planted in the sea,' and it would even listen to you."

"Now which of you who has a slave that ploughs or feeds cattle will say to him as he is entering from the field, 'Immediately go and recline?' On the contrary, won't he tell him, 'Make ready what I am to have for supper; and after you wrap yourself, serve me until I have eaten and drunk; and after these things, you will eat and drink?' He has no thanks for the slave, because he did what he was directed to do. So also it will be for you, when you have done all the things that were directed to you. You will say that, 'We are unnecessary slaves, because we only did what we were bound to do.'"

*XLII*

**11** Now while he was going into Jerusalem, it happened that he passed through the midst of Samaria and Galilaiah. And as he was entering into a certain village, ten lepers – who were standing from afar – met him. And they were sounding off, saying, "Master Jesus, have mercy on us!" And he noticed and said to them, "Go show yourselves to the priests." And while they were going up, it happened that they were cleansed.<sup>260</sup>

Now one of them, noticing that he had been cured, returned, glorifying God with a loud voice. And he prostrated at Jesus' feet, thanking him. And he was a Samaritan. Now Jesus answered, saying, "Weren't there ten that I cured? But where are the nine? Weren't any found to return to give glory to God except this stranger?" And he said to him, "Rise up and go. Your trust has saved you."

*XLIII*

**20** Now when he was questioned by the Perushim as to when God's kingdom was coming, he answered, saying, "God's kingdom isn't coming with scrutiny. Nor will they say, 'Look, it's here or there.' For look, God's kingdom is within you."

**22** Now he said to the students, "Days will come when you will strongly desire to see one of the days of the Son of Man, and you will not see one. And they will say to you, 'Look there,' or, 'look here.' Do not go away, nor should you follow. For just as that lightning that flashes from under the sky shines into another part of the sky, so will the Son of Man be in his day."

"But first it is necessary for him to suffer many things and to be rejected by this generation. And just as it happened in the days of Noach, it will be the same way in the days of the Son of Man. They were eating, they were drinking, they were getting married, they were being given in marriage, until the day that Noach entered the ark and the flood came and destroyed them all."

"Similarly, this is just as it happened in the days of Lot. They were eating, they were drinking, they were purchasing, they were selling, they were planting, they were constructing. But on the day Lot exited from Sodom, it rained fire and brimstone from heaven and destroyed them all."<sup>261</sup>

"It will be according to the same things on the day when the Son of Man is revealed. In that day, don't let the one who is on the roof, with his goods in the house, descend to pick them up. And similarly, don't let the one who is in the field turn back. Remember Lot's wife!"

"The one who might seek to acquire his life will lose it, but the one who should ever lose it will save it. I am telling you: That night there will be two people on one bed; one will be taken along, the other will be dropped."

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<sup>260</sup> See Lev 14:4-9.

<sup>261</sup> See Gen 19.

And they answered, saying to him, "Where, Lord?" Now he said to them, "Where the corpse is, there also will the vultures be gathered."

XLIV

**18:1** Now for them to see it necessary to always pray and not to be weary, he told an analogy to them, saying, "There was a certain judge in a certain city who didn't fear God and didn't give place to any person. Now there was a widow in that city, and she came to him, saying, 'Grant justice for me from my opponent.' And for a time he did not want to *do this*. But after these things, he said within himself, 'Even if I don't fear God or give place to any person, indeed on account of the trouble that this widow brings me, I will grant her justice, so that in the end she should not come to bother me!'"

Now the Lord said, "Hear what the unjust judge says. But won't God grant justice for those of his chosen ones who cry out to him day and night? And he is longsuffering toward them. I am telling you that he will do justice for them in a quick time. However, when the Son of Man comes, will he indeed find trust on the land?"

XLV

**9** Now he also told this analogy to certain ones who had persuaded themselves that they were just, and who despised others:

"Two people went up into the temple court to pray. One was a Perush, and the other was a tribute taker. The Perush, standing by himself, prayed these things, 'God, I thank you that I am not like the remaining people: plunderers, unjust, adulterers, or even like this tribute taker. I fast twice a week. I give a tenth of all that I acquire.'

"But the tribute taker, who was standing a large distance away, did not want to even lift his eyes up to heaven. On the contrary, he struck his chest, saying, 'God, make atonement for me, the errant person!'

"I am telling you, the latter one went down to his house more justified than the former. Because each one who elevates himself will be humbled, but the one who humbles himself will be elevated."

**15** Now they also brought babies to him, so that he would touch them. But when the students noticed, they censured them. But Jesus called them to him, saying, "Allow the children to come to me, and don't forbid them. For God's kingdom belongs to ones like these. Indeed, I am telling you: whoever does not accept God's kingdom like a child will by no means enter into it!"

**18** And a certain one of the rulers questioned him, saying, "Good Teacher, what should I do to inherit eternal life?" But Jesus said to him, "Why do you say I am good? No one is good except God. You know the precepts:

"*"Do not commit adultery. Do not kill. Do not steal. Do not testify falsely. Honor your father and mother."*<sup>262</sup>

But he said, "I have been guarding these things from my youth." Now Jesus, having heard, said to him, "One thing still remains. Sell all of what you have, and give to poor people, and you will have a treasure in the heavens, and come follow me." Now when he heard these things, he became very sorrowful, for he was extremely wealthy.

And when Jesus noticed it, he became very sorrowful and said, "How hard it is for those who have high-priced things to go into God's kingdom! For it is easier for a camel to enter through the hole of a dart than for a wealthy person to enter into God's kingdom!"

Now those who were hearing said, "And who is able to be saved?" But he said, "The things that are impossible with human beings are possible with God." But Peter said, "Look, we have left our own things and followed you."

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<sup>262</sup> All of these are from Ex 20.

But he said to him, "Indeed I am telling you that there is no one who has left a wife or brothers or parents or children on account of God's kingdom who will not receive many times more in this season, and eternal life in the coming age."

*PART FOUR*

*XLVI*

**31** Now when he took aside the Twelve, he said to them, "Look, we are going up into Jerusalem, and all of the things that were written through the prophets will be completed by the Son of Man. For he will be delivered up to the gentiles, and he will be mocked, and he will be reproached, and he will be spit on, and after whipping him they will kill him, and he will resurrect during the third day."

And they understood none of these things, and this declaration was hidden from them, and they did not know what was being spoken.

*XLVII*

**35** Now while he was nearing Jericho, it happened that a certain blind man was seated by the road, begging. Now when he heard a crowd going by, he inquired as to what this might be. Now they related to him that Jesus the Nazarene was coming by. And he shouted, saying, "Jesus, son of David! Have mercy on me!"

And the ones who were going ahead of Jesus censured him, so that he would be silent, but he cried out still more, "Son of David, have mercy on me!" Now Jesus stood still and gave word for the man to be led to him. Now when he got near, Jesus inquired of him, "What do you want me to do for you?"

Now he said, "Sir, do something so that I might see again." And Jesus said to him, "See again. Your trust has saved you." And immediately he could see again, and he followed him, glorifying God. And when all the people noticed, they gave praise to God.

*XLVIII*

**19:1** And after entering, he was going through Jericho. And look, there was a man whose name was called Zacchai, and he was a chief tribute taker, and he was wealthy. And he sought to see who Jesus was, and was unable because of the crowd, because his stature was small. And he ran in front and climbed up a sycamore tree, so that he might see him, because he was about to come by.

And as he came to the place, Jesus looked up and said to him, "Zacchai, hurry. Climb down, for today it is necessary for me to stay in your house." And he hurried and climbed down, and he received Jesus rejoicing.

And when they noticed, they all griped, saying, "He went to lodge with a man who is an errant person." But Zacchai stood up and said to the Lord, "Look, I give half of my possessions to the poor, Lord. And if I have extorted from anyone, I give back fourfold." Now Jesus said to him, "Today salvation has happened to this house, because he is also a son of Abraham. For the Son of Man came to seek and to save what had been lost."

**11** Now as they heard these things, he continued and told an analogy, on account of his nearness to Jerusalem, and because they thought that God's kingdom was about to immediately appear. Therefore, he said:

"A certain nobleman went into a distant country, to take a kingdom for himself and to return. Now after calling ten of his slaves, he gave them ten manim and said to them, 'Do business, during which I will come.'

"But his citizens hated him, and they sent out a group of ambassadors after him, saying, 'We don't want this one to be king over us!' And it happened that when he came back after receiving his kingdom, he told those servants to whom he had given the silver to sound off to him, so that he would know what each one had done in business.

"Now the first happened by, saying, 'Lord, your maneh has been worked into ten for you.' And he said to him, 'Well done, good slave! Because you became trustworthy in a small thing, have authority over ten cities.'

"And the second one came, saying, 'Lord, your maneh has been made into five manim.' Now he said also to this one, 'And you become over five cities.'

"And another came saying, 'Lord, look at your maneh, which I had, folded up in a napkin. For I was afraid of you, because you are a difficult person. You take up what you have not set down, and you reap what you have not sowed.'

"He said to him, 'I will judge you out of your own mouth, you evil slave! You knew that I am a difficult person, taking up what I have not set down reaping what I have not sowed. And why didn't you give my silver to a bank, and when I came I might have used it in business with interest?'

"And to those who were standing by, he said, 'Remove the maneh from him, and give it to the one who has the ten manim.' And they said to him, 'Lord, he has ten manim.'

"I am telling you that it will be given to everyone who has. But from the one who doesn't have, even what he has will be removed. However, lead those enemies of mine here who did not want me to be king over them, and slaughter them in my presence."

And after saying these things, he went on ahead, going up into Jerusalem.

#### XLIX

**29** And as he was nearing Bethfagge and Bethany, at the mountain called Olive Trees, it happened that he sent out two of the students, saying, "Go up into the village over there. When you enter, you will find in it a colt, tied up, on which no human beings ever sat. And untie it, and lead it back. And if someone should ask you, 'Why are you untying it,' you will say this: 'Because the Lord has need of it.'"

Now the ones who had been sent forth went out and found it, just as he had told them. Now as they were untying the colt, its lords said to them, 'Why are you untying the colt?' Now they said, 'Because the Lord has need of it.' And they led it to Jesus, and after casting their cloaks on the colt, they secured Jesus on it. Now as he was going, they spread out their cloaks on the road.

Now as he was already nearing to the descent of the Mountain of Olive Trees, all the multitude of students began, rejoicing, to praise God, with a loud voice about all the powerful things that they had seen, saying, "The king who comes in Yahweh's name is praised!" Peace in heaven, and glory in the high places!"<sup>263</sup>

And some of the Perushim from the crowd said to him, "Teacher, censure your students!" And he answered, saying, "I am telling you, if they become mute, the rocks will cry out!"

And as he neared, he noticed the city and cried about it, saying, "If only you knew in this day the things that are directed toward peace! But now, they are hidden from your eyes. Because days will come upon you when your enemies will throw an embankment around you, and they will hold you on every side. And they will flatten you and your children that are in you. And no stone in you will be left on top of a stone. About this, you don't know the season of your oversight."

**45** And he entered into the temple court and began to throw out those who were selling, telling them, "It was written, "And my house will be a house of prayer."<sup>264</sup> But you have made it "a den of robbers."<sup>265</sup> And he was there, teaching in the temple court by day. Now the high priests and the scribes sought to destroy him, and so did the foremost ones of the people. And they did not find out what they might do, for the people were all hanging on, hearing him.

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<sup>263</sup> The quote comes from both Zechariah 9:9 and Psa 118:26.

<sup>264</sup> Isa 56:7

<sup>265</sup> Jer 7:11

**20:1** And during one of the days, it happened as he was teaching the people in the temple court and announcing the good message that the high priests and the scribes were standing with the old people, and they spoke, saying to him, "Tell us, by what authority are you doing these things? Or who is it that gave you this authority?" Now he answered, saying to them, "And I will ask you a saying. So, tell me, was John's baptism from heaven or from people?"

But they reasoned to one another together, saying, "If we should say, 'from heaven,' he will say, 'Why didn't you trust him?' But if we should say, 'from people,' the people will all stone us, for they are persuaded that John was a prophet." And they answered, "We don't know where it was from." And Jesus said to them, "Neither am I telling you by what authority I am doing these things."

**9** Now he began to tell this analogy to the people: "A certain person planted a vineyard, and he rented it to gardeners, and he went abroad many times. And one season, he sent out a slave to the gardeners, so that they would give him of the fruit of the vineyard. But the gardeners sent him away empty, after whipping him.

"And he continued to send another slave. But after beating and dishonoring this one too, they sent him away empty. And he continued to send a third. But they also wounded this one and threw him out.

"But the Lord of the vineyard said, 'What will I do? I will send my beloved son. When they see him, perhaps they will give place to him. But when they noticed him, the gardeners reasoned to one another, saying, 'This is the heir. We should kill him, so that the inheritance would become ours!' And they threw him outside of the vineyard and killed him.

"Therefore, what will the Lord of the vineyard do to them? He will come and will destroy those gardeners, and he will give the vineyard to others."

Now when they heard, they said, "May it not be!" Now he looked closely at them and said, "Then what is this that was written? 'A stone that the builders rejected, this one has become a cornerstone.'<sup>266</sup> Each one who falls on that stone will be bruised. But the one on whom it may fall, it will pulverize him."

**19** And at that hour the scribes and the high priests sought to lay hands on him, and they were afraid of the people, for they knew that he had told that analogy directed toward them. And in scrutinizing him, they sent out spies who were acting like they were just, so that they might lay hold of his saying, in order to deliver him over to the rule and authority of the Governor.

And they asked him, saying, "Teacher, we know that you speak and teach rightly, and that you do not receive appearance. On the contrary, you teach the way of God on truth. Is it legal or not for us to give tribute to Caesar?"<sup>267</sup>

Now, perceiving their craftiness, he said to them, "Show me a denarius. Whose image and inscription does it have?" Now they said, "Caesar's." Now he said to them, "Then give Caesar's things to Caesar and God's things to God." And they were not strong enough to take hold of his declaration in the presence of the people, and they wondered at his answer and were silent.

**27** But some of the Zadokites, who say there is no resurrection, came toward him and asked him, saying, "Teacher, Moses wrote for us, 'If someone's brother dies' having a wife, and he is 'childless, his brother should take his wife and should raise up seed for his brother.'<sup>268</sup>

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<sup>266</sup> Psa 118:22

<sup>267</sup> Tribute was exacted by the Empire on those who had been conquered. It was paid in different ways in different provinces.

<sup>268</sup> "If brothers are living together, and if one of them dies without having a son, the wife of the dead one will not be married to a stranger outside the family. Her husband's brother will sleep with her and take her as his wife, and he will perform the duty of a husband's brother to her." (Dt 25:5) Also Gen 38:8 "...raise up seed for your brother."

"Therefore, there were seven brothers. And the first took a wife and died childless. And the second and the third took her. Now similarly also the seven left behind no children and died. Lastly, the wife died also. Therefore, in the resurrection, whose wife of them will the woman become? For the seven had her as a wife."

And Jesus said to them, "The sons of this age marry and are given in marriage. But the ones who are considered worthy to obtain that age and the resurrection from among the dead neither marry nor are they given in marriage. For they are not able to still die. For those who are sons of the resurrection are equal to messengers and are sons of God."

"But that the dead are raised, Moses also disclosed (at the bush), as he says, 'Yahweh, the God of Abraham, and the God of Isaak, and the God of Jacob.'<sup>269</sup> But he is not a god of dead people, but of living, for to him all are alive."

Now some of the scribes, answering, said, "Teacher, you have said well." For they did not dare to ask him anything any longer.

**41** But he said to them, "How do you say that the Anointed One is David's descendant? For he, David, says in a scroll of psalms, 'Yahweh said to my Lord, 'Sit at my right side until I place your enemies as a footstool for your feet.'<sup>270</sup> Therefore, David calls him Lord. And how is he his descendant?"

Now with all the people hearing, he said to his students, "Be careful about those scribes who want to walk in robes and who affectionately love greetings in the marketplaces and the front seats in the gatherings and the first places at the feasts. They are devouring the households of the widows, and they pray a long time for show. They will receive a more abundant judgment."

**21:1** Now he looked up and noticed the wealthy people casting their gifts into the coffer. But he noticed a certain poor widow casting two lepta in there, and he said, "Truly, I am telling you that this poor widow has cast in more than all. For all of these have cast into the gifts out of their abundance, but this one, out of her poverty, has cast in all of her living."

*LI*

**5** And to some who were saying, about the temple, that it was adorned with nice stones and offerings, he said, "These things that you are observing: days will come during which no stone will be left on a stone which will not be made to fall down."

But they asked him, saying, "Teacher, how then will these things be, and what will be the sign when these things are about to happen?"

Now he said, "See to it not to be deceived. For many will come on my name, saying, 'It is I,' and, 'The season is nearing.' Do not go after them. For when you hear of wars and chaos, do not be frightened: for it is necessary for these things to happen first. But the end is not immediate."

Then he said to them, "Nation will rise upon nation, and kingdom upon kingdom, and there will be great earthquakes and famines and pestilences in places. And there will be both frights and great signs from heaven."

"Now before all these things, they will lay their hands on you and persecute you, delivering you over into gatherings and jails, leading you out to kings and governors on account of my name. It will turn out to be a testimony for you."

"Therefore, place it in your hearts not to premeditate to make a defense. For I will give you a mouth and wisdom which all of your opponents will not be able to speak against or stand against. But you will be delivered over even by parents, and brothers, and relatives, and friends. And they will put some of you to death. And you will be hated by all on account of my name. And no hair from your head will by any means be destroyed. Acquire your souls with endurance."

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<sup>269</sup> Ex 3:6

<sup>270</sup> Psa 110:1

"Now when you notice Jerusalem surrounded by encampments, then you should know that its desolation has come near. Then those who are in Judea should flee into the mountains, and those who are in the middle of it should depart out. And those who are in the country places should not enter Jerusalem. Because these are the days of retribution, so that all the things that were written would be fulfilled. Woe to those who hold babies in their bellies and to those who are nursing in those days! For there will be a great distress on the land and anger for this people. And they will fall by sword blades, and they will be led captive into all the nations. And Jerusalem will be stepped on by gentiles until seasons of gentiles are fulfilled.

"And there will be signs with sun and moon and stars, and on the land anguish of nations in confusion; of the sea, a roar and tossing. There will be a fainting away of people from fear and an expectation of the things that are coming to the Empire. For "the powers of the heavens"<sup>271</sup> will be shaken. And then they will see the Son of Man coming in a cloud with power and much brilliance.<sup>272</sup> But when these things are beginning to happen, straighten yourselves up and lift up your heads, because your redemption is nearing!"

And he told them an analogy: "Look at the fig tree and all the trees. When they are already spreading out, and when you see it for yourselves, you know that summer is already near. In the same way also, when you notice these things happening, know that God's kingdom is near. Indeed I am telling you that this generation will by no means pass away until even all things have happened. The sky and the land will pass away, but my words will by no means pass away.

"But pay attention to yourselves; otherwise your hearts will be burdened with gluttony, and drunkenness, and life's anxieties, and that day will come upon you suddenly. For it will come upon all those who dwell on the face of all the land like a snare. But keep watch in every season, begging that you might prevail to flee out of these things that are about to happen and to stand in the presence of the Son of Man."

### *LII*

**37** Now by day he was in the temple courts teaching. But at night he exited and lodged at that mountain which is called Olive Trees. And all the people were coming early to him to hear him in the temple courts. Now the feast of Unleavened Bread, which is called Passover, was nearing.<sup>273</sup> And the high priests and the scribes sought how to kill him, for they feared the people.

Now the enemy entered into Judah the one called Iscariot, who was from the number of the Twelve. And he went away and spoke with the high priests and captains about how he would deliver Jesus up to them. And they rejoiced, and they agreed to give him silver. And he fully acknowledged this, and he sought a good time to deliver him up to them without there being a crowd.

### *LIII*

**22:7** Now the day of Unleavened Bread came, during which it was necessary to sacrifice the Passover lamb. And he sent out Peter and Johannes, saying, "Go and prepare the Passover for us, so that we may eat." Now they said to him, "Where do you want us to prepare it?" Now he said to them, "Look, after you enter the city, a person bearing a pitcher of water will meet you. Follow this one into the house into which he goes. And you will say to the ruler of the house, 'The teacher says to you, "Where is the chamber where I may eat the Passover with my students?"'" And he will show you a large furnished upper room. Prepare the Passover there."

Now they went and found it just as he had told them, and they prepared the Passover.

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<sup>271</sup> The language here is borrowed from Isaiah (see 34:4), Joel (see 2:10), and Haggai (2:6, and 2:21).

<sup>272</sup> see Dan 7:13 ("coming with the clouds"), Zeph 1:15.

<sup>273</sup> The author uses the term Passover to apply to the weeklong Feast of Unleavened Bread.

**14** And when the hour happened, he reclined, and the envoys reclined with him. And he said to them, "I have strongly desired with strong desire to eat this Passover with you before my suffering. For I am telling you that I will by no means eat it until it is fulfilled in God's kingdom. And after receiving a cup, he gave thanks and said, "Take this and divide it for yourselves. For I am telling you that I will by no means drink from now on of the vine's product until God's kingdom comes."

And, taking a loaf, he gave thanks and broke it, and he gave to them, saying, "This is that body of mine that is being given on your behalf. Do this for my remembrance." And he took the cup in the same way, after the dinner, saying, "This cup is the new covenant in my blood, which is being poured out on your behalf. However, look. The hand that is delivering me over is with mine on the table. Because indeed the Son of Man is going, according to what was defined. However, woe to that person through whom he is being delivered up."

**24** Now also, it happened that there was an argument among them about which of them was thought to be greatest. But he said to them, "The kings of the nations are their lords, and the ones who exercise authority over them are called Benefactors. But it is not this way with you. On the contrary, the greatest among you should become as the youngest, and the governor should become like the one who serves.

"For who is greater – the one who reclines or the one who serves? Isn't it the one who reclines? But I am among you as the one who serves. Now you are the ones who have continued with me in my trials. And I am covenanting with you, just as my Father has covenanted a kingdom for me, so that you may dine and drink at my table in my kingdom and may sit on thrones, judging the twelve tribes of Israel.

**31** "Simon, Simon, look! The enemy has asked a favor – to sift you like wheat. But I begged about you, so that your trust wouldn't fail. And when you have turned *out*, commit your brothers." But he said to him, "Lord, I am ready to go with you even to jail and to death!" But he said, "I am telling you, Peter, a rooster<sup>274</sup> will not sound today until three times you deny that you know me."

And he said to them, "When I sent you out without a pouch or bag or sandals, did you lack anything?" Now they said, "Nothing." Now he said to them, "But now, the one who has a pouch should bring it, similarly bring a bag, and the one who doesn't have a sword should sell his cloak and purchase one. For I am telling you that it is necessary for this thing that was written to be completed in me: "and he was considered to be with lawless people."<sup>275</sup> For also, the thing *written* about me has a completion."

Now they said, "Lord, look, here are two swords." Now he said to them, "It is enough."

LIV

**39** And after exiting, he went according to custom to the mountain of the Olive Trees. Now his students were also following him. Now when it happened that he was at the place, he said to them, "Pray not to enter into trial." And he withdrew from them (about a stone's throw away), and he placed his knees on the ground, and he prayed, saying, "Father, if you plan it, take this cup away from me. However, do not let what I want but what you want happen."

And he got up from praying, and came to the students, and he found them sleeping from sorrow. And he said to them, "Why are you napping? Get up and pray, so that you might not enter into trial."

While he was still speaking, look, there was a crowd. And the one who is called Judah (one of the Twelve) was coming in front of them. And he came near Jesus and kissed him. But Jesus said to him, "Judah, are you delivering over the Son of Man by a kiss?"

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<sup>274</sup> or "watch trumpet"

<sup>275</sup> Isa 53:12



But those who were around him, noticing what was going to be, said, "Lord, should we strike with swords?" And one of them struck the high priest's slave and severed his right ear. But Jesus answered, saying, "You should stop at this point." And he touched the ear and healed him.

Now Jesus said to the high priests and captains of the temple and old people who had happened upon him, "You have come out with swords and clubs as though after a robber. By day, when I was with you in the temple courts, you didn't stretch out your hands at me. But this is your hour and the authority of darkness." Now they seized him and led him off and brought him into the High Priest's house.

**54** But Peter was following from a large distance. Now they had kindled a fire in the midst of the courtyard, and they sat down together, and Peter sat in their midst. Now a certain female servant noticed him sitting down in the direction of the light, and she stared at him, and said, "This one was with him also." But he denied it, saying, "I don't know him, woman."

And after a short time, another noticed him and said, "You are also among them." But Peter said, "Person, I am not." And when about an hour had intervened, a certain other one forcefully asserted, saying, "In truth, this one was also with him. For he is even a Galilaian!" But Peter said, "Person, I don't know what you're saying!" And immediately, while he was still speaking, a rooster<sup>276</sup> sounded.

And the Lord turned and looked at Peter, and Peter was reminded of the Lord's declaration, as he had said to him, "Before a rooster sounds today, you will deny me three times." And he went outside and cried bitterly.

#### LV

**63** And the men who were holding him mocked and whipped him. And they blindfolded him and asked him, saying, "Prophecy! Who is the one that is striking you?" And they said much other evil talk to him.

**66** And as day happened, the group of the people's older ones came together, both the high priests and scribes, and they led him up into their Sanhedrin, saying, "If you are the Anointed One, tell us." Now he said, "If I tell you, by no means will you believe. But if I ask, by no means will you answer. But from now on, the Son of Man will be sitting at the right side of God's power."

But all said, "Then you are God's son?" Now he said to them, "You are saying that I am." Now they said, "What testimony do we still have need of? For we ourselves have heard it from his mouth!"

**23:1** And all the multitude of them got up and led him to Pilatus. Now they began to accuse him, saying, "We found this one turning aside our nation and forbidding to give tribute to Caesar. And he was saying that he himself is an anointed king."

But Pilatus asked him, saying, "Are you the King of the Judeans?" But he answered him, saying, "You are saying that." Now Pilatus said to the high priests and the crowds, "I find no fault in this person." But they were insistent, saying, "He is stirring up the people, teaching in the whole of Judea, beginning even from Galilaiah to here."

Now when Pilatus heard, he asked if the person was a Galilaian, and when he recognized that he was from the authority of Herod, he sent him up to Herod, since he was also in Jerusalem in those days.

Now when Herod saw Jesus, he rejoiced greatly. For he was wanting for a considerable time to see him, on account of his having heard about him. And he was hoping to see some sign done by him. Now he asked him things with a considerable number of words, but he answered him nothing. Now the high priests and the scribes stood up and accused him vehemently. Now also, Herod (with his soldiers) despised him. And after mocking him, they tossed a luxurious robe around him and sent him back to Pilatus.

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<sup>276</sup> or "watch trumpet"

Now Herod and Pilatus became friends with one another on that day. For they had formerly been in enmity toward one another.

**13** Now Pilatus called together the high priests and the rulers and the people, and he said to them, "You have brought this person to me as one who perverts the people. And look, after examining him in your presence, I have found in this person no fault like you are accusing him of. But neither has Herod, for he sent him back to us. And look, nothing worthy of death has been practiced by him. Therefore, after chastising him, I will release him."

But all together they cried out, saying, "Take this one away! Now release Bar-Abbas to us." (Bar-Abbas had been thrown in jail on account of a certain revolution that had happened in the city, and on account of a murder.)

But Pilatus again addressed them, since he wanted to release Jesus. But they sounded out, saying, "Crucify! Crucify him!" Now he told them the third time, "For what bad thing that this one has done? I have found no fault worthy of death in him. Therefore, after chastising him, I will release him."

But they were pressing him with loud voices, asking that he be crucified. And their soundings prevailed, and Pilatus judged to have their request be done. Now he released the one they were asking for, who had been thrown in jail on account of revolution and murder, and delivered up Jesus to their wishes.

#### LVl

**26** And as they led him away, they laid hands on a certain Kurenian, Simon, who came from the field, and they placed the cross on him to carry after Jesus. Now a great multitude of the people (and of those women who were lamenting and moaning about him) was following him. But Jesus turned to them and said, "Daughters of Jerusalem, don't cry over me. However, do cry over yourselves and over your children. Because look, days are coming during which they will say, 'Blessed are the barren and the wombs that have not given birth and the breasts which have never nursed.' Then they will begin 'to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'"<sup>277</sup> Because if these things are done while the tree is green, what will happen when it is dry?"

Now also, others, two wrongdoers, were led with him to be put to death.

#### LVII

**33** And when they came to the place which is called Skull, they crucified him there, along with the wrongdoers, one indeed at his right and one at his left. "Now after they divided his garments," "they cast lots."<sup>278</sup> And the people stood there, watching. Now also, the rulers were mocking, saying, "He saved others. He should save himself, if he is the Anointed, God's chosen one!" Now the soldiers were also mocking him, coming near, carrying vinegar to him, and saying, "If you are the King of the Judeans, save yourself!"

Now also, there was an inscription over him: "This one is the King of the Judeans."

Now one of the wrongdoers who were hanging there spoke evil of him, saying, "Aren't you the Anointed One? Save yourself...and us!" But the other one answered, censuring him by saying, "Don't you fear God? Because you are under the same sentence, and indeed we were sentenced justly. For we are receiving what is worthy of what we practiced, but this one has practiced nothing out of place."

And he said to Jesus, "Remember me when you come into your kingdom." And he said to him, "Indeed I am telling you, today you will be with me in Paradise." And it was already about the sixth hour, and darkness happened to the whole land until the ninth hour, *with* the sun failing.

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<sup>277</sup> Hos 10:8

<sup>278</sup> Psa 22:18

Now the curtain of the temple was divided down the middle. And Jesus, sounding out with a loud voice,<sup>279</sup> said, "Father, "into your hands I commit my spirit."<sup>280</sup> Now after saying this, he expired. Now when the centurion noticed what happened, he glorified God, saying, "Surely, this person was just." And all the crowds who had happened by together to see this sight watched what had happened and returned, pounding their chests. Now all those who knew him and those women who had followed along with him from Galilaiah, stood at a large distance, seeing these things.

#### LVIII

**50** And look, a man named Yosef, who was a Council member and a good and just man. (This one had not consented to their plan and practice). He was from Aramathaea, a city of the Judeans; he was expecting God's kingdom. This one came to Pilatus and asked for Jesus' body. And he took it down and wrapped it in linen and placed it in a tomb in a cave, in which no one had ever been laid. And it was the Day of Preparation, and the Sabbath was approaching.

Now the women who were the ones that had come with him from Galilaiah, were following after them. They observed the tomb and how his body was placed. Now they returned and prepared fragrances and ointments. And indeed they rested on the Sabbath according to the precept.

#### LIX

**24:1** Now on the first day of the week, at early morning, they came to the tomb, carrying what fragrances they had prepared. Now they found that the stone had been rolled away from the tomb. Now after entering, they did not find the Lord Jesus' body. And while they were in doubt about this, it happened that, look, two men were standing with them in radiant clothing.

Now they had become afraid, and as they bowed down their faces to the ground, the men said to them, "Why do you seek the living with the dead? He is not here. On the contrary, he has risen. Remember how he spoke to you while he was still in Galilaiah, saying that, 'It is necessary for the Son of Man to be delivered up into the hands of errant people, and to be crucified, and to rise up during the third day.'"

And they remembered his declarations, and they returned from the tomb and related all these things to the Eleven, and to all the rest. Now they were the Magdalene Miriam, and Yoanna, and Miriam the mother of Jacob, and those who were left with them. They said these things to the envoys, and these declarations sounded in their presence like a fabrication, and they did not trust them.

But Peter got up and ran to the tomb. And when he stooped down, he saw only the linen cloths, and he went away by himself, wondering what had happened.

**13** And look, on the same day two of them were going into a village named Emmaus that was sixty stadia distant from Jerusalem. And they were conversing to one another about all these things that had transpired. And while they were conversing and seeking, it happened that Jesus himself neared and went with them. But their eyes were held so that they did not recognize him.

Now he said to them, "What sayings are these that you are tossing about to one another as you walk? And they stood still, dejected. But one named Kleopas answered, saying to him, "Are you the only traveler in Jerusalem who doesn't know the things that happened in it during these days?" And he said to them, "What things?"

Now they said to him, "The things about Jesus of Nazareth, a man who happened to be a prophet who was powerful in deed and word, in the presence of God and all the people. And about how the high priests and our rulers delivered him over to a judgment of death and crucified him. But we were hoping that he was the one who was about to redeem Israel.

"And yet, with all these things, this is the third day passing since these things happened. But also, some women from among us astonished us: they happened upon the tomb early. And when they

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<sup>279</sup> Matthaiah reports the shout as the first line of Psalm 22.

<sup>280</sup> Psa 31:5

didn't find his body, they came to us saying that they had also seen a vision of messengers who say he is alive. And some of those who were with us went to the tomb and found it that way, just as also the women had said. But they didn't find him."

And he said to them, "You mindless people, who are also slow-hearted to trust in all that the prophets spoke. Wasn't it necessary for the Anointed One to suffer these things and to enter into his glory?" And from Moses and from all the prophets, he began to explain the things about himself to them in all the writings.

And they neared the village where they were going, and he made like he was going further. And they pressed him, saying, "Stay with us, because it is approaching evening, and the daylight has already gone down." And he entered to stay with them.

And as he was reclining with them, it happened that he took a loaf, gave praise, and he broke it, and gave some to them. Now their eyes were opened, and they recognized him. And it happened that he disappeared from them. And they said to one another, "Weren't our hearts aflame as he spoke to us in the road, as he explained the writings to us?"

*LX*

**33** And they got up at the same hour and returned into Jerusalem, and they found the Eleven and those who were with them collected. The group was saying that, "The Lord has risen and has appeared to Simon." And the others related the things that had happened in the road, as he was made known to them during the breaking of the loaf.

Now while they were saying these things, he was in their midst. And he said to them, "Peace to you." Now they were frightened, and they became afraid, thinking they were observing a spirit. And he said to them, "Why are you troubled? And for what reason are doubts arising in your hearts? See from my hands and my feet that I am he. Feel me and see, because a spirit does not have flesh and bones, just as you are observing me to have. And after saying this, he showed them the hands and feet.

Now while they were still distrusting him from joy and wonder, he said to them, "Do you have something edible here?" Now they gave him part of a broiled fish. And, taking it, he ate it in their presence.

Now he said to them, "These are my sayings that I spoke to you while I was still with you: that it is necessary for all the things that are written in Moses' Torah and in the Prophets and in the Psalms about me to be fulfilled."

Then he opened their minds to understand the writings, and he said to them, "Thus it was written for the Anointed One to suffer and to be resurrected from among the dead during the third day, and for mental change to the point of forgiveness of errors to be heralded in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And look, I am sending my Father's promise upon you, but you are to remain connected with the city until you are empowered with power from on high."

Now he led them out until they were at Bethany, and he raised his hands and praised them. And during his praise of them, it happened that he was separated from them [and was carried up into heaven]<sup>281</sup>. And they bowed down to him and returned to Jerusalem with great joy. And they were continually in the temple courts praising God.

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<sup>281</sup> omitted by the original hand of Codex Sinaiticus, by D, by the Latin tradition, and by some Syriac manuscripts

## **The Actions of the Envoys**

### **After the Resurrection of Jesus the Anointed One**

#### **Authorship and Date:**

While there are those who theorize that portions of a journal were inserted into the middle of an account written by a later Christian, the majority view is that the various "we" passages (much of parts three through five) indicate that the author was one of Paulus' companions. If we follow this train of thought, a comparison with Paulus' letters (e.g., Col 4:14; Phm 24; 2 Tim 4:10f.) reveals that there is one person mentioned as a member of Paulus' party who is not mentioned in the Actions: Lukas the "beloved physician." Therefore, it is reasonable to conclude that Lukas was the author both of this work and of the account of Jesus' life that preceded it (1:1).

If we acknowledge Lukas as the author of the two historical accounts, we must still ask a question as to the date of composition. Some theorize that Lukas wrote this work quite late, c. 85 CE. However, since both books (Lukas and the Actions) refer to the destruction of the temple and siege of Jerusalem in such a way that it is evident that the First Revolt had not yet begun, it seems more likely then that the books were written prior to the beginning of the war in 66 CE.

Furthermore, the book leaves us no account of the final hearing of Paulus, appearing to leave us at a point where his vindication may be imminent. Also, there is no mention of persecution by the Romans, which began under Nero after the Great Fire of Rome. With the absence of the Great Fire – for which the author was likely an eyewitness – it is more tenable then that the Actions were written just as the events detailed within them terminate, with the author awaiting Paulus' appearance before Nero c. late 63 CE.

#### **Translation:**

((chiefly following p<sup>45</sup>, p<sup>38</sup>))

### *PART ONE*

*I*

Indeed, oh Theophilus, I made the first message about all that Jesus began to do and to teach until the day when he was taken up, after giving the precept through the holy breath to the envoys whom he had chosen. To them also he had presented himself alive after his suffering in many clear proofs for forty days of being seen by them and saying the things about God's kingdom.

And he gathered them together and charged them "not to depart from Jerusalem, but to wait for the Father's promise, which you heard from me, that 'John indeed baptized with water, but you will be baptized in holy breath' after not many of these days."

So, after they came together, they indeed asked him, saying, "Lord, will you restore the kingdom to Israel at that time?" Now, he said to them, "It is not for you to know times or seasons which the Father has placed in his own authority. However, you will receive power when the holy Spirit has come upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and as far as the farthest part of the land."

And, after saying these things, he was lifted up as they were looking, and a cloud withdrew him from their eyes. And as they looked attentively into the heavens (as he was going away), look! Two men were standing near them in white clothes. And these men said, "Men, Galilaians, why are you standing and looking into the sky? This Jesus, who has been taken up from you into heaven, this one will come back in the same manner that you saw him going into heaven."

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**1:12** Then they returned into Jerusalem from that mountain called the Mount of Olive Trees, a sabbath's journey distant. And after they went in, they went up into the upper room where Peter, and Johannes, and Jacob and Andreas, Filippus and Thomas, Bar-Talmi and Matthaiah, Jacob the son of Alfeus, and Simon the Jealous, and Judah son of Jacob were staying. All of these were constantly involved in prayer with the women and Miriam the mother of Jesus and his brothers with one accord. And in these days, Peter stood up in the midst of the brothers – and it was a crowd of people: in it were about one hundred and twenty. He said, "Men, brothers, it was necessary that the writing be fulfilled which the holy Spirit foretold through the mouth of David about Judah, the one who became a guide to those who seized Jesus. This is necessary because he had been counted among us and had obtained the assignment of this service."

(So indeed, this one bought a field from the wages of wrong, and after falling head-downward, he burst in the middle, and each of his internal organs was poured out. And it became known to all those who dwelt in Jerusalem, so that that field came to be called in his own dialect Hachel-damach, that is, Field of Blood.)

"For it was written in a scroll of psalms, "Let his dwelling place be desolate, and let no one dwell in it,"<sup>282</sup>

and,

"His oversight let another take."<sup>283</sup>

"Therefore, it is necessary that these men who have associated with us during all the time in which the Lord Jesus went in and out among us, starting from John's baptism until the day on which he was taken from us – one of these is to become a witness of his resurrection with us."

And they set apart two: Joseph (the one called Bar-Sabbas) whose surname was Just, and Matthaiah. And they prayed, saying, "You, oh Lord, knower of all hearts, show which one out of these two you have selected to take the place of this service and sending from which Judah stepped aside, to go into his own place."

And they gave them lots, and the lot fell on Matthaiah, and he was counted together with the eleven envoys.

### *III*

**2:1** And on the full day of Pentecost, they were all one at the same place. And suddenly a sound from the sky happened, like that of a violent rushing wind, and it filled the whole house where they were sitting. And they observed with them forked tongues, like fire, that sat on each one of them. And they were all filled with holy breath, and they began to speak in other languages,<sup>284</sup> saying what the Spirit gave them to say.

Now, there were Jews staying in Jerusalem, pious men from every nation under heaven. Now when this sound happened, the crowd came together and was confused because each one heard their speech in his own language. Now they were astonished, and they wondered, saying, "Look, aren't all of these ones who are speaking Galilaeans? And how is each one of us hearing in our own language in which we were born? Parthians and Medes, and Elamites, and those who dwell in Mesopotamia, Judea, and also Cappadocia, Pontus and Asia, Frugia and also Pamphulia, Egypt, and the parts of Lybia near Kurene, and the Roman strangers – Jews and also proselytes, Kretans and Arabians. We hear them speaking in our own languages the great things of God."

Now they were all astonished and confused, saying (one to another), "What will this be?"

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<sup>282</sup> Psa 69:26

<sup>283</sup> Psa 109:8

<sup>284</sup> The word "languages" and the word "tongues" are the same. The visual image of tongues is a confirmation of the use of foreign languages.

Now others were scoffing and said that "they have been filled with sweet wine."

**14** Now Peter, standing up with the Eleven, raised his voice and spoke clearly to them:

"Men, Judeans and all those who are staying in Jerusalem, let this be known to you and heed my declarations. For these are not drunk as you are assuming, for it is the third hour of the day! On the contrary, this is what was spoken through the prophet Joel,

"And it will be in later days," says God, "I will pour out from my spirit on all flesh, and your sons and your daughters will prophesy, and your young will see visions, and your elderly will dream dreams.

"And indeed on my male slaves and on my female slaves I will pour out from my spirit in those days," and they will prophesy.

"And I will give wonders in the sky above and signs on the earth below: blood and fire and a cloud of smoke. The sun will be turned into darkness, and the moon into blood, before the great and majestic day of Yahweh comes. And it will be that everyone calls on the name of Yahweh will be saved."<sup>285</sup>

"Men, Israelites, listen to these words. Jesus the Nazarene was a man who was pointed out to you as being from God through powerful deeds, and wonders, and signs, which God did through him in your midst, just as you yourselves know.

"After this one was given up according to the fixed plan and foreknowledge of God, you nailed and killed him through the hands of lawless ones. God raised him up, after loosing the pains of death, just as he could not be held under it. For David says for him,

"Through everything, I saw Yahweh in my presence. Because he is at my right hand, I may not be shaken. On account of this, my heart was gladdened, and my tongue rejoiced; and furthermore, my flesh will also relax in hope – because you will not abandon my soul into Hades, nor will you allow your godly one to see decay.

"You made the ways of life known to me. You will fill me with joy with your face."<sup>286</sup>

"Men, brothers, it is lawful to speak freely to you about our ancestor David: that he both died and was buried, and his tomb is among us until this day.

"So, since he was a prophet, and since he knew that God had sworn an oath to him that God would cause someone from the fruit of his loins to sit on his throne, he spoke with foresight about the resurrection of the Anointed One, that he was not abandoned into Hades, nor did his flesh see decay. This Jesus God raised up; of this we are all witnesses.

"Then when he was exalted to the God's right side and received the promise of the holy Spirit from the Father, he poured out what you see and hear. For David did not ascend into the heavens, but he himself said, "Yahweh said to my lord, 'Sit at my right side until I place your enemies as a footstool for your feet.'<sup>287</sup> Therefore, let all of the house of Israel know for sure that God made him both Lord and Anointed One – this Jesus whom you have crucified."

Now when they heard this, they were pierced to the heart, and they said to Peter and to the remaining envoys, "What will we do, men? Brothers?"

Now Peter, he said to them: "Change your minds, and let each of you be baptized in the name of Anointed Jesus into forgiveness of errors, and you will receive the gift of the holy breath, for to you is

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<sup>285</sup> Joel 2:28-32. The passage continues: "For look, in those days and at that time, when I restore the fortunes of Judah and Jerusalem, I will gather all the nations and bring them down to the valley of Yehoshafat, and I will enter into judgment with them there, on account of my people and my heritage Israel, because they have scattered among the nations, and have divided up my land, and have cast lots for my people, and have given a boy to be a prostitute, and have sold a girl for wine, and have drunk it....Proclaim this among the nations: prepare war, stir up the warriors. Let all the men of war approach; let them march. Beat your plowshares into swords, and your pruning hooks into spears." (Joel 3:1-3; 9-10)

<sup>286</sup> Psalms 16:8-11

<sup>287</sup> Psalm 110:1

the promise – and to your children, and to all those who are far away – as many as Yahweh our god may call."

And with many other words he testified and advised them, saying, "Be saved from this perverse generation." So indeed, those who received his message were baptized and were added on that day – about three thousand souls. Now they were attending to the teachings of the envoys and to the sharing, to the breaking of bread, and to the prayers. And fear happened to every soul, and many wonders and signs were done through the envoys, and all of those who trusted were at the same place, and had all things in common, and they were selling their possessions and goods and dividing them to all, just as anyone had need. And daily they were attending in the temple courts with one accord. And they were breaking bread at home and partaking of food in happiness and in singleness of heart, praising God and having favor with the whole populace. Now the Lord was adding daily those who were being saved onto the same *group*.

#### IV

**3:1** Now Peter and Johannes were going up into the temple court at the hour of prayer (the ninth), and a certain man who was lame from the womb was being carried. By day, they would place him facing the door of the temple called Beautiful to ask for donations from those who entered into the temple court. When he saw Peter and Johannes about to go into the temple court, he asked to receive donations. Now Peter stared at him with Johannes, and he said, "Look at us."

Now he heeded them, expecting to receive something from him. But Peter said, "Silver and gold are not possessed by me, but what I do have, this I am giving you: In the name of Anointed Jesus the Nazarene, [rise and] walk."

And when Peter took him by the right hand, he lifted him up. And his legs and ankles were strengthened immediately, and he leaped up, and stood, and walked with them into the temple court, walking, and leaping, and praising God. And all of the people saw him walking and praising God. Now they recognized him – that he was the one who was sitting at the Beautiful Door of the temple with donations as his purpose. And they were filled with wonder and excitement at what happened to him.

And while he held Peter and Johannes close to him, all of the people ran together, awe-struck, to them onto that porch which is called Solomon's. Now Peter noticed this and answered to the people, "Men, Israelites, why are you wondering about this? And why are you staring at **us**, as though we had made him walk out of our own power and piety? "The God of Abraham, and the God of Isaak, and the God of Jacob"<sup>288</sup> – the God of our ancestors glorified his servant-boy Jesus, whom you indeed delivered up and denied to Pilatus' face, when he had judged to release him. But the holy and just one you denied, and asked that a murderer be granted to you.

"Now, you killed the Prince of the Life, whom God raised from the dead. Of this we are witnesses. And his name has strengthened this man – whom you regard and know – sound, through trust in his name. And that trust, through Jesus, gave him this soundness, in the presence of all of you.

"And now, brothers, I know that you did it according to your ignorance, just as your rulers did also. But what God announced before through the mouths of all of his prophets – that the Anointed One would suffer – he fulfilled in this way. Therefore, change your minds, and turn to God, so that your errors will be wiped out, that seasons of refreshing would come from the Lord's face, and that he may send the one who was previously marked out for you, Anointed Jesus, whom indeed it is necessary for heaven to embrace until times of restoration of all things, which he spoke about from the age through the mouth of his holy prophets.

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<sup>288</sup> Ex 3:6



"Indeed, Moses said that, "Yahweh your god will raise up for you a prophet like me out of your brothers. Listen to him in each of the things which he says to you. And it will be that every soul which does not listen to that prophet will be wiped out from among the people."<sup>289</sup>

"Now also all the prophets from Samuel (and those who followed), as many as spoke, also announced these days. You are the sons of the prophets and of the covenant which God set up with your ancestors, saying to Abraham, "and in your seed all the families of the land will be blessed."<sup>290</sup> For you first, when God raised up his servant-boy, he sent him blessing you by turning away each one of you from your evil deeds."

**4:1** Now while they were speaking to the people, the high priests and the captain of the temple guard and the Zadokites came upon them, grieved that they were teaching the people and announcing in Jesus the resurrection of the dead. And they laid hands on them and put them in holding until the next day, for it was now evening. But many of those who had heard the message trusted, and the number of the men became about five thousand.

V

**5** Now on the next day it happened that their rulers and older people and scribes gathered together in Jerusalem – including Annas the High Priest, and Kaiaphas, and Johannes, and Alexandros, and as many as were out of a family of high priesthood. And when they placed them in their midst, they inquired, "In what power or in what name did you do this?"

Then Peter, who was filled with holy breath, said to them, "Rulers of the people, and older ones: If we today are being examined about working a good deed on a sick person – in which he has been saved, let it be known to all of you and to all of the people of Israel that in the name of Anointed Jesus the Nazarene – whom you crucified, whom God raised from the dead – in him this person has stood sound in your presence. This Jesus is the stone, the one "rejected by" you "the builders, which has become a cornerstone."<sup>291</sup> And there is no salvation in any other one, for there is no other name under heaven which has been given among humans in which it is necessary for us to be saved."

Now, when they observed the freedom with which Peter and Johannes spoke, and since they had perceived that they were illiterate idiots, they wondered. And they recognized them – that they had been with Jesus – and when they saw the person who had been healed standing with them, they had nothing to say against them.

Now when they gave word for them to go outside of the Sanhedrin, they consulted together with one another, saying, "What will we do to these people – for indeed a known sign has been done through them? It is obvious to all those who are staying in Jerusalem, and we weren't able to deny it. But so that it might not spread any more among the people, let's threaten them to speak no longer upon this name to anyone."

And when they called them, they charged them to neither say anything at all nor to teach on Jesus' name. But Peter and Johannes responded by saying to them, "You judge if it is right in God's sight to listen to you rather than to God. For we are unable to not say what we noticed and heard."

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<sup>289</sup> "Yahweh your god will raise up for you a prophet like me from among you, from your brothers. Listen to him – just as you wanted from Yahweh your god at Horeb on the day of the assembly, when you said, 'Let me hear no longer the voice of Yahweh my god, or see this great fire any longer – lest I die.' And Yahweh said to me, 'They have rightly said all that they have spoken. I will raise up for them a prophet like you from among their brothers, and I will put my words in his mouth, and he will tell them every precept that I give him. And whoever will not listen to my declarations that he will speak in my name, I myself will require it of him.'" (Dt 18:15-19)

The author has replaced the ending of v. 19 with a reference to being humble on the Day of Atonement (Lv 23:29).

<sup>290</sup> Gen 22:18

<sup>291</sup> Psa 118:22

Now those who again threatened let them go away, finding nothing to do to punish them, on account of the people – because everyone was glorifying God over what happened. For the person on whom this sign of healing had been worked was more than forty years old.

VI

**23** Now when they were let go, they went to their own friends and related what the high priests and older people had said to them. Now when they heard, they raised a voice with one accord to God and said, "Oh Sovereign, "you who made the sky and the land and the sea and all which is in them,"<sup>292</sup> our Father, who said through the holy breath of your servant-boy David's mouth: "Why did the nations rage and the peoples devise worthless things? The kings of the land stood up and the rulers gathered together with the same cause – against Yahweh and against his Anointed One."<sup>293</sup>

"For in truth, in this city, on your holy servant-boy Jesus whom you anointed were gathered Herod and also Pontius Pilatus, with gentiles and people of Israel to do the things that your hand and your plan marked out earlier to be done. And now, oh Lord, look on their threats and grant to your slaves to speak your message with all freedom of speech, to stretch out your hand for healing, and to do signs and wonders through the name of your holy servant-boy Jesus."

And when they had prayed, the place in which they were gathered together was shaken, and they were all filled with holy breath and spoke God's message with freedom of speech. Now the heart and soul of the multitude of those who had trusted was one, and not even one said that any of his possessions was his own. On the contrary, all things were common to them. And with great power the envoys gave the testimony of the resurrection of the Lord Jesus. And great favor was upon them all. For not even one was poor among them, since those who were landowners or homeowners were selling them and bringing the proceeds of the things that were sold, and they were placing them at the envoys' feet. And it was divided to each one, just as anyone might have a need.

**36** Now Yosef – the one who was surnamed Bar-Nabas by the envoys [which is, translated, son of advice], a Levite, a Kuprian by birth – who had a field of his own, sold it and brought the money and placed it at the envoys' feet. But a certain man named Hananiah<sup>294</sup> with his wife Sapphira sold a possession and held back some of the price. His wife was also aware of this. And he brought a certain part and placed it at the envoys' feet.

**5:3** Now Peter said, "Hananiah, why has the Enemy filled your heart for you to deceive the holy Spirit and to hold back some of the price of the land? While it remained, didn't it remain yours? And when it was sold, wasn't it within your authority? Why is it that you have placed this practice in your heart? You haven't lied to humans, but to God."

Now when Hananiah heard these words, he fell down and his spirit left. And great fear happened upon all those who had heard these things. Now the younger ones arose and wrapped him up, and when they had carried him out, they buried him.

Now, it happened about three hours later that his wife (who didn't know what had happened) also came in. Now Peter answered her, "Tell me if you sold the land for this much." Now she said, "Yes, that much." Now Peter said to her, "Why is it that it has been agreed on by you to test the Lord's spirit? Notice that the feet of those who buried your husband are at the door. They will carry you out, too." And she fell immediately toward his feet and expired. And when the young ones came in, they found her dead, and when they carried her out, they buried her with her husband.

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<sup>292</sup> This is a traditional doxology to God. Similar language appears throughout the Hebrew Bible (see, e.g., Psa 146:6).

<sup>293</sup> Psa 2:1

<sup>294</sup> Ironically, his name means 'Protected by Yahweh'.

And great fear happened upon the whole of the assembly, and upon those who heard these things. Now through the hands of the envoys many signs and wonders were done among the people. And they were all with one accord at Solomon's Porch.

But none of the others dared to join them. But the people magnified them. Now more who trusted were added to the Lord: crowds of men and also of women, so that they would also bring out the sick into the open areas and would place them on beds and couches, so that the mere shadow of Peter coming by might overshadow some of them. Now also the crowd came together from the surrounding cities into Jerusalem, bringing sick people and those troubled by unclean spirits – all of whom were healed.

## VII

**17** Now when the High Priest and all those who were with him went up (those who were of the school of thought of the Zadokites), they were filled with jealousy. And they laid hands on the envoys and put them in public prison.

Now a messenger of the Lord opened the doors of the jail by night, brought them out, and said, "Go and speak to the people all the declarations of this life as you stand in the temple court."

Now when they heard, they entered into the temple court at dawn and taught. Now when the High Priest and those who were with him came, they called together the Sanhedrin and all of the Senate of the sons of Israel and sent someone into the prison to have the envoys brought. But when the officers went, they didn't find them in the jail, and when they returned, they reported, saying that, "We found the prison closed with complete security, and the guards were standing in front of the doors. But when we opened them, we found no one inside."

Now when they heard these words – both the captain of the temple guard and the high priests – they were confused about them as to what this thing might be. But when a certain one came, he told them that, "Look, the men whom you put in jail are in the temple court, standing and teaching the people." Then when the captain of the temple guard went there with the high priests, they brought them (not with violence for they feared the people), so that they might be stoned.

Now, after they brought them, the envoys stood before the Sanhedrin. And the High Priest asked them, saying, "We charged you with a charge not to teach in this name, and, look, you have filled Jerusalem with your teaching, and you wish to bring upon us this person's blood."

Now Peter and the envoys answered, saying, "It is necessary to obey a divine being rather than human beings. The God of our ancestors raised up Jesus, on whom you violently laid your hands and hanged on a cross. God has lifted him up (as a prince and a savior) to his right side, to give mental change and forgiveness of errors to Israel. And we are witnesses to these declarations, as is the holy Spirit, which God gave to those who are persuaded by him."

Now when they heard, they were cut, and they wanted to kill them. But a certain Perush in the Sanhedrin, named Gamaliel, a law-teacher, honored by all the people, stood up and gave word for them to put the people outside for a short time. And he said to them, "Men, Israelites, take heed to yourselves about what you are going to do to these people. For before these days, Theudas stood up claiming to be somebody, to whom a number of men – about four hundred adhered. He was put to death, and as many as listened to him were dispersed and became nothing."<sup>295</sup>

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<sup>295</sup> Josephus misreports this as happening during the (later) procuratorship of Cuspius Fadus. "Now it came to pass, while Fadus was procurator of Judea, that a certain magician, whose name was Theudas, persuaded a great part of the people to take their effects with them, and follow him to the river Jordan; for he told them he was a prophet, and that he would, by his own command, divide the river, and afford them an easy passage over it; and many were deluded by his words. However, Fadus did not permit them to make any advantage of his wild attempt, but sent a troop of horsemen out against them; who, falling upon them unexpectedly, slew many of them, and took many of

"After this, in the days of the census, Judah the Galilaian stood up and drew away people after him. And he was destroyed, and all those who listened to him were scattered.

"And I'm telling you now: withdraw from these people and leave them alone, because if this plan or this work is from human beings, it will be wiped out. But if it is from God, you are not able to wipe them out. And do not be found to be fighters against God."

Now they were persuaded by him, and when they called the envoys after beating them, they charged them not to speak on the name of Jesus, and they released them. Therefore, indeed they went away from the presence of the Sanhedrin rejoicing, because they were counted worthy to be dishonored on behalf of the name. And every day, in the temple courts and at home, they did not cease teaching and announcing the good message of Jesus the Anointed One.

#### VIII

**6:1** Now in those days when the number of students was increasing, a gripe of the Hellenists happened against the Hebrews, because their widows were being overlooked in the daily service. Now when the Twelve called the multitude of students to them, they said, "It isn't appropriate for us to leave God's message to serve at tables. Therefore, brothers, oversee seven well-attested men among you, full of spirit and wisdom, for us to appoint over this need. But we will attend to prayer and to the service of the message."<sup>296</sup>

And the statement was pleasing in the presence of all the multitude, and they chose Stefanos (a man full of trust and holy breath), and Filippos, and Prochorus, and Nikanor, and Timon, and Parmenas, and Nikolas (a proselyte from Antioch). These they placed in the presence of the envoys; and, after praying they laid hands on them. And God's message grew, and the number of the students in Jerusalem was greatly multiplied, and a great crowd of the priests paid attention to the faith.

Now Stefanos, full of favor and power, worked wonders and great signs among the people. Now some of those from that synagogue called the synagogue of the Free (whose people were Kurenians, and Alexandrians, and of those from Kilikia and Asia), stood up and were disputing with Stefanos. And they did not succeed in resisting the wisdom and the spirit with which he spoke. Then they underhandedly hired men to say that, "We have heard him speaking reviling declarations against Moses and God."

And they stirred up the people and the elderly and the scribes. And when they came upon him, they seized him and led him into the Sanhedrin. And false witnesses stood up, saying, "This person doesn't stop speaking declarations against the holy place and the Torah. For we have heard him saying that this Jesus the Nazarene will wipe out this place, and will change the customs that Moses delivered to us."<sup>297</sup>

And when they gazed at him, all those who were seated in the Sanhedrin noticed that his face was like a Messenger's face. Now the High Priest said, "Are these things so?"

#### IX

**7:2** Now he said, "Men, brothers and fathers, hear this:

"The God of glory appeared to our ancestor Abraham when he was in Mesopotamia, before he was staying in Charran, and he said to him, "Go out from your land and from your relatives, and come

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*them alive. They also took Theudas alive, and cut off his head, and carried it to Jerusalem. This was what befell the Jews in the time of Cuspius Fadus's government."* (Antiquities, XX, 5, 1)

<sup>296</sup> This is likely during the same year, 33 CE, as the events that precede it.

<sup>297</sup> This refers to Jesus' treatment of the Torah – separate from the religious traditions – and his prediction that God would cause the Romans to destroy the Temple.

into whatever land I will show you."<sup>298</sup> Then he went out from the Chaldean land, and he stayed in Charran. And after his father's death,<sup>299</sup> God removed him from there into this land, in which you are now staying. And he did not give him an inheritance in it, not even a parcel the length of a foot. And he promised "to give it to him as a possession and to his progeny after him,"<sup>300</sup> though he had no children. Now God said it this way: that "his progeny will be strangers in a foreign land, and they will enslave and oppress them for four hundred years. And I will judge the nation to which they will be enslaved,"<sup>301</sup> said God, "and after these things, they will come out", and 'they will perform religious service to me in this place'.<sup>302</sup>

"And God gave him a covenant of circumcision, and in this way he fathered Isaak and circumcised him on the eighth day, as Isaak did Jacob, and Jacob did to the twelve patriarchs. And the patriarchs, since they envied Yosef, sold him into Egypt. And God was with him and delivered him out of all his afflictions and gave him favor and wisdom in the presence of Pharaoh (king of Egypt) and placed him as ruler over Egypt, along with his household.

"Now a famine and great affliction came on the whole land of Egypt and Canaan, and our ancestors did not find provisions. Now when Jacob heard that there was food made from grain in Egypt, he sent out our ancestors the first time.

"And during the second time, Yosef was made known to his brothers, and Yosef's family became shown to the Pharaoh. Now Yosef sent and called for his father Jacob and all his relatives (75 souls in all), and Jacob went down into Egypt and passed away, as did our ancestors also. And they were carried into Shechem and were placed in the tomb which Abraham bought (with silver) from the sons of Hamor in Shechem.<sup>303</sup> But when the time drew near to fulfill the promise that God had agreed to with Abraham, the people were growing in number and were being multiplied in Egypt until "another king stood up, who did not know Yosef."<sup>304</sup> When this one completely tricked our race, he treated our ancestors badly, making them expose their babies so that they might not be preserved.

"In this season, Moses was born, and he was beautiful to God, and he was nursed for three months in his father's house. Now when his father exposed him, the Pharaoh's daughter took him and nursed him herself as a son. And Moses was trained in all Egyptian wisdom. Now he was powerful in words and in his deeds.

"Now when forty years of his lifetime were completed, it came up in his heart to visit his brothers, the sons of Israel. And when he noticed a certain one being mistreated, he defended him and in striking the Egyptian he did justice for the one who was being oppressed.

"Now he thought that his brothers would understand that God was giving them salvation through his hands, but they didn't understand. Now on the next day, he appeared to those who were arguing, and he urged them to be peaceful, saying, 'Men, brothers, why are you mistreating one another?'

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<sup>298</sup> See Gen 12:1, but Stefanos apparently cites the Samaritan Torah or another tradition. This call precedes Abram's stay in Charran (e.g., Gen 11:31). Philo's treatise on Abraham also has this: "therefore, after dismissing those who turn all their attention to the heavenly bodies, and discarding the Chaldean science, get up and leave for a short time from the greatest of cities, this universe, to a smaller one; for so you will be better able to understand the nature of the one who is over all things.' For this reason Abraham is said to have made this first migration from the Chaldaean land into the land of Charran." (Abr 71-2)

<sup>299</sup> The Masoretic Text indicates (Gen 11:32) that Terah lived for 60 years AFTER Abram left for "this land," showing his life as lasting for 205 years. The Samaritan variant lists Terah's life at only 145 years.

<sup>300</sup> based on Gen 12:7

<sup>301</sup> Gen 15:13, followed by a citation from v. 14

<sup>302</sup> Ex 3:12

<sup>303</sup> This likely reflects the tradition (supported by Jerome) that the patriarchs were buried in Shechem in land that was purchased in part by Abraham when he set up an altar there (Gen 12).

<sup>304</sup> Ex 1:8, possibly the first of the Hyksos, although traditionally one of the Ramessides

"But the one who was mistreating his neighbor pushed him away, saying, "Who set you down to be a ruler and a judge over us? Do you want to kill me the same way you killed the Egyptian yesterday?"<sup>305</sup> But Moses fled at this saying and became a stranger in the land of Midian, where he fathered two sons. And after forty years were completed, a messenger appeared to him in the wilderness of Mount Sinai in a flame of a burning bush. Now when Moses noticed it, he admired what he saw, and when he went near to observe it, a voice of Yahweh happened:

"I am the god of your ancestors: the god of Abraham and of Isaac and of Jacob."<sup>306</sup> And since Moses was terrified, he did not dare to look. Now the Lord said to him, "Loosen the sandals on your feet, for the place on which you are standing is holy ground. When I looked, I noticed the bad things happening to my people in Egypt, and I have heard their groaning, and I have come down to rescue them. And come now, I will send you out into Egypt."<sup>307</sup>

"This is the Moses that they denied, saying, "Who set you down to be a ruler and a judge?" This one God also sent to be a ruler and a redeemer with the hand of a messenger that appeared to him in the bush. This one led them out, doing wonders and signs in the land of Egypt, and in the Red Sea, and for forty years in the desert.

"This is the Moses who said to the sons of Israel, "God will raise up for you a prophet like me out of your brothers."<sup>308</sup> This is the one who was in the assembly in the desert with that messenger speaking to him in Mount Sinai, and with our ancestors. He embraced living oracles to give to us.

"To him our ancestors did not wish to become subject. On the contrary, they thrust him away and turned back into Egypt in their hearts, saying to Aaron, "Make gods for us who will go ahead of us, for this Moses who led us out from the land of Egypt, we don't know what has happened to him."<sup>309</sup>

"And in those days they made a calf and offered a sacrifice to the image, and they rejoiced in the deeds of their hands. But God turned and gave them up to serve heaven's host, as it was written in a scroll of the Prophets, "You didn't offer animal bodies and sacrifices to me for forty years in the desert, oh house of Israel. And you took up the tent of Moloch and the star of your god Raifan, of the type that you made" to worship. "And I will carry you away beyond" Babylon.<sup>310</sup>

"The tent of testimony belonged to our ancestors in the desert, just as the one who spoke to Moses arranged it, according to the type which he had seen. This also our ancestors with Joshua received and brought in from the possession of the gentiles, whom God put out from the presence of our ancestors until the days of David. He found favor before God and asked to find a tent for the house of Jacob, and Solomon constructed a house for him.<sup>311</sup>

"However, the Highest One does not dwell in handmade places, as the prophet says, "The sky is my throne, and the land is my footstool. What house will you construct for me?", says Yahweh. 'Or what is my place of rest? Hasn't my hand made all of these things?'<sup>312</sup>

"You stiff-necked people with uncircumcised hearts and ears! You always resist the holy Spirit. You are doing as your ancestors did also. Which of the prophets **didn't** your ancestors persecute? And they killed the ones who were announcing in advance about the coming of the Just One, of whom you have now become betrayers and murderers, you who received the Torah under the direction of messengers and did not keep it."

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<sup>305</sup> Ex 2:14

<sup>306</sup> Ex 3:6

<sup>307</sup> Ex 3:5, 3:7, 3:10

<sup>308</sup> Dt 18:15

<sup>309</sup> Ex 32:1

<sup>310</sup> So reads the LXX text of Amos 5:25-7.

<sup>311</sup> See Psalms 132.

<sup>312</sup> Isa 66:1-2

Now when they heard these things, they were cut to their hearts, and they gnashed their teeth at him. But since he was full of holy breath, he stared into heaven and noticed God's glory and Jesus standing at God's right side, and he said, "Look! I am watching the heavens being opened and the Son of Man standing at God's right side!" Now they cried out with a loud voice and shut their ears, and they charged at him with one accord. And after throwing him out of the city, they stoned him. And the witnesses put down their clothes at the feet of a young man called Saul. And they stoned Stefanos, who cried out, saying, "Oh Lord Jesus, embrace my spirit." Now he dropped to his knees and shouted with a loud voice, "Oh Lord, don't charge them with this error!" And when he said this, he fell asleep. And Saul was consenting to his murder.

## X

**8:1** Now on that day, a great persecution happened to the assembly at Jerusalem. Now everyone was scattered throughout the regions of Judea and Samaria, except for the envoys. Now devout men took Stefanos and made a great lamentation over him. But Saul was tearing apart the assembly, entering each of their homes and dragging both men and women and putting them in jail.

Therefore, indeed, the ones who had been scattered were announcing the message as they passed through. Now when Filippus went down into the city of Samaria, he heralded the Anointed One to them. Now the crowds held on to the things being said by Filippus with one accord, as they heard and saw the signs that he was doing. For many of those who had unclean spirits came out, crying with a loud voice. And many who were paralyzed and lame were healed, and much joy happened in that city.

Now a certain man, Simon by name, had been in the city before, working magic and astonishing the nation of Samaria, saying that he was someone great. Everyone paid attention to him, from small to great, saying, "This one is God's power, called the Great One." Now they were paying attention to him on account of the long time that he had been astonishing them with his feats of magic.

But when they trusted Filippus, who was announcing about God's kingdom and the name of Anointed Jesus, they were baptized, both men and women. Now Simon also himself trusted, and after being baptized, he attached himself to Filippus. And he was amazed as he observed the signs and great powerful things that were happening.

Now when the envoys in Jerusalem heard that Samaria had embraced God's message, they sent Peter and Johannes to them, who prayed for them as they were going down, so that they might receive holy breath. For it had not yet fallen on any of them, but they had only been baptized into the name of the Lord Jesus. Then they laid their hands on them, and they received holy breath. Now when Simon noticed that the breath was given through the laying on of the envoys' hands, he offered them money, saying, "Give me also this authority, so that the one on whom I lay my hands may receive holy breath."

But Peter said to him, "May your silver be with you until you are destroyed, because you assumed that you could buy God's gift with money! There is for you no part or lot in this matter, for your heart is not right before God. Therefore, change your mind away from this bad thing of yours, and beg the Lord that the thought on your heart will possibly be forgiven you. For I see you as being in gall of bitterness and in a bond of wrong."

Now Simon answered, saying, "You beg the Lord on my behalf, so that none of the things that you said will come upon me." Therefore, indeed, when they had solemnly testified and had spoken the message about the Lord, they returned into Jerusalem, and many villages of the Samaritans heard the good message.

## XI

**26** Now a messenger of Yahweh spoke to Filippus, saying, "Get up and go south along the road which goes down from Jerusalem to Gaza – this is the desert road." And he got up and went. And, look, there was a man: an Ethiopian eunuch, a treasurer of Kandake the Queen of the Ethiopians, who was in

charge of all of her treasure, who had come worshiping in Jerusalem. Now he was returning home and was seated in his chariot and was reading the prophet Isaiah. Now the Spirit said to Filippus, "Approach this chariot, and accompany it."

Now when Filippus ran up to it, he heard him reading Isaiah the prophet, and he said, "So, do you know what you are reading about?" Now the eunuch said, "Well, how can I be able to if no one guides me?" And he begged Filippus as he came up to sit with him.

Now, the portion of the writing that he was reading was this: "Like a sheep to the slaughter he was led, and as a lamb is mute before the one who shears it, so he does not open his mouth. In humiliation, his judgment was taken away. Who will tell of his generation, because his life was taken from the land?"<sup>313</sup>

Now the eunuch answered Filippus, saying, "I ask you: Who is the prophet saying this about? Is it about himself, or about a certain other person?" Now Filippus opened his mouth, and announced Jesus to him, beginning from that writing. And as they were going along the road, they came upon a certain spring. And the eunuch said, "Look, a spring. What prevents my being baptized?" And he had the chariot stop, and they both went down into the water, Filippus and the eunuch, and he baptized him.

Now when they came up out of the spring, the Lord's Spirit snatched Filippus, and the eunuch did not notice him any longer, for he was going on his way rejoicing. Now Filippus was found to be in Azotus, and as he passed through, he announced to all the cities until he came to Caesarea.

## XII

**9:1** Now Saul, still breathing out threatening and slaughter against the Lord's students, went to the High Priest and asked him for letters to the synagogues in Damaskus, so that if he found any who were of the Way, men or also women, he might bring them bound to Jerusalem. Now in the journey, it happened that he neared Damaskus, and suddenly a light from heaven shone around him. And as he fell to the ground, he heard a voice telling him, "Oh Saul, Saul, why are you persecuting me?"<sup>314</sup>

Now he said, "Who are you, sir?"

"I am Jesus, whom you are persecuting. Instead *of persecuting*, get up and enter the city, and you will be told what it is necessary for you to do."

Now the men who were traveling with him were standing speechless, hearing indeed the voice but observing no one. Now Saul was lifted up from the ground, and when his eyes were opened, he saw nothing. But they brought him into Damaskus, leading him by the hand. And he was sightless for three days, and neither ate nor drank.

Now there was a certain student in Damaskus named Hananiah. And the Lord said to him in a vision, "Hananiah?" And he said, "Look, it is I, Lord." Now the Lord said to him, "Get up and go to the street called Straight and seek a person from Tarsus, Saul by name, in the house of Judah. For look, he is praying, and he noticed a man named Hananiah coming in and placing his hands on him, so that he might see again."

Now Hananiah answered, "Oh Lord, I have heard from many people about this man, how many bad things he has done to your holy ones in Jerusalem. And he has authority here from the high priests to bind all of the ones who call on your name."

But the Lord said to him, "You go, because this one is a vessel of my choosing to carry my name before nations, and kings, and the sons of Israel. For I will show him how much it is necessary for him to suffer on behalf of my name."

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<sup>313</sup> portions of Isaiah 53, from the LXX

<sup>314</sup> Based on the reckoning in Acts, the year is 34 CE, seventeen years prior to the events in chapter 15 and one year after the crucifixion of Jesus.



Now Hananiah went away and entered into the house, and after placing his hands on him, he said, "Brother Saul, the Lord has sent me – Jesus, the one who appeared to you on the road by which you came here – so that you might see again and might be filled with holy breath."

And immediately something like scales fell away from his eyes, and he could see again. And he got up and was baptized and was strengthened after eating food. Now it happened that he was with the students in Damaskus for a considerable number of days. And immediately he was in the gatherings heralding Jesus – that he is God's son. Now all the ones who heard were amazed, and they said, "Isn't this the one who had been wiping out the ones in Jerusalem who called on this name? And didn't he come for this reason: so that he could bring them bound to the high priests?"

But Saul was filled with more power, and he confused the Jews who lived in Damaskus, proving that this Jesus is the Anointed One. Now when a considerable number of days had been completed, the Jews conferred together to kill him. But their plot was known to Saul. Now, they were also monitoring the gates by day and also by night, so that they might destroy him. But the students took him by night and lowered him in a basket through a hole in the wall.

### *XIII*

**26** Now when he arrived in Jerusalem, he tried to join up with the students, and everyone was afraid of him, not believing that he was a student. But Bar-Nabas grabbed onto him and led him to the envoys, and he related to them how he noticed the Lord in the road, and that he had spoken to him, and how in Damaskus he spoke freely in Jesus' name. And Saul was with them going into and out of Jerusalem, speaking freely in the name of the Lord. He both spoke with and debated the Hellenists, and they tried to kill him. But when the brothers recognized this, they brought him down to Caesarea and sent him out to Tarsus. Therefore, indeed all the assembly throughout Judea and Galilaiah and Samaria had peace; and it was being constructed and was walking in the fear of the Lord, and was being multiplied in the advice of the holy Spirit.

**{12:1** Now during that season Herod the King put forth his hands to harm some of those from the assembly.<sup>315</sup> Now he killed Jacob the brother of Johannes with a sword. And when he noticed that it was pleasing to the Jews, he proceeded to capture Peter also.

Now these were the days of the Unleavened Bread. And when they caught him, they put him into a jail and delivered him over to four groups of four soldiers each to guard him, intending to lead him out to the people after the Passover.

So indeed Peter was watched over by the guard, but an earnest prayer was being directed to God by the assembly on his behalf. Now when Herod was about to bring him out, on that night Peter was sleeping between two soldiers. He was bound with two chains, and the guards were in front of the door watching the jail. And look! A messenger of Yahweh was standing by, and a light shone in the building. Now he nudged Peter's side and woke him up, saying, "Get up quickly." And the chains fell off of his hands.

And the messenger said to him, "Wrap yourself and tie your sandals." Now he did this. And he said to him, "Throw your cloak around you, and follow me. And he went out and followed, and he didn't know that what was happening through the messenger was real; instead, he thought he was seeing a vision.

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<sup>315</sup> Herod Agrippa I (called "the King" because he became king of Judea and Samaria in 41 CE) died in 44 CE. The events in 12:1-24 clearly occur during the year of 44 CE. For this reason, some people date all of chapter twelve to approximately 44. However, that poses problems with the timing of the famine predicted by Agabos, and also contradicts Paulus' chronology given in his letter to the Galatians, so that Biblical historians are prompted to fabricate a famine during the mid 40's. It seems more logical that the section on Peter (which mentions Paul and gentiles nowhere) has been displaced.

Now after passing through the first and second guard, they came upon the iron gate which leads into the city, which moved by itself and opened for them. And after going out, he went forward one block, and immediately the messenger left him.

And when Peter came to his senses, he said, "Now I truly know that the Lord sent out his messenger and delivered me out of Herod's hand, and out of all the expectations of the Jewish people.

And as he was reflecting, he came upon the house of Miriam the mother of that Yohanan who is surnamed Markus, where there was a considerable number of people assembled and praying. Now after he knocked on the door of the gateway, a household servant named Rhoda came to listen, and when she recognized Peter's voice she didn't open the door due to her joy. But she ran and announced that Peter was standing in front of the gate.

But they said to her, "You're crazy!" But she forcefully asserted that it was so. Now they said, "It's his messenger." But Peter continued knocking, and when they opened the door they noticed him and were amazed. But he waved his hand to them to be silent, and he related to them how the Lord led him out of the jail. Now he said, "Announce these things to Jacob and to the brothers." And after going out, he went someplace else.

#### XIV

**18** Now when morning happened, there was no small commotion among the soldiers as to what had happened to Peter. Now when Herod hunted him and did not find him, he questioned the guards and gave word for them to be led off from there to be executed. And he went down from Judea into Caesarea and remained there. Now he was aggravated with the Turians and the Sidonians, but they were present with him with one accord, since they had persuaded that Blastus who was in charge of the king's bed chamber that they wanted peace, on account of the fact that their country was being fed by the king's.

Now on an arranged day, when Herod had put on his kingly robes and had seated himself on the throne, he made a speech to them. Now the populace shouted, "It is a god's voice, and not a human's!" And immediately a messenger of Yahweh struck him because he did not give glory to God, and he was eaten by maggots and expired. But God's message grew and was multiplied.}

#### XV

**9:32** Now it happened that Peter was passing throughout the region to come down to the holy ones who lived in Ludda. Now he found a certain person there named Aineus, who had been lying on a bed for eight years, since he was paralyzed. And Peter said to him, "Aineus, Anointed Jesus heals you. Get up and make your bed."

And immediately he got up. All the ones who lived in Ludda and Sharon noticed him and turned to the Lord.

#### XVI

**36** Now in Yoppa was a certain student named Tabitha (who is called Gazelle in translation). Her life was full of good deeds and of doing charitable works. Now it happened in those days that she became sick and died, and after bathing her, they put her in an upper room. Now since Ludda was near Yoppa, when the students heard that Peter was there, they sent two men to him asking him, "Don't delay to come to us." Now Peter got up and went with them, and when they arrived, they led Peter into the upper room. And all the widows were standing around, crying and showing him the tunics and garments that she (Gazelle) had made while she was with them.

Now Peter put them all outside and dropped to his knees and prayed. And, turning to the body, he said, "Tabitha, get up." Now she opened her eyes, and she noticed Peter and sat up. And he held out his hand for her and lifted her up. Now after calling the holy ones and the widows, he presented her alive. Now it became known in all of Yoppa, and many trusted in the Lord.

Now it happened that he remained in Yoppa for a considerable number of days with a certain Simon, a tanner.

## *PART TWO*

### *XVII*

**10:1** Now there was a certain man in Caesarea named Kornelius, who was a centurion of that manipule called the Italian Manipule.<sup>316</sup> He was pious and feared God, as did all of his household. He did many charitable works for the people, and always prayed to God.

In a vision, he noticed clearly at about the ninth hour of the day a messenger of God coming to him and saying to him, "Kornelius!" Now he looked directly at him, became afraid and said, "What is it, sir?" Now he said to him, "All of your prayers and your charitable works have gone as a memorial before God. And now, send some men into Yoppa to find a certain Simon, who is surnamed Peter. He is rooming with a certain Simon, a tanner, who owns a house by the sea."

Now when the messenger who had spoken to him went away, he called two of his household servants and a pious soldier who attended him and related all things to them. And he sent them into Yoppa.

Now on the next day, as they went along the road, and as they were nearing the city, Peter went up to the roof to pray. It was about the sixth hour. Now he became very hungry and wanted to eat. Now while they were preparing his lunch, a trance came upon him, and he observed the sky opening up, and a certain vessel like a great sheet was coming down. It was being lowered by its four corners to the ground. In it were all the four-footed creatures of the earth and the wild animals and the creeping things and the birds of the sky.

And a voice happened, which was directed at him: "Get up, Peter, and make a sacrifice, and eat." Now Peter said, "No way, Lord! Because I have never eaten any common or unclean thing."

And a voice said to him again a second time, "Do not make common what God has cleansed." Now this happened three times, and the vessel was taken up into the sky.

Now as Peter was considering to himself what the vision that he saw might mean, look again! The men who had been sent from Kornelius asking for the house of Simon were standing at the gate. And they made a sound and asked if Simon surnamed Peter was rooming there.

Now Peter was reflecting on the vision, the Spirit said to him, "Look, three men are seeking you. But you get up, go down, and go with them. Doubt nothing, because I have sent them."

Now after going down, Peter said to the men, "Look, I am the one you are seeking. What is the reason for which you are here?"

Now they said, "Kornelius, a centurion, a just man who fears God and about whom the whole nation of the Jewish people testifies, was divinely admonished by a holy messenger to send after you to his house and to hear declarations from you."

Then he rested after calling them in. Now on the next day, after getting up, he went out with them, and certain of the brothers from Yoppa went with him.

### *XVIII*

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<sup>316</sup> The year is probably 47 CE, as indicated by the chapters that follow directly from this one.

**24** And on the next day they entered into Caesarea. Now Kornelius called his relatives and close friends together because he was expecting them. Now when it happened that Peter was to enter, Kornelius met him. He bowed down to him, falling to Peter's feet. But Peter lifted him up, saying, "Get up. I myself am a human being also." And he started a conversation with him and went in and found many people gathered together.

And he said to them, "You are familiar that it is unlawful for a Jewish man to associate with or visit a foreigner. God has also shown me not to say that anyone is common or unclean. So when I was sent for, I also came without hesitation. Therefore, I ask: for what matter have you sent for me?"

And Kornelius said, "Four days ago at about this hour, I was fasting, and on the ninth hour I was praying in my house. And look, a man was standing before me in glowing clothing. And he said, 'Kornelius, your prayer has been heard, and your charitable works have been remembered before God. Therefore, send into Yoppa and call for Simon who is surnamed Peter. He is rooming by the sea in the house of Simon, a tanner.'

"Therefore, I sent to you at once, and you have done well in coming. Therefore, we are all now present before God to hear all the things that were arranged with you from the Lord."

Now Peter opened his mouth and said, "I perceive in truth that God is not a respecter of persons. But in every nation whoever fears him and works what is right is acceptable to him.

"The message that he sent to the sons of Israel announced the good message of peace through Anointed Jesus. This is the Lord of all things. You know that declaration that happened throughout all Judea, beginning at Galilaiah, after the baptism that John was heralding: how God anointed that Jesus from Nazareth with holy breath and power, who went about doing good deeds and healing all those who were oppressed by the accuser, because God was with him.

"And we are witnesses of all that he did both in the countryside of the Judeans and in Jerusalem. They also killed him, hanging him on a cross. God raised this one up during the third day and allowed him to show himself, not to all the people, but to those witnesses who had been previously hand-picked by God: to us, who ate and drank with him after he was raised from the dead.

"And he charged us to herald to the people and to testify fully that he is the one who was marked out by God to be a judge of the living and the dead. All of the prophets testify about him: that everyone who trusts in him is to receive forgiveness of errors through his name."

While Peter was speaking these declarations, the holy Spirit fell on all those who were hearing the message. And those believers of the circumcision *group*, as many as came with Peter, were surprised because the gift of the holy breath was being poured out even on the gentiles. For they heard them speaking in languages and magnifying God.

Then Peter answered, "Can anyone forbid the water, that these people who have received the holy Spirit just as we have should not be baptized?" And he arranged for them to be baptized in the Lord's name. Then they asked him to stay on for a few days.

## XIX

**11:1** Now the envoys and those brothers who were in Judea heard that the gentiles had also embraced God's message. And when Peter went up into Jerusalem, those of the circumcision argued with him, saying that, "You went in to men who are uncircumcised, and you ate with them." Now Peter started, laying it all out in order for them, saying:

"I was in the city of Yoppa praying, and while in a trance I noticed a vision of a certain vessel coming down like a great sheet, being lowered from the sky by its four corners. And it came down as far as me. As I looked into it, I saw clearly and noticed the four-footed animals of the land and the wild animals, and the reptiles, and the birds of the sky.

"Now I heard a voice saying to me, 'Get up, Peter. Sacrifice and eat.' But I said, 'No way, Lord, because nothing common or unclean has ever entered into my mouth.' But a voice answered me a second time out of the sky: 'Do not make common what God has cleansed.' Now this happened three times, and everything was drawn up again into the sky.

"And, look, immediately three men were standing in the house where I was, having been sent from Caesarea to me. Now the Spirit said to me, 'Go with them. Doubt nothing.'

"Now these six brothers went with me also, and we entered into the man's house. And he relayed to us how he noticed the messenger standing in his house and saying, 'Send someone into Yoppa, and send after Simon that is surnamed Peter who will speak declarations to you by which you and all of your household may be saved.'

"Now as I began to speak, the holy Spirit fell on them, just as on us also in the beginning. And I remembered the declarations of the Lord, how he said, 'John indeed baptized with water, but you will be baptized in holy breath.' Therefore, since God gave them, who trusted in the Lord Anointed Jesus, the same gift as he gave also to us, now who was I to be able to restrain God?"

Now when they heard these things, they were quiet, and they glorified God, saying, "Then God has also given to the gentiles the change of mind that leads into life!"

## XX

**19** Then indeed those who had been scattered due to the affliction that happened around Stefanos went through to Phoenix and Kupros and Antiochus, not speaking the message except to Jews alone.<sup>317</sup> Now some of the men were Kuprians and Kurenians, who spoke to the Hellenists after coming into Antiochus, announcing the good message of the Lord Jesus. And the Lord's hand was with them, and a large number trusted and turned to the Lord. And the matter about them was reported to the ears of that assembly in Jerusalem, and they sent out Bar-Nabas into Antiochus. When he happened by and noticed God's generosity, he rejoiced and advised all to continue in the Lord with purpose of heart. For he was a good man, and was full of holy breath and trust. And a considerably large crowd was added to the Lord.

Now he went out into Tarsus to seek Saul, and when he found him, he brought him into Antiochus. And it happened that for a whole year they met together in the assembly and taught a crowd of considerable size. And the students were first known as "anointed" in Antiochus.

## XXI

**27** Now in those days prophets came down from Jerusalem into Antiochus. Now one of them who had arisen, named Agabos, indicated through the breath that, "A great famine is about to go over the whole empire," as it also happened under Claudius.<sup>318</sup> Now each of the students determined to send a

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<sup>317</sup> By this time in the narrative, it is approximately 48 or 49 CE.

<sup>318</sup> "In those days" is relatively precise, linking the events earlier in the chapter to those found here. This is the first clear indication of the passage of time that the author gives his reader. There was a minor, isolated famine during 41-42, but there were no famines on record from 42 to 50 CE. The aforementioned minor famines were not great enough to have warranted a prophecy that a famine would cover the empire. A major famine occurred under Emperor Claudius, in 51 CE, beginning in Greece and spreading throughout the Empire, even to Rome. Josephus mentions a famine that was isolated to Jerusalem, but does not mention a widespread famine at any time. Some conjecture that the famine in Jerusalem (*Antiquities* XX) is the one here in the Actions, but the chronology of events places that famine near the end of Tiberius' reign, and it certainly would not have qualified as extending over the whole habitation (empire).

Here, the Christian prophet Agabos predicts the famine, which hit the whole region hard. It was politically important that Saul be one of those who collected food for the Judeans, for he had not found universal acceptance there among

service (so much as was possible) to those brothers dwelling in Judea. And they did this, sending it to the older men through the hands of Bar-Nabas and Saul.<sup>319</sup>

## XXII

**12:25** Now Bar-Nabas and Saul returned from Jerusalem after fulfilling the service, bringing along Yohanan surnamed Markus with them. Now there were prophets and teachers at the assembly that was in Antiochus: Bar-Nabas; and Simon who is called Black; and Lukius the Kurenian; and Manaen (Herod the Tetrarch's adopted brother); and Saul. Now while they were performing temple service for the Lord and fasting, the holy Spirit said, "Indeed, separate out for me Bar-Nabas and Saul for the work for which I have called them." Then after fasting, and praying, and placing their hands on them, they let them go out.

**13:4** Therefore, after these indeed were sent out by the holy Spirit, they went down into Seleukia, and sailed from there into Kupros. And when they happened into Salamis, they announced God's message in the gatherings of the Jews. Now they also had Yohanan as an assistant.

Now after going through the whole island as far as Pafos, they found a certain magician, a Jewish false prophet, who was named Bar-Yeshua. He was with the Proconsul Sergius Paulus, an intelligent man. This one called Bar-Nabas and Saul to him, strongly seeking to hear God's message. But Elumas the Magician [for his name is translated this way]<sup>320</sup> stood against them, seeking to turn the Proconsul away from the faith.

But Saul (who is also Paulus<sup>321</sup>), filled with holy breath, stared at him and said, "Oh man full of all craftiness and of all trickery! You son of an accuser! You enemy of all that is right! Won't you stop perverting the straight ways of the Lord?! And now look! The Lord's hand is on you, and you will be blind, not seeing the sun for a season." And a fog and darkness immediately fell on him, and he went about seeking guides. Then when the proconsul noticed what had happened, he was astonished at the teaching of the Lord, and he trusted.

## XXIII

**13** Now after setting sail from Pafos, those around Paulus went into Perge, a city of Pamphulia. Now Yohanan left them and returned into Jerusalem. Now after they had passed through Perge, they went into Pisidian Antiochus, and after entering into the gathering on the sabbath day, they sat down.

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Christians. He and Bar-Nabas, who was a man of good reputation, were the ones chosen to deliver the aid. Paulus mentions his mission of mercy in several places.

Both Suetonius and Tacitus support the Biblical account in stating that there was a famine, caused by a corn shortage, during the part of Claudius' reign. Both accounts appear to place the famine during the year 51, which means that the prophecy in Acts may have happened in 49 or 50.

"Several prodigies occurred in that year [51 CE]. Birds of evil omen perched on the Capitol; houses were thrown down by frequent shocks of earthquake, and as the panic spread, all the weak were trodden down in the hurry and confusion of the crowd. Scanty crops too, and consequent famine were regarded as a token of calamity." (Tacitus, *Annals of Imperial Rome*, XII:43)

"When there was a scarcity of grain because of long-continued droughts, he was once stopped in the middle of the Forum by a mob and so pelted with abuse and at the same time with pieces of bread, that he was barely able to make his escape to the Palace by a back door; and after this experience he resorted to every possible means to bring grain to Rome, even in the winter season." (Suetonius, *Claudius*, from ch. 18)

<sup>319</sup> A displacement has likely occurred here. The beginning of ch. 12 is found before 9:32.

<sup>320</sup> Bar-Yeshua means "son of Yeshua." Elumas comes from an Arabic word meaning "wise man," and Lukas translates it into Greek as "Magician."

<sup>321</sup> The Roman name, "Paulus," roughly signifies "Little One."

Now after the reading of the Torah and the Prophets, the rulers of the gathering sent to them, saying, "Men, brothers, if there is a message of advice for the people among you, speak."

Then Paulus stood up, waved his hand, and said, "Men, Israelites and those who fear God, hear this: The god of the people of Israel, this one chose your ancestors and lifted up the people during the stay in the land of Egypt, and He brought them out from there with an uplifted arm.

"And for about forty years' time, he bore with them in the desert, and after casting out seven nations in the land of Canaan, he distributed their land by lot. All of this took about four hundred and fifty years. And after these things he gave judges, until the time of Samuel the prophet.

"And then they asked for a king, and God gave them Saul, the son of Kish, a man of the tribe of Ben-Yamin, for forty years. And after removing him, he raised up David to be King for them. He also said to him, testifying, "I have found that David, son of Yeshai, a man according to my heart, who will do all of what I want."<sup>322</sup>

"From this one's progeny, according to a promise, God brought forth a savior for Israel: Jesus. John had announced to all the people of Israel a baptism of mental change before Jesus showed his face. Now as John was finishing the race, he said, 'Who are you assuming me to be? I am not the one. But look, someone is coming after me whose foot-sandals I am not worthy to loosen.'

"Men, brothers, descendants of the race of Abraham, and those among you who fear God: this message of salvation is sent to you. For those who live in Jerusalem and their rulers, knowing neither him nor the voices of those prophets which are read on every sabbath day, have fulfilled them by judging him. And though no one found a reason for him to die, they asked Pilatus to kill him. Now when they had finished doing all the things that had been written about him, they took him down from the cross and placed him in a tomb.

"But God raised him up from among the dead. This one appeared over a period of many days to those who had gone up with him from Galilaiah into Jerusalem – who are [now] his witnesses to the people. And we are announcing a good message to you, that promise that was made to the ancestors, which God has fulfilled for our children by raising up this Jesus, as it is also written in the psalms, "You are my son. Today I have fathered you."<sup>323</sup>

"Now because he raised him up from among the dead, to return no longer to decay, he said this: "I will give you the godly and trustworthy things of David."<sup>324</sup>

"Therefore, also, he said in another place, "You will not allow your godly one to see decay."<sup>325</sup> For David indeed fell asleep, after serving his own generation as God planned it, and he was laid with his ancestors and saw decay. But the one that God **did** raise up did not see decay.

"Let it be known therefore, men, brothers, that through this one forgiveness of errors is being announced to you. And everyone who trusts in him is justified from all the things from which you are unable to be justified by Moses' Torah. See then that what was spoken by the prophets does not come upon you, "You scoffers: look, and wonder, and disappear. Because I am working a work in your days – a work which you would by no means believe, even if someone told you."<sup>326</sup>

Now as they were going out, they besought that these declarations might be spoken to them on the next sabbath. Now after the gathering had broken up, many of the Jews and reverent proselytes followed Paulus and Bar-Nabas, who by speaking to them convinced them to continue in God's favor. And on the next sabbath, almost all of the city came together to hear the message about the Lord.

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<sup>322</sup> Psalms 89:20 and 1 Samuel 13:14

<sup>323</sup> Psalm 2:7

<sup>324</sup> Isaiah 55:3 from the LXX

<sup>325</sup> Psalm 16:10

<sup>326</sup> Habakkuk 1:5 from the LXX

Now when the Jews noticed the crowds, they were filled with jealousy and spoke against the things that were being said by Paulus and said evil things. Now Paulus and Bar-Nabas spoke freely, saying, "It was a necessity for God's message to be spoken to you first. Since you have thrust him away and are judging yourselves unworthy of the eternal life, look! We are turning to the gentiles. For the Lord has given us this precept: "I have set you to be a light of nations, that you are to be for salvation to the last part of the land."<sup>327</sup>

Now when the gentiles heard this, they rejoiced, and they glorified the Lord's message, and as many people trusted as had been arranged for eternal life. Now the message about the Lord was carried throughout the whole country. But the Jews were stirring up the reverent women of high standing and the city chiefs, and they raised up a persecution against Paulus and Bar-Nabas, and they cast them out from their borders. Now they shook the dust off of their feet in protest against them, and they went into Ikonium.

#### XXIV

**14:1** Now it happened in Ikonium that they went at the same time into the synagogue of the Jews, and they spoke in such a way that a great multitude of Jews and also Hellenists trusted. But the Jews who did not trust stirred up the gentiles and poisoned their minds against the brothers. Then for a considerable time they remained, speaking freely about the Lord; they testified to the message of God's generosity by giving out signs and wonders which happened through their hands. Now the multitude of the city was divided: some indeed were with the Jews; but some were with the envoys.

Now as an assault by the gentiles and also Jews occurred, to insult and to stone them, when they noticed this together, they fled into the cities of Lukaonia, Lustra, and Derbe, and to the surrounding countryside. And there they were announcing the good message.

#### XXV

**8** And a certain man in Lustra was sitting – his feet were powerless – who was lame from his mother's womb, who had never walked around. This one heard Paulus speaking. When Paulus gazed at him and noticed that he had the trust to be saved, he said with a loud voice, "Stand erect on your feet!" And he leaped up and walked around. Now when the crowds noticed what Paulus had done, they raised their voices and said in Lukaonian, "The gods have come down to us in human form!"

And they indeed called Bar-Nabas "Zeus"; and Paulus "Hermes", because he was leading the presentation of the message.<sup>328</sup> Now the priest of that Zeus image that was in front of the city brought bulls and wreaths to the gates and with the crowds wanted to make a sacrifice.

But when the envoys, Bar-Nabas and Paulus, heard this, they tore their cloaks and rushed out into the crowd, calling out, saying, "Men, why are you doing these things?! We too are human beings, with the same emotions as you have. We are announcing a good message to you to turn you away from these worthless things to the living God,

who made the sky and the land and the sea – and all the things in them<sup>329</sup> –

who in generations past allowed all the nations to travel their own paths.

"Although indeed he didn't do this without leaving testimony about himself – doing good, giving you rains from heaven and fruitful seasons, and filling you with food and your hearts with gladness."

And by saying these things, with difficulty they prevented the crowds from making a sacrifice to them. But Jews came from Antiochus and Ikonium, and after persuading the crowds, they stoned Paulus and dragged him out of the city, assuming him to be dead.

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<sup>327</sup> Isa 49:6

<sup>328</sup> Hermes was a messenger of the gods.

<sup>329</sup> Ex 20:11, also recorded in Psa 146:6



But when the students surrounded him, he got up and entered into the city. And on the next day he went with Bar-Nabas into Derbe. And after announcing the good message in that city and after instructing many students, they returned into Lustra and Ikonium and Antiochus, strengthening the souls of the students and advising them to remain trusting and advising that it is necessary for us to enter into God's kingdom through many afflictions.

Now after picking older men with a show of hands for them by assembly and after praying and fasting with them, they committed them to the Lord, in whom they trusted.

## XXVI

**24** And after passing through Pisidia, they came into Pamphulia. And after speaking the message in Perge, they went down into Attaleia. And from there they sailed to Antiochus, where they were they had been committed to God's generosity for the work which they fulfilled. Now after arriving and after calling the assembly together, they related the things that God had done with them and that he had opened a door of trust for the nations. Now they remained for no short time with the students.

## XXVII

**15:1** And some who had come down from Judea were teaching the brothers that, "If you are not circumcised with the custom of Moses, you cannot be saved."

Therefore, since there was a dispute and since Paulus and Bar-Nabas had no small debate with them, they arranged to send Paulus and Bar-Nabas and some of their other people up into Jerusalem to the envoys and the older people about this question. Therefore, indeed, they were sent up by the assembly, and they went through Phoenix and Samaria, telling about the converting of the gentiles, and they made great joy for all the brothers.

Now when they came into Jerusalem, they were received by the assembly, and the envoys, and the elderly, and they related the things that God had done with them. Now some of those from the school of thought of the Perushim who trusted stood up, saying that, "It is necessary to circumcise them and to charge them to keep Moses' Torah."

Now the envoys and the elderly got together to look into this matter. Now since there was much debate, Peter got up and said to them, "Men, brothers: you are familiar that from days past God chose from among you, that through my mouth the gentiles would hear the account of the good message and would trust. And God, who knows hearts, testified to them, giving them the holy Spirit just as he gave to us. And he judged no differently between us and them also, having cleansed their hearts through trust.

"Therefore, why are you now testing God by placing a yoke on the students' necks that neither our ancestors nor we succeeded in bearing? On the contrary, we trust to be saved through the generosity of the Lord Jesus, as do they in the same manner."

Now all the crowd was silent, and they heard Bar-Nabas and Paulus telling about what signs and wonders God did through them among the gentiles. Now after they were silent, Jacob answered, saying, "Men, brothers: hear me. Simeon told how God first visited to take from the nations a people for his name. And the words of the prophets harmonize with this, as it is written, "After these things, I will return and will construct again David's tent which has fallen down. And I will construct its ruins again, and I will set it up, so that the rest of humanity may seek out Yahweh – even all the nations on whom my name has been called,' says Yahweh, who is doing these things," which were known from the age.<sup>330</sup>

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<sup>330</sup> Amos 9:11-12 from the LXX

"So I judge not to cause trouble for those from the nations who turn to God, but to write to them to abstain from the pollutions of the idols, [and the prostitution], and the strangled animals, and the blood. For from ancient generations, Moses has had in every city those who herald him; he is read in the gatherings on every sabbath."

## XXVIII

**22** Then it seemed good to the envoys and the elderly after choosing with the whole assembly men among themselves, and, after writing a letter by their hands, to send them into Antiochus with Paulus and Bar-Nabas. These were Judah surnamed Bar-Sabbas and Silas, men who were leading among the brothers.

"The envoys and the elderly brothers –

To those brothers in Antiochus and Syria and Kilikia, those who are of the gentiles:

"Hello.

"Since we have heard that some who went out from us stirred you up with words and unsettled your souls, to whom we had issued no statement, it seemed good to us (who were of one accord) to choose out men to send to you with our beloved Bar-Nabas and Paulus, people who have given up their lives on behalf of the name of our Lord, Anointed Jesus.

"Therefore, we have sent out Judah and Silas – and through their message the same things will be announced. For it seemed good to the holy Spirit and to us to lay no more of a burden on you than these things that are necessities:

"To abstain from what is offered to idols, and from blood, and from strangled animals, and from prostitution. You will do well if you are keeping yourselves from these.

"Goodbye."

Then indeed, when they were dismissed, they went into Antiochus, and after gathering a crowd together, they delivered the letter. Now when they read it, they rejoiced over the advice. And Judah and Silas, who were themselves also prophets, advised and confirmed the brothers through a long statement. Now after spending some time there, they were dismissed with peace from the brothers to those who had sent them. Now Paulus and Bar-Nabas remained in Antiochus, teaching and announcing the good message – the message about the Lord – with also many others.

## XXIX

**36** Now after some days, Paulus said to Bar-Nabas, "Let's go back, and indeed we can visit the brothers in every city in which we have announced the message about the Lord, and we can see how they are."

Now Bar-Nabas considered taking that Yohanan who is called Markus along with them. But Paulus thought it proper not to take this one along – the one who had left them from Pamphulia, and who did not go with them to the work.

Therefore, a sharp division happened, so that they were separated from one another. And Bar-Nabas, taking along Markus, sailed to Kupros. But Paulus, choosing Silas, left, after being committed by the brothers to God's generosity. Now he passed through Syria and Kilikia, confirming the assemblies.

## XXX

**16:1** Now he came to Derbe and Lustra, and look, a certain student was there, Timotheos by name, son of a Jewish woman who trusted; but his father was a Greek. Those brothers in Lustra and Ikonium testified to him. Paulus wanted for this one to go out with him, and so he took and circumcised him on account of those Jews who were in those places, for they all knew his father – that he was Greek.

Now as they went through the cities, they delivered those decrees that had been handed down by the envoys and those older ones in Jerusalem for them to keep. Then indeed, the assemblies were strengthened in trust, and they were increased in number every day.

### *PART THREE*

#### *XXXI*

**6** Now they were going through the Frugian and Galatian countryside, since they were forbidden by the holy Spirit from speaking the message in Asia. Passing by Musia, they tried to go into Bithunia, and the spirit of Jesus did not allow them to do this. Now after passing by Musia, they came down into Troas.

And at night a vision was seen by Paulus: a certain man of Makedon was standing and begging him, saying, "Pass over into Makedonia and help us." Now when he saw the vision, we immediately sought to go out into Makedonia, inferring from the vision that God had called us to announce the good message to them.

Now after we sailed from Troas, we headed directly to Samothrakia, and to New City on the following day. And from there, we went to Filippi, which is a leading city of the region of the colony of Makedonia. Now we were remaining in this city for several days.

And on the sabbath day, we went out of the gate by a river, where there was a place allowed for prayer, and after sitting down we spoke to the women who had come together. And a certain woman, Ludia by name, who was a seller of purple cloth from the city of Thuatira, and who was a reverer of God, heard. The Lord opened her heart to hold on to those things that Paulus was saying. Now when she was baptized, along with her household, she begged us, saying, "If you have judged me to be trusting to the Lord, enter my house and stay there." And she made us go.

Now it happened, as we were going to a place of prayer, a certain female servant who was affected by a spirit of Puthonos<sup>331</sup> came to meet us. She brought her lords much financial gain through divination. She was following Paulus and us closely, and she called out, saying, "These people are slaves of the highest god, who are announcing a way of salvation to us!" Now she did this for many days.

But Paulus was grieved, and he turned and said to the spirit, "In the name of Anointed Jesus, I charge you to come out from her." And it came out at that hour. Now when her lords noticed that their hope for financial gain had gone out, they grabbed onto Paulus and Silas and dragged them into the marketplace to the rulers, and they led them to the captains of the militia and said, "These people are disrupting our city! They are Jews, and they are announcing certain customs which it is illegal for us to accept or do, since we are Romans."

**22** And the crowd rose up together against them, and the captains tore off their cloaks and gave word for them to be beaten with rods. And after many had thumped them, they threw them in jail, charging the jailor to keep them securely. And when he received such a charge, he cast them into the inner jail, and their feet were bound into stocks.

Now at midnight, Paulus and Silas were praying and singing a song to God, and the prisoners were listening to them. Now suddenly a great earthquake occurred which shook the foundations of the prison. And immediately all of the doors were opened, and all of the bonds were broken.

Now when it happened that the jailor came out of his sleep and noticed that the doors of the jail had been opened, he drew a sword and was about to kill himself, assuming that the prisoners had fled. But Paulus called out with a loud voice, saying, "Don't do anything bad to yourself, for we are all here!" Now he asked for lights and rushed in, and becoming terrified he fell down before Paulus and Silas.

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<sup>331</sup> Apollo, who was called this on account of the legend of his slaying the puthon (python).

And after leading them out, he said, "Sirs, what is it necessary for me to do so that I might be saved?" Now they said, "Trust in the Lord, Anointed Jesus, and you will be saved, as will your household." And they spoke the message about the Lord to him, with all those in his household. And after taking them in that hour of the night, he washed their wounds. And he and all those who were his were baptized. And he led them up into his house and prepared a table, and he and all his household rejoiced, trusting in God.

Now when it became day, the captains sent the rod-bearers, saying, "Release those people." Now the jailor passed these words on to Paulus, that, "The captains have sent for you to be released. Therefore, go out now, and go in peace." But Paulus said to them, "After flogging us publicly – uncondemned, since we are people of Rome – and throwing us in jail, now they are casting us out privately? Indeed, no! On the contrary, let them come themselves and lead us out."

Now the rod-bearers passed the message of these declarations on to the captains, and they were afraid when they heard that they were Romans. And they went and begged them. And they led them out and asked them to leave the city. Now after going out of the jail, they went in to Ludia, and when they noticed the brothers, they advised them, and they went out.

XXXII

**17:1** Now when they passed through Amfipolis and Apollonia, they came into Thessalonike, where there was a synagogue of the Jews. Now according to Paulus' custom, they went in to them, and for three Sabbaths they held discussions with them from the writings, proposing and proving that it was necessary for the Anointed One to have suffered and to have been raised from among the dead, and that "This Jesus, whom I am announcing to you, is the Anointed One." And some of them were persuaded, and they adhered to Paulus and Silas – including a great number of reverent Greeks and not a few of the chief women.

But the Jews became jealous, and they gathered up some evil men who hung around the marketplace, and formed a crowd, and disrupted the city, assailing the house of Jason, seeking to lead them out to the mob. But when they did not find them, they dragged Jason and some of the brothers to the rulers of the city, calling out that, "These ones who have overturned the Empire are also present here. Jason has received them, and all of these are opposed to the decrees of Caesar, saying that there is another king: Jesus." Now they stirred up the crowd and the rulers of the city (when they heard these things). And they took the bail money from Jason and the rest, and they released them.

XXXIII

**10** Now the brothers immediately and by night sent both Paulus and Silas away into Beroia, and when they arrived, they went into the synagogue of the Jews. Now these were more open than those in Thessalonike, for they embraced the message with all eagerness, examining the writings every day to see if these things were so. Therefore, indeed, many of them trusted, including prominent Greek women, and not a few men.

But when those Jews from Thessalonike learned that God's message was also being announced in Beroia by Paulus, they went there also, stirring up the crowds. Now then, Paulus immediately sent out the brothers to go as if to the sea, but both Silas and Timotheos remained there. Now those who were conducting Paulus led him to Athens, and they departed after receiving a precept for Silas and Timotheos, that they should come to him as soon as possible.

XXXIV

**16** Now while Paulus was waiting for them in Athens, his spirit was stirred up within him when he observed that the city was full of idols. So indeed, he started discussions with the Jews in the synagogue, and with the reverent people, and in the market every day with those he happened to meet. Now some

of the Epicurean and Stoic philosophers encountered him, and certain ones said, "Indeed, what is this seed picker intending to say?" And they said, "He seems to be a proclaimer of foreign spirits," because he was announcing the good message of Jesus and the resurrection.

And they took hold of him and led him to the Areopagos, saying, "Can we know what this new teaching is that you are talking about? For you are bringing certain foreign things to our ears. So, we want to know what these things are supposed to mean."

Now all the Athenians and all those strangers who were staying there enjoy nothing more than to tell and to hear something new. Now Paulus stood up in the midst of the Areopagos and said, "Men, Athenians: I observe that in all things you are devoted in your spirit worship. For as I passed through and observed the things you worship, I also found an altar which was inscribed, 'To an unknown god.'

"Therefore, since you don't know whom you are worshiping, I announce this to you: The god who made the creation and everything in it, the one who is Lord of Heaven and Earth, does not dwell in handmade temples, nor is he served by human hands (as though he were lacking something). He gave to all creatures life and breath and all things, and he made from one person every nation of people to dwell on the face of the land, fixing the seasons and the limits of their habitation, for them to seek God, if indeed they might feel after him and find him.

"And indeed he is not far from each one of us, for in him we live and are moved and exist, just as also some of those poets with you have said, "For we are also his offspring."<sup>332</sup> Therefore, since we are God's offspring, we are bound not to imagine that gold or silver or stone – a sculpture of art and of human skill – is like the Divine One.

"Therefore, indeed, overlooking the times of ignorance, God now announces to all people in all places to change their minds, because he has established a day in which he is about to judge the habitat in what is right, by a man whom he selected, having provided proof to all by raising him from the dead.

Now when they heard about a resurrection from the dead, they mocked him. Yet they said, "We will listen to you again about this." And so, Paulus went out from their midst. Now some men associated with him and trusted, among whom also were Dionysius the Areopagite and a woman named Damaris, and others with them.

#### XXXV

**18:1** Now after these things, Paulus departed from Athens and went into Korinth. And he found a certain Jew named Akila, a Pontian who had recently come from Italia (because Claudius had ordered all the Jews to depart from Rome), and Priscilla his wife. He went to them, and he stayed with them and worked with them, because they were in the same business – for they were tent-makers by trade. Now he held a discussion each sabbath day in the synagogue, and he persuaded Jews and Greeks.

Now when both Silas and Timotheos came down from Makedonia, Paulus was held to the message, testifying earnestly to the Jews about Jesus the Anointed One. But when they resisted him and spoke bad of him, he shook off his clothes and said to them, "Let your blood be on your head. From now on, I will go to the gentiles." And after leaving from there, he went into the house of a certain one named Titius Justus, who revered God and whose house adjoined the synagogue.

Now Krispus, the ruler of the gathering, trusted in the Lord, along with his whole household, and many of the Korinthians who heard trusted and were baptized.

Now the Lord said to Paulus through a vision at night, "Don't be afraid. On the contrary, speak and don't be silent, because I am with you, and no one will attack you to harm you, because there are

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<sup>332</sup> "From Zeus let us begin. We mortals never leave him unnamed. All the streets are full of Zeus, as are all the human marketplaces. Full is the sea and its havens. Always we all have need of Zeus, for we are also his offspring...." Aratus, 315 – 240 BCE (from the *Phaenomena*, 5)

many of my people in this city." And he remained there for a year and six months, teaching God's message among them.

XXXVI

**12** Now when Gallio was Proconsul of Achaia,<sup>333</sup> the Jews charged at Paulus with one accord, and they led him to the tribunal, saying that, "This one is persuading people to revere God apart from the Torah." But when Paulus was about to open his mouth, Gallio said to the Jews, "So, if indeed there was any injustice or the commission of evil acts, oh Jews, I would bear with you according to reason. But if it is a question about a message, and about names, and about that Torah of yours, you will see to it yourselves. I choose not to be a judge of these things." And he drove them out of the tribunal.

Now they all took hold of Sosthenes, the ruler of the gathering, and they beat him before the tribunal; and Gallio cared nothing about these things. Now after Paulus remained for a considerable number of days, he said goodbye to the brothers and sailed out into Syria. And Priscilla and Akila were with him. He had shaved his head in Kenchrea, for he had taken a vow.

Now they came to Ephesus, and he left them there. But he entered into the gathering and discussed with the Jews. Now they were asking for more time, but he did not consent. Instead, he said goodbye, saying, "I will return to you again if God is willing." He sailed from Ephesus, and after going down into Caesarea, he went up and greeted the assembly, and he went down to Antiochus. And after spending some time there, he went out, passing through the Galatian country and Frugia, in order, strengthening all of the students.

XXXVII

**24** Now a certain Jew, Apollos by name, an Alexandrian by birth, an eloquent man who was powerful in his knowledge of the writings, came into Ephesus. Since he had been instructed in the Lord's way and was on fire in the spirit, this one spoke and taught accurately the things about Jesus, being familiar only with John's baptism. And this one began to speak freely in the gathering. Now when Priscilla and Akila heard of him, they took him and explained more accurately God's way to him.

Now when he wanted to pass through into Achaia, the brothers advised the students to receive him. When he arrived, he helped greatly those who trusted by means of generosity. For he was strongly discussing with the Jews in public, proving Jesus to be the Anointed One through the writings.

XXXVIII

**19:1** Now it happened while Apollos was in Korinth that Paulus was passing through the upper parts and came into Ephesus. And when he found some students, he said to them, "Did you receive holy breath after trusting?"

Now they said to him, "We haven't heard if there is holy breath." And he said, "Into what were you baptized?" Now they said, "Into John's baptism."

Now Paulus said, "John baptized with a baptism of mental change, telling the people that they should trust in the one who was coming after him...that is, in Jesus." Now after hearing this, they were baptized into the name of the Lord Jesus. And when Paulus placed his hands on them, the holy Spirit came upon them, and they spoke in languages and prophesied. Now the entire number of the men was about twelve.

XXXIX

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<sup>333</sup> Gallio was only Proconsul for one year, c. 51-52 CE.

**8** Now after entering into the synagogue, he spoke freely for three months, discussing and persuading [the things] about God's kingdom. Now when some were hardened and distrusted, saying bad things about the Way in the presence of the multitude, he departed from them and separated out the students, holding discussions every day in the School of Turannus. Now this happened for two years, so that all those who were staying in Asia heard the message about the Lord, both Jews and Greeks. And God did uncommon deeds of power through Paulus' hands, so that even handkerchiefs and aprons that were brought from his skin to those who were sick set them free from their diseases, and the evil spirits were cast out.

## XL

**13** Now certain of those Jews who went around binding spirits by oath took it upon themselves to name the name of Jesus on those who had evil spirits, saying, "I bind you with an oath by Jesus, whom Paulus heralds." Now there were seven sons of a certain Skeua, a Jewish high priest, who were doing this. Now the evil spirit said, "Jesus I know, and Paulus I am familiar with, but who are you?" And the man in whom the evil spirit was leaped on them, and after mastering them, it prevailed against them, so that they fled that house naked and wounded. Now this became known to all those who were staying in Ephesus, both Jews and Greeks, and fear fell on all of them, and the name of the Lord Jesus was magnified. And many of those who trusted came, acknowledging and declaring their deeds.

Now considerable number of those who practiced magic brought together their scrolls and burned them in the presence of everyone, and they added together their values, and found it to be 50,000 silver pieces. In this way, the message of the Lord grew powerfully and succeeded.

## XLI

**21** Now when these things were fulfilled, after passing through Makedonia and Achaia, Paulus disposed in the spirit to go into Jerusalem, saying: "After I have been there, it is necessary for me to see Rome too."

Now after sending two of those who were serving him into Makedonia, Timotheos and Erastus, he remained for a time in Asia. Now during this season no small commotion occurred concerning the way. For a certain silversmith, Demetrius by name, who made silver shrines of Artemis, brought no small financial gain to the workmen. He brought them together, and those who were workmen in the same business, saying, "Men: you are familiar with the fact that our wealth comes from this work, and you observe and hear that this Paulus has persuaded and misled a considerable crowd, not only in Ephesus but in almost all of Asia, by saying that those things that are made with hands are not gods.

"Now, not only is our craft in danger of getting a bad reputation, but also that the temple of the great goddess Artemis will be spoken of as nothing, and its magnificence (which all of Asia and the Empire reveres) will be wiped out as well."<sup>334</sup>

Now when they heard, they also became filled with emotion, and they cried out, saying, "Great is Artemis of the Ephesians!" And the city was filled with confusion, and after grabbing on to Gaius and Aristarchos, Makedonians, Paulus' fellow travelers, they charged into the theatre with one accord. Now Paulus was wishing to enter into the mob; the students did not allow him. Now even some of the rulers of Asia who were his friends sent to him, begging him not to venture into the theatre.

So others indeed called out another thing, for the assembly was confused, and the majority did not know why they had come together. Now they pushed Alexandros together out of the crowd, with

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<sup>334</sup> Antipater wrote: *"But when I saw the sacred house of Artemis that towers to the clouds, the [other Wonders] were placed in the shade, for the Sun himself has never looked upon its equal outside Olympus."*

the Jews throwing him forward. Now Alexandros, waving his hand, wanted to make his defense before the mob. But when they recognized that he was a Jew, one voice came down from all for two hours, calling out, "Great is Artemis of the Ephesians!"

Now after the scribe calmed the crowd down, he said, "Men, Ephesians: For what person is there who doesn't know that the city of the Ephesians is the keeper of the shrine which belongs to the great Artemis and of her image, which fell from Zeus? Therefore, since these things cannot be declared against, it is necessary that you shut up and do nothing rashly. For you brought these men, who are neither temple robbers nor those who speak evil of your goddess. Therefore, if indeed Demetrius and those craftsmen with him have a legal matter against any one of them, court proceedings are held, and there are proconsuls. Let them accuse one another.

"But if you are chasing after further things, it will be settled in the lawful assembly. For we are also danger of being accused of today's riot, since there is no reason that we can give for this gathering." And after saying these things, he let the assembly go.

*XLII*

**20:1** Now after the riot was restrained, Paulus called the students to him, and he embraced them, and he went out to go into Makedonia. Now after passing through those parts and after advising them with a great message, he went into Greece. And after staying there for three months, a conspiracy by the Jews happened to him as he was about to sail into Syria. A resolution was done that he return through Makedonia. Now Sopater of Purros, a Beroian, went with him. But the Thessalonians Aristarchos and Sekundus; and Gaius of Derbe; and Timotheos; and the Asians Tuchikos and Trofimus – these people came to us in Troas and waited for us.

*XLIII*

**6** Now we sailed out from Filippi after the days of Unleavened Bread, and we came to Troas to them in five days, where we remained for seven days. Now during the first day of the week, while we were gathered together to break bread, Paulus held a discussion with them, since he was about to depart on the next day. And he continued the talk until midnight. (Now there was a considerable number of lamps in the upper room where we were gathered together.)

Now a certain young man named Eutuchus was sitting on the windowsill and was carried off into a deep sleep, since Paulus was prolonging the discussion. Overcome by sleep, he fell down from the third story and was taken up dead.

Now Paulus went down, fell on him, threw his arms around him, and said, "Don't be troubled, for his soul is in him." Now after going up and breaking and enjoying bread, and after conversing for a considerable time until dawn, he so departed. Now they brought the boy up alive and were comforted in no small way.

*XLIV*

**13** But we had gone ahead to the ship, and we sailed to Assos, intending to take Paulus on board again. For it had been arranged this way, since he was intending to go on foot. Now when he threw together with us at Assos, after we received him again, we came into Mutilene. And after sailing from there on the following day, we went across from Chios. Now on another day, we crossed over to Samos.

*XLV*

**15** Now on the following day, we came into Miletos. For Paulus had judged it good to sail by Ephesus, so that it would not happen that he would spend time in Asia. For he was hurrying, in case it was possible for him to be in Jerusalem on the day of Pentecost.



Now he sent into Ephesus from Miletos, calling for the older people of the assembly. Now when they happened by him, he said to them,

"You realize how I happened to be with you for the whole time, since the first day when I came into Asia, serving the Lord with all humility of mind, and tears, and those trials that were done to me as part of the Jews' conspiracies. And you realize how I kept back nothing that was profitable, not failing to declare to you and to instruct you publicly and in homes, as I earnestly testified both to Jews and to Greeks of a mental change in God and that trust in our Lord, Anointed Jesus.

"And now, look! I have been bound spiritually to go into Jerusalem, not knowing the things that will be happening to me there, except that the holy Spirit is solemnly testifying to me in every city, saying that bonds and afflictions await me.

"But I make my life totally valueless to me, so as to finish my race and the service that I received from the Lord Jesus to solemnly testify the good message of God's generosity.

"And now, look! I know that you all (among whom I have gone around heralding the kingdom) will no longer observe my face. Therefore, I am testifying to you on this day, that I am clean from the blood of all people, for I did not restrain from declaring God's entire plan to you.

"Pay attention to yourselves and to the flock in which the holy Spirit placed you, as overseers to feed God's assembly, which he bought with the blood of his own.

"I know that ravenous wolves will enter among you after my departure, who will not spare the flock. And from among you men will arise speaking distortions, to draw away students after them. Therefore, watch out, remembering that for three years (night and day) I didn't stop admonishing every one with tears.

"And now I commit you all to God and to the message of his generosity, to what is able to build you up and to give you an inheritance among all those who have been made holy.

"I have strongly desired no one's silver or gold or clothing. You yourselves know that these hands supplied my needs and the needs of those who were with me. All these things I have pointed out to you because it is necessary to work like this to grant to those who are weak and to remember the words of the Lord Jesus, that he said, 'It is more blessed to give than to receive.'"

And after saying these things, he put down his knees, and he prayed with them all. Now there was a considerable amount of crying among them all, and they fell on Paulus' neck and strongly kissed him. They were sorrowful most of all over the saying that he said, that they were about to observe his face no longer. Now they accompanied him to the ship.

#### *PART FOUR*

##### *XLVI*

**21:1** Now it happened that when we separated from them and sailed, that we traveled directly and came to Kos, and next to Rhodes, and from there to Patara. And after finding a ship which was going over to Phoenix, we boarded it and set sail.

Now when Kupros came into view, we passed it by on the left, sailed into Syria, and we were brought to Ture, for the ship was unloading its cargo there. And after finding the students, we remained there for seven days. These ones told Paulus through the breath not to go up into Jerusalem.

##### *XLVII*

**5** Now when it happened that we concluded the days there, we left and went on our way. All of them were accompanying us, with women and children, until we were outside of the city. And we put our knees on the beach and prayed. And after embracing one another, we entered into the ship, and they returned to their own homes.

Now when we had gone through the trip, we went down from Ture into Ptolemais, and we embraced the brothers and remained with them for one day.

*XLVIII*

**8** After going out the following day, we came into Caesarea, and we entered the house of Filippus the good messenger, who was one of the seven, and we stayed with him. Now this one had four virgin daughters who could prophesy.

Now as we stayed on for many days, a certain prophet named Agabos came down, and when he came to us, he also grabbed Paulus' belt, and after binding his feet and hands, he said, "The holy Spirit says this, 'The Jews in Jerusalem will bind this way the man who owns this belt, and they will deliver him into the hands of gentiles.'"

Now when we heard these things, both we and those in the place begged him not to go up into Jerusalem. Then Paulus answered, "What are you doing, crying and breaking my heart? For I am ready not only to be bound, but also to die in Jerusalem on behalf of the name of the Lord Jesus." Now when he was not persuaded, we were quiet, saying, "Let the Lord's wishes occur."

*XLIX*

**15** Now after these days, we packed our bags and went up into Jerusalem. Now some of the students from Caesarea went with us also, leading us to someone with whom we might stay, a certain Mnason, a Kuprian, an early student. Now when we arrived in Jerusalem, the brothers gladly received us.

Now on the next day, Paulus went in with us to Jacob, and all of the elderly happened to be around. And after greeting them, he laid out for them one by one the things that God had done among the gentiles through his service. Now when they heard, they glorified God and said to him, "Brother, you observe how many tens of thousands among the Jews there are who trust and who are all Zealots of the Torah. Now they have been notified about you, that you are teaching all of the Jews among the gentiles to revolt from Moses, telling them not to circumcise their children, nor to follow the customs.

"What is it then? They will surely hear that you have come! Therefore, do as we say.

"There are four of our men who hold themselves to a vow. Take these ones and be purified with them, and pay their expenses, so that they can shave their heads. And all will know that the things that they have been notified about concerning you are no thing. On the contrary, you are walking in an orderly way and are keeping the Torah.

"Now we have sent word about the gentiles who trust, judging that they are keeping themselves away from the idol sacrifices, and from the blood, and from strangled animals and prostitution."

*L*

**26** Then Paulus took away the men. On the following day, he was purified with them and entered into the temple courts, announcing when the conclusion of the days of purification would be, when they would offer the offering on behalf of each of them. But when the seven days were about to be finished, the Jews from Asia observed him in the temple. They stirred up all the crowd and took hold of him with their hands, calling out, "Men, Israelites: help! This is the person who is teaching all people everywhere against the people and the Torah and this place. And furthermore, he also led Greeks into the temple and has made this holy place common."

(For they had seen Trofimus the Ephesian with him in the city, whom they assumed that Paulus had led into the temple.)

And the whole city was agitated, and a stampede of the people occurred, and they laid hold of Paulus, and they dragged him out of the temple court, and the gates were closed immediately.

Now when they were seeking to kill him, a report went up to the commander of the manipule that the whole of Jerusalem was in confusion. He immediately took soldiers and centurions and charged down at them.

Now when they noticed the commander and the soldiers, they stopped beating Paulus. Then the commander came near, laid hold of him, and gave word for him to be bound with two chains, and he asked who indeed this was and what it is that he had done.

Now others were shouting another thing in the crowd. Now since he was unable to know the facts because of the riot, he gave word for him to be brought into the fortress. But when it happened that he was on the steps, he had to be carried by the soldiers on account of the crowd's violence. For the multitude of the people were following, calling out, "Take him away!"

## LI

**37** And when Paulus was about to be led into the fortress, he said to the commander, "Is it permitted for me to say something to you?"

Now he said, "You know Greek? Aren't you that Egyptian who before these days created rebellion and led four thousand men of rebels out into the desert?"<sup>335</sup>

Now Paulus said, "Indeed, I am a Jewish person of Tarsus of Kilikia, a citizen of no inconsiderable city. Now I beg you: allow me to speak to the people."

Now when he permitted him, Paulus sat down on the steps and waved his hand to the people. Now a great silence occurred, and he addressed them in the Hebrew dialect, saying,

**22:1** "Men, brothers and fathers, hear now my defense before you."

(Now when they heard that he was speaking to them in the Hebrew dialect, they kept quiet some more.)

And he spoke this, "I am indeed a Jewish man, born in Tarsus of Kilikia. Now, I was brought up in this city, being accurately schooled in the ancestral Torah at the feet of Gamaliel, being a person possessing jealousy for God – just as all of you do today. So I persecuted this Way to the point of death, binding both men and women and delivering them into jails, just as also the High Priest testifies about me; all of the group of older people does also. Also, I received from them letters to the brothers and went to Damaskus to lead those who had been bound there into Jerusalem, so that they would be punished.

"Now it happened as I was traveling and nearing Damaskus at about midday that a great light out of heaven suddenly shone around me. And I fell onto the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' Now I answered, 'Who are you, sir?' And he said to me, 'I am Jesus the Nazarene, whom you are persecuting.'

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<sup>335</sup> Apparently, that Egyptian was known to Josephus, who wrote:

*"But there was an Egyptian false prophet that did the Jews more mischief than the former; for he was a cheat, and pretended to be a prophet also, and got together thirty thousand men that were deluded by him; these he led round about from the wilderness to the mount which was called the Mount of Olives, and was ready to break into Jerusalem by force from that place; and if he could but once conquer the Roman garrison and the people, he intended to domineer over them by the assistance of those guards of his that were to break into the city with him. But Felix prevented his attempt, and met him with his Roman soldiers, while all the people assisted him in his attack upon them, insomuch that when it came to a battle, the Egyptian ran away, with a few others, while the greatest part of those that were with him were either destroyed or taken alive; but the rest of the multitude were dispersed every one to their own homes, and there concealed themselves."* (Wars of the Jews, II, xiii, 5)

"Now those who were with me observed indeed the light, but they did not hear the voice that was speaking to me. Now I said, 'What should I do, sir?' Now the Lord said to me, 'Get up and go into Damaskus. It will be told to you there about everything that it has been arranged for you to do.'

Now since I could not see, due to the brightness of that light, I was led by the hand by those who were with me, and I came into Damaskus. Now a certain Hananiah, a pious man according to the Torah who was testified to by all the Jews who lived there, came to me, and stood nearby, and said to me, 'Brother Saul: see.' And in that hour I saw him.

"Now he said, 'The God of our ancestors destined for you to know what he wants and to notice the Just One and to hear a voice from his mouth. Because you will be his witness for all people of what you have seen and heard. And now, what are you about to do? Get up, be baptized, and wash yourself from your errors, calling on his name.'

"Now it happened after I returned to Jerusalem and was praying in the temple court, that I went into a prophetic trance. And I noticed him saying to me, 'Hurry, and go out quickly from Jerusalem, because they will not receive your testimony about me.'

"And I said, 'O Lord, they are familiar with the fact that I was jailing those who trusted in you and was beating them in the synagogues. And when the blood of Stefanos your witness was poured out, I was also standing there and consenting, and I was keeping the cloaks of those who were killing him.'

"And he said to me, 'You go, because I will send you to nations far away.'"

Now they listened to him until this statement, and they raised their voices, saying, "Take such a person from the land, for it is not fit for him to live!" Now as they were calling out, and throwing off their cloaks, and throwing dust into the air, the commander gave the word to lead him into the fortress, telling them to examine him by torture, so that he might recognize the reason why they were shouting about Paulus.

Now as they stretched him out for the leather whip, Paulus said to the centurion who was standing by, "Is it lawful for you to whip someone who is an uncondemned Roman?" Now when the centurion heard, he went to the commander and reported, saying, "What are you about to do? For this man is a Roman." Now the commander went to him and said, "Tell me: are you a Roman?"

Now he said, "Yes." And the commander answered, "I bought this citizenship with a great sum of money." Now Paulus said, "But I was born this way." Then those who were about to examine him went away from him immediately. And the commander was also afraid, recognizing that he was a Roman, and that he was having him bound.

*LII*

**30** Now on the next day, and since he wanted to know for certain what he was being accused of by the Jews, he freed him and gave word for the high priests and all the Sanhedrin to come together, and he led Paulus down and stood him among them.

**23:1** Now Paulus looked attentively at the Sanhedrin and said, "Men, brothers: I have been a citizen for God in a consciousness of all goodness until this day." Now Hananiah the High Priest arranged for those who were standing by him to strike him on the mouth.<sup>336</sup>

Then Paulus said to him, "God is about to strike you, you whitewashed wall! You sit there judging me according to the Torah, and you are violating the Torah by giving word for me to be struck!"

Now the ones who were standing by said, "Are you verbally abusing God's High Priest?" And Paulus said, "Brothers, I didn't know that he was the High Priest." [For it is written, "You will not say bad things about a ruler of your people."] <sup>337</sup>

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<sup>336</sup> The man who was High Priest was Hananiah ben Nedebaeus, who took over from his predecessor Yosef in 47 CE and (since this is c. 58 CE) who was about to be replaced by Ishmael ben Fiabi 2, who starved and robbed the priests – according to Josephus.

Now Paulus knew that one part of them were Zadokites and the other were Perushim. He called out in the Sanhedrin, "Men, brothers: I am a Perush, a son of Perushim. I am being judged about hope and the resurrection of the dead."

Now when he said this, a dispute between the Perushim and the Zadokites occurred, and the crowd was divided. For indeed Zadokites say there is no resurrection, nor a messenger or a spirit. But Perushim acknowledge both.

Now a great outcry occurred, and certain of those from the group of scribes who were Perushim contended, saying, "We find nothing bad in this person. What if a spirit or a messenger spoke to him?"

Now when the dispute became a great one, the commander, fearing that Paulus would be rent by them, gave word that the troops should go down and snatch him out of their midst and lead him into the fortress.

### *LIII*

**11** Now on the next night, the Lord stood by Paulus and said, "Be courageous, for as you testified the things about me in Jerusalem, so it is necessary also for you to testify in Rome."

Now as day happened, the Jews, making a conspiracy, bound themselves with a curse – saying that they would neither eat nor drink until they killed Paulus. Now there were more than forty of them who were making this conspiracy. When they came to the high priests and older ones, they said, "We have cursed ourselves, with a curse to taste nothing until we have killed Paulus. Therefore, now, you make the commander aware of this, along with the Sanhedrin, in order that he might lead him down to you, as if you were about to examine his matters more accurately. And before he nears you, we will have killed him."

But when the son of Paulus' sister (who was hiding) went up to and entered the fortress, he related it to Paulus. Now Paulus called one of the centurions to him and said, "Lead this young man to the commander, for he has something to relate to him." Then indeed he took him around and led him to the commander, and he said, "The prisoner Paulus called me to him and asked that I lead to you this young man, who has something to say to you."

Now when the commander took him by the hand and retired privately, he inquired, "What is it that you have to relate to me?" Now he said, "That the Jews have agreed together to ask you to lead Paulus down tomorrow into the Sanhedrin, as though you were about to investigate about him more accurately.

"Therefore, you shouldn't be persuaded by them, for more than forty of them are lying in wait for him. They have bound themselves with a curse to neither eat nor drink until they have killed him, and now they are ready, expecting the promise from you."

Then indeed the commander released the young man, after charging him to "tell no one that you have reported these things to me." And he called a certain two of the centurions to him, and he said, "Get two hundred soldiers ready, and seventy horsemen and two hundred spearmen, to go as far as Caesarea after the third hour of the night. And have animals standing around, so that Paulus can mount them, that they might carry him safely to Felix the Governor."<sup>338</sup>

### *LIV*

**25** He wrote a letter which had about it this style:

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<sup>337</sup> Ex 22:28

<sup>338</sup> Antoninus Felix was the brother of one of Claudius' favorite freedmen and had been appointed to govern Judea by Claudius in 53 CE. Nero did not disturb his procuratorship, and so Felix remained until c. 60, when he died.

"Claudius Ludias to the excellent Governor Felix:

"Hello. After learning that he is a Roman, I rescued this man, who had been apprehended by the Jews and who was about to be killed by them. Now since I wanted to know the reason for which they were accusing him, I led him down into their 'Sanhedrin'. I found him being accused regarding questions of their 'Torah', but he had no accusations worthy of death or bondage.

"But when it was disclosed to me that there was a conspiracy by the Jews against the man, I sent to you immediately and charged his accusers to say before you the things directed at him."

LV

**31** So indeed, the soldiers took Paulus according to their direction and led him by night to Antipatris. Now on the next day, they returned to the fortress, leaving the horsemen to go with him. These ones went into Caesarea, and after delivering the letter to the Governor, they also presented Paulus to him.

Now after reading, and after asking him what province he was from, and after understanding the he was from Kilikia, he said, "I will hear you out when your accusers also arrive." And he gave word for him to be jailed in Herod's Praetorium.

LVI

**24:1** Now after five days, the High Priest Hananiah went down with the older ones and a certain orator, Tertullus. These appeared before the Governor against Paulus. Now when he was called, Tertullus began to accuse, saying, "We were enjoying great peace on your account and right things were happening to this nation on account of your forethought, and we also accept everything everywhere with all thankfulness, oh Excellent Felix. Now so that I should not detain you any longer, I beg you to hear us briefly, with your kindness.

"For we have found this man to be a plague, and he is inciting revolutions among all those Jews in the Empire. And he is a chief person of the school of thought of the Nazarenes, who also attempted to defile the Temple. We also apprehended him. From him you will be able to recognize for yourself what we are accusing him of, after you have examined him." Now also the Jews jointly accused him, asserting that the things were so.

LVII

**10** Now after the Governor nodded to him to speak, Paulus replied, "Recognizing that you have been a judge to this nation for many years, I am cheerfully defending the matters about me.

"You are also able to know that it has not been more than twelve days since I went up to worship in Jerusalem. And they neither found me discussing with someone in the temple court, nor making the crowd riot (neither in the synagogues nor in the city). Nor are they able to prove what they are now accusing me of.

"But I acknowledge this to you: that according to the Way, which they call a school of thought, so I serve the God of the ancestors, believing all those things according to the Torah and those which have been written by the prophets. I hold a hope in God, which they themselves are also expecting: an imminent resurrection of the just and also of the unjust.

"Now in this I am taking action, to have a clear consciousness always toward God and humans. But through many years I happened by, doing charitable works and giving offerings to my nation. They found me doing this in the Temple after being purified, not with a crowd, nor with a riot.

"Now there are certain Jews from Asia who need to be present before you, and to accuse me if they have anything against me. Or let these people tell *you* themselves what wrong they found in me as I stood before the Sanhedrin. Or maybe it is about this sound that I called out while standing among them: that 'about the resurrection of the dead I am being judged by you today.'"

Now Felix cast them aside since he knew more accurately about that Way. He said, "When Lusias the Commander comes down, I will inquire into your matters." And he arranged for the centurion to keep him and to let him have liberty, and to not prohibit any of his own people from helping him.

LVIII

**24** Now after certain days, Felix happened by with Drusilla (his own wife, who was a Jew). He sent for Paulus and listened to him about the trust in Anointed Jesus. Now as he was discussing about justice, and self-control, and the imminent judgment, Felix became afraid and answered, "Go for the time being. Now when I find the time, I will call for you." He was also hoping at this time that money would be given to him by Paulus, and so he would send for him more frequently, and he talked with him.

LIX

**27** But when two years were over, Felix received a successor, Porkius Festus.<sup>339</sup> And since Felix was wishing to store up favors with the Jews, he left Paulus imprisoned. So when Festus entered office, he went up into Jerusalem from Caesarea after three days. Now the high priests and the foremost Jews appeared before him against Paulus, and they begged him – asking a favor against Paulus: that he would send into Jerusalem for him; they were making an ambush to kill him on the way.

Then indeed Festus answered that Paulus should be kept in Caesarea. Now he was about to go out there himself in haste. "Therefore," he said, "let those among you who are able go down with me. If there is anything wrong with the man, let them accuse him."

LX

**25:6** Now after remaining among them for not more than eight or ten days, he went down into Caesarea. On the next day, he sat down on the judgment seat and gave word for Paulus to be led out to him. Now when he happened by, the ones who had come from Jerusalem were standing around, bringing many heavy accusations which they were not capable of showing. Paulus defended himself: "I have not erred in anything: neither against the Torah of the Jews, nor against the Temple, nor against Caesar."

Wishing to store up a favor with the Jews, Festus answered Paulus, saying, "Are you willing to go up into Jerusalem, to be judged before me there concerning these things?"

Now Paulus said, "I am standing at the judgment seat of Caesar, where it is necessary for me to be judged. I have done the Jews nothing unjust, as you also recognize fully. Therefore, if indeed I am in the wrong and if I have done anything worthy of death, I refuse not to die. But if there is nothing to what they are accusing me of, no one is able to give me to them as a favor. I call on Caesar."

PART FIVE

LXI

**13** Now after some days passed by, Agrippa the King and Bernike came down into Caesarea, paying respect to Festus.<sup>340</sup> Now when they had remained there many days, Festus submitted the things against Paulus to the king, saying, "There is a certain man who was left behind as a prisoner by Felix.

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<sup>339</sup> "When Porkius Festus was sent by Nero as successor to Felix, the leaders of the Jewish community of Caesarea went up to Rome to accuse Felix." Josephus (*Antiquities*, XX, 8:9-10) This happened in 60 CE.

<sup>340</sup> This "Agrippa" was the second Herod Agrippa, properly Julius Marcus Agrippa but commonly called Agrippa II or "King Agrippa." He ruled over a portion of his father's kingdom, from c. 48 until c. 66 CE (and formally reigned until 100 CE, but with almost no power).

Concerning him: when I was in Jerusalem, the high priests and the older ones of the Jews informed me, asking for condemnation against him. I replied to them that it is not a custom for Romans to give any person as a favor before the accused has the accusers face to face and takes the opportunity to make a defense to the charge.

"So when they came here, I made no delay: on the next day I sat down on the judgment seat and gave word for the man to be brought. The accusers stood up; none brought a charge concerning him of such evil things as I assumed. But they held certain questionable matters with him about their own religion, and about a certain Jesus who was dead, whom Paulus insisted was alive.

"Now since I was in doubt about this question, I asked if he would be willing to go into Jerusalem and to be judged there about these things. But Paulus called for himself to be kept for the decision of the Venerable One, and I gave word for him to be kept until I send him to Caesar."

## *LXII*

**22** "Now Agrippa said to Festus, "I too was wishing to hear the person for myself." Now he said, "Tomorrow you will hear him." Therefore, when the next day came, Agrippa and Bernike came with a great display, and when they entered into the place of hearing with both the commanders and those leading men of the city, Festus gave word, and Paulus was brought.

And Festus said, "King Agrippa and all those men who are present with us: observe this one, about whom all the multitude of the Jews have petitioned me, both in Jerusalem and here, calling out that it is necessary for him to live no longer.

"Now when I detected that he had done nothing worthy of death, and also that this one had called upon the Venerable One, I resolved to send him. I have nothing certain to write to the Lord about him. Therefore, I led him out before you all, and especially before you, King Agrippa, so that when the examination has happened, I may have something to write. For it seems ridiculous to me to send a prisoner and to not specify any charges against him."

## *LXIII*

**26:1** Now Agrippa said to Paulus, "It is permitted for you to speak on your behalf." Then Paulus raised his hand and defended himself:

"Concerning all things of which I am being accused by the Jews, King Agrippa, I regard myself blessed to be about to make a defense before you, especially since you are acquainted with all the customs and religious questions of the Jews. Therefore, I beg you to suffer long in hearing me.

"So indeed, my way of life – that one from my youth, which was from the beginning among my nation and in Jerusalem – is known to all Jews. Since they have known me previously from the start, if they would be willing to testify, they would say, that I lived as a Perush according to the strictest school of thought of our religion. And now I have been standing to be judged for the hope of that promise which was made by God to our ancestors. Our twelve tribes hope to attain to this hope, serving in tensely night and day. I am being accused by the Jews regarding this hope, oh King.

"What? Do you judge it an untrustworthy thing that God raises the dead? Therefore, indeed, I thought to myself about the name of Jesus the Nazarene – that it was necessary to practice many things against it. This also I did in Jerusalem, and I shut up many of the holy ones in jails after receiving authority from the high priests. And when they were killed, I cast my vote against them. And I forced them to say bad things as I punished them often in all the gatherings. And since I was exceptionally furious with them, I pursued them even into foreign cities.

"At this time, while I was going to Damaskus with authority and that commission of the high priests, in the middle of the day I saw in the road, Oh King, a light from heaven shining around me (and those who were going with me), exceeding the brightness of the sun.



"And as we all fell down on the ground, I heard a voice speaking to me in the Hebrew dialect: 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.'<sup>341</sup> And I said, 'Who are you, sir?'

"Now he said, 'I am Jesus, whom you are persecuting; get up and stand on your feet. Because for this reason I have appeared to you: to mold you into an attendant and a witness both of what you noticed and of those things in which I will appear to you, delivering you from the people and the gentiles, to whom I am sending you out – to open their eyes, to have them turned from darkness toward light and from the authority of the enemy toward God, for them to receive forgiveness of errors and a lot among those who have been made holy by trusting in me.'

"From this, King Agrippa, I did not become unpersuaded by the heavenly vision. On the contrary, I declared for them to change their minds and to turn to God and do deeds worthy of the mental change, first to those in Damaskus, and in Jerusalem, and in all the country of Judea, and to the gentiles.

"On account of these things, the Jews took me in the temple courts and tried to kill me with their hands. Therefore, after obtaining help from God, I have stood until this day, testifying to both small and great, saying nothing beyond what both the prophets and Moses spoke about what was about to happen: that the Anointed One would suffer, that since he would be the first of the resurrected dead, he was about to announce a light to the people and to the gentiles."

Now while he was defending himself with these things, Festus was saying with a loud voice, "You're insane, Paulus! Your much learning is turning you to insanity!" But he said, "I'm not insane, noble Festus, but am uttering declarations of truth and soundness of mind. For the king is familiar with these things, to whom I speak with freedom. For I am persuaded that none of these things have gone unnoticed by him, for this has not been done in a corner.

"King Agrippa: do you trust the prophets? I know that you trust." Now Agrippa said to Paulus, "In a short time, you are persuading to make me an 'Anointed'." Now Paulus said, "I pray to God that in a little or much time not only you but also all those who hear me today would become such as I also am – except for these chains."

And the King and the Governor and Bernike and those who were seated with them got up, and when they retired, they spoke to one another, saying, "This person is doing nothing worthy of death or bondage." Now Agrippa said to Festus, "This person could have been released if he had not called on Caesar."

#### LXIV

**27:1** Now when it was decided that we would sail out to Italia, they delivered both Paulus and certain other prisoners to a centurion of a manipule of the Venerable One whose name was Julius. Now they boarded an Adramuttian ship which was about to sail to Asian places, and we put out to sea. Aristarchus, a Makedonian of Thessalonike, was with us.

And on the next day, we were brought into Sidon, and Julius, treating Paulus humanely, allowed him to go to friends to obtain medical care.

#### LXV

**4** And from there we put out to sea and sailed under Kupros, on account of the winds being against us. And after sailing through that sea by Kilikia and Pamphulia, we came down to Murra of Lukia. And there the centurion found an Alexandrian ship sailing for Italia and put us into it.

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<sup>341</sup> "Do you have eyes but not see this? Do not kick against the goads, or you strike your own pain." Aischulos, *Agamemnon*, line 1624.

Now we sailed slowly for a considerable number of days, barely making it by Knidos since the wind was not permitting us to approach. We sailed under Krete by Salmone, and passing by it with difficulty, we came to a certain place which is called Fair Havens, near which was a city called Lasaia.

*LXVI*

**9** Now since a considerable amount of time had passed, and since the sailing was already dangerous, on account of the fact that the Fasting Day had already gone by,<sup>342</sup> Paulus gave advice, saying to them, "Men: I observe that the voyage is about to be accompanied by much loss, not only of the cargo and the ship, but also of our lives."

But the centurion was persuaded by the pilot and by the ship's owner, rather than by those things that were spoken by Paulus. Now since it was inconvenient to pass the winter in harbor, the majority expressed a plan to be led out from there also, if they might possibly be able to reach Phoenix to pass the winter. This is a harbor of Krete facing toward the south-west and the north-west.

Now since the south wind was blowing gently, they were assuming that they had achieved their purpose, and they weighed anchor and passed by Krete. But not long after, a violent gale called a Northeaster beat against it. Now the ship was caught, and since we were unable to withstand the wind, we surrendered and were blown around.

*LXVII*

**16** Now as we ran under a certain small island called Kauda, we were barely able to become controllers of the lifeboat, which after hoisting it up, they used assisting ropes to bind the ship together. And since they feared that they might run in to a sandbar, they lowered the mast and were blown around that way.

Now since we were being greatly tossed about, on the next day they started tossing out cargo. And on the third day, they threw out the ship's furnishings with their own hands. Now since neither sun nor stars had appeared for many days and since no small storm was pressing on us, all hope of our being saved was taken away.

Now since there existed a great lack of food, Paulus stood in their midst and said, "Indeed it was necessary, men, for you to have been persuaded by me not to have set off from Krete, and to have avoided this damage and loss. And now I advise you to be cheerful, for there will be not one life lost from you, except for the ship.

"For this night a messenger of the God to whom I belong and whom I serve stood by me, saying, 'Don't be afraid, Paulus. It is necessary for you to be presented to Caesar. And look, God has been generous for you to all those who are sailing with you.'

"Therefore, be cheerful, men. For I trust in God – that it will be this way, according to the manner in which it was said to me. But it is necessary for us to be wrecked on a certain island."

*LXVIII*

**27** Now when the fourteenth night happened, when we were being driven along in the Adriatic, at about the middle of the night the sailors suspected that some country was drawing near. And they took a sounding and found the depth to be twenty fathoms. Now when a short time went by, they sounded again and found it to be fifteen fathoms.

And they cast down four anchors from the stern and wished it to be day, since they were fearing that we might fall on rocky places. Now the sailors were seeking to flee out of the ship, and they lowered the lifeboat into the sea, giving the excuse that they were about to lower anchors from the bow.

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<sup>342</sup> The "Fasting Day" was possibly the Day of Atonement, which fell in late September in 60 CE.

Paulus said to the centurion and the soldiers, "Unless these ones remain in the ship, you are not able to be saved." Then the soldiers cut the ropes to the lifeboat and allowed it to fall.

Now while it was about to become day, Paulus called on everyone to partake of food, saying, "Today is the fourteenth day that you have been looking out, continuing without food and having taken nothing. Therefore, I beg you to partake of food, for this is for your salvation. For not one hair from any of your heads will be lost."

Now when he said these things, and after taking bread, he thanked God in the presence of all. And he broke it and began to eat. Now they all became cheerful, and they also took food. Now the entire number of souls that were in the ship was seventy-six.

## *LXIX*

**38** Now when they were satisfied with food, they made the ship lighter, throwing out the wheat into the sea. Now when day happened, they did not recognize land, but they perceived a bay which had a shore, into which they planned to force the ship if they were able.

And having cut off the anchors, they left them in the sea, loosening at the same time the ropes connecting the rudders to the ship. And hoisting the mainsail to the wind, they pressed on toward the shore.

Now since they wound up in a place with sea on both sides, they ran the vessel aground. And indeed, the bow stuck and remained immovable, but the stern was broken by the violence of the waves.

## *LXX*

**42** Now it happened to be the soldiers' plan that they should kill the prisoners, lest one might swim away and escape. But the centurion, who wished to save Paulus, released them from the purpose and gave word that those who were able to swim should jump away first to go out to the land, and the ones who remained some would go indeed on boards; some on things from the ship. And so it happened that all were brought safely onto the land.

**28:1** And after being brought safely, they then recognized that the island was called Melita. Now the natives rendered extraordinary kindness to us. For they lit up a fire and took all of us to it, on account of the rain that was there, and on account of the cold.

Now as Paulus gathered together a bundle of sticks and placed them on the fire, a viper came out from the heat and attached onto his hand. Now when the natives noticed the wild animal hanging onto his hand, they said to one another, "This person is certainly a murderer who was saved from the sea. Justice has not permitted him to live."

Then indeed he shook the wild animal off into the fire and suffered nothing bad. But they were expecting him to be about to swell up or to fall down dead suddenly. Now for a long time they were expecting this, and when they observed nothing out of place happening to him, they changed their opinions and said he was a god.

## *LXXI*

**7** Now the farmlands of the foremost person of the island were near that place. He was Poplius by name. When he received us, he entertained us with a friendly attitude for three days.

Now it happened that the father of Poplius was being held by fevers and dysentery, and was lying down. Paulus went in to him, and prayed, and placed hands on him, and healed him. Therefore, when this happened, the others on the island who also had illnesses came to Paulus and were healed.

And they rewarded us with many honors and after leading us out, they put the things we needed on the boat.

*LXXII*

**11** Now after three months, we sailed in an Alexandrian ship which had spent the winter on the island, which bore the emblem of the children of Jupiter. And after being led down to Surakusa, we stayed on for three days. From there we weighed anchor and came into Rhegium, and since a south wind sprung up after one day, we came to Potioli on the second day.

Here we found brothers and were invited by them to stay on for seven days. And this is how we went to Rome. And when the brothers there heard the things about us, they came out to us into a meeting, as far away as the Appii Forum and the Three Taverns.<sup>343</sup> When Paulus noticed these, he gave thanks to God and he took courage.

*LXXIII*

**16** Now when we came to Rome, Paulus was permitted to stay by himself, with the soldiers guarding him.<sup>344</sup>

Now it happened that after three days he called together to him all those who were the foremost of the Jews. Now when they came together, he said to them, "Men, brothers: Though I have done nothing to the people, nor to those ancestral customs, I was delivered from Jerusalem as a prisoner into the hands of the Romans, who, after examining me, wanted to release me on account of the fact that there was no cause for death in me. But since the Jews spoke against me, I was forced to call on Caesar – but not as though I had anything to accuse my nation of.

"Therefore, I called you on account of this cause: to see and to speak with you. For I am wearing this chain around me on account of the hope of Israel."

Now they said to him, "We got no letters about you from Judea, nor did any of the brothers who happened by relate or speak anything evil about you. But we think it is worth it to hear from you what you think. For indeed it is known to us about this school of thought that it is spoken against everywhere."

*LXXIV*

**23** Now after arranging a day for him, many came into his lodgings to him. To them he set things out, testifying fully about God's kingdom, and he was persuading them about Jesus from the Torah of Moses and the Prophets, from morning until evening. And some of these indeed were persuaded by the words that were being spoken, but some did not trust.

Now since they were not agreeing with one another, they were let go, with Paulus saying one declaration, that: "The holy Spirit spoke well through Isaiah the prophet to your ancestors, saying, "Go to this people and say, 'Hearing, you will hear; and you will by no means understand. And seeing, you will see; and you will by no means notice.' For the hearts of this people are unfeeling, and they hear heavily with their ears, and they have closed their eyes: otherwise then they would notice with their eyes, and hear with their ears, and understand with their heart, and they would return, and I would heal them."<sup>345</sup>

"Therefore, let it be known to you that God's salvation was sent to the gentiles, and they will hear."

*LXXV*

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<sup>343</sup> The Appian way ran from nearby Capua northward to Rome, facilitating easy travel.

<sup>344</sup> The date is probably near the summer of 61

<sup>345</sup> Isa 6:9-10

**30** Now he stayed for two whole years in his own rented home,<sup>346</sup> and he received all those who came into to him, heralding God's kingdom and teaching the things about the Lord Anointed Jesus unrestrained, with full freedom of speech.

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<sup>346</sup> The time of writing is probably the second half of 63 CE.

## Johannes' First

### Authorship and Date:

Tradition is fairly unanimous in ascribing authorship of the letter to Johannes, son of Zebedaiiah – one of the Twelve. However, many scholars believe that the letter was written during the II century CE.

In discussing the account of Jesus' life associated with Johannes, we make several points in the introduction to that account which illustrate that the account should be considered genuinely apostolic. This letter is most definitely written by the same person at roughly the same time, and indeed there may have been a social situation that caused Johannes to write both this letter and the account of Jesus' life.

We assign the letter a date prior to 40 CE, while there were only Jewish Christians. As with the author's account of Jesus' life (*According to Johannes*), this letter is anonymous.

### Translation:

What was from the beginning,  
What we heard,  
What we saw with our eyes,  
What we observed and our hands felt  
Concerning the message of life.  
And the life appeared,  
And we saw and are testifying and are declaring to you  
the life, the eternal life,  
which was directed toward the Father  
and which appeared to us.

What we saw and heard we are also declaring to you, so that you too would have a partnership with us. Now also the partnership, ours, is with the Father and with his son, Anointed Jesus. And we are writing these things so that your joy would be full.

**1:5** And this is the announcement that we heard from him and that we are declaring to you: "God is light, and no darkness is in him at all."

If we claim that we have a partnership with him and if we are walking in darkness, we would be lying and not doing the truth. But if we are walking in the light, as he is in the light, we have a partnership with truth; the blood of his son Jesus is cleansing us from all error.

If we claim that we have no error, we are deceiving ourselves, and the truth is not in us. If we acknowledge our errors, he is trustworthy and just, so that he will let our errors go and will cleanse us from all wrong.

If we claim that we have not erred, we are making him a liar, and his message is not in us. My children, I am writing these things to you so that you would not err. And if anyone should err, we have an advisor toward the Father: Anointed Jesus the Just One. And he is an atonement for our errors – but not for ours only, but for the whole creation's also.

**2:3** And in this way we know that we have known him: if we are keeping his precepts. The one who says that he knows him and who does not keep his precepts is a liar, and in this person the truth is not. But the one who keeps his message, truly, in him God's love has been made complete.

In this way we know that we are in him: the one who says that he is remaining in him is bound to walk just as he walked. Beloved: I am not writing you a new precept, but an old precept that you had from the beginning. The precept, the old one, is the message that you heard.

**8** Again, I am giving you a new precept. Whatever truth is in him is also in you, because the darkness is fading away, and the light – the true light – is already shining. The one who says he is in the light and who hates his brother is in the darkness to the present time.

The one who loves his brother remains in the light, and there is no stumbling-block in him. But the one who hates his brother is in the darkness, and is walking in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

**12** I am writing to you, children, because your errors have disappeared on account of his name.

I am writing to you, fathers, because you have known him from the beginning.

I am writing to you, young people, because you are victorious over the evil one.

I wrote to you, young children, because you have known the Father.

I wrote to you, fathers, because you have known him from the beginning.

I wrote to you, young people, because you are strong, and God's message remains in you, and you are victorious over the evil one.

**15** Do not love the creation, nor the things in creation. If anyone loves the creation, the love of the Father is not in him. Because everything that is in the creation – the strong desire of the flesh, the strong desire of the eyes, the pride of *material things* – these are not from the Father but are from the creation. And the creation is passing away, along with its strong desires, but the one who does what God wants is remaining into the *next* age.

**18** Young children, it is the last hour. And just as you heard that one who opposes the Anointed One is coming, even now many who oppose the Anointed One have arisen. By this we know that it is the last hour. They went out from among us, but they did not belong to us, for if they had belonged to us they would have remained with us. But they left so that it would become apparent that not all of them belong to us.

And you have an anointing from the Holy One, and you know all these things. I didn't write to you because you don't know the truth, but because you do know it, and because no lie belongs to the truth. Who is the liar, if not the one who denies, "The Anointed One is not Jesus?" This person is the one who opposes the Anointed One, the one who denies the Father and the son. No one who denies the son has the Father either; the one who acknowledges the son has the Father also.

What you have heard from the beginning, let this remain in you. If what you heard from the beginning remains in you, you will also remain in the son and in the Father. And this is the promise that he made to you: life, eternal life.

I wrote these things to you about your being deceived. And the anointing that you received from him remains in you. And you have no need for someone to teach you. But just as this same anointing is teaching you about all things (and is truth and is not a lie), just as it taught you, remain in him.

And now, children, remain in him so that if he should appear, we would have freedom of speech and would not be ashamed before him in his presence. If you know that he is just, you know also that everyone who does what is right has been fathered by him. Look at what sort of love the Father has given us, that we should be called God's children! And we are. For this reason, creation does not know us: because it did not know him.

**3:2** Beloved, we are now God's children, and it has not yet become apparent what we will be. We know that if it should become apparent, then we will be like him, because we will see him just as he is. And everyone who has this hope in him is purifying himself, just as he is pure. Everyone who makes an error is also doing lawlessness, and error is lawlessness.

And you know that he appeared so that he would bear error; and there is no error in him. No one who stays in him is erring; no one who is erring has seen him, nor does he know him.

**7** Children, no one should deceive you: the one who does what is right is just, even as he is just. The one who makes an error is from the accuser, because from the beginning the accuser has been erring. For this reason God's son appeared: so that he might release the deeds of the accuser. No one

who has been fathered by God is doing error, because God's seed remains in him. And he is unable to err, because he was fathered by God.

**10** In this way, God's children and the accuser's children become apparent: Everyone who does not do what is right, the one who does not love his brother, is not from God. Because this is the announced message that we heard from the beginning: that we should love one another. We should not be just as Kain was, who was of the evil one and who murdered his brother. And why did he murder him? Because his deeds were evil, but those of his brother were just.

And do not wonder, brothers, if the creation hates you. We know that we have passed through from death into life because we love the brothers. The one who does not love remains in death. Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

In this way, we have known love: because he laid down his life on our behalf. And we are bound to lay down our lives on behalf of the brothers. But whoever has the material things of creation, and who observes his brother having a need, and who shuts up his compassions from him, how can God's love remain in him? Children, let us not love in word or with the tongue but in deed and truth.

**19** And in this way we will know that we are of the truth, and we will persuade our hearts of this in his presence. Because if our hearts should fault us, God is greater than our hearts and knows all things. Beloved, if our hearts do not fault us, we have freedom of speech toward God, and we receive whatever we ask from him, because we are keeping his precepts and are doing the things that are pleasing in his sight.

And this is his precept: that we should trust the name of his son, Anointed Jesus, and that we should love one another, just as he gave us the precept. And the one who keeps his precepts remains in him, and he in them.

**4:1** And in this way we know that that one remains in him: from the breath that he gave us. Beloved, do not trust every breathing, but examine the breathings to see if they are from God. Because many false prophets have gone out into the creation. In this way we know God's breath: every breathing that acknowledges Anointed Jesus to have come in the flesh is from God, and no breathing that does not acknowledge Jesus is from God. And this is the one who opposes the Anointed One whom you have heard is coming. And now he is already in the creation.

You are from God, children, and you have conquered them, because the one who is in you is greater than the one who is in the creation. They are from the creation. On account of this, they are speaking from creation, and the creation hears them. We are from God. The one who was fathered by God hears us; the one who is not from God does not hear us. From this, we know the breath of the truth and the breath of deceit.

Beloved, we should love one another, because love is from God, and everyone who loves has been fathered by God and knows God. The one who does not love does not know God, because God is love. God's love for us was showed in this: that God sent his unique son into the creation so that we might live through him. Love is this way: it isn't that "We loved God," but that, "He loved us" and sent his son as an atonement for our errors.

Beloved, if God loved us this way, we are bound also to love one another. No one has ever observed God. If we love one another, God remains in us, and his love is made complete in us. In this way, we know that we are remaining in him and he in us: because he gave us from his breath. And we observed and are testifying that the Father sent his son to be savior of the creation. Whoever acknowledges that Jesus is God's son, God is remaining in him and he in God. And we have known and trusted the love that God has in us.

**16** God is love. And the one who stays in love stays in God, and God stays in him. In this way love is made complete with us, so that we would have freedom of speech in the day of judgment. Because just as he is, we also are while in the creation. There is no fear in love. On the contrary, completed love casts



out fear, because fear holds punishment. But the one who fears has not been made complete in love. We love because he loved us first.

If someone says, "I love God," and yet hates his brother, he is a liar. For the one who does not love his brother whom he sees is unable to love God whom he does not see. And we have this precept from him: that the one who loves God should also love his brother.

**5:1** Everyone who trusts that Jesus is the Anointed One has been fathered by God. And everyone who loves the one who fathers *a child* also loves the one who is fathered by him. In this way we know that we love God's children: when we love God and are doing his precepts. For this is God's love: that we keep his precepts, and his precepts are not burdensome, because everyone who was fathered by God is victorious over the creation. And this is the victory which is victorious over creation: our trust.

**5** Now who is the one who is victorious over creation, if not the one who trusts that Jesus is God's son? This is the one who comes by water and blood, Anointed Jesus. Not in water only, but in water and blood. And the breath is the one who testifies, because the breath is the truth. Because there are three who testify: the breath, and the water, and the blood; and the three have one *testimony*.

If we receive the testimony of human beings, God's testimony is greater. Because this is God's testimony which he has testified about his son. The one who trusts in God's son has the testimony in him. The one who does not trust God makes him to be a liar, because he has not trusted in the testimony which God testified about his son. And this is the testimony:

That God gave us eternal life, and this life is in his son. The one who has the son has the life; the one who does not have the son does not have the life.

**13** I have written these things to you so that those of you who trust in the name of God's son would know that you have eternal life. And this is the freedom of speech that we have toward him: that if we ask anything according to what he wants, he hears us. And if we know that he hears us if we ask, we know that we have the things we ask from him.

**16** If someone notices his brother erring an error which is not toward death, he should ask, and God will give life to him who was erring not toward death. There is an error toward death. I am not saying that he should ask about that. All wrong is error, and there is an error which is not toward death. We know that no one who was fathered by God is erring. On the contrary, the one who was fathered by God is following him, and the evil one does not touch him.

**19** We know that we are from God and that the whole creation lies in the evil one. But we know that God's son came and gave us intelligence, so that we would know the True One. And we are in the True One, and in his son Anointed Jesus. He is the true God and eternal life. Children, guard yourselves from the "idols."

## A Letter of Jacob

### Authorship and Date:

One theory regarding the composition of this letter is that it was written by Jacob, Jesus' brother. However, this theory has little support, either internally or externally. The author appears to be at somewhat of a greater distance from Jesus, although he certainly appears to have known him.

Others suggest as the author a Jacob not mentioned in the gospels who was possibly a Hellenist. Yet the author of this letter fails to explain himself; certainly, he writes as though he is well-known to the readers. Since he appears to expect the letter to be circulated throughout the Jewish community, his identification as an unknown seems unlikely.

Another possibility is Jacob "the Greater," brother to Johannes and son of Zebedaiiah. He is definitely possible as the author of the work, and the lack of focus on gentiles might substantiate this. However, one might argue that Jesus' brother was prominent before Saul's conversion and that his deeds before that time went largely unrecorded (due to Lukas' own priority in writing the *Actions of the Envoys*).

At any rate, the date of the writing is easier to pin down. By comparing to Paulus' letter to the Galatians, this is the same Jacob who is mentioned there. Jacob's letter must have circulated rather well before his meeting with Paulus in Acts 15 (c. 47-9 CE). At that time, he and Jacob appear to have discussed the topic of God's generosity and come to an agreement. In Galatians, Paulus writes not that Jacob himself had any problem with him, but "men from Jacob," indicating that Paulus appeared to have no quarrel with Jacob himself. The letter, too, indicates no differences with Jacob. But both Romans and Galatians presuppose Jacob's prominence. Given, too, the wholly Jewish nature of the book, and the use of terminology that almost excludes gentiles, if Jesus' brother wrote the letter, he may well have done so before Paulus came into prominence. If Johannes' brother wrote the letter, then this is definitely the case, since he met his end in Acts 12. This is the approximate time of writing for the letter: before 45 CE.

### Translation:

Jacob, a slave of God and of Lord Anointed Jesus

To those twelve tribes that are in the dispersion.

Hello. Regard it as all joy, my brothers, when you fall into various trials, knowing that the proof of your trust works out patience. Now let patience complete its work, so that you may be complete and whole, lacking nothing. But if any one of you lacks wisdom, he should ask God who gives generously to all and does not say foul things, and it will be given to him.

But he should ask in trust – indeed, not hesitating. For the one who hesitates is like an ocean wave: blown and tossed about. For that person should not think that he will receive something from Yahweh. He is a man who has a double life, unstable in all of his ways.

Now let the humble brother boast in his height; but let the wealthy one boast in his humility, because he will pass away like the flower of a plant. (For the sun rose with its heat and withered the plant, and its flower fell off, and the beauty of its face was destroyed.) In this way also, the wealthy person in his goings-on will fade away.

Blessed is the man who is continuing under trial, because since he has become approved, he will get the crown of life which the Lord promised to those who love him. No one who is undergoing trial should say that, "I am being tried by God," for God is not tested by bad things, and he puts no one to the test. But each one is tested by his own strong desire – lured out and trapped. Then when the strong desire has conceived, it has error as a child. Now when error is completely grown, it brings about death.

Don't be led astray, my beloved brothers. Each good present and each complete gift is from above – coming down from the Father of Lights, with whom there is not one change or shade of alteration. Since he wanted it so, he made us children by a message of truth, in order for us to be a

certain first fruit of his creatures. And so, my beloved brothers, now let each person be quick to hear, slow to speak, slow to be enraged. For a man's rage does not work out God's justice.

So, put away all filthiness and abundance of that which is bad, and embrace in meekness the implanted message – the one which is able to save your lives. But become doers of the message, and not only hearers who are making rationalizing statements to themselves. Because if someone is a hearer of the message and is not a doer, this one is like a man who perceives in a mirror the face that he was born with. For he perceived himself, and went away, and immediately forgot what kind of person he was. But the one who has stepped down close to a completed Torah – that of freedom – and who continues along (not becoming a hearer of forgetfulness, but a doer of work), this one will be blessed in what he does.

If anyone considers himself to be devout without restraining his tongue – deceiving his heart instead – this person's devotion is worthless. This is clean and undefiled devotion with God (that is, the Father): to oversee orphans and widows in their affliction; to keep one's self unspotted by the creation. My brothers, do not hold the trust in our glorious Lord, Anointed Jesus, with personal bias. For if a man enters into your gathering wearing gold rings and dressed in a luxurious robe, but also a poor man enters in dirty clothing, and if you look at the one wearing the luxurious robe and say, "You sit here in honor," and to the poor man you say, "You stand over there," or, "Sit under my footstool," aren't you discriminating among yourselves and becoming judges because of evil reasonings?

**2:5** Hear me, my beloved brothers: didn't God choose out the poor of creation, who are rich in trust and are heirs of the kingdom which he promised to those who love him? But you have dishonored the poor.

Aren't the wealthy the ones who exert power over you and drag you into courts of justice? Don't they speak evil of that nice name that was named on you? If indeed you are keeping a royal law (according to the writing, "You will love your neighbor as yourself,"<sup>347</sup>) you are doing nicely. But if you show personal bias, you are working error and are convicted under the Torah as wanderers.

For whoever keeps the whole Torah but who fails at one thing has become guilty of them all. For the one who said "Do not commit adultery" said also, "Do not murder." Now if you don't commit adultery but you murder, you have become someone who has wandered away from the Torah.

Speak like this and act like this: as though you are about to be judged by a code of freedom. For judgment is merciless for the one who has not practiced mercy. Mercy brags of its superiority over judgment.

What is the profit, my children, if someone says they have trust, but they have no deeds? Is the trust able to save him? If a brother or sister is naked and lacking the day's food, but if someone from among you says, "Go away peacefully. Be warmed and well fed," but if you don't give them what their bodies need, what is the profit?

And trust is this way. If it has no deeds, it is dead by itself. However, someone will say, "You have trust, and I have deeds." Show me your trust without deeds, and I will show you trust from my deeds. You trust, because there is one God. You are doing nicely. The spirit beings also trust and tremble. But do you want to know, worthless human, that the trust is dead without the deeds?

Wasn't our ancestor Abraham justified through deeds when he brought up Isaac his son to the altar? Do you see that the trust was working together with his deeds, and that the trust was made complete through the deeds? And the writing was fulfilled which said, "Abraham trusted God, and it was counted for him as justification,"<sup>348</sup> and he was called God's friend.<sup>349</sup> You see that a person is justified through deeds and not trust alone.

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<sup>347</sup> Lev 19:18

<sup>348</sup> Gen 15:6

Now wasn't Rahab the prostitute also justified through deeds in the same way when she received the messengers and sent them out by another road?<sup>350</sup> For just as the body is dead without breath, in the same way also trust is dead without deeds.

**3:1** Brothers, not many of you should become teachers, since you know that we will receive a greater judgment. For we all stumble in many things. If anyone does not stumble in word, this is a perfect man, able to bridle the whole body also, since we put bits into horses' mouths so that we will persuade them, and we steer their whole bodies. Look: even the ships which are so large and are driven by violent winds are steered wherever the driver wants by a tiny rudder. In the same way, the tongue is also a small member, and it boasts greatly!

Look at how little fire kindles so much material! And the tongue is a fire, a universe of injustice! The tongue is placed among our members; it blots the whole body, and sets nature's wheel on fire, and is being set on fire by Gehenna.

For every species of wild animals and also birds, reptiles and also sea creatures, has been subdued and is being subdued by the human species. But the tongue no humans are able to subdue. It is an unstable bad thing full of fatal poison.

With it we give praises to the Lord (that is, the Father), and with it we curse those people who were made according to God's likeness. From the same mouth, praising and cursing come out. My brothers, these things shouldn't be!

No fountain issues sweet and bitter water<sup>351</sup> from the same opening. My brothers, a fig tree is not able to make olives, nor a vine to make figs. Neither can a salt spring make sweet water.

Is there anyone wise and established among you? Let him show his deeds of nice conduct in the meekness of wisdom. But if you have bitter jealousy and bigotry in your hearts, aren't you bragging and lying about the truth? This is not the wisdom that comes down from above. On the contrary, it is earthly, of this life, from spirit beings. For where jealousy and bigotry are there is instability and every foul practice. But the wisdom from above is indeed first pure, then peaceful, gentle, easily persuaded, full of mercy and of good fruits – without discrimination or hypocrisy.

**4:1** Now the fruit of right is sowed in peace by those who make peace. Where do wars and where do fights among you come from? Aren't they from this: from those pleasures of yours that are in combat in your members? You strongly desire, and you don't have. You murder and are jealous, and you are not able to obtain. You fight and you war. Through not asking, you do not have. You ask, and you don't receive because you are asking badly: so that you may waste it on your pleasures.

Adulteresses! Don't you know that the friendship with the creation is enmity with God? Therefore, whoever wants to be a friend of creation stands as God's enemy. Or do you think that the writing says it worthlessly? Does the spirit that came to dwell in us long to envy? But it gives greater favor! And so it says, "God arranges himself against the high-minded ones," but "he gives favor to the lowly."<sup>352</sup>

Therefore, submit to God. But stand against the accuser, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you errant people, and purify your hearts, you people with double lives. Be miserable and mourn and cry. Let your laughter be turned into mourning, and joy into sadness. Lower yourself in the Lord's presence, and he will lift you up.

**11** Do not speak harshly of one another, brothers. The one who speaks harshly of a brother or judges his brother is speaking harshly of the Torah and judging the Torah. But if you judge the Torah,

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<sup>349</sup> Isa 41:8

<sup>350</sup> See Josh 2:1-21.

<sup>351</sup> fresh and salt water

<sup>352</sup> This is a combination of Jer 50:31 and Prov 3:34.

then you are not a doer of the Torah but rather a judge. One is the giver of the Torah and judge – the one who is powerful enough to save and to destroy.

But who are you who judge your neighbor? Come now, those who are saying, "Today or tomorrow let's go into this city and stay there for a year, and trade, and profit financially." These are ones who don't understand tomorrow. What is your life? For you are a vapor that appears for a short time and disappears. You should say instead, "If the Lord wants it and if we live, then we might also do this or that." But now you are boasting with your displays of pride. All of this boasting is evil. Therefore, it is an error for the one who knows to do a nice thing and is not doing it.

**5:1** Come now, you wealthy ones! Cry, cry loudly about these miseries of yours that are coming. Your wealth has crumbled, and your clothing has become moth-eaten. Your gold and silver have rusted, and their rust will be a testimony about you and will eat your bodies like fire. You have stored up treasures during these last days.

Look! The salary of those workers who reaped the fields for you – the salary that you withheld – calls out, and the shouts of the reapers have entered into the ears of the Lord of Hosts.

You lived in luxury on the land, and you were self-indulgent. You nourished your hearts in a day of slaughter! You condemned, you murdered the Just One; isn't he standing against you?

**7** Therefore, be longsuffering, brothers, until the time of the Lord's presence. Look, the gardener is looking out toward the honorable fruit of the land, suffering long over it until he receives early and later harvests. You be longsuffering also. Steady your hearts, because the time of the Lord's presence has neared.

Brothers, don't gripe against one another, so that you may not be judged. Look, the judge has been standing in front of the doors.

Brothers, take the prophets who spoke in the Lord's name as an example of suffering bad things and of longsuffering. Look: we bless those who are patient. You have heard of Job's patience, and you saw the Lord's aim (that the Lord is richly compassionate and shows pity).

Now, before all things, my brothers, "do not swear. Neither by heaven... nor the earth..." nor any other oath. But "let it be to you that the yes is yes and the no is no," so that you may not fall under judgment.

**13** Anyone among you who is suffering misfortune should pray. Anyone who is cheerful should play music. Anyone among you who is sick should call the elderly people of the assembly to him, and they should pray over him after anointing him with oil in the Lord's name. And the vow made in trust will save the person who is sick, and the Lord will raise him, and if he did any errors they will be forgiven him.

So admit your errors to one another, and make vows on one another's behalf, so that you may be healed. In operation, a just person's request succeeds greatly. Elijah was a human being, suffering in similar ways to us, and he prayed a prayer for it not to rain, and it did not rain on the land for three years and six months. And again he prayed, and the sky gave rain, and the land provided its fruit.

My brothers, if anyone among you wanders from the truth, and if someone turns him back, he should know that the one who has turned an errant person back out of his wandering way will save his soul from death and "will hide a multitude of errors."<sup>353</sup>

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<sup>353</sup> "Hatred breeds dispute, but love hides all errors." (Pv 10:12)

## To the Hebrews

### Style:

The work is structured as a treatise, making essentially one main argument throughout the book. The Greek is difficult, and it seems as though Greek was a second language to the author. The author occasionally cites the Septuagint, indicating at least a decent reading knowledge of the language.

### Authorship and Date:

It is generally agreed upon that the treatise was written prior to the fall of the temple in Jerusalem, and the writing itself alludes to a coming destruction. The date can be narrowed down further, however. Timotheos (13:23) is mentioned apart from Paulus, placing the early end of the possible date of composition at c.54 CE. But this work was written early enough that it could be confused by first century Christians with the writings of Paulus himself. Further, there is no mention of Neronian persecution. The attacks on Jewish Christians by their fellow Jews were largely social in nature. These pale by comparison to the persecution started by Nero. Given the aforementioned considerations, the treatise was probably written during the period 54 - 64 CE.

Unlike the works of Paulus, this treatise is unsigned. The author's use of the language and his/her theology appear slightly different from those of Paulus. Throughout the past 150 years, several names have been suggested, most notably: Apollos, an Alexandrian Jew (Acts 18:24) seems to have had the background fitting the profile of the author. Just as John the Baptizer's focus was on the Messiah bringing an end to the former covenant (including temple worship), there appears to be some anxiety on the part of the author on account of these coming events. Harnack, however, conjectured that Priscilla may have written the work, assisted by her husband Akila (Acts 18:1f.). Both were Jewish, friends of Paulus, and they had taught Apollos about Jesus. Further, if the work were written by a woman, this would explain the apparent anonymity of the work.

The setting of the work is closely tied to its purpose. Certain Jewish followers of Jesus were experiencing pressure from their fellow Jews. The exact nature of this pressure is alluded to in the book – most likely involving social shunning, the severing of friendships and relationships, and banning from the Jewish gatherings (synagogues). This pressure had one purpose in mind: to get the recipients of the treatise to denounce Jesus as Anointed One and return to the Judaism of the priests and rabbis. The author, wishing to prevent this from happening, wrote the work to serve as a reminder of the place of Jesus the Anointed One in Judaism. Looking ahead to the coming destruction of the temple, the author urges the readers to band together and listen to those inspired individuals who had taught them about Jesus.

### Translation:

In ancient times, in many parts and in many ways, God spoke to our ancestors by the prophets. At the last of these days, he has spoken to us by a son,

whom he placed to be Heir of All Things,  
through whom he made the ages,  
who was the shining brightness of his glory and the sculpture of his basic self,  
and who carries all things by the declaration of power.

After making a cleansing of errors by means of himself, he sat down at the right side of the majesty in high places, having become as much greater than messengers as the name he has inherited is more excellent than theirs. For to which of the messengers did he ever say, "You are my son. Today I have fathered you?"<sup>354</sup> And again, "I will be a father for him, and he will be a son for me."<sup>355</sup>

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<sup>354</sup> Psalms 2:7

<sup>355</sup> See 2 Samuel 7:14.

**1:6** Now when again he led the first born into the habitation, he said, "And all of God's messengers should bow down to him."<sup>356</sup> And to the messengers, he says, "He is the one who makes winds his messengers and who makes fiery flame his religious servants."<sup>357</sup> But to the son: "Your throne is God forever and ever, and the scepter of uprightness is the scepter of his kingdom. You loved right and hated lawlessness. On account of this, God, your God, anointed you with oil of exaltation beyond your companions."<sup>358</sup>

And, "At the beginning, you oh Yahweh founded the land, and the skies are works of your hands. They will be destroyed, but you continue. And all they all will become old like a garment, and you will fold them like a cloak. And they will be changed like a garment, but you are the same, and your years will not cease."<sup>359</sup> But to which of the messengers did he ever say, "Sit at my right side until I place your enemies as a footstool for your feet?"<sup>360</sup> Aren't all of them spirits doing religious service, sent forth for service on account of those who are about to inherit salvation?

**2:1** On this account, it is necessary for us to be abundant in attending to the things which we heard, lest we should drift away. For if the message spoken by messengers became firm, and if every deviation and bad hearing received a just reward, how will we escape if we have neglected such great salvation? This was first received through the Lord to be spoken by those who heard, and it was confirmed for us, with the co-testifying of God both by signs and wonders, and by various powers, and by distributions of holy breath, according to what he wants.

**5** For under messengers he did not arrange the habitation to come, about which we are speaking. But someone somewhere testified, saying, "Who is a human being, that you remember him? Or the mortal one, that you oversee him? You made him slightly less than messengers; you crowned him with glory and honor." "You arranged all things beneath his feet."<sup>361</sup>

For in the subjection of all things, he left nothing that is not arranged under him. But now, we don't yet see all things arranged under him. But we can see Jesus, who was made slightly less than messengers, and who was crowned with glory and honor on account of the suffering of his death, so that by God's generosity he would taste death on behalf of all people.

For it was proper for God, on account of whom all things are and through whom all things are, in leading many sons into glory, to make complete through sufferings the initiator of their salvation. For both the one who makes holy and those who are made holy are all from one. On account of this reason, he is not ashamed to call them brothers, saying, "I will announce your name to my brothers, in the midst of an assembly I will sing praise to you."<sup>362</sup>

And again, "I will be persuaded by him."

And again, "Look at me and at the children that God gave me."<sup>363</sup> Therefore, since the children have been sharing blood and flesh, in the same way also he partook of those things, so that through death he might deprive of energy the one who has the strength of death – that is, the accuser – and might free them, as many as were held in slavery throughout all of their lives by fear of death.

**16** For surely the fear of death does not take hold of messengers, but it takes hold of Abraham's descendants. Consequently, in all things he was bound to be made like his brothers, so that he would

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<sup>356</sup> Psa 97:7 from the LXX

<sup>357</sup> Psa 104:4 from the LXX

<sup>358</sup> Psa 45:6-7 from the LXX

<sup>359</sup> Psa 102:25-28 from the LXX

<sup>360</sup> Psa 110:1

<sup>361</sup> Psa 8:4-6

<sup>362</sup> Psa 22:22

<sup>363</sup> "Bind up the testimony; seal the teaching among my students. I will wait for Yahweh, who is hiding his face from the house of Jacob, and I will be persuaded by him. Look at me and the children whom Yahweh has given me: signs and wonders in Israel from Yahweh of Hosts, who lives on Mount Zion." (Isa 8:17-8)

become a merciful and trustworthy high priest regarding things which *lead* toward God, to the point of making atonement for the errors of the people. For since he himself was tested, he is able to provide help to those who are being tested with what he has suffered.

**3:1** Consequently, holy brothers, partakers of a heavenly calling: set your minds on Jesus, the envoy and high priest of what we acknowledge. He is trustworthy to the one who made him, just as Moses also was trustworthy in God's household. For he is regarded worthy of more glory than Moses, by as much as the builder has more honor than the house.

For every house was built by someone, but God is the builder of all things. And indeed, "Moses was trustworthy in his whole household, as is a healer,"<sup>364</sup> for a testimony of the things which were to be spoken. But the Anointed One is trustworthy as a son over God's household, whose household we are if indeed we hold firmly to the freedom of speech and the boasting of the hope.

So, just as the holy Spirit says, "Today, if you will hear his voice, do not harden your hearts as you did at the place of embitterment, at the day of testing in the desert. Didn't your ancestors test me with examination, and they had seen my work? So, for forty years I loathed this generation, and I said, 'They are always strays in their hearts; now they do not know my ways.' As I swore in my anger, they will not enter into my rest."<sup>365</sup>

**12** Brothers, watch out, lest there be in any of you an evil, untrusting heart, which stands away from the living God. On the contrary, advise one another every day, until it is not called "today," so that none of you would be hardened by error's deceitfulness. For we have become partakers of the Anointed One if indeed we hold firmly to the beginning of the basis until the end.

In what was said, "Today, if you will hear his voice, do not harden your hearts as you did at the place of embitterment," who embittered God after they heard? But didn't all of those who came from Egypt through Moses? Now whom did he loathe for forty years? Wasn't it those who erred whose corpses fell in the desert? Now to whom did he swear not to enter into his rest, if not to those who were unpersuaded? And we see that they were unable to enter on account of distrust.

**4:1** Therefore, with a promise to enter into his rest being left behind, we should be afraid; otherwise someone from among you should ever seem to have failed. For also we were addressed by a good message, just as they were also. But the message of their hearing did not profit them, since it did not mix with the trust of those who heard.

For we who have trusted are entering into the rest, just as he said, "As I swore in my anger, they will not enter into my rest," although the deeds from the laying down of creation were done. For it was said somewhere about the seventh day in this manner: "And God rested on the during the seventh day from all of his deeds."<sup>366</sup> And again, in this saying, "They will not enter my rest."

**6** Therefore, since it is left behind for some to enter into it, and since those who previously heard the good message did not enter on account of unpersuasion, he again fixes a certain day, today, saying by David (after such a long time) just as it had been said before: "Today, if you will hear his voice, do not harden your hearts."

For if Joshua had given them rest, God would not have spoken about another day after that one. In conclusion, a sabbath is left behind for God's people. For the one who has entered into his rest also will rest himself from his deeds, just as God did from his own.

Therefore, we should try hard to enter into that rest, so that no one should fall in the same spectacle of distrust. For God's message is living and working and sharper than every two-edged sword, and it cuts through to the point of separating life and breath, both joints and marrow, and it is able to

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<sup>364</sup> Num 12:7 from the LXX

<sup>365</sup> Psalms 95:7-11

<sup>366</sup> Gen 2:2



judge the heart's reflections and thoughts. And no creature fails to be apparent in his presence, but all things are naked and laid open to his eyes. The message for us is directed toward him.

**14** Therefore, since we have a great high priest who has passed through the heavens, God's son Jesus, we should lay hold of the acknowledgment. For we do not have a high priest who is unable to suffer together with us in our weaknesses, but he was tested in all things according to a likeness; he remained without error. Therefore, we should come to the throne of Generosity with freedom of speech, so that we would receive mercy and would find favor for seasonable help.

**5:1** For every high priest who was taken from among human beings is set down on behalf of human beings to do things that are directed toward God, so that he would offer both gifts and sacrifices on behalf of errors. He is able to suffer a measure with the ignorant ones and wanderers, since he himself is also surrounded by weakness. And on account of it, he is bound to offer gifts and sacrifices also on his own behalf, just as on behalf of the people. And no one takes the honor for himself, but he was called on by God, just as Aaron also was.

Similarly also, the Anointed One did not glorify himself to become a high priest, but he glorified the one who spoke to him: "You are my son. Today I have fathered you,"<sup>367</sup> just as it says also in a different place, "You are a priest for the age, according to the order of Melchizedek."<sup>368</sup>

In the days of his physical being, he offered up both requests and petitions with shouts and tears to the one who is able to save him from death. And by his piety he was heard. Although he was a son, he learned from the things he suffered how to listen, and after being completed in death, he became a source of eternal salvation to all of those who listen to him, since he was designated by God a high priest according to the order of Melchizedek.

**11** The message we have to say about him is long, and it is hard to explain, since you have become slow in hearing. For also, though you are bound to be teachers – on account of the time – again you have the need of someone to teach you the elements of the beginning of God's oracles. And you have become as having need of milk, and not of solid food. For each one who partakes of milk is unskilled in the message of right, for he is a baby. But solid food is for complete people, for those who (on account of practice) have well-exercised perceptions to distinguish both good and bad.

**6:1** So, tossing away the beginning message of the Anointed One, we should carry on toward completion, not again laying down a foundation of mental change from dead deeds, and of trust in God, or again laying down teaching about ritual cleansings and of the laying on of hands, of both resurrection of the dead and eternal judgment. And if God permits, we will carry on.

**4** For it is impossible for those who were once enlightened, who once tasted of the heavenly gift and became partakers of holy breath, and who tasted God's beautiful declaration (and the powers of an age about to come), and who fell away to renew again to the point of mental change, since they have crucified God's son anew for themselves and are making a spectacle of him. For land which has drunk rain that comes to it often and land which brings forth plant life which is useful to those on account of whom it was tilled receives praise from God. But that which yields stickers and thistles is not considered and is near to a curse, and in the end it is for scorching.

**9** Now about you, beloved, though also we are speaking this way, we have been persuaded of better things, even things that have to do with salvation. For God is not unjust, that he would be forgetful of your work and love, which you displayed for his name by serving the holy ones – and you are serving them. But we strongly desire for each one of you to display the same diligence until the end toward the full confirmation of hope, so that you would not become sluggish, but so you would become imitators of those who are inheriting the promises, through trust and longsuffering.

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<sup>367</sup> Psalms 2:7 again

<sup>368</sup> Psalms 110:4

For when God was making a promise to Abraham, since he had no one greater to swear by, he swore by himself, saying, "If praising, I will praise" you, and "if multiplying, I will multiply" you.<sup>369</sup> And in this way, after suffering long, Abraham obtained the promise. For people swear according to what is greater, and the oath for confirmation is a terminator to every one of their contradictory statements.

In the oath, God,  
who wished to show abundantly the unchanging nature of his plan to the heirs of the promise,

inserted an oath, so that

through two unchangeable practices, in which God is unable to lie,  
we who have fled away to lay hold of the hope set before us would have strong advice.

We have this as an anchor of the soul, both sure and firm, and one enters into the place within the veil, where Jesus our forerunner entered on our behalf, having become a high priest according to the order of Melchizedek for the age.

**7:1** For this "Melchizedek, king of Shaleim, high priest of the Highest God," the one "who met Abraham when he was returning from the defeat of the kings, and he praised him. To him also Abraham" apportioned "a tenth from all his things."<sup>370</sup> Indeed, his name is first translated "King of Right."<sup>371</sup> Now then, it is also, "King of Shaleim," that is, King of Peace. He was fatherless, motherless, without lineage, having neither a beginning of days nor an end of life, but having been like God's son, he continues as high priest for the perpetual time.

But view with wonder how large this one was, to whom also Abraham the Patriarch gave a tenth of the spoils. And indeed, those who were from the sons of Levi, who take the priesthood, have a precept to take a tenth from the people, that is, their brothers, although they have come out of Abraham's loins. But the one who does not have a lineage from them took a tenth from Abraham, and he praised the one who had the promises.

Now without any contradiction, the lesser one is praised by the greater one. And here indeed, dying people receive tenths, but there one person receives a tenth who lives, as it has been testified. And so to speak, through Abraham even Levi, the one who receives tenths, has had a tenth taken. For he was still in the loins of his father when Melchizedek met with him.

**11** Therefore, if indeed completion were through the Levitical priesthood (for with it the people received a code), what need was there for still another priest to arise according to the order of Melchizedek and to not be named according to the order of Aaron?

When the priesthood changes, it becomes necessary also for the code to change. For the one about whom these things are spoken has partaken of another tribe, from which no one has held the altar. For it is evident that our Lord arose from Judah. Moses said nothing about priesthood for that tribe. And this is abundantly evident if another priest rises up according to the likeness of Melchizedek, one who has not become a priest according to a code of physical precepts, but according to power of a life that cannot be dissolved. For it is testified that, "You are a priest for the age according to the order of Melchizedek."

For the setting aside of a preceding precept happens on account of its weakness and unprofitable nature; for the Torah made nothing complete, but it was an introduction of a better hope, through which we draw near to God.

**20** And inasmuch as it was not without an oath – for indeed they became priests without an oath, but the one who became a priest with an oath did so through the one who said to him: "Yahweh swore and will not change, 'You are a priest for the age.'" – according to so much Jesus has become a

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<sup>369</sup> Gen 22:17

<sup>370</sup> Gen 14:17-20

<sup>371</sup> Melech = king and Zadok = right

guarantee of a better covenant. And indeed, many are those who have become priests on account of being prevented by death from continuing on, but this one has an unchangeable priesthood, on account of his continuing for the age. And consequently, for the complete age he is able to save those who come near to God through him, always living for the appeal on their behalf.

For also, such a high priest was appropriate for us – godly, lacking badness, undefiled, separated from the errant and becoming higher than the heavens, one who does not have the daily necessity like the high priests to offer first on behalf of his own errors – then for those of the people. For he did this once by offering himself. For the Torah, having a weakness, sets down people to be high priests, but the message of that oath that was fulfilled after the Torah, sets down a son, who has been made complete for the age.

**8:1** But now, the point of what was said is this: that we have such a high priest, who is seated at the right side of the throne of majesty in the heavens, a religious servant of the holy things and of the true tent (which the Lord, not a human being, pitched). For every high priest is set down in order to offer both gifts and sacrifices. Consequently, it is a necessity for him to have something that he might offer. Therefore, if indeed he were of the earth, he could not even be a priest, since there are those who offer the gifts according to the Torah. These ones provide religious service as an example and shadow of the heavenly things, just as Moses was warned when he was about to finish the tent: for he says "See that you do all things according to the type that was shown to you in the mountain."<sup>372</sup> But now he has obtained a religious service that makes sense, as much as also he is the mediator of a better covenant, which has been codified on better promises.

**7** For if that first one were faultless, a place would not be sought for a second. For finding fault, he says to them:

"Look! Days are coming," says Yahweh, 'when I will complete a new covenant with the house of Israel and the house of Judah. It will not be according to the covenant that I made with their ancestors in the day of my taking their hand to lead them out of the land of Egypt, because they did not continue in my covenant, and I did not care for them,' says Yahweh.

"Because this is the covenant that I will covenant with the house of Israel after those days," says Yahweh. 'Giving my codes into their minds, I will also write them on their hearts. And I will be to them for a god, and they will be to me for a people.

"And by no means will each one teach his fellow citizen and each one his brother, saying, "Know Yahweh," because all will know me, from the smallest even to the greatest of them. Because I will be merciful to their wrong, and I will by no means still remember their errors."<sup>373</sup> In saying "new," he has aged the first one. Now the one which is aging and growing old is near to disappearing.

**9:1** So indeed, the first covenant had right deeds of religious service and the holy adornment. For a tent was prepared: the first place was called the holy things, in which indeed were both a lamp-stand and the table, and where the putting out of the loaves took place; but behind the second veil was a tent which was called the holiest of things, which had a golden censer and the ark of the covenant, which was covered on all sides with gold and in which there was a golden pot which held the manna, and Aaron's rod which budded, and the tablets of the covenant. Now over the top of it were the Cherubim of Glory, overshadowing the place of atonement.

Now it is not for us to speak about these things part by part. But when these things were prepared in this way, the priests indeed always enter into the first tent to complete the religious services. But into the second tent, the high priest enters alone once a year, not without blood, which he offers on behalf of himself and for the ignorant actions of the people.

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<sup>372</sup> Ex 25:40

<sup>373</sup> Jer 31:31-4

**8** The holy Spirit is pointing this out: that the way to the holy places was not made apparent while the first tent was still standing. It was an analog for the season which was standing. According to this, both gifts and sacrifices were offered which were not able to make complete (consciousness-wise) the one who performed the religious service. It was only laid down until a season of correction, being physical right deeds regarding foods and drinks and different ritual cleansings. But when the Anointed One, a high priest of the good things which are about to come, happened by (through the greater and more complete tent which was not handmade; that is, not of this creation), he entered once and for all into the holy places, finding eternal redemption (indeed not through the blood of goats and bulls but through his own blood).

For if the blood of goats and bulls and a heifer's ashes, sprinkling those who were defiled, purify for the cleansing of the flesh, how much rather will the blood of the Anointed One – the one who offered himself spotless to God through an eternal spirit – cleanse your consciousnesses away from deeds of death and toward religious service to a living God?

**15** And for this reason he is a mediator of a new covenant: so that when death happened under the first covenant for the washing away of wanderings, those who were called might receive the promise of an eternal inheritance. For where there is a covenant, it is a necessity to carry out the death of the one who made the covenant. For a covenant is firm on the dead, since it is never strong while the one who made the covenant lives. Consequently, neither was the first one inaugurated without blood.

For when, according to the Torah, all of the precept had been spoken by Moses to all the people, he took the blood of the calves with water and scarlet wool and hyssop, and he sprinkled it both on the scroll and on all the people, saying, "This is the blood of the covenant whose precept God gave to you."<sup>374</sup> Now also he sprinkled the tent and all the vessels of religious service in a similar way with the blood. And almost all things are cleansed in blood according to the Torah, and without blood forgiveness does not occur.

Therefore, it was a necessity indeed for the examples of the things in the heavens to be cleansed with these, but the heavenly things themselves are cleansed with better sacrifices than these. For the Anointed One did not enter handmade holy places, which are antitypes of the true ones. On the contrary, he entered into heaven itself to appear now on our behalf in God's presence.

**25** This is not so that he would offer himself often, just as the high priest enters into the holy places every year with other blood, since it was necessary for him to suffer from the laying down of creation. But now, once and for all, he has appeared at the conclusion of the ages for a removal of error through his sacrifice. And just as it awaits people to die once and for all, but after this there is a judgment, so also the Anointed One was offered once and for all to carry away the errors of many people and will come into view (without errors) a second time for salvation by those who are expecting him.

**10:1** For the Torah, which has a shadow of the good things to come and the image of the matters, is never able to make complete the ones who come to it, with the same sacrifices every year that they offer in perpetuity. Since, wouldn't they have ceased to be offered otherwise, on account of the ones who served religiously no longer still having a consciousness of errors, having been cleansed once and for all? But in these things there is a reminder of errors every year. For there is an inability for blood of goats and bulls to take away errors.

So, coming into the creation, he says, "You did not want sacrifice and offering, but you supplied a body for me. You did not delight in a whole burnt offering, even for error.

"Then I said, 'Look I am coming, God, to do what you want. In a heading of a scroll it has been written about me.'"<sup>375</sup>

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<sup>374</sup> Ex 24:8

<sup>375</sup> Psa 40:7-9

At the top of this, he says that, "You did not want sacrifices and offerings and whole burnt offerings, neither did you delight."<sup>376</sup> These things are offered according to a code. Then he says, "Look, I am coming to do what you want." He is taking away the first thing so that he may establish the second. In this will, we have been made holy through the offering of Anointed Jesus' body once and for all.

And indeed every priest stands every day performing religious service and offering the same sacrifices often, which are never able to take away errors. But after this one offered one sacrifice for perpetuity on behalf of errors, he sat down at God's right side. He has been waiting for the remaining time until his enemies are placed as a footstool for his feet. For with one offering he has made complete for perpetuity those who are being made holy.

**15** Now also, the holy Spirit testifies to us. For after the saying, "'Now this is the covenant that I will covenant" with them "after those days", says Yahweh. 'Giving my codes on their hearts, I will also write them on their mind,' there is, "'And I would by no means still remember their errors" and their acts of lawlessness.' Now where there is a forgiveness of these things, there is no longer an offering on behalf of error.

Therefore, brothers, since we have freedom of speech by the blood of Jesus to the point of entering the holy places (by this blood he made new for us a recent and living way through the veil, that is, his flesh), and since we have a great priest over God's house, we should come near with a true heart, wearing our trust fully, having our hearts sprinkled from a consciousness of evil, and having our bodies washed in clean water, we should hold fast to the acknowledgment of hope without nodding our heads. For the one who promised is reliable. We should also bear one another in mind out of a stimulation of love and nice deeds and not abandon gathering together (as it is the custom of some people). On the contrary, we should comfort one another, and rather a lot, as you see the day drawing near.

**26** If by choice we err after taking recognition of the truth, no sacrifice on behalf of error remains any longer, but there is a fearful expectation of that judgment and fiery jealousy which is about to consume the ones who are against him. Anyone who set aside Moses' Torah "dies" without compassion "at the testimony of two or three witnesses."<sup>377</sup> How much worse a punishment do you think he will be worthy of: the one who has trampled on God's son and who has regarded the blood of the covenant in which he was made holy to be a common thing, and who as insulted the spirit of generosity? For we know the one who says:

"Vindication is mine. I will repay."<sup>378</sup> And again,

"Yahweh will judge his people."<sup>379</sup> It is a fright to fall into the hands of a living God!

**31** Now remember the earlier days, during which, after being enlightened, you underwent a large contest of sufferings. Indeed, in this you were put on a stage, in both reproaches and afflictions. Now in this you became partners of those who were overturned in same way. For indeed, you suffered together with the bonds, and you accepted the plunder of your possessions with joy, knowing that you have for yourselves better and lasting property. Therefore, do not cast away your freedom of speech, which has a great reward.

For you have a need of endurance, so that, having done what God wants, you would obtain the promise. For in but "a very, very little time,"<sup>380</sup> "what is coming will come and will not delay...But out of trust my just one will live." And "if he should shrink back, my soul does not delight in him."<sup>381</sup> But we are not ones who shrink back into destruction. On the contrary, we live in trust, to the point of the soul's preservation.

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<sup>376</sup> Psa 40:6

<sup>377</sup> Dt 17:6

<sup>378</sup> Dt 32:35

<sup>379</sup> Dt 32:36 and Psa 135:14

<sup>380</sup> Isa 26:20 from the LXX

<sup>381</sup> Hab 2:3-4 from the LXX

**11:1** Now trust is a basis of what things are being hoped for that are not seen, a reproof of practices. For by it the older people have been testifying. By trust, we think that the ages have been supplied by God's declaration, so that what is seen has not happened out of the things which are apparent.

**4** By trust, Abel offered a better sacrifice to God than Cain, through which it was testified that he was just, with God testifying about his gifts.<sup>382</sup> And through it, though dead, he still speaks.

By trust Henoch was changed so as to not see death. And he was not found, because God had changed him. For, before the change, he was attested to have well-pleased God.<sup>383</sup> But without trust, he would have been unable to have pleased well. For it is necessary for the one who comes to God to trust that he is and that he will become a rewarder of those who seek him out.

By trust Noach, who had been warned about the things that were not yet seen and since he was devout, built an ark for the salvation of his household.<sup>384</sup> Through it, he condemned the creation and became an heir of the justification according to trust.

By trust Abraham listened when he was called to go out into the place that he was about to receive for an inheritance. And he went out, without being familiar with the place he was going.<sup>385</sup>

By trust he traveled into the land of the promise as a foreigner, having dwelt in tents with Isaac and Jacob the co-heirs of the same promise. For he was expecting the city which had foundations, of which God was the designer and architect.

By trust also barren Sarah herself received power for the laying down of seed since she regarded the one who promised to be trustworthy, and she was beyond the season of full age.<sup>386</sup> So also, there was born from one person (who had died in these matters) a progeny just like the multitude of stars in the sky, and like that innumerable sand that is at the seashore.<sup>387</sup>

**13** According to trust, all of them died, not having received the promises but having seen them afar off and having greeted them, and having acknowledged that they were strangers and travelers on the land. For the ones who say such things make it apparent that they are seeking a country. And if indeed they were remembering that land from which they had come out, they would have had a season to return. But now they are longing for a better, that is, a heavenly land. So, of them God is not ashamed to be called on as their God. For he prepared a city for them.

**17** By trust, when he offered up Isaac (when he was tested), the one who had received the promises was also offering the unique one. To him it was said that, "Your seed will be called in Isaac."<sup>388</sup> He offered him reasoning that God is even powerful enough to raise up people from among the dead, from which also (by analogy) he recovered him.

By trust also, concerning imminent things, Isaac praised Jacob and Esau.<sup>389</sup>

By trust, while dying, Jacob praised each of Yosef's sons and "leaned down on the high point of his staff."<sup>390</sup>

By trust, when becoming complete, he reminded the sons of Israel about the Departure, and he made arrangements about his bones.<sup>391</sup>

**23** By trust, when he was born, Moses was hidden for three months by his parents because they saw that the boy was handsome, and they did not fear the directive of the king.<sup>392</sup>

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<sup>382</sup> See Gen 4:1-8ff.

<sup>383</sup> See Gen 5:24.

<sup>384</sup> See Gen 6:9-8:22.

<sup>385</sup> See Gen 12:1ff.

<sup>386</sup> See Gen 17:15ff.

<sup>387</sup> Gen 22:17

<sup>388</sup> Gen 21:12

<sup>389</sup> See Gen 27:27-29, 39-40.

<sup>390</sup> Gen 47:31 from the LXX, together with a reference to Gen 48.

<sup>391</sup> See Gen 50:24-5.

By trust, when he became big, Moses denied being called a son of Pharaoh's daughter, choosing rather to have badness together with God's people than to have the enjoyment of error for a season.<sup>393</sup> He had regarded the reproach of the Anointed One to be greater than the wealth of Egypt's treasures. For he was looking away toward the reward.

By trust, he left Egypt, not fearing the king's anger.<sup>394</sup> For he was as strong as though he saw the invisible one.

By trust, he did the passover and the pouring of the blood, so that the slayer of the first-borns would not handle them.<sup>395</sup>

By trust they passed through the Red Sea, like through dry land. When the Egyptians took this test, they were swallowed up.<sup>396</sup>

By trust the walls of Jericho fell after being surrounded for seven days.<sup>397</sup>

By trust Rahab the prostitute was not destroyed together with those who were unpersuaded, having received the spies with peace.<sup>398</sup>

**32** And what should I still say? For the time will fail me to declare to you about Gideon, Barak, Samson, Yefthah, both David and Samuel, and the prophets. Through trust, these ones subdued kingdoms, worked what is right, obtained promises, shut lions' mouths, quenched the power of fire, fled sword blades, were empowered from weakness, became strong in war, beat down foreigners' fortresses. Women received their dead from the resurrection<sup>399</sup>; but others were beaten to death, not accepting release so that they might obtain a better resurrection. Now others received a trial of mockings and beatings, and further, bonds and jailing.

They were stoned. They were sawn in half. They died by the slaughter of a sword. They walked around in sheepskins, in goat skins. They lacked; they were afflicted; they were mistreated. The creation was not worthy of them. They wandered in deserts and mountains and caves and the holes in the ground. And none of these, who were attested through trust, recovered the Promise. God saw to something better concerning us, so that they would not be made complete without us.

**12:1** Consequently also, since we have such a cloud of witnesses surrounding us, we should lay aside every encumbrance and the error that wraps around us. And through endurance, we should run the course that is laid out for us, looking away at Jesus, the one who starts and finishes our trust. In return for the joy that had been set in front of him, he endured a cross, not thinking about the shame. And he has sat down at the right side of God's throne.

**3** For consider intently such a person, who has endured speaking against him by errant people, so that you would not be wearied or your souls grow faint. You have not yet agonized to the point of blood in your resisting error. And you have forgotten the advice which is discussing with you as sons: "Oh my son, do not make scarce Yahweh's training, nor faint when reproved by him. For Yahweh trains the one whom he loves. Now he chastises every son whom he accepts."<sup>400</sup>

If you are undergoing training, God is treating you as sons. For is there any son whose father does not train him? But if you are without training, of which all have become partakers, surely you are bastards and not sons. And if indeed we have physical fathers as trainers and we revere them, by how much more should we be submissive to the father of spirits, and we will live?

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<sup>392</sup> See Ex 2:1-2.

<sup>393</sup> See Ex 2:11ff.

<sup>394</sup> See Ex 2:15f.

<sup>395</sup> See Ex 12:21f.

<sup>396</sup> See Ex 14:21-31.

<sup>397</sup> See Josh 6:8-21.

<sup>398</sup> See Josh 2:1ff.; Josh 6:17.

<sup>399</sup> See 1 Kings 17 and 2 Kings 4. This refers to Elijah and Elisha raising women's sons from the dead.

<sup>400</sup> Prov 3:11-2 from the LXX

For indeed they trained us for a few days, according to what seemed right to them, but he trained us for what makes sense, in order to receive his holiness. But every time of training indeed as to the present doesn't seem to be joyous, but sorrowful. But afterwards, it yields peaceful fruit of right to those who have exercised with it. So, prop up your wearied hands and enfeebled knees, and make yourselves level paths for your feet, so that the lame would not be turned out but rather healed.

**14** Pursue peace with all people, and holiness, without which no one will see the Lord, overseeing that no one fall back from God's favor, that "no root of bitterness spring to the top and disturb you"<sup>401</sup> – and many be defiled through it, that there be no prostitute or profane person like Esau (who gave away his birthrights in exchange for the eating of one meal).

For you know that also afterwards when he wanted to inherit the blessing, he was rejected, for he had not found any place for mental change, although he with tears he sought it out.<sup>402</sup>

**18** For you have not come to a place that was touched and burned with fire, and to a cloud, and to darkness, and to a storm, and to a trumpet's resounding, and to a voice of declarations which those who heard begged that not a word be added to them. For they did not carry out the statement, "If even a wild animal should touch the mountain, it will be stoned."<sup>403</sup> And, so frightening was that which appeared that Moses said, "'I fear greatly" and tremble."<sup>404</sup>

On the contrary, you have come to Mount Zion and to a city of the living God, a heavenly Jerusalem, and to tens of thousands of messengers – a full gathering, and to an assembly of firstborns who have been inscribed in the heavens, and to God (judge of all), and to the spirits of just people who have been made complete, and to a mediator of a new covenant of Jesus and of the sprinkling of blood which says a better thing than Abel's blood.

**25** See that you not reject the one who is speaking. For if those people who reject the one who warned them on earth did not flee, how much rather are we turning away from him who is warning us from the heavens? His voice shook the earth then, but now it has been announced, saying, "Still once and for all I am shaking not only the earth but also heaven."<sup>405</sup> Now this: "still once and for all" points out removal of the things that are shaken, as of the things that were made, so that the things that are not shaken would remain.

So, receiving an unshaken kingdom, we should have joy, through which we may give religious service which is well-pleasing to God, with reverence and piety. For also, our "God is a consuming fire."<sup>406</sup>

**13:1** Let brotherly affection continue. Do not neglect the affection toward strangers, for through this some have escaped, having entertained messengers. Remember the prisoners, as though you were bound together with them. Remember those who are being mistreated, as though you yourselves were in their bodies also. Marriage should be honored among all people, and the bed should be undefiled; but God will judge prostitutes and adulterers. Love of money should not be your manner; be satisfied with what is present. For he has said, "I will by no means leave you, nor by any means will I forsake you."<sup>407</sup> And so we should be confident to say, "Yahweh is my helper, and I will not be afraid. What can a human being do to me?"<sup>408</sup>

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<sup>401</sup> Dt 29:18 from the LXX

<sup>402</sup> See Gen 27:36ff.

<sup>403</sup> Ex 19:12-3

<sup>404</sup> Dt 9:19

<sup>405</sup> Hag 2:6

<sup>406</sup> Dt 4:24

<sup>407</sup> Dt 31:6, changed to the first person

<sup>408</sup> Psa 118:6 from the LXX



**7** Remember those who are leading you, the ones who spoke God's message to you. View the result of their conduct and imitate their trust. Anointed Jesus is the same yesterday and today, and for the ages: do not be carried away by different and strange teachings.

For it is a nice thing for the heart to be established by favor, not by foodstuffs; those who walked in them did not profit by them. We have an altar from which those who provide religious service in the tent do not have the authority to eat.

For the blood of animals is carried into the holy places by means of the high priest. The bodies of these animals are burned outside of the encampment.

So also Jesus suffered outside of the encampment, so that he might make the people holy through his own blood. Now then, we should come out to him, outside of the encampment, carrying his reproach.

For we do not have a city here that remains, but we are hunting the one which is about to come. Therefore, through him we should offer a sacrifice of praise to God throughout everything. This is the fruit of lips that acknowledge his name. Now do not neglect the doing of good and the sharing. For God is well pleased with such sacrifices.

Be persuaded by those who are leading you, and be submissive. For they are watching on behalf of our souls as though they were going to give an account. Do it so that they may do this with joy, and not with groanings. For that would be a complete chain for you.

**18** Pray on our behalf. For we are persuaded that we have a nice consciousness, in all things wanting to conduct ourselves well. Now I advise you abundantly to do this, so that I would be restored to you quickly.

**20** Now I wish that the God of peace  
the one who led up the shepherd of the sheep from among the dead,  
the shepherd who is great in the blood of an eternal covenant,  
our Lord Jesus,

knit you together in every good thing, for you to do what he wants, doing among us what is well-pleasing in his presence through Anointed Jesus, to whom is the glory for the ages. A-mein.

**22** Now I advise you, brothers: bear with the message of the advice. For also I sent it to you in brevity. You know that I will see you if our brother Timotheos (who has been released) comes quickly. Greet those who are leading you and all of the holy ones. Those who are from Italia greet you. Generosity be with all of you.

## Paulus' First Letter to the Thessalonikans

### Authorship and Date:

This is one of the undisputed letters of Paulus of Tarsus, and it is quite likely the earliest. The time is certainly before Gallio's appearance as proconsul (Ac 18), and certainly after Paulus' presence in Thessalonike (Ac 17). A time late in 51 CE or early in 52 CE is to be assigned. Tradition holds that Paulus wrote this letter from Korinth. He wrote this letter (before or after 2 Thess) shortly after meeting with the Thessalonikans, and since he mentions Athens in this letter, Timotheos may have joined him briefly in Athens with news from Thessalonike. Either that, or Paulus was in Korinth when writing this letter.

### Translation:

((following p<sup>46</sup>, p<sup>30</sup>))

Paulus and Silvanus and Timotheos

To the Thessalonikan assembly in Father God and Lord Anointed Jesus.

Hello and peace to you.

**1:2** We always thank God about all of you, making a remembrance in our prayers, unceasingly remembering in the presence of our God and Father your deed of trust, and labor of love, and endurance of the hope of your Lord, Anointed Jesus.

Brothers beloved by God, we know your selection, because our message did not come to you in a message alone, but also in power and in holy breath and great confirmation, just as you know what we became among you on your account. And you became imitators of us and of the Lord by embracing the message in much affliction with joy and holy breath. And so, you became a type to all those who trust, in Makedonia and in Achaia.

For from you the Lord's message sounded forth not only in Makedonia and Achaia, but your trust toward God has gone out in every place. And so, we have no need to say anything. For, regarding us, they are declaring what kind of introduction we had to you, and how you turned toward God from the idols, to be slaves to the living and true God and to endure for his son from the heavens, whom he raised from among the dead: Jesus, the one who is rescuing us from the coming anger.

**2:1** For you know, brothers that our introduction to you has not become worthless. On the contrary, after previously suffering and after being insulted (as you know), we gained the freedom of speech in our God to tell you the good message in much agony. For our advice was not from error, nor from uncleanness, nor in deceit, but just as we were tested by God to be entrusted with the good message, so we speak not to please people but God who tests our hearts.

**5** For we never came to you either with a message of flattery or with a cloaked greed. A divine one is witness! Neither did we seek glory from people: not from you nor from others. Since we are envoys of the Anointed One, we are empowered to be a burden, but we became babies in your midst. Since we longed for you, we were well pleased to pass on to you – as a nursing mother cherishes her children – not only God's good message but also our lives, because you have become beloved to us.

**9** For, brothers, you remember our labor and hardship. Working night and day, so as not to burden any of you, we heralded God's good message to you. You and God are witnesses of how godly and justly and blamelessly we happened to be while we were with you, the trusting ones. And you know how we were advising and comforting you as a father does for his children, and we were testifying so that you would walk in a manner worthy of God, the one who is calling you into his kingdom and glory.

**13** And on this account also, we thank God unceasingly, because when you received God's message that you heard from us, you did not embrace it as a human message but just as it truly is – a divine message, which is also working in you who trust.

For, brothers, you became imitators of those assemblies of God that are in Judea in Anointed Jesus, because you suffered the same things also from your own countrymen, just as they also suffered *at the hands of* the Judeans, the ones who killed the Lord Jesus and the prophets and persecuted us. Also, they are not pleasing to God and are in opposition to all people, forbidding us from speaking to the gentiles so that they would be saved, in order to always have their own errors filled up. But the anger has reached them in the end.

**17** Now brothers, when we were torn away from you for a short season (physical presence, not heart), we tried more abundantly hard to see your faces, with much strong desire. And so, we wanted to come to you (indeed, I Paulus did) both once and also a second time, and the enemy was hindering us. For what is our hope or joy or crown of boasting in the face of our Lord Jesus in his presence? Isn't it indeed you? For you are our glory and joy.

**3:1** So, when we could bear it no longer, we thought it good to be left alone in Athens. And we sent Timotheos, our brother and God's coworker in the good message of the Anointed One, to confirm you and to give advice on behalf of your trust, so that no one would be shaken during these afflictions. For you yourselves know that we were placed there for this reason.

For also, while we were going to you, we had previously told you that we were about to be afflicted, just as you also know it happened. On account of this, I also held out no longer and sent to know about your trust, lest somehow the tester might have tested you, and our labor might have become worthless.

But at the moment, Timotheos came to us from you and brought a good message to us about your trust and your love, and that you always have a good memory of us and long to see us, just as we also long for you. On account of this, brothers, we were comforted about you in all our affliction and agony, on account of your trust. So we are alive now because you are standing in the Lord.

For what gratitude are we able to give to God in return for all the joy which we are rejoicing in God's presence on account of you? Night and day we beg overabundantly to see your faces and to supply those things that are lacking in your trust. Now may our God and Father himself and our Lord Jesus direct our way toward you, and may our Lord fill and make abundant your love for one another and for all, just as we also have for you. *May these things happen* to establish your hearts to be blameless in holiness in the face of our God and Father in the presence of our Lord Jesus with all of his holy ones. A-mein.

**4:1** Therefore, brothers, this is what remains: we are begging you and advising you in Lord Jesus, so that you would be more abundant in walking as you received from us how it is necessary for you to walk. For you know what charges we gave you through the Lord Jesus, for this is what God wants: that you be made holy; that you abstain from prostitution, with each of you knowing how to possess his vessel in holiness and honor, not in the passion of strong desire like the gentiles who do not know God do also; that no one step over his brother and defraud him in a business matter, because Yahweh is an avenger regarding all of these things, just as we told you before and fully testified. For God did not call us for uncleanness but in holiness. Consequently, the one who puts this aside is setting aside not a human being but God, the one who gave his holy breath to you.

But about brotherly love you have no need for us to write to you. For you yourselves were taught by God to love one another. For also, you do this same thing to all those brothers in the whole of Makedonia. Now, brothers, we advise you rather to be more abundant in it and to strive ambitiously to be quiet and to practice your own matters and to work with your own hands, just as we charged you, so that to those who are outside you would be walking in an orderly manner and would have no need of anything.

**13** But brothers, we don't want you to be ignorant about those who have gone to sleep, so that you would not be sorrowful, like those remaining people who have no hope. For if we trust that Jesus died and rose, then we trust also that God will lead out with him those who fell asleep on account of Jesus.

For we are telling you, in a statement of the Lord, that those of us who are living and who are left over until the Lord's presence will not reach more than those who have fallen asleep.

Because with a directive<sup>409</sup> and with the voice of a chief messenger and with God's war-trumpet, the Lord himself will descend from heaven, and those dead people who are in the Anointed One will be resurrected first. Afterwards, we who are living and who are left over will be snatched with them at the same time in clouds, into the Air<sup>410</sup>, to meet the Lord. And we will always be with the Lord in this way. And so, advise one another with these words.

**5:1** But about the times and the seasons, brothers, you have no need to be written to. For you know accurately yourselves that as a thief comes in the night, so Yahweh's day is coming. When they say, "Here are peace and safety," then their sudden destruction will be standing, as labor pains come to the one who has a *baby* in her womb. And they will not escape.

But you, brothers, are not in darkness that the day should come upon you like a thief. So then, we should not sleep like those who remain. On the contrary, we should be awake and sober. For those who sleep, sleep at night, and those who get drunk, get drunk at night. But we who belong to the day should be sober, armoring ourselves with the breastplate of trust and love and with our helmet being the hope of salvation. Because God did not set us here for anger but to obtain salvation through our Lord Jesus, the one who died on our behalf, so that whether we are awake or sleeping, we would live together with him. So, advise one another and each one should build the other up, just as also you are doing.

**12** Now brothers, we beg you to get to know those who are laboring among you and who are outstanding examples to you in the Lord and who are admonishing you. And we beg you to regard them with overabundant love on account of their work.

Now brothers, we advise you to admonish those who are chaotic, to console those who are weak-souled, to support those who are weak, to be longsuffering toward all. Watch so that no one should repay a bad thing from anyone with a bad thing. On the contrary, always pursue the good thing, both for one another and for all.

**16** Always rejoice. Pray unceasingly. In everything give thanks, for this is what God wants for you in the Anointed One.

Do not quench the breath. Do not disregard prophecies, but examine all things. Cling to what is good; abstain from every kind of evil.

Now may the God of Peace himself make you wholly holy, and may your entirety – the spirit and the soul and the body – be preserved as blameless during the presence of our Lord, Anointed Jesus. The one who calls you is trustworthy; he will also do it.

Brothers, pray about us also. Greet all of the brothers with a holy kiss. I bind you by oath by the Lord to read the letter to all the holy brothers. The generosity of our Lord, Anointed Jesus, be with you.

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<sup>409</sup> A loud battle cry. See Heroditus, *Histories*, 4:141, "There was an Egyptian man with Darius whose voice was the people's loudest; Darius had this man stand on the bank of the Ister to call to Histiaeus the Milesian. Indeed he did so. Histiaeus heard and answered the first directive, and sent all the ships to ferry the army over, and he repaired the bridge." Prov 30:27 reads, "The locust is kingless, but it marches out with a well-arranged battle cry."

<sup>410</sup> Probably "Air." See the note on Eph 2:2.

## Paulus' Second Letter to the Thessalonians

### Authorship and Date:

The ascribed author of the letter is Paulus of Tarsus, the envoy, and in the case of this letter his authorship is undisputed. The letter is attested early by outside sources.

Internal criteria date the letter to c. 51-52 CE, shortly after the author's first letter to the group. It is likely that this was the second (extant) letter written by Paulus. Within the framework established by the Actions of the Envoys, the letter must have been written after 17:1, when Paulus first visited Thessalonike. If indeed 1 Thessalonians was written after this letter, then there is no doubt that the letter could not have been written while Paulus was in Beroia (Ac 17:10-14), for the first letter mentions Athens (Ac 17:16ff.). The earliest time of composition must have been during Paulus' stay at Korinth (Ac 18:1ff.), after Paulus was rejoined by Silvanus and Timotheos (Ac 18:5). Since Paulus spent so much time there (18 months, Ac 18:11), it is likely that both Thessalonian letters were written while he was staying at Korinth. Gallio's proconsulship (52 CE) began during this stay, so the letter was written in 51 or 52 CE.

### Translation:

Paulus and Silvanus and Timotheos

to the assembly of Thessalonians in God our Father and Lord Anointed Jesus.

**1:2** Hello to you, and peace from God our Father and from Lord Anointed Jesus.

We are bound to thank God always about you, brothers, just as it is worthy, because your trust is growing up, and love for one another is abundant in each one of all of you. And so, we ourselves boast in you among God's assemblies on behalf of your endurance and trust during all of your persecutions and afflictions that you are enduring: a token of God's just judgment, for your being made worthy of God's kingdom. On its behalf you are also suffering – since it is just with God to repay with affliction those who are afflicting you, and to repay you who are being afflicted with rest with us (in the revelation of the Lord Jesus from the sky with messengers of his power: in a flame of fire, giving retribution to those who do not know God and to those who do not listen to the good message of Jesus our Lord.) They will pay a just thing, eternal destruction away from the Lord's presence and from the glory of his strength – when he comes to be glorified in his holy ones and to be wondered about in all those who have trusted, because our testimony about you was trusted – during that day.

**11** For this reason also, we are always praying about you, so that you would be worthy of the calling of our God and would fulfill every delight of goodness and every deed of trust with power, so that the name of our Lord, Jesus, would be glorified in you, and you in him, according to the generosity of the God of us and of Lord Anointed Jesus.

**2:1** But we beg you, brothers, about the presence of our Lord, Anointed Jesus, and of our being gathered together to him: so that you would not be quickly shaken from your mindset nor be alarmed – neither through a spirit, nor through a message, nor through a letter (as through us) – as though the Lord's day were present.

**3** No one should trick you by any *means*, because unless the Revolt should come first and the person of lawlessness be revealed – the son of destruction, the one who opposes and who lifts himself up above all things that are called a god or august, so as to seat himself in God's temple, displaying himself (that he is a god).

**5** Don't you remember that I told you these things when I was being directed toward you? And now you know what is holding back: for his revelation in his season. For the secret of lawlessness is already working (until only the one who is holding back in the present should happen out of our midst). And then the lawless one will be revealed, whom the Lord Jesus will consume with the breath of his mouth and deactivate with the appearance of his presence. The lawless one's presence is according to

the working of the enemy: with all kinds of false power and signs and wonders and with all kinds of unjust deception for those who are being destroyed. Against this, they did not receive the love of the truth for their salvation. And on account of this, God will send them a working of deceit, to the point of their trusting the lie, so that all those who do not trust the truth but who delighted in wrong would be judged.

**13** Now we are bound to thank God always about you, brothers, beloved from Yahweh, because God chose you from the beginning for salvation, in the making holy of the spirit and the trust of truth. For this also, he called you, through our good message, to the point of obtaining the glory of our Lord, Anointed Jesus.

**15** Then after all, brothers, stand and hold on to the traditions that you were taught, whether through a spoken message or through our letter.

Now may our Lord, Anointed Jesus himself, and God our Father – the one who loved us and gave eternal advice and a good hope (with generosity) – advise your hearts and establish you in every good deed and word.

**3:1** What remains is this: pray, brothers, about us, so that the message of the Lord would run and be glorified, just as it also did toward you, and so that we would be rescued from the out of place and evil people. For the trust does not belong to all people.

But the Lord is trustworthy, who will establish and guard you from the evil one. Now we are persuaded in the Lord about you, because the things that we charge, you both are doing and will do. Now may Yahweh guide your hearts into the love of God and into the endurance of the Anointed One.

**6** Now, brothers, in the name of our Lord, Anointed Jesus, we charge you to withdraw yourselves from every brother who is walking without order and not according to the tradition that was handed down by us. For you yourselves know how it is necessary to imitate us – that we were not disorderly among you, nor did we eat bread as a gift from anyone. On the contrary, we were working with toil and weariness, night and day, so as not to burden any of you. It is not because we do not have authority, but so that we would give ourselves a type for your imitation of us.

For also, while we were directed toward you, we charged you this: that if someone doesn't want to work, he should not dine either. For we hear of some people walking among you without order: not working but being beyond work. Now we charge and advise such people in the Lord Anointed Jesus, so that they would dine on their bread after working with quietness. Now you, brothers, should not do a bad job of doing well.

**14** But if someone does not listen to our message through the letter, point him out. Don't intermingle with him, so that he would be disgraced. And don't regard him as an enemy; on the contrary, admonish him as a brother.

Now may the Lord of Peace himself give you peace through everything in every way. May the Lord be with you all.

The greeting by my hand, that of Paulus, which is a sign in every letter. I write this way.

The generosity of our Lord, Anointed Jesus, be with you all.

## Paulus' First Letter to the Corinthians

### Authorship and Date:

This letter is one of the undisputed letters of Paulus of Tarsus, the envoy of Jesus whose conversion is told in the Actions of the Envoys. The date can be determined somewhat precisely, for Paulus had gone to Korinth for eighteen months (Ac 18:11) during one of his trips. Under Gallio, who was proconsul of Achaia only during the year 52 CE, the Roman government refused to hear complaints about Paulus and his colleagues. It is there that Sosthenes (Ac 18:17; 1C 1:1) is mentioned – a former synagogue ruler who was beaten by other Jewish people in front of the tribunal for his acceptance of Jesus' teachings.

Paulus wrote from Ephesus (1C 16:8; Ac 19), not long after his visit to Korinth, making the date of the letter probably late 53 CE, and certainly not much later, for Paulus was only in Ephesus for a few months. A date of early 54 is the latest that ought to be assigned.

### Translation:

((following p<sup>46</sup>))

#### ONE

Paulus (a called envoy of Anointed Jesus through God's wishes) and Sosthenes the brother

To God's assembly, made holy by Anointed Jesus, which is in Korinth, called holy ones, with each of those who call on the name of our Lord, Anointed Jesus, in every place (theirs and ours).

**1:3** Hello to you, and peace from God our Father and from Lord Anointed Jesus.

I always give thanks to my God about you, for that generosity of God which was given to you in Anointed Jesus, because in all things you were enriched in him – in all speech and all knowledge – just as the testimony of the Anointed One was established in you so that you are not lacking any spiritual gift, as you wait for the revelation of our Lord, Anointed Jesus. He will also establish you finally as blameless in the day of our Lord Jesus. God is trustworthy, through whom you were called into sharing with his son, Anointed Jesus our Lord.

**10** Now I am advising you, brothers, through the name of our Lord, Anointed Jesus, so that you would all say the same thing and so that there would not be a division among you, but that you would be completely united with the same mindset and in the same opinion. For it was pointed out to me about you, brothers, by Chloe's people, that there are rivalries among you. Now I am saying this because each one of you is saying, "Indeed, I am Paulus'," but, "I am Apollos'," but, "I am Kefa's," but, "I am the Anointed's."

Has the Anointed One been divided? Or was Paulus crucified for you? Or were you baptized into the name of Paulus? I am thankful [to God] that I baptized none of you except Krispus and Gaius, so that no one may say that you were baptized into my name. (Now I also baptized Stefanos's household. As for the rest, I don't know if I baptized any others.) For the Anointed One did not send me out to baptize, but to tell the good message, not in a saying of wisdom, so that the cross of the Anointed One would not be made worthless.

For the message of the cross is foolishness to those who are being destroyed. But to those of us who are being saved, it is God's power. For it was written, "I will destroy the wisdom of the wise people and the reason of the reasoners I will put away."<sup>411</sup>

**20** Where is the wise one? Where is the scribe? Where is the truth-seeker of this age? Didn't God make foolish the wisdom of creation? For when (in God's wisdom) the creation did not know God

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<sup>411</sup> Isa 29:14

through its wisdom, God was well pleased to save those who trust by means of the foolishness of this heralding.

And while Jews are asking for signs and Greeks are seeking wisdom, now we are heralding an Anointed One who was crucified, a cause of falling indeed to Jews but foolishness to Gentiles. But to those who were called, both Jews and Greeks, the Anointed One is God's power and God's wisdom, because God's foolishness is wiser than people are, and God's weakness is stronger than people are.

For you see your calling, brothers: that not many are wise according to the flesh. Not many are powerful. Not many are aristocrats. But God chose out the foolish things of creation, so that he would disgrace the wise. And God chose out the weak things of creation, so that he would disgrace the strong. And God chose the ordinary things and the things that are rejected and the things that do not exist, so that he would cause the things that do exist to pass away – so that no flesh would boast in the presence of the Lord.

**30** But you are from him in Anointed Jesus, who became our wisdom from God, justification and also holiness and redemption, in order that (just as it was written), "The one who boasts should boast in Yahweh."<sup>412</sup>

**2:1** And when I came to you, brothers, I didn't come with superior speech or wisdom when I declared to you God's secret. For I decided not to make anything known among you except Anointed Jesus and *the fact that* this one had been crucified. And it happened that I was with you in weakness, and in fear, and in much trembling, and my message and my heralding were not with persuasive words of wisdom but with a display of spirit and power – so that your trust would not be in human wisdom but in God's power.

Now we are speaking about wisdom among the complete ones, but this is wisdom not of this age, nor of the rulers of this age (those who are passing away); but we are speaking about God's wisdom which was hidden in secret, and which God marked out for our glory before the ages. None of the rulers of this age knew it, for if they had known it, they would not have crucified the Lord of Glory. But as it was written, "Things that no eye has seen and no ear has heard" and that have not arisen in the human heart, these things God prepared for those who love him.<sup>413</sup>

For God has revealed it to us through the spirit. For the spirit searches all things, even the depths of God. For what human knows the ways of human beings except the spirit of the person (that is in him)? Likewise also, no one knows God's ways except the spirit of God.

**12** Now we have not received the spirit of the creation, but the spirit from God, so that we may know the things that have been freely given to us by God. These things also we are speaking about, not in teachings of sayings of human wisdom, but in spiritual teachings – interpreting spiritual things to spiritual people.

Now a person of this life doesn't embrace the matters of the spirit of God. For they are foolishness to him and he is unable to know them, because they must be examined spiritually. But the spiritual person examines all things, but he is examined by no one. For "who knew Yahweh's mind? Who will school him?"<sup>414</sup> Now we have the mind of the Anointed One.

**3:1** And I, brothers, was unable to speak to you as though you were spiritual, but as fleshly people – as newborns in the Anointed. I gave you milk to drink, not solid food, for you were unable then to eat it.

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<sup>412</sup> "Yahweh says this, 'The wise person should not glory in his wisdom; the strong man should not glory in his strength; the wealthy man should not glory in his wealth. On the contrary, the one who glories should glory in this: that he understands and knows me – that I am Yahweh who practices steadfast love, justice, and what is right in the land. For I delight in these things,' says Yahweh." (Jer 9:23)

<sup>413</sup> This passage is quoted by Origen, in the Martyrdom of Peter, in the Revelation of Isaiah, and in the Gospel of Thomas. This may be an application of Isa 64:4: "From the age no one has heard (no ear has heard) and no eye has seen a god besides you who does deeds for those who endure for him."

<sup>414</sup> Isa 40:13 from the LXX



But you are unable now for you are fleshly. For where there are jealousy and strife and divisions among you, aren't you fleshly, and walking according to humanity?

For when someone says, "Indeed, I am Paulus'," but another, "I am Apollos'," aren't you human beings? What then is Apollos? And what is Paulus? Servants through whom you trusted, just as the Lord also gave to each one. I planted, Apollos watered, but God made you grow. So neither the one who plants nor the one who waters is anything, but it is God who made you grow. Now the planter and the waterer are one, but each will receive his own reward according to his own labor. For we are God's coworkers. You are God's farm...God's building.

I have laid down a foundation like a wise architect according to the generosity that was given to me, and another one is constructing. But each one should look at how he is constructing. For no one is able to lay down any foundation other than the one that was put there, which is Anointed Jesus. But if someone constructs on the foundation – gold and silver, precious stones, wood, hay, or straw – each one's work will become obvious. For the daylight will point it out, because it is revealed by fire. And the fire will test to see what kind of work each one's is. If the work that someone constructed remains, he will receive a reward. If someone's work is burnt up, he will forfeit it, but he will be saved, but saved as though having gone through fire.

**16** Don't you know that you are God's temple, and God's spirit lives in you? If someone makes God's temple decay, God will make that person decay, for God's temple is holy – which you are.

Don't let anyone totally deceive himself. If anyone among you thinks to have wisdom in this age, he should become a fool so that he might become wise.

**19** For the wisdom of this creation is foolishness with God. For it was written, "He is trapping the wise ones in their craftiness."<sup>415</sup> And again, "Yahweh knows the reasonings of the" wise, "that they are worthless."<sup>416</sup> And so, let no one boast in human beings, for all things are yours: Whether Paulus, or Apollos, or Kefa, whether the creation, or life, or death, whether things that are, or things that are about to be – all things are yours. But you are the Anointed One's. Now the Anointed One is God's.

#### FOUR

**4:1** In this way, every human being should regard us as the Anointed One's assistants, and house-stewards of God's secrets. For those among the stewards who remain here, it is sought that each one be found trustworthy. Now to me it is a minute thing that I am being judged by you, or that I am under a day of human judgment. But I am not even judging myself, for I am conscious of nothing wrong in myself. But I have not been justified by THIS, but the Lord is the one who judges me.

And so, don't judge anything before its season – until the Lord comes. He will both enlighten the things hidden in the darkness and will make the plans of hearts appear. And then the praise will be to each one from God.

**6** Now brothers, I have applied these things to myself and to Apollos on your account, so that from us you might learn not to be more than what was written, so that none would be puffed up about one person, against another.

For which of you discriminates? Yet what do you have that you didn't receive as a gift? Now if also you received it, why are you boasting as though you didn't receive it? Already you are full, already you were wealthy – you reigned without us, and I wish that you did indeed reign so that we might reign with you. For I think God put us (the envoys) out last, as though we were chosen for death, because we were made a spectacle in the arena to the whole world, both to messengers and to people.

We are fools on the Anointed One's account, but you are thoughtful ones in the Anointed One. We are weak, but you are strong. You are glorious, but we lack honor.

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<sup>415</sup> Job 5:12

<sup>416</sup> Psa 93:11 from the LXX

Up to the present hour, we are hungry, and we are thirsty, and we are naked, and we are being beaten, and we have no place to stay, and we are laboring (working with our own hands). When we are verbally abused, we say good things. When we are persecuted, we endure. When we are defamed, we provide comforting advice. Even until now, we have become like the scum of the creation, the scraps of all things.

**14** I am not writing these things to shame you; rather, I am admonishing you as beloved children. For though you have tens of thousands of schoolmasters in the Anointed One, you have but one father. For I fathered you in Anointed Jesus through the good message. Therefore, I advise you to become my imitators.

For this reason I am sending you Timotheos, who is my beloved child and who is trustworthy in the Lord. He will remind you of those ways of mine that are in Anointed Jesus, just as I teach everywhere in every assembly.

Now some of you are puffed up, as though I were not coming to you. But I will come to you quickly if the Lord wants it, and I will know not the message but the power of those who are puffed up. For God's kingdom is not in a message but in power.

#### *FIVE*

**21** What do you want? Should I come to you with a rod or in love and in a spirit of meekness? Prostitution is wholly heard among you, and such prostitution which is not even among the gentiles – so that someone has his step-mother. And you have been puffed up and did not lament instead (so that the one who did this deed would be removed from your midst).

**5:3** For indeed, I (who am absent bodily but present spiritually) have already judged the one who did this as though I were present. You should be gathered together in the name of Anointed Jesus our Lord, along with my spirit together with the power of Lord Jesus, to deliver up that person to the enemy to the point where his flesh is ruined, so that the spirit would be saved in the day of the Lord.

Your boasting is not a nice thing. Don't you know that a small amount of yeast leavens the whole loaf? Cleanse out the old yeast, so that you would be a new loaf, since you are unleavened. For our Passover Lamb, the Anointed One, was also slaughtered. And so we should keep the feast, not with old leaven (nor with the leaven of bad things and evil) but with the unleavened matters of sincerity and truth.

**9** I wrote to you in the letter not to be close associates with those who practice prostitution<sup>417</sup> – not that you should avoid altogether the prostitutes of this creation, or the greedy people and swindlers, or idolaters, since then you would have to leave the creation! But now I wrote to you not to be close associates with a brother, if he is named as someone who practices prostitutions, or a greedy person, or an idolater, or a slanderer, or a drunkard, or a swindler. Don't even eat with such a person!

For what is it for me to judge those who are outside? Judge the ones who are inside; God will judge those who are outside. "Purge the evil person from among you."<sup>418</sup>

#### *SIX*

**6:1** When one of you has a business problem with the other, does he dare to be judged by the unjust ones, and not by the holy ones? Or don't you know that the holy ones will judge the creation? And if the creation will be judged by you, are you unworthy to be the smallest tribunals? Don't you know that you will judge messengers? Why not then the matters of this life?

Therefore, if indeed you have judgments to make about matters of this life, select those people to judge it who were rejected in the assembly. I am saying these things to nourish you. In the same way,

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<sup>417</sup> In this paragraph, "prostitution" is the gentile cult prostitution that Paul likens to the incest in 5:1-2.

<sup>418</sup> Dt 17:7 from the LXX

is there no one wise among you...not one who would be able to discern his brother in your midst? Instead, brother is judged with brother – and this by those who do not trust.

Indeed, it is already wholly your fault that you have lawsuits among yourselves. Why not rather endure injustice? Why not rather be deprived? But you are doing unjust things and are depriving – and you do this to brothers! Or don't you know that the unjust will not inherit God's kingdom?

Don't be deceived: neither male prostitutes, nor idolaters, nor adulterers, nor passive<sup>419</sup> male *prostitutes*, nor homosexual *idol-worshippers*, nor thieves, nor greedy people (or drunks) – not slanderers, not swindlers – will inherit God's kingdom.

And some of you were these things, but you washed yourselves from them, but you were made holy, but you were made just in the name of the Lord, Anointed Jesus, and in the spirit of our God.

**12** All things are lawful for me, but not all things make sense. All things are lawful for me, but I will not be under anything's authority. Foods are for the stomach, and the stomach is for foods, but God will cause both it and them to pass away. Now the body does not exist for prostitution but for the Lord, and the Lord is for the body. Now God also raised up the Lord, and he will raise us up through his power.

Don't you know that your bodies are members of the Anointed One? Then should I take away the members of the Anointed One and make them members of a prostitute? Don't let it happen!

Don't you know that the one who joins himself to a prostitute is one body with her? For it says, "The two will become one flesh."<sup>420</sup> Now the one who joins himself to the Lord is one with him in spirit.

Flee from prostitution. All the errors that a person may do are outside of the body, but the one who commits prostitution is erring against his own body. Or don't you know that your bodies are a temple of the holy spirit within you, which you have from God? And you are not your possession, for you were bought with a price. So glorify God in your bodies.

**7:1** Now, concerning the things you wrote about: it is a nice thing for a man to touch no woman. But on account of the prostitutions, each man should have his wife, and each woman should have her husband. The husband should forgive the debt; the wife should do likewise for the husband. It is not the wife who has her body's authority; on the contrary, the husband does. Now likewise also, it is not the husband who has his body's authority; on the contrary, the wife does.

Don't deprive one another, except by agreement for a season, in order for you to be relaxed and pray. And you should get together again, so that the enemy would not test you because you are out of control.

Now I am saying this as an opinion, not as a direction. But I want all people to be like myself. But each one has his own gift of generosity from God: one indeed has this; one has that.

**8** But I say to those who are not married, and to the widows, it is a nicer thing for them if they remain as I am also. Yet if they cannot control themselves, they should get married. For it is better to be married than to be on fire.

**10** Now I charge those who are married – it is not I, but the Lord: a wife should not separate herself from her husband. But even if she should depart, she should remain unmarried or be reconciled to the husband. And a husband is not to separate from his wife.

**12** Now I say to those who remain – it is I, not the Lord: If a certain brother has an untrusting wife and if she considers it good to dwell with him, he should not separate from her. And if a certain woman has an untrusting husband and if this one thinks it good to dwell with her, she is not to separate from the husband. For the untrusting husband is made holy by the wife and the untrusting wife is made holy by the brother: otherwise indeed your children would be unclean, but now they are holy.

But if the untrusting one departs, let him separate himself. The brother or the sister is not enslaved in such cases, but God has called us in peace. For how do you know, woman, if you will save

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<sup>419</sup> literally, "soft men" – apparently cult prostitutes who shaved daily in order to play the role of a woman

<sup>420</sup> Gen 2:24

your husband? Or how do you know, man, if you will save your wife? If it is not as the Lord has given to each, each one should still walk as God has called. And I arrange it this way in all the assemblies.

**18** Was someone called while he was circumcised? He should not have skin put on. Was someone called while he had a foreskin? He should not be circumcised. Circumcision is nothing, and a foreskin is nothing; but keeping God's precepts is something. Let each one remain in this – in the calling in which he was called.

Were you called as a slave? Don't let it bother you. But if you are also able to become free, do this instead. For the one in the Lord who is called as a slave is God's free person. Likewise, the one who is called as a free person is the Anointed One's slave. Were you bought for a price? Do not become people's slaves. In the condition he was called in, brothers, each person should remain in this with God.

**25** Now concerning the virgins, I have no arrangements from the Lord, but I give an opinion as a person who is considered trustworthy (since I received mercy from the Lord). I give the opinion, then, that it is a nicer thing for a person to be this way; it is a nicer thing on account of the situation of distress in which you stand: Have you been bound to a wife? Do not seek to be let go. Are you free from a wife? Don't seek a wife.

But even if you should marry, you are not erring. And even if the virgin should marry, she is not erring. Now those who are like this will have physical affliction. But I will spare you *the details*.

**29** But I say this, brothers: since the season is short, what remains is this – that both those who have wives should be as those who don't have one, and those who cry should be as those who aren't crying, and those who rejoice should be as those who aren't rejoicing, and those who buy should be as those who do not possess anything, and those who use the creation should be as those who don't abuse it.

For the scheme of this creation is going by, and I want you to be carefree. The unmarried person cares for the Lord's things – how he might please the Lord. But the married person cares about the things of creation – how he might please his wife – and he is divided. And the unmarried woman (that is, the unmarried virgin) cares for the Lord's things so that she might be holy in body and in spirit. But the married woman cares about the things of creation – how she might please her husband.

Now I am saying this to benefit you yourselves, not so that I might throw a snare on top of you but for the order and devotion to the Lord without wandering around. But if someone thinks about acting improperly toward his virgin, if she is getting older, and if it is proper to be this way, then he should do what he wants to do. He is not erring; they should get married.

But the one who has stood in his heart (not having necessity but having authority concerning what he wants) and who resolved in his own heart to keep himself a virgin, this one is doing nicely.

And so, the one who marries his virgin is doing nicely, and the one who does not marry is doing better. A woman is bound for as long a time as her husband is living. But if the husband dies, she is free to marry whomever she wants – in the Lord only. But she is more blessed if she remains unmarried, according to my opinion. (But I think I also have God's spirit.)

#### *EIGHT*

**8:1** Now concerning the idol sacrifices: We know that we all have knowledge. But knowledge puffs up; but love constructs. If anyone thinks he knows anything, he doesn't yet know what it is necessary to know. But if anyone loves God, this one is known by him.

Therefore, about the eating of the idol sacrifices: we know that an idol is nothing in the creation, and that there is no god but one. For although they are indeed called gods, whether in the sky or on the land (since there are many gods and many lords), to us there is one God, the Father, out of whom all things came. And we live for him and for Lord Anointed Jesus, through whom all things came; and through him we are.

But the knowledge is not in all people. But certain people who are conscious until now of the idols are eating as though it were sacrificed to an idol, and they are defiled since their consciousnesses are weak. But food does not station us near God. Neither do we lack if we don't eat nor do we abound if we eat.

But see that your freedom of choice does not somehow become a stumbling block to those who are weak. For if someone should notice the one who has knowledge reclining in a place of idol-worship, won't his consciousness which is weak be built up to the point of partaking of the idol-sacrifices? For the weak one, the brother on whose account the Anointed One died, will be destroyed by your knowledge. Now since you are erring this way against your brothers and are striking their [weak] consciousnesses, you are erring against the Anointed One. For this reason if food causes my brother to fall, I should not eat meat for the age, so that I would not make my brother fall.

#### NINE

**9:1** Am I not a free person? Am I not an envoy? Haven't I seen Jesus our Lord? Aren't you my work in the Lord? If to others I am not an envoy, on the contrary, to you I am indeed! For you are the seal of my dispensation in the Lord. My defense to those who judge me harshly is this:

Haven't we the authority to eat and drink? Haven't we the authority to bring along a sister, a wife, as do the other envoys, and the Lord's brothers, even Kefa? Or do I and Bar-Nabas alone not have the authority to not work?

What person ever serves as a soldier at his own expense? What person plants a vineyard and doesn't partake of its fruit? Or what person tends sheep and doesn't partake of the sheeps' milk?

Am I saying these things according to humanity? Or doesn't the Torah also say these things? For it was written in the Torah, "Do not muzzle an ox that is threshing grain."<sup>421</sup> Is it the oxen that concern God? Or is it for us altogether that he says it? For it was written on our accounts that it is bound for the one who plows to plow in hope and for the one who threshes to use that hope. If we have sowed spiritual things for you, is it a great thing if we reap your fleshly things?

If others of you are using the authority, shouldn't we use it instead? But we did not take advantage of this authority. Instead, we are enduring all things so that we would not provide any hindrance to the good message of the Anointed One. Don't you know that the ones who work with the sacred things partake of food from the temple? The ones who attend at the altar are those who partake of the altar? In this way also, the Lord arranged for those who announce the good message to live off of the good message.

But I have not made use of any of these things. Yet I didn't write these things so that it would be that way for me. For it would be a nice thing for me rather to die than to have anyone empty me of this boast. For if I should speak the good message, it is not a thing for me to boast about, for a necessity lies with me: for it is my woe if I should not speak the good message. For if I do this willingly, I have a reward. But if I do it unwillingly, I have been entrusted with a stewardship; what reward is it to me then?

So that as I announce the good message, I will place the good message without cost, so that I would not wear out my authority in the good message. For since I am free from all people, I enslaved myself to all people in order that I might gain more. And I became like a Jew to the Jews, so that I would gain Jews; to those under a code as though under a code (though I am not under a code myself). To those without a code as though I were under a code (though I am not without God's code, but I am inside of the Anointed One's code), so that I would gain those who are without a code. I became weak to those who are weak, so that I would gain those who are weak. To all people I became all things, so that I might in all things save some. Now I am doing all things on account of the good message, so that I might share together with it.

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<sup>421</sup> Dt 25:4

**24** Don't you know that those who run in a race indeed all run, but one takes the prize? In this way, run so that you might claim it. Now each one who competes in the games exercises self-control in all things. Indeed then they do it so that they might obtain a perishable wreath, but we are obtaining an imperishable one.

Now then, I am running that way – not as though I had no goal. I box that way – not as though I were beating the air. But I subdue and enslave my body, so that I myself should not become disqualified after heralding to others.

## TEN

**10:1** For, brothers, I don't want you to be ignorant that our ancestors were all under the cloud, and they all passed through the sea, and they all baptized themselves into Moses in the cloud and in the sea. And they all ate the spiritual food and drank the spiritual drink. For they drank from a spiritual rock which followed them. (Now the rock was the anointed one.<sup>422</sup>)

But God was not well pleased with the majority of them, for they were sitting down in the desert. Now these things happened as types for us, so that we would not be strongly desiring bad things, like they strongly desired bad things. Neither should you become idolaters as some of them were, just as it was written, "The people sat down to eat and drink, and they stood up to revel."<sup>423</sup>

Neither should we prostitute ourselves, as some of them prostituted themselves – and twenty-three thousand fell in one day. Neither should we test out the anointed one, as some of them tested him out and were destroyed by the serpents. Neither should you grumble, even as some of them grumbled and were destroyed by the Slayer.

**11** Now these things happened to these people as types; now it was written for our admonition, to whom the conclusion of the ages has come upon. And so, the one who thinks he is standing should look that he may not fall. No trial has gripped you except for what suits human beings. But God is trustworthy; he will not allow you to be tested beyond what power you have. Instead, with the trial he will make also the way out for you to be able to undergo it.

For this reason, my beloved ones, flee from the idolatries. I am speaking as to thoughtful people: you judge what I am saying. The cup of praise, which we praise God for, isn't it a sharing in the Anointed One's blood? The bread that we break, isn't it a sharing in the Anointed One's body? Because there is one bread, we the many are one body, for we all partake of one bread.

**18** Look at Israel according to the flesh. Aren't the ones who eat the sacrifices ones who share in the altar? Then what am I saying? That an idol sacrifice is something? On the contrary, I am saying that the things that the gentiles are sacrificing, they are sacrificing to spirit beings and not to God. Now I don't want you to become ones who share with spirit beings: you are unable to drink the Lord's cup and a cup of spirit beings; you are unable to partake of the Lord's table and of a table belonging to spirit beings. Or are we making the Lord jealous? Are we stronger than he is?

**23** All things are lawful, but not all things make sense. All things are lawful, but not all things are constructive. No one should seek his own interests, but the other person's. Eat up everything that is sold in a meat market, examining nothing on account of consciousness. For "the earth and its fullness are Yahweh's."<sup>424</sup> If one of those who do not trust calls you, and you want to go, eat up everything that is set in front of you, examining nothing on account of conscience. But if someone says to you, "This was a sacrifice," don't eat it up, on account of that one who is pointing it out, and on account of consciousness.

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<sup>422</sup> Paulus uses "anointed one" to mean Moses in the past and Jesus in the present.

<sup>423</sup> Ex 32:6 from the LXX

<sup>424</sup> Psa 24:1

Now I say "consciousness" not about his own but about the other person's. For why is my freedom being judged by another person's consciousness? If I partake gratefully, why am I spoken evil about because of what I am giving thanks for? Therefore, whether you eat or whether you drink – or whether you do anything – [do] all things to God's glory. Become no cause of stumbling both to Jews and to Greeks, and to God's assembly, just as I also I please all people in all things, not seeking my advantage but that of the many, so that might be saved. Become my imitators, just as I am also the Anointed One's imitator.

## ELEVEN

**11:2** Now I praise you because you remember me in all things, and you are holding to the things that were passed down, just as I passed them down to you. Now I want you to know that each man's head is the Anointed One. Now man is woman's head; now God is the Anointed One's head.

Each man who prays or prophesies with something down on his head is disgracing his head. But each woman who prays or prophesies with her head totally uncovered is disgracing her head, for it is one and the same with the one who has been shaved.

For if a woman is uncovered, she should also be shaved. But if it is shameful for a woman to be shaved, she should be covered. For indeed, a man is not bound to cover his head, since he is God's image and glory. But woman is man's glory. For man is not from woman, but woman from man. For also, man was not created through the woman, but woman through the man.

**10** On account of this, the woman is bound to have authority over her head: on account of the messengers. Regardless, neither is woman without man nor man without woman in the Lord. For just as woman came from the man, so also man comes on account of a woman. But all things come from God.

You judge among yourselves: is it proper for a woman to pray to God uncovered?

Now nature itself does not teach you that if indeed a man has long hair, it is a dishonor to him. But if a woman has long hair, it is a glory to her, because the long hair has been given instead of a covering. But if someone thinks to be argumentative, we have no such custom; neither do God's assemblies.

**17** Now with these charges I do not praise you, because you are coming together not for the better but for the worse. For first indeed, when you are coming together in an assembly, I hear that there are divisions among you, and I believe some part of it. (For also it is necessary that there be differing schools of thought among you, so that the approved ones may also become apparent.) When you come together in the same *place*, it is not the Lord's dinner that you are eating. For each one is grabbing his own dinner to eat: and one indeed is famished; now one is drunk.

For don't you have houses in which to have dinner and drink? Or do you hold a bad attitude about God's assembled, and do you disgrace the ones who have not? What should I say to you? Do I praise? In this I do not praise. For what I also handed down to you I got from the Lord: that Jesus the Lord took bread on the night that he was betrayed, and he gave thanks, broke it, and said, "This is my body on your behalf. Do this for my remembrance." In the same way also, he took the cup after dinner, saying, "This cup is the new covenant in my blood. Just as frequently as you drink, do this for my remembrance." For just as frequently as you eat up this bread and drink this cup, you are announcing the Lord's death until he comes, so that whoever eats up the bread or drinks the Lord's cup unworthily will be guilty of the Lord's body and blood.

Now a person should think about himself carefully – and he should eat up the bread and drink the cup in this way. For the one who eats and drinks without judging the body carefully, eats and drinks judgment upon himself. For this reason many among you are weak and are feeble, and a considerable number are sleeping. But if we judged ourselves carefully, we wouldn't be judged. But we are judged by the Lord and are trained, so that we would not be condemned along with the creation. So then, my brothers, those who come together to eat should wait for one another. If someone is famished, he

should eat at home, so that you would not come together into judgment. Now whenever I come, I will arrange the rest.

## TWELVE

**12:1** Now brothers, I don't want you to be ignorant of the spiritual things. You know that when you were gentiles, you were being carried away (however you were led) by voiceless idols. So, I am making it known to you that no one speaking with God's breath says, "A curse on Jesus." And no one is able to say, "The Lord is Jesus," except in holy breath. Now there are different kinds of gifts, but the same breath. And there are different kinds of service, and the same Lord. And there are different kinds of workings, and the same god is working all things in all people.

Now each one is given the appearance of the breath for benefit. For to one indeed is given through the breath a saying of wisdom. But another receives a saying of knowledge according to the same breath. To another *is given* trust, in the same breath. Now to another is given free gifts of healings in the breath. Now to another is given workings of power, to another prophecy, to another careful judgment of breathings. To another is given kinds of languages, but to another the translation of languages. But in all these things, the one and the same spirit is working, distributing as it wishes to everyone.

**12** For just as the body is one and has many members – but all members of the body, although they are many, are one body – so also is the Anointed One. For also we were all baptized in one spirit into one body (whether Jews, whether Greeks, whether slaves, whether free people), and all were made to drink one spirit. For also the body is not one part but many.

If the foot should say that, "I am not a hand. I do not belong to the body," does it for this reason not belong to the body? And if the ear should say that, "I am not an eye. I do not belong to the body," does it for this reason not belong to the body? If the whole body were an eye, where would the hearing be? If the whole were an ear, where would the smelling be? But now God put each one of the members in the body just as he wanted. But if the entirety were one member, where would the body be?

Now the eye is unable to say to the hand, "I have no need of you." Or again, the head is unable to say to the feet, "I have no need of you." On the contrary, those members of the body which are thought to be weaker are rather much more necessary. And those which we think are less honorable in the body, more abundant honor is lavished on these. And those of us that are unattractive have more abundant attractiveness. Now the more attractive of us have no need of this, but God has meshed the body together, giving more abundant honor to the ones who lacked it, so that there would not be a division in the body. On the contrary, the members should care the same for one another. And if one member suffers, all members suffer together. When a member is glorified, all the members rejoice together.

Now you are the Anointed One's body, and compose it partially as members. And God indeed set some in the assembly first to be envoys, second prophets, third teachers, then powers, then free gifts of healings, of assistance, of guidance, of kinds of languages. Not all are envoys; not all are prophets; not all are teachers; not all work powers; not all have the free gift of healings; not all speak in languages; not all translate. But be jealous for the greater gifts.

## THIRTEEN

**31** And yet I am showing you a way according to excellence: If I speak with the languages of people and of messengers but do not have love, I have become a clanging gong or crashing cymbal. And if I have prophecy and know all secrets and all knowledge, and even if I have all trust (so as to remove mountains), but if I don't have love, I am nothing. And if I hand out all that is mine, and even if I offer up my body so that I may boast, but if I don't have love, it profits me nothing.



**13:4** Love is longsuffering; it is kind. Love is not jealous. Love does not *show off*. It is not puffed up. It does not act improperly. It is not self-seeking. It is not easily stirred up. It does not record bad things. It does not rejoice over injustice, but it rejoices together with the truth. It covers all, trusts all, hopes all, endures all.

Love never fails. But where there are prophecies, they will pass away. Where there are languages, they will cease. Where there is knowledge, it will pass away. For we know partially and we prophesy partially, but the partial things will pass away when the complete thing comes. When I was a child, I spoke like a child, I had the attitude of a child, I reasoned like a child. When I became a man, I put away the things of a child.

For we see now a riddle through glass, but then we will see face to face. I still know partially, but then I will know fully, just as I am known fully. But now these three remain: trust; hope; love. And the greatest of these is love. Pursue love, but be jealous for the spiritual things. But rather so that you may prophesy, for the one who speaks in a language says nothing to human beings but to God. For no one hears him, but he tells secrets spiritually. But the one who prophesies is speaking constructive things, and advice, and consolation to people. The one who speaks in a language builds himself up, but the one who prophesies builds up the assembly.

**14:5** Now I want you all to speak in languages, but *I want* rather for you to prophesy. Now the one who prophesies is greater than the one who speaks in languages – unless someone is translating, so that the assembly might receive construction.

But now, brothers, if I should come to you speaking in languages, what would I profit you unless I am speaking to you in revelation, or in knowledge, or in prophecy, or a teaching? And the same with soulless things which give off sounds, whether a pipe or a harp: if they give no difference in notes, how can it be known what is being played on the pipe or harp? For also if a war-trumpet should give an unsure sound, who would prepare himself for combat? Similarly also, if you don't give a clear message through the languages, how will it be known what was spoken? For you would be talking to the air.

Since one may obtain so many kinds of sounds in creation, and none is soundless, if then I don't know the power of the voice, I will be a barbarian to the one who is speaking, and the one who speaks will be a barbarian to me.

So also it is with you, since you are jealous for things of the spirit, seek in order that you may be abundant for the construction of the assembly. So, the one who speaks in a language should pray that someone might translate. If I pray in a language, my spirit is praying but my mind is fruitless. What is it then? I will pray for the spirit, but I will pray also for the mind. I will play music for the spirit, but I will play music also for the mind. Otherwise if you should praise for the spirit, how will the one who fills the ungifted person's place say "A-mein" with your words of thanksgiving? For indeed you are giving thanks well, but the other person is not being constructed.

I give thanks to God that I speak more with languages than all of you, but in an assembly I want to say five words with my mind, so that I may also instruct others rather than ten thousand words in a language.

**20** Brothers, don't become children in your attitudes, but be childlike toward bad things and become complete in your attitudes. It was written in the Torah that, *"In other languages and with others' lips I will speak to this people;"* they will "not listen to me" this way, says Yahweh.<sup>425</sup>

And so, languages are for a sign not to those who trust but to those who are untrusting. But prophecy is not for the untrusting but for the trusting. Therefore, if the whole assembly should come to the same place, and if all should speak with languages, and if untrusting or ungifted people should enter, wouldn't they say that you have gone insane? But if all should prophesy, and if an untrusting or ungifted person should enter, he would be convinced by everything. He would be examined by everyone when

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<sup>425</sup> Isa 28:11-2

the secrets of his heart become apparent. And so, he will worship God, falling on his face and announcing that, "God is really among you!"<sup>426</sup>

**26** What then, brothers? When you come together, each person has music, has a revelation, has a language, has an interpretation. All things should be for construction. And if someone speaks in a language, it should be according to two or at most three *sentences*, and in turn, and someone should translate. But if there is no translator, he should be silent in the assembly; now he should speak to himself and to God.

Now two or three prophets should speak, and others should carefully judge. But if there is a revelation to another person sitting by, the first should be silent. For you are all able to prophesy one by one, so that all may learn and be advised. And the breathings of the prophets submit to the prophets. For he is not a god of disorder but of peace, as in all the assemblies of the holy ones.

**34** The wives should be silent in the assemblies. For it is not allowed for them to speak; on the contrary, they should be submissive, just as the law says also. Now if they want to learn something, they should ask their own husbands at home. For the wives' speaking in the assembly is a social disgrace.

**36** Did God's message leave you? Or did it go to you alone? If anyone thinks himself to be a prophet or a spiritual person, he should recognize what I am writing to you, because it is a precept of the Lord. But if anyone is mindless, let him be mindless. And so, brothers, be jealous to prophesy and do not forbid speaking in languages. But all things should happen in an attractive and orderly way.

#### FIFTEEN

**15:1** Now I am making known to you, brothers, the good message that I announced to you, which you also received, in which you have been standing, and through which you are being saved if you hold to a certain message that I announced to you – unless you trusted inconsiderably. For I delivered to you among the first things what I also received, that the Anointed One died on behalf of your error according to the writings, and that he was buried, and that he was raised up during the third day according to the writings, and that he was seen by Kefa, then by the Twelve. After that, he was seen on high by five hundred brothers at once, of whom the majority remain to the present day, but some have gone to sleep. After that, he was seen by Jacob. After that, by all of the envoys. But last of all, he was seen by me as well, as though I were born late.

**9** For I am the least of the envoys; I am not fit to be called an envoy because I persecuted God's assembled. But by God's generosity, I am what I am, and his generosity toward me did not become worthless. On the contrary, I worked more abundantly than all of them. (Now it was not I, but God's generosity that is with me.) Therefore, whether it is I or they, we are heralding this way, and you trusted this way. But since it is being heralded that the Anointed One was raised from among the dead, why are some of you saying that there is no resurrection from among the dead?

Now if there is no resurrection from among the dead, not even the Anointed One has been raised. Now if the Anointed One has not been raised, then our heralding is meaningless, and your trust is meaningless. But we would also be found to be false witnesses of God, because we testified according to God that the Anointed One was raised; God did not raise him up if indeed the dead are not raised. For if dead people are not raised, neither was the Anointed One raised; but if the Anointed One was not raised, your trust is deceptive: you are still in your errors. Then also those who have gone to sleep in the Anointed One have been destroyed. If only in this life we have hope in the Anointed One, then we are the most pitiful of all people.

**20** But now, the Anointed One has been raised from among the dead as a first fruit of those who have gone to sleep. For since there is death through a human being, there is also a resurrection of the dead through a human being. For just as in Adam all people die, in the same way also all people will be

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<sup>426</sup> Isa 45:14

made alive in the Anointed One. But each one will do so by his own arrangement. The Anointed One was a first fruit. After that, those who were the Anointed One's in his presence. Then the end will come, when he will have delivered up the kingdom to Father God, when he will have deactivated all rule and all authority and power. For it is necessary for him to be king until indeed "he has placed all of his enemies under his feet."<sup>427</sup> Death, the last enemy, has been stripped of power, for "he has arranged all things under his feet." But when it is said, "all things are arranged under him," it is a given that the one who arranged all things under him is an exception. But when he has arranged all things under him, then also the son himself will arrange himself under the one who arranged everything under him, so that God may be everything in everything.

**29** Otherwise, what will those people do who are being baptized on behalf of the dead, if as a whole dead people are not raised? And why are they being baptized on their behalf? And why are we in danger every hour? "I die each day." I say this by the boasting about you that I have in Anointed Jesus our Lord. If I were to fight a wild animal in Ephesus, according to my humanity, what would it profit me? If dead people are not raised up, "we should eat and drink, for we die tomorrow."<sup>428</sup>

**33** Do not be led astray: "Bad relationships corrupt beneficial ethics."<sup>429</sup> Be awake justly, and do not err, for some people have an ignorance of God. I am saying this to nourish you.

**35** But someone will say, "How are the dead people raised? Now what kind of bodies do they come in?" People without wisdom! What you are sowing is not made alive unless it dies, and what you are sowing – you are not sowing the body that will be made, but a naked grain, which might happen to be wheat or one of the others. But God gives it a body just like he wanted to, and he gives each of the seeds its own body. Not all flesh is the same flesh, but one kind is indeed human, another is fish-like, another is birdlike. And there are heavenly bodies as well as earthly bodies, but the brightness of the heavenly ones is different than the brightness of the earthly ones. There is one brightness of the sun, and another brightness of the moon, and another brightness of stars. For a star differs from the other stars in brightness.

**42** It is also the same way with the resurrection of the dead. It is sowed in corruption; it is raised up in incorruptibility. It is sowed in dishonor; it is raised up in glory. It is sowed in weakness; it is raised up in power. It is sowed as a physical body; it is raised up as a spiritual body. If there is a physical body, there is also a spiritual one, just as it was also written, "The" first "person," Adam, "was made into a living soul."<sup>430</sup> The last Adam was made into a life-giving spirit. But the spiritual one was not the first one; that was the physical one. The spiritual one came afterwards.

The first person was from the earth, dusty. The second person was from heaven. Whatever kind the dusty one was, this kind also the dusty ones are. And whatever kind the heavenly one was, this kind also the heavenly ones are. And just as we carried the image of the dusty one, we should also carry the image of the heavenly one. Now I sound like this, brothers, because flesh and blood are not able to inherit God's kingdom, nor will the corrupt thing inherit incorruptibility.

**51** Look, I am telling you a secret: indeed, not all will go to sleep, but we will all be changed in the smallest amount of time, in the blinking of an eye, during the last war-trumpet. For it will blast, and the dead will be raised incorruptible, and we will be changed. For it is necessary for this corruptible thing to

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<sup>427</sup> Psalms 8:6

<sup>428</sup> Isaiah 22:13 from the LXX

<sup>429</sup> This quote comes from Menander's play, *Thais*. One extant fragment reads, "(*Lovely Thais, sit beside me; I detect, but still abide thee /) A horse rider? Pest! Methinks, though I have suffered this, that none the less I'd now be glad to have her. Sing to me, goddess, sing of such an one as she : audacious, beautiful, and plausible withal; she does you wrongs ; she locks her door ; keeps asking you for gifts ; she loves no one, but always makes pretense. Bad relationships corrupt beneficial ethics.*")

<sup>430</sup> Genesis 2:17 from the LXX

be clothed with incorruptibility, and for this mortal thing to be clothed with immortality. Now when this mortal thing is clothed with immortality, then the message that was written will occur:

“Death was swallowed” in victory.<sup>431</sup> “Where, death, is your victory; where, death, is your sting?”<sup>432</sup> Death's sting is error, but the power of error is the Torah. But thanks be to God, who has given us the victory through our Lord, Anointed Jesus. And so, my beloved brothers, become steadfast, immovable, always abounding in the Lord's work, knowing that your toil in the Lord is not worthless.

#### SIXTEEN

**16:1** Now concerning that collection for the holy ones: just as I arranged it for the assemblies in Galatia, I am doing also for you. On the first day of the week, each of you should put by itself what he has treasured up – whatever he might be prospered – so that collections will not be made when I come.

Now when I happen by, I will send those persons of whom you approve with letters to bear your gift to Jerusalem. But if it is worthy for even me to go, they will go with me. But I will come to you when I have gone through Makedonia (for I am going through Makedonia). It may happen that I will remain with you or even spend the winter, so that you may send me on wherever I may go. For I don't want to see you now as I make my way by, for I hope to stay on with you for some time, if the Lord should allow it. But I will stay on in Ephesus until Pentecost, for a great and working door has been opened for me, and there are many who are set against me.

**10** Now if Timotheos should come, you see to it that he may be *there* without fearing you, for he is working the Lord's work as am I. Therefore, no one should despise him, but send him onward in peace so that he may come to me, for I am expecting him with the brothers.

Now concerning brother Apollos, I advised him a lot, so that he would come to you with the brothers. And that he should come now was not what he wanted at all, but he will come when he finds the opportunity.

Watch out. Stand firm in trust. Be manly, be strong. Let everything of yours be done in love.

You know the household of Stefanos – that it is a first fruit of Asia and that they have arranged themselves for service to the holy ones. I am advising you, brothers, that you also be submissive to such people and to everyone who is working and toiling with them. Now I rejoice at the presence of Stefanos and Fortunatus and Achaicus, because these ones fulfilled your need. For they have refreshed my spirit and yours. Therefore, recognize such people.

**19** [The assemblies of Asia greet you.] Akila and Priska, with the assembly at their house, greet you many times in the Lord. All the brothers greet you. Greet one another with a holy kiss. Paulus' greeting, in my own handwriting.

If someone does not affectionately love the Lord, he should be accursed. *Marana tha.*<sup>433</sup> May the generosity of the Lord Jesus be with you. May my love be with you in Anointed Jesus.

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<sup>431</sup> Isa 25:8

<sup>432</sup> Hos 13:14

<sup>433</sup> This is Aramaic for “come, oh Lord.”

## Paulus' Letter to the Romans

### Authorship and Date:

The letter to the Romans is one of the undisputed letters of Paulus of Tarsus. The letter is attested unanimously throughout church history and appears in the earliest collections of Paulus' writings, including the early manuscript p<sup>46</sup>.

The date of the letter is c. 54-55 CE, as evidenced by several internal issues. Paulus was just finishing his collection for the poor Christians in Jerusalem (15:25-27) and appears to have been on his way there. This would make the letter follow 1 Corinthians, as evidenced by 1C 16:1ff., where Paulus had not yet traveled through Macedonia on his way to Jerusalem. This appears to coincide approximately with the time of Paulus' writing of 1 Timotheos, which was also written shortly after Paulus' trip through Makedonia. A year can be placed on the letter on account of Acts. In Acts 19:21, Paulus was planning to return to Jerusalem through Makedonia – at approximately the time he wrote 1 Corinthians. He may have written this letter at any time during the trip recorded in Acts 20:4 - 21:14, perhaps slightly before or after the first letter to Timotheos. If the last chapter belongs with the rest, and there is some doubt about that, then Timotheos was with Paulus. The letter may have been written, then, during the three months spent in Greece (Ac 20:3), or later at Troas (after Timotheos rejoined Paulus, Ac 20:6f.), or some time later on the trip (ch. 21), apparently before the group reached Ptolemais (21:7).

At the time, Paulus was staying with someone named Gaius (16:23), and so it is quite possible that the letter was written during one of his longer stays.

### Translation:

((following p<sup>46</sup>, p<sup>27</sup>))

Paulus, a slave of Anointed Jesus, a chosen envoy, separated for God's good message (which was promised previously through his prophets in holy writings) about that son of his  
who happened to be out of the seed of David (according to the flesh),  
who was designated God's son with power (according to the spirit of holiness), out of his resurrection from the dead:

Anointed Jesus our Lord.

Through him we received generosity and a sending out for the listening of trust among all the nations on behalf of his name, among whom you are also Anointed Jesus' called ones.

To all those of God's beloved ones who are in Rome, called holy ones.

**1:7** Hello to you, and peace from God our Father and from Lord Anointed Jesus.

**8** First indeed, I thank my God (through Anointed Jesus) about all of you, because your trust is being announced in the whole creation. For my witness is God, to whom I give religious service in my spirit in the good message of his son, as I make unceasing remembrance of you. I am always making request in my prayers as to how I might somehow make my way well to come to you.

For I long to see you, so that I might impart to you a certain free spiritual gift for your establishment. Now this is so that we might be comforted together while I am among you through your trust in one another and also in me.

But brothers, I don't want you to be ignorant. Because I often planned to come to you and was hindered until the upcoming time, so that I might have some fruit among you also, just as I had also among the remaining nations. To both Greeks and barbarians, to both wise and mindless, I am a debtor. In the same way, by the ability that is mine, I am eager to announce the good message also to those of you in Rome.

For I am not ashamed of the good message, for it is God's power for salvation for all who trust, both for the Jew first and for the Greek. For God's ethics is revealed in it out of trust, into trust, just as it was written, "Out of trust, the just one will live."<sup>434</sup>

**18** For God's anger is revealed from heaven onto all the impiety and injustice of those people who hold down the truth with injustice. Because the knowledge of God is apparent among them, for God made it apparent to them.

For his invisible qualities have been clearly seen, from the creation of the universe, being perceived in the things that were made – even both his everlasting power and divine nature – to the point of their being without excuse. Because, though they knew God, they did not glorify or thank him as God.<sup>435</sup> On the contrary, they became worthless in their reasonings and their unintelligent hearts were darkened. Though they assumed themselves to be wise, they were foolish. And they traded the glory of the incorruptible God for a likeness of an image of corruptible humanity, and of birds, and of four-footed animals, and of reptiles.

So, God gave them over in the strong desires of their hearts to uncleanness, for their bodies to be dishonored among them – those people who exchanged God's truth for the lie and who paid reverence and religious service to the creature, instead of the creator who is praised for the ages. Amen.

**24** On account of this, God handed them over into dishonorable emotion. For their females too changed the natural use into what is aside from nature. Similarly too, the males also put off the natural use of the female and were inflamed in their emotion for one another: males with males, working out what is unattractive and receiving in return that repayment (which was necessary) for their going astray among themselves.

And just as they did not examine to have recognition of God, God gave them over to thoughtless minds to do the things that are unfit, being filled with every injustice, evil, greed, badness; full of envy, murder, strife, deceit, malice. They were gossips, slanderers, despisers of God, violent people, boasters, inventors of evil things, unpersuaded by their parents, unintelligent ones, bargain-breakers, uncaring people, unmerciful ones. They knew God's tenet – that those who practice the things that they were practicing are worthy of death. Not only did they do these things, but also they delight in those who practice them.

**2:1** So, you are inexcusable, oh human being, all who are judging. For with whatever you judge the other person, you are condemning yourself! For you are practicing the same things you are judging! But we know that God's judgment is according to truth upon those who practice the same things. But are you considering this, oh human being (you who are judging those who practice such things and who are doing the same things): that will you escape God's judgment? Or that you are despising the wealth of his gentleness and patience and longsuffering, being ignorant that God's gentleness leads you into mental change? But you are treasuring up anger for yourself, according to your hardness and your unchanged heart, in a day of anger and revelation of God's just judgment, when "he will give out to each one according to his deeds."<sup>436</sup>

Indeed, he will give out eternal life to those who according to the endurance of a good deed are seeking glory and honor and incorruptibility. But to those who act out of bigotry and who are unpersuaded by the truth but are persuaded by wrong, he will give out anger and rage: affliction and times of hardship upon every human soul who works out wrong, both to the Jew first and to the Greek; but glory and honor and peace to all who work goodness, both to the Jew first and to the Greek. For there is no personal bias with God.

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<sup>434</sup> Hab 2:4

<sup>435</sup> Paul begins to apply Psalm 106 from this point until the end of chapter 1.

<sup>436</sup> Psa 62:12

**12** For as many as erred without a code, these will also be destroyed without a code, and as many as erred with a code, they will be judged through a code. For it is not the hearers of a code who are just before God, but it is the doers of the code who will be justified.

For when those gentiles who have no code should do the things of the Torah by nature, since they do not have a code they are a code for themselves. They clearly show the work of the code written in their hearts,<sup>437</sup> with their consciousnesses testifying together with their hearts and the reasonings between one another accusing or even defending, during a day when God will judge the hidden things of human beings according to my good message, through Anointed Jesus.

But if you are called by name a "Jew", and if you rest on a code and boast in God, and if you know the wishes and examine the things that make sense, since you are instructed from the Torah, if you are also persuaded that you yourself are a road-guide to blind people (a light to those who are in darkness, a trainer of simple people, a teacher of babies, having the form of knowledge and the truth in the Torah) – the one, then who is teaching another – you aren't teaching yourself! The one who is heralding not to steal is stealing. The one who says not to commit adultery is committing adultery. The one who detests the idols is robbing the temple. You who are boasting in a code, you are dishonoring God through the wandering from the Torah. For "God's name is being spoken evil of among the gentiles on account of you," just as it was written.<sup>438</sup>

**25** For circumcision indeed profits, if you practice a code, but if you should be a transgressor of the code, your circumcision has become a foreskin. Therefore, if the foreskinned should guard the tenets of the Torah, isn't his foreskin considered as circumcision? And the one who is foreskinned from nature and who completes the Torah will judge you, who through writing and circumcision are a transgressor of a code. For the one who is a Jew in appearance is not a Jew, neither is that which is circumcision in physical appearance circumcision. On the contrary, the one who is a Jew in the hidden place is a Jew, and circumcision is spiritual circumcision of the heart – not literal.<sup>439</sup> This one's praise is not from people but from God.

**3:1** Therefore, what is the Jew's abundance? Or what is the profit to circumcision? Much in every way! For first indeed, because they were entrusted with God's oracles. So what? If some did not trust, did their distrust did nullify God's trustworthy nature? Let it not happen!

But let God become true, but every person a liar, just as it was written, "so that you might be justified in your words and have victory in your judgment."<sup>440</sup> Now if our wrong establishes God's right, what will we say? Is God, who brings forth anger, wrong? (I am speaking like a human being.)

Let it not happen! Otherwise, how will God judge the creation?! But if God's truth was made abundant by my lying to the point of his glory, for what *thing* am I still judged as an errant person? And (just like we are spoken evil of and just as some affirm us as saying), should we do bad so that good might come? Their judgment is just.

**9** So what? Are we ahead of them? Not at all! For we gave reason earlier that both Jews and Greeks are all under error, just as it was written that, "There is no just person; not even one. There isn't anyone who understands. There isn't anyone who seeks out God. All have bowed out; they became needless together. There isn't anyone who does gentleness; there is not even one. Their throats are open graves; they have been deceiving with their tongues. Asps' poison is under their lips.

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<sup>437</sup> See Jer 31:33.

<sup>438</sup> Isa 52:5

<sup>439</sup> "therefore, circumcise the foreskins of your hearts, and do not be stubborn any longer." (Dt 10:16)

<sup>440</sup> The words follow "I have erred against you -- you alone -- and I have done what is evil in your sight." (Psa 51:4).

“Their mouths are filled with cursing and bitterness. Their feet are swift to pour out blood; ruin and misery are in their ways, and they have not known the way of peace. There is no fear of God across from their eyes.”<sup>441</sup>

**19** Now we know that whatever the Torah says, it is speaking to those who are under the code, so that every mouth would be closed and so that all the creation would become liable to God. And so, no flesh will be justified in his presence out of works of a code, for recognition of error comes through a code.

**21** But now, without a code, God's ethics have been made to appear, being testified to by the Torah and the Prophets. But God's ethics are through Anointed Jesus' trust, for all who trust. For there is no distinction, for all erred, and they fall short of God's glory, being justified as a gift by his generosity, through that redemption that is in Anointed Jesus.

God set him out to be an atoning sacrifice with his blood, through trust, for a pointing out of his ethics by the sending away of those errors that were done earlier during God's period of endurance – so that in the present season there would be a pointing out of his ethics, for him to be just, as also he is justifying the one who is of Jesus' faith.

**27** Therefore, where is the boasting? It has been shut out. Through what sort of code? One of deeds? No. On the contrary, through a code of trust. For we are considering a person to be justified by trust, without deeds of a code. Or is he the God of the Jews alone? No, he is also the God of the gentiles...yes, also of gentiles, since there is one God who will justify the circumcised through trust and the foreskinned through trust. Therefore, are we deactivating the Torah through trust? Let it not happen! On the contrary, we are establishing the Torah.

**4:1** Therefore, what will we say that Abraham (our forefather according to the flesh) has found? For if Abraham was made right from his deeds, he has something to boast about...but it is not directed toward God. For what does the writing say? “Now Abraham trusted God, and it was recorded to him as justification.”<sup>442</sup> Now the reward to the one who works is not recorded by generosity but by debt. But to the one who does not work but who trusts in the one who justifies the impious, his trust is recorded as justification. Just as also David says about the blessedness of the person to whom God records justification without deeds:

“Blessed are the ones whose lawless deeds are forgiven and whose errors are covered over. Blessed is a man to whom Yahweh will by no means record error.”<sup>443</sup>

**9** Therefore, is this blessedness on the circumcised, or also on the foreskinned? For we say, “The trust was recorded to Abraham as justification.” How then was it recorded? When he was in circumcision or foreskinned? Not in circumcision but foreskinned! And he received a sign of circumcision, a seal of that justification by trust which he had while foreskinned, for him to be a father of all those who trust while foreskinned, for the justification to be recorded to them also. And for him to be a father of circumcision not only to those who are of circumcision but also to those who are stepping in the footsteps of the trust of our ancestor Abraham, which he had while foreskinned.

For the promise to Abraham (or to his seed) for him to be an inheritor of creation was not through a code but through justification by trust. For if those who are from a code are heirs, the trust is made worthless and the promise is nullified. For the Torah works out anger. But where there is no code, neither is there wandering.

On account of this, it is from trust (so that it is according to generosity), for the promise to be sure for all the seed – not those who are from the Torah alone, but also those who are from the trust of Abraham, who is a father of all of us – just as it was written that, “I have placed you to be a father of

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<sup>441</sup> This is a group of citations. See Psalms 14:1-2, Psalm 5:9, Psalm 140:2, Psalms 9-10, Isaiah 59:7-8, Psalm 36:1-2.

<sup>442</sup> Genesis 15:6

<sup>443</sup> Psalm 32:1-2



many nations."<sup>444</sup> This was written next to that God whom he trusted, who makes the dead come alive and who calls the things that are not as though they are.

**18** Beside hope, Abraham trusted with hope that he would become a father of many nations, according to what was said, "It is to be this way for his seed."<sup>445</sup>

And without being weakened in trust (although thinking that his body was already deadened, being about one hundred, and thinking about the deadness of Sarah's womb), now he did not pass judgment (in disbelief) against God's promise. On the contrary, he was empowered in trust, giving glory to God and being fully mindful that he is also able to do what was promised. So also, it was recorded to him as justification.

But it was not written on account of Abraham alone that, "It was recorded to him." On the contrary, it is also on our account, to whom it is about to be recorded: to those who trust in the one who was raised from among the dead, Jesus our Lord, who was delivered up on account of our wanderings and raised up on account of our justification.

**5:1** Therefore, since we have been justified by trust, we have peace toward God through our Lord, Anointed Jesus. Through him also, we have an introduction by trust into this generosity in which we stand, and we have been boasting about the hope of God's glory. Now, not only this, but also we have been boasting in the afflictions, since we know that the affliction is working out endurance. Now the endurance is working out proof; the proof is working out hope. Now the hope is not disgraced, because God's love has been poured out in our hearts, through holy spirit that was given to us.

For while we were still without strength, according to that season, an anointed one died on behalf of impious people. For scarcely would someone die on behalf of a just person. For on behalf of a good person, someone might possibly even dare to die. But God establishes his love for us, because while we were still errant people, an anointed one died on our behalf. Therefore, since we have now been justified in his blood, by more rather we will be saved from the anger through him. For if when we were enemies we were reconciled to God through the death of his son, then after being reconciled we will be saved by more rather in his life. Now not only this, but also we boast in God through our Lord Anointed Jesus, through whom we now have received reconciliation.

**12** Through this, just as through one person error entered into the creation, and death entered through error, in this way also death came through to all people: i.e., everyone erred. For until the Torah, error was in the creation, but is error recorded when there is no code? On the contrary, death reigned from Adam until Moses, even over those who did not err with the likeness of the wandering of Adam, who is a type of the one who was about to come.

But the free gift is not just like the wandering. For if the many died by the wandering of one, rather more is God's generosity and gift in favor made abundant for the many by the one person, Anointed Jesus. And the gift is not like what happened through the one who erred. For indeed, the judgment from one wandering was for condemnation, but the free gift from many wanderings is for justification. For if, by the wandering of one, death reigned through the one, then those who have received the abundance of generosity and the gift of justification will rather more reign through the one, Anointed Jesus.

For indeed, as through one wandering there was condemnation for all people, in the same way also through one right deed there is justification for all people. For just as through the failure of one person to hear, the many were set down as errant people, in the same way also through the listening of one person, the many are set down as just people. Now a code came in, so that the wandering would multiply, but where error was multiplied, generosity superabounded, so that just as error reigned with

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<sup>444</sup> Gen 17:4

<sup>445</sup> Gen 15:5 from the LXX

death, so also generosity would reign through justification into eternal life through Anointed Jesus our Lord.

**6:1** Therefore, what should we say? Should we continue with error, so that generosity would multiply? Let it not happen! How would we, who have died to error, live in it still? Or are you ignorant of the fact that as many as were baptized into Anointed Jesus were baptized into his death?

Therefore, we were buried together with him through baptism into the death, so that just as the Anointed One was raised up from among the dead (through the Father's glory), in the same way also we should walk in newness of life. For if we have become planted together as a likeness of his death, we will also certainly be in the likeness of the resurrection: knowing this, that our former person was crucified with him, so that the body of error would be nullified, for us to be enslaved no longer to error. For the one who has died has been justified from error.

Now if we died with the Anointed One, we trust that we will also live together with him, knowing that the Anointed One, who was raised up from among the dead, dies no longer. Death is no longer his lord. For what death he died, he died to error, once and for all; but the life he lives, he lives for God. In the same way also, you should consider yourselves dead indeed to error but alive to God in Anointed Jesus.

**12** Therefore, error should not reign in your mortal bodies to the point of listening to their strong desires. Neither should you present your members to error, as weapons of wrong. For error will not be your lord since you are not under a code but under generosity.

What then? Should we err because we are not under a code but under generosity? Let it not happen! Don't you know that you who listen are slaves to the one to whom you present yourselves as slaves (to the point of listening), whether this is to error (to the point of death) or to listening (to the point of justification)?

But thanks to God that you were slaves to error but you listened from the heart to that type of teaching into which you were delivered. Now having been freed from error, you were enslaved to what is right.

**19** I am speaking humanly, on account of the weakness of your flesh. For just as you presented your members to be slaves to uncleanness and lawlessness to the point of being in lawlessness, so now present your members to be slaves to what is right to the point of being made holy. For when you were slaves to error you were free from what is right. Therefore, what fruit did you have then (which you are now ashamed of)? For the end of these things is death. But now, after being freed from error but having been enslaved to God, you have your fruit to the point of being made holy. Now the end of this is eternal life. For death is the wage of error, but God's free gift is eternal life in Anointed Jesus our Lord.

**7:1** Or are you ignorant, brothers? (For I am speaking to those who know the Torah.) Are you ignorant that the Torah is lord over a person for as long a time as he lives? For the woman who is joined to a man is bound a code to the living husband. But if the husband should die, she is released from the husband's code. So therefore, while the husband lives, she will be divinely warned as an adulteress if she should become another man's. But if the husband should die, she is free from the code, to the point of her not being an adulteress when she becomes another man's.

And so my brothers, you also were put to death to the Torah, through the Anointed One's body, for you to become another's – the one who was raised up from among the dead – so that you would bear fruit for God. For when we were in the flesh, the passions of the errors which were through the Torah were working in our members to the point of bearing fruit for death. But now, since you have died, you have been worked out away from the Torah in which we were held, and so we would be enslaved in newness of spirit and not oldness of letter.

**7** Therefore, what will we say? Is the Torah error? Let it not happen! On the contrary, I didn't know error except through a code. For I hadn't even known strong desire, except that the Torah said,

"You will not strongly desire."<sup>446</sup> But error took an opportunity through the precept and worked out in me all strong desire. For without a code, error is dead. Now I was alive then without a code, but when the precept came error lived again. Now I died, and that same precept that was for life was found by me for death.

For when error took an opportunity through the precept, it deceived and killed me through it. And so the Torah is indeed holy, and the precept is holy and just and good.

Therefore, has the good thing become death for me? Let it not happen! On the contrary, error became death, so that it might appear, working out death for me through the good thing, so that error would become (through the precept) excessively errant.

**14** For we know that the Torah is spiritual, but I am physical, having been sold under error. For I don't know what I am working out, for I don't practice what I want to, but what I hate, this I do. But if what I don't want, this I am doing, I fully affirm the Torah: that it is a nice thing. But now I am no longer working it out; on the contrary, I am working out the error that is dwelling in me.

For I know that no good thing dwells in me (that is, in my flesh). For the wanting *to do good* is lying beside me, but not the working out of the nice thing. For I do not do the good thing that I want, but what bad thing I don't want, this I practice. But if what I don't want, this I do, it is no longer I who am working it out, but the error that is dwelling in me.

I find after all the code: in my wanting to do the nice thing, I find that the bad thing is lying beside me. For I have pleasure together with God's code (according to the inner person), but I see another code in my members, making war against my mind's code and capturing me in the Code of Error which is in my members. I am a lamentable person! Who will rescue me from this body of death?!

**8:1** But thanks to God through Anointed Jesus our Lord! Therefore, after all, I myself (indeed with the mind) am enslaved to God's code, but with the flesh I am enslaved to error's code. Then neither is there now any condemnation to those who are in Anointed Jesus. For the code of the spirit of life in Anointed Jesus has freed you from the code of error and death.

For there was an inability of the Torah, by which it was made weak through the flesh. After God sent his son in a likeness of error's flesh (and he sent him concerning error), he condemned error in the flesh, so that the justification of the Torah would be fulfilled by us: by those who are not walking according to flesh but according to spirit.

For those who are according to flesh have their minds on the things of the flesh,  
but those who are according to spirit have their minds on the things of the spirit.

For the attitude of the flesh is death,  
but the attitude of the spirit is life and peace.

Because the attitude of the flesh is enmity to God, for it is not submissive to God's code, for neither is it able to be. Now the ones who are fleshly are not able to please God.

**9** But you are not fleshly but spiritual, because God's spirit is dwelling in you. But if someone doesn't have the Anointed One's spirit, that person is not his. Now if the Anointed One is in you, the body is indeed dead on account of error, but the spirit is life on account of justification. Now if the spirit of the one who raised up Jesus from among the dead is dwelling in you, the one who raised the Anointed One from among the dead will also make alive those mortal bodies of yours, through his spirit that is dwelling in you.

**12** Then after all, brothers, we are not debtors to the flesh, to live according to the flesh. For if you live according to the flesh, you are about to die. But if by the spirit you put to death the practices of the body, you will live. For as many as are led by God's spirit, these are God's sons. For you did not receive a spirit of slavery (into fear again); on the contrary, you received a spirit of sonship, by which we call out, "Dad, Father." The same spirit is testifying together with our spirit that we are God's children. Now if we

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<sup>446</sup> Ex 20:17

are children, we are also heirs – indeed, God's heirs, and heirs together with the Anointed One (if indeed we suffer together with him), so that we would be glorified together with him.

**18** For I consider that the sufferings of the present season aren't worthy toward the glory that is about to be revealed for us. For *one may* suppose about a created being that it is expecting the revelation of God's sons. For the created thing is submissive to worthlessness (not willingly, but on account of the one who subjected it), on the hope that also the created thing itself will be freed from the slavery of decay into the freedom of the glory of God's children. For we know that all the creation groans together and is in labor together up to now. And not only it, but [also those who] have the first fruit of the spirit: even we ourselves are groaning within ourselves as we wait for sonship, the redemption of our body. For we were saved by hope, but a hope that is seen is not a hope. For why would someone hope for what is seen? But if we are hoping for what is not seen, we are waiting through endurance. Now in the same way also the spirit assists us with our weakness. For we don't know what to pray for (as it is necessary), but the same spirit overly appeals with unspoken groans. But the one who searches the hearts knows what is the spirit's attitude, because it appeals according to God on behalf of holy people.

**28** Now we know that God is working everything together for good, for those who love God, for those who by design are called ones. Because those whom he knew previously, he also marked out previously to be in conformity with his son's image, for him to be firstborn among many brothers. Now those whom he marked out previously, he also called those; and those whom he called, he also justified those. Now those whom he justified, he also glorified those.

Therefore, what will we say to these things?

If God is on our behalf,

Who is against us? Indeed, he didn't spare his own son, but he delivered him up on our behalf. How will he not also freely give all things to us who are with him?

Who will bring accusation against God's chosen ones? God is the one who justifies!

Who is the one who condemns? Anointed Jesus is the one who died, but rather he was raised up, who is also at God's right side, who is also appealing on our behalf!

Who will separate us from the Anointed One's love? Will affliction, or times of hardship, or persecution, or famine, or nakedness, or danger, or sword? Thus it was written that:

"On your account we were put to death the whole day. We are considered as sheep for slaughter."<sup>447</sup>

But in all these things we are overly victorious through the one who loved us. For I am persuaded that neither death nor life, neither messengers nor rulers, neither present things nor imminent things, nor powers, neither height nor depth, nor another created being is able to separate us from God's love which is in Anointed Jesus our Lord.

**9:1** I am telling the truth in the Anointed One; I am not lying. My consciousness is testifying together with me in holy breath: that my sorrow and unceasing anguish are great in my heart. For I was wishing myself to be an accursed thing from the Anointed One on behalf of those brothers who are my race-members according to the flesh, who are Israelites, to whom belongs the sonship, and the glory, and the covenant, and the code-giving, and the religious service, and the promise, whose are the ancestors and from whom was the Anointed One, according to the flesh.

God, who is over all things, is praiseworthy for the ages. A-mein.

**6** But it is not like God's message has fallen off. For it is not all those who are from Israel that are Israel. Neither are they children because they are Abraham's descendants<sup>448</sup>. On the contrary, "In Isaac your seed will be called."<sup>449</sup>

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<sup>447</sup> Psalms 44:22

<sup>448</sup> Literally "seed".

That is, the children of the flesh, these are not God's children. On the contrary, the children of the promise are considered as seed. For this is the message of promise: "I will come according to this season, and there will be a son for Sarah."<sup>450</sup>

Now not only this, but also when Rebekka had sex with one man, Isaac our ancestor – for they were not yet born, nor had they practiced anything good or bad – so that God's design by election might remain – not from deeds but from the one who is calling – it was said that: "The one is superior will be enslaved to the inferior."<sup>451</sup> Just as it was written, "Jacob I loved, but Esau I hated."<sup>452</sup>

**14** Therefore, what will we say? Is there injustice with God? Let it not happen! For he says to Moses, "I will have mercy on whomever I have mercy, and I will be compassionate to whomever I am compassionate."<sup>453</sup> Then after all, this is not about the one who wants, nor about the one who runs, but about God who has mercy. For the writing says to Pharaoh that, "For this very thing I have raised you up: so that I might show in you my power and so that my name would be declared in all the land."<sup>454</sup> Therefore, after all, he has mercy on whomever he wants, but he hardens the one whom he wants.

Therefore, you will say to me, "Why then does he still find fault? For who has opposed his plan?" Oh human being, who are you who answers against God? "Will the thing that is formed say to the one forming it, "Why did you make me" this way?"<sup>455</sup> Or doesn't the potter have authority to make of the clay a vessel indeed for honor and one for dishonor out of the same mixture?

But what if God, wanting to display anger and to make known his power, carried with much longsuffering vessels of wrath that were fitted for destruction? And what if this was so that he might make known the wealth of his glory on the vessels of mercy that were prepared earlier for glory? These vessels, us, he also called, not only from among Jewish people but also from among gentiles, as also he says to Hosea, "I will call my people the one who was "not my people," and I will call beloved the one who was "unloved."" And "it will be that in the place where it was said to them, "You are not my people," there they will be called sons of the living God."<sup>456</sup>

Now Isaiah calls out on behalf of Israel: "Even if the number of the sons of Israel should be like the sand of the sea, the remnant will be saved. For after completing a message and after shortening it, Yahweh will make *a completion* on the land."<sup>457</sup> And just as Isaiah said earlier, "If the Lord of Hosts had not left us a seed, we would have become like Sodom, and we would have been likened to Gomorrah."<sup>458</sup>

**30** Therefore, what will we say? That those gentiles who did not pursue justification laid hold of justification, but it was that justification that is from trust. But Israel, pursuing a code of justification did not come upon a code. Why? Because it was not out of trust but as from deeds. They struck upon a stone of tripping, just as it was written:

"Look, I am placing in Zion...a stone of tripping and a rock of stumbling,"<sup>459</sup> and, "the one who trusts in it will not be disgraced."

**10:1** Brothers, indeed the good will of my heart and my request to God on their behalf is for salvation. For I am testifying to them that they have God's jealousy, but not according to knowledge. For

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<sup>449</sup> Gen 21:12

<sup>450</sup> Gen 18:10

<sup>451</sup> Gen 25:23

<sup>452</sup> Mal 1:2-3

<sup>453</sup> Ex 33:19

<sup>454</sup> Ex 9:16

<sup>455</sup> Isa 29:16

<sup>456</sup> Hos 2:23 and 1:10

<sup>457</sup> Isa 10:22-3

<sup>458</sup> Isa 1:9

<sup>459</sup> Isa 28:16 and 8:14-15, followed by the rest of 28:16.

while being ignorant of God's ethics and while seeking to set up their own ethics, they did not submit to God's ethics. For the Anointed One is the aim of the Torah to the point of justification for all those who trust.

For Moses writes about that justification that is from the Torah, that "The person who does these things will live in them."<sup>460</sup> But of the justification that is out of trust, it says this: "Do not say in your heart, "Who will rise up into the sky?" that is, to bring down the Anointed One? Or "Who will descend into the deep?" that is, to bring up the Anointed from among the dead?"<sup>461</sup>

On the contrary, what does it say? "The declaration is near you, in your mouth and in your heart," that is, the declaration of trust which we are heralding: that if you should acknowledge Lord Jesus with your mouth and should trust in your heart that God raised him from among the dead, you will be saved.

For it is trusted in the heart to the point of justification, and with the mouth to the point of salvation. For the writing says, "Everyone who trusts in it will not be disgraced." For there is no difference between both Jew and Greek, for he is Lord of all, and is wealthy enough for all things for those who call on him.

For "everyone who calls on the name of Yahweh will be saved."<sup>462</sup> Therefore, how will they call on one in whom they have not trusted? Now how will they trust the one they did not hear about? Now how will they be hearing without someone heralding? But how will they herald unless they are sent out? Just as it was written, "What beautiful things are the feet of the ones who are announcing the good message" of good things?<sup>463</sup>

**16** But not all listened to the good message, for Isaiah says, "Oh Lord, who has trusted our report?"<sup>464</sup> After all, trust is from hearing, but hearing is through the declaration of the Anointed One. But I say, didn't they hear? Indeed, "their musical sound went into all the land, and their declaration went into the farthest points of the habitation."<sup>465</sup>

On the contrary, I say, didn't Israel know? First Moses says, "I will make you jealous about that which is not a nation; about a nation without understanding I will make you angry."<sup>466</sup>

Now Isaiah was daring, and he says, "I was found among those who were not seeking me. I became apparent to those who were not asking for me." But he says to Israel, "For the whole day I stretched out my hands toward an unpersuaded and contradicting people."<sup>467</sup>

**11:1** Therefore, I say: did God put away his chosen ones? Let it not happen! For I too am an Israelite, from Abraham's seed, of Ben-Yamin's tribe. "God has not put away his people," whom he foreknew.<sup>468</sup> Or don't you know what the writing says in Elijah, how he appeals to God against Israel? "Oh Lord, "they killed your prophets, they tore down your altars, and I was left behind alone, and they were seeking my life."<sup>469</sup>

But what does the divine warner say to him? "I left behind for myself seven thousand men, who did not bend a knee to Ba'al."<sup>470</sup> Therefore, in the same way also, in the present season, it has happened

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<sup>460</sup> Lv 18:5

<sup>461</sup> The author first alludes to Dt 9:4, then continues with Dt 30:11-4.

<sup>462</sup> Joel 2:32; see also Acts 2.

<sup>463</sup> Isa 52:7

<sup>464</sup> Isa 53:1

<sup>465</sup> Psa 19:4

<sup>466</sup> Dt 32:21

<sup>467</sup> Isa 65:1-2

<sup>468</sup> See 1 Sam 12:22.

<sup>469</sup> 1 Kgs 19:10

<sup>470</sup> 1 Kgs 19:18

that there is a remnant according to a choice of generosity. But if by generosity, not from deeds; otherwise generosity has become no longer a generous thing.

**7** Then what? That which Israel is hunting, this it did not obtain. But the chosen one obtained it. Now those who were left were hardened, just as it was written, "God gave them a spirit of coma: for their eyes to not see and their ears to not hear," until the day – today.<sup>471</sup> And David says, "Let their table become for a snare" and for a trap, "and for a stumbling-block and for their repayment. Let their eyes be darkened for them to not see and let their backs bend down together through all things."<sup>472</sup>

Therefore, I say: Did they trip so they would fall? Let it not happen! On the contrary, by their wandering, salvation belongs to the gentiles, for them to be made jealous. Now if their wandering is the wealth of creation and if their failure is the wealth of gentiles, how much rather is their fullness?!

**13** Now I am telling you gentiles (then indeed, as much as I am an envoy of gentiles, I will glorify my service): that if there is a way I would make my flesh jealous and would save some of them. For if their casting away is the creation's reconciliation, what is their coming toward it, if not life from among the dead? Now if the first fruit is holy, the mixture is also. And if the root is holy, the branches are also.<sup>473</sup>

But if some of the branches were broken off but if you, who were a wild olive branch, were grafted among the branches and became a partner of the root and of the fatness of the olive tree, do not boast against the branches. Now if you do not boast, you are not sustaining the root, but the root is sustaining you. Therefore, you will say, "Branches were pruned off so that I might be grafted." Nicely. They were pruned off by distrust, but you were made to stand by trust. Do not have a high attitude but one of fear.

For if God did not spare those branches that were by nature, he would not spare you either. Therefore, look at the kindness and severity of God: severity, indeed, to those who have fallen but God's kindness to you – if you continue by the kindness (otherwise you too will be cut off). Now they too will be grafted if they do not continue by distrust. For God is powerful enough to graft them again. For if you were cut off from a wild (by nature) olive tree and were grafted, aside from nature, into a nice olive tree, how much rather will those who are nice branches by nature be grafted into their own olive tree?

**25** For brothers, I don't want you to be ignorant of this secret (so that you would not be people who mind yourselves): that hardness (by a measure) has happened to Israel, until the fullness of the gentiles should enter. And in the same way, all Israel will be saved, just as it was written: "The rescuer will come from Zion. He will turn away impiety from Jacob. And this is the covenant with me, for them, when I would take away their errors."<sup>474</sup>

Indeed, according to the good message, they are enemies on account of you, but according to the choice they are beloved on account of the ancestors. For the free gifts and God's choice are unregrettable things. For just as you were once unpersuaded by God (but now you have received mercy by their distrust), in the same way also now, they were unpersuaded by your receipt of mercy so that they might now receive mercy also. For God has shut up all things together for unpersuasion, so that he might be merciful to all.

**33** Oh, the depth of the wealth and wisdom and knowledge of God!

How unsearchable are his judgments,

And how untraceable are his ways!

"For who knew God's mind? Or who became his co-planner? Or who gave to him in advance and will be given back from him?"<sup>475</sup>

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<sup>471</sup> Isa 29:10

<sup>472</sup> Psalms 69:22-3

<sup>473</sup> See Num 15:20-1.

<sup>474</sup> Isa 59:20-1

<sup>475</sup> Isa 40:13-4 from the LXX

Because from him and through him and for him are all things.

To him be glory for the ages. A-mein.

**12:1** Therefore, brothers, I am advising you, through God's deep feelings, to present your bodies as living sacrifices, holy, well-pleasing to God, your rational religious service. And don't be conformed to this age, but be transformed to the renovation of the mind, for you to examine that which is what God wants: the good thing and the well-pleasing thing and the complete thing.

For I am saying to all who are among you, through that generous thing that was given to me, don't have an attitude higher than what attitude it is necessary to have. On the contrary, have an attitude to the point of sober-mindedness, as God has apportioned to each a measure of trust.

For just as in one body we have many members, but the members do not all have the same activity, in the same way we (the many) are one body in the Anointed One, but individually we are members of one another. Now since we have different free gifts we should use them according to the generosity that was given us: if prophecy, according to the calculation of your trust; if service, in the service; if one who teaches, in teaching; one who advises, in the advice; one who gives out, in simplicity; one who presents an outstanding example, with diligence; one who has mercy, with cheerfulness.

**9** Love should be without hypocrisy, despising evil and adhering to good. Have familial love with brotherly affection for one another, regarding one another with honor as ahead of you. Do not be slow regarding diligence. Be jealous-spirited, serving the Lord, rejoicing in hope, enduring affliction, attending to prayer, sharing for the needs of the holy ones, aggressively pursuing an affection for strangers. Praise those who persecute, and do not curse – to rejoice with those who rejoice, to cry with those who are crying, having the same attitude for one another: not having an attitude toward high things, but conforming yourselves to the humble things. Do not become mindful about yourself.

You should not be giving back bad thing for bad thing to anyone; supply nice things in the presence of people. If it is possible for you, be at peace with all people. Do not vindicate yourselves, beloved, but give a place for the anger. For it was written, "Vindication is mine. I will repay," says Yahweh.<sup>476</sup> "If your enemy is hungry, feed him. If he thirsts, give him to drink. For as you do this, you will be piling up coals of fire on his head."<sup>477</sup> Do not be defeated by badness, but be victorious over badness with good.

**13:1** You should be submissive to all superior authorities. For there is no authority except by God; now the ones who are have been arranged by God. And so, the one who arranges himself against the authority has stood against the arrangement of God. Now the ones who stand against the authority are receiving judgment for themselves. For the ones who rule are not a fright to a good deed but to a bad one. Now do you want to be afraid of the authority? Do the good thing, and you will have praise from it. For he is God's servant to you for good. But if you should do bad then be afraid, for he does not carry a sword worthlessly. For he is God's servant, a vindicator for anger, to those who practice badness.

So, there is a necessity to be submissive, not only on account of the anger, but also on account of the consciousness. For also you pay tribute for this reason, for they are God's religious servants, attending to this very thing. Pay out your debts to everyone: tribute to whom you owe tribute; duty to whom you owe duty; fear to whom you owe fear; honor to whom you owe honor.

Owe nothing to anyone except love to one another. For the one who loves the other is fulfilling the Torah. For there is this: "You will not commit adultery. You will not murder. You will not steal. You will not strongly desire."<sup>478</sup> And if there is any other precept, it is brought under a head by this saying,

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<sup>476</sup> Dt 32:35

<sup>477</sup> Pv 25:21-2

<sup>478</sup> All from Exodus 20



"You will love your neighbor as yourself."<sup>479</sup> Love for your neighbor works no wrong. Therefore, love is a fulfillment of the Torah.

**11** And do this knowing the season, because it is already the hour for us to rise up from sleep. For now our salvation is nearer than when we trusted. The night has progressed, but the day is near. Therefore, we should cast off the deeds of darkness; we should be clothed with the armor of light. As in daytime, we should walk in an attractive way, not with revelings and drinking parties, not with acts of prostitution and debaucheries, not with strife and jealousy. But you should be clothed with the Lord Anointed Jesus and you should make no forethought for the strong desires of the flesh.

**14:1** Now accept (not for discriminations of reasonings) the one who is weak in trust. Someone indeed trusts to eat all things, but the one who is weak eats herbs. The one who eats should not despise the one who does not eat, but the one who does not eat should not judge the one who eats, for God accepts him.

Who are you who judge another's house-servant? He stands or falls for his own lord. But he will stand, for it is possible for God to stand him up.

Someone indeed judges a day better than another day, but someone else judges every day to be the same. Each one should be fully assured in his own mind. The one who minds the day minds for the Lord. The one who eats, eats for the Lord, for he thanks to God. And the one who does not eat, does his not eating for the Lord, and he thanks God. For none of us lives for himself, and none dies for himself. For both if we should live, we are living for the lord, and if we should die, we are dying for the Lord. Therefore, both if we should live and if we should die, we are the Lord's. For the Anointed One died and lived from this reason: so that he might be lord both of dead and living.

Now you, why are you judging your brother? Or you, why are you despising your brother? For all will be presented at God's tribunal. For it was written:

"I am alive," says Yahweh that, "every knee will bend to me, and every tongue will fully acknowledge God."<sup>480</sup>

Then after all, each of us will give an account to God about himself.

**13** Therefore, we should no longer judge one another. On the contrary, judge this instead: not to place a tripping-stone or stumbling block for a brother. I know and am persuaded in Lord Jesus that nothing is common by itself, except for the one who considers it to be common. It is common for him. For if your brother is made sorrowful through food, you are no longer walking according to love. Don't destroy with food the one on whose behalf the Anointed One died!

Therefore, don't let your good thing be spoken of as evil. For God's kingdom is not about food and drink but about justification and peace and joy in a holy spirit. For the one who is enslaved to the Anointed One in this is well pleasing to God and is approved to people.

**19** Therefore, after all, we should pursue the things of peace and the things for one another's construction. Do not let go God's work on account of food. All things indeed are clean, but they are a bad thing to that person who eats on account of tripping. It is a nice thing not to eat meat, nor to drink wine, nor to do anything in which your brother trips, or stumbles, or is made weak.

You have trust. Hold it by yourself in God's presence. Blessed is the one who does not judge himself in what he approves. But the one who discriminates, if he should eat, he is condemned, because it is not out of trust. Now everything that is not from trust is error.

**15:1** Now we the able ones are bound to bear the weaknesses of the powerless. Each of us should please his neighbor for good, toward construction. For also the Anointed One did not please himself; on the contrary, just as it was written, "The reproaches of those who reproached you fell on me."<sup>481</sup>

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<sup>479</sup> Lv 19:18

<sup>480</sup> Isa 45:23

<sup>481</sup> Psal 69:9

For the things that were written previously for our teaching, they were written so that through endurance and through the advice of the writings we would have hope. Now may the God of the endurance and of the advice give you to have the same attitude among one another, according to Anointed Jesus, so that with the same desire, with one mouth, you would glorify the God and Father of Anointed Jesus our Lord.

**7** So, accept one another, just as also the Anointed One accepted you for God's glory. For I say: the Anointed One became a servant of circumcision on behalf of God's truth, so as to make firm the promises of the ancestors, and for the gentiles to glorify God on behalf of mercy, just as it was written:

“On account of this I will fully acknowledge you among nations and play music to your name.”

And again it says,

“Nations, be glad with his people.” And again,

“All nations, praise the Lord, and all the people extol him.” And again Isaiah says,

“There will be a root of Yeshai, even the one who will stand up to rule nations. Nations will hope in him.”<sup>482</sup>

Now may the God of the hope fill you with all favors and peace in trust, to the point of making you abundant in hope with the power of holy breath.

**14** Now I am persuaded about you, my brothers, even I myself, that you are full of goodness, having been filled with all knowledge, being able also to admonish one another. But I have written to you more daringly, brothers, so as to remind you in part, on account of the generosity that was given to me by God, [on account of] my being a religious servant of Anointed Jesus to the gentiles, giving temple service to God's good message – so that the offering of the gentiles would become acceptable, having been made holy with holy breath.

**17** I have a boast in the Anointed about the things that direct toward God. For I won't dare to speak of those things that the Anointed One did not work out through me for the listening of the nations, with word and deed, with the power of his signs and wonders, with the power of God's breath. And so, I strove ambitiously to announce the good message where the Anointed One had not been named, so that I would not be constructing on another's foundation. But, just as it was written, “They will see, to whom it had not been related about him; and they will understand, who had not heard.”<sup>483</sup>

So also, I was often hindered from coming to you. But now, since I no longer have a place in these regions but since I have had strong wishes to come to you (from many years ago), I will come to you if ever I should go into Spain. For I hope to go through to observe you and to be sent ahead there from you, if first I should be partly filled with you.

But now I am going into Jerusalem to serve the holy ones. For Makedonia and Achaia were delighted to make a certain sharing for the poor people of those holy ones who are in Jerusalem. For they are their debtors. For if the gentiles shared their spiritual things, they are bound also to do religious service for them in physical things.

Therefore, after completing this and after sealing this fruit, I will go out into Spain through you. Now I know that when I come to you I will come with the fullness of the Anointed One's blessing.

**30** Now, brothers, I advise you through our Lord Anointed Jesus and through the love of the Spirit to strive together with me in those prayers to God on my behalf, so that I would be rescued from those who are unpersuaded in Judea and so that my service which is for Jerusalem would become acceptable to the holy ones, so that I would come to you with joy through God's wishes and would be refreshed together with you. Now may the God of peace be with all of you.

**16:25** [Now to the one who is able to establish you according to my good message and the heralding of Anointed Jesus, according to the revelation of the secret that was kept silent *from* the times of the

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<sup>482</sup> Psa 18:49, Dt 32:42, Psa 117:1, and Isa 11:10

<sup>483</sup> Isa 52:15

ages but which has now been made apparent, and which (through prophetic writings according to the direction of the eternal God) has been made known for a listening of trust for all the gentiles – to the only wise god be the glory for the ages through Anointed Jesus. A-mein.]]<sup>484</sup>

**16:1** Now I commit to you Phoebe your sister, who is also a servant of the assembly in Kenchreia, so that you would accept her in the Lord in a manner worthy of the holy ones, and so that you would present yourselves to her in whatever matter she may need you. For also she has become an outstanding example to many others, even to me myself.

**3** Greet Priska and Akila my relatives in Anointed Jesus. These people laid down their own necks on behalf of my life. Not only do I thank them, but also all the assemblies of the gentiles. Greet also all the assembly at their house.

Greet Epainetus my beloved, who is a first fruit of Asia for the Anointed One.

Greet Miriam, who labored much for us.

Greet Andronikus and Julia my relatives and my fellow prisoners, who are noteworthy among the envoys, who became in the Anointed One before me.<sup>485</sup>

Greet Ampliatus, my beloved in the Lord.

Greet Urbanus, our coworker in the Anointed One and my beloved Stachus.

Greet Apelles, who is approved in the Anointed One.

Greet those from the house of Aristobulus.

Greet Herodion, my relative.

Greet those of the *family* of Narkissus who are in the Lord.

Greet Trufaina and Trufosa, who are laboring in the Lord.

Greet the beloved Persis, who has labored much in the Lord.

Greet Rhufus, the chosen one in the Lord, and greet his mother and mine.

Greet Asunkritus, Flegon, Hermes, Patrobas, Hermas, and those brothers who are with them.

Greet Filologos and Berea, and Aoulias and his sister, and Olympus, and all those holy ones who are with them.

Greet one another with a holy kiss.

The Anointed One's assemblies all greet you.

**17** Now I advise you, brothers, to watch those who are making divisions and stumbling blocks, aside from the teaching that you learned from the Lord. Bow away from them. For such people are not enslaved to our Lord Anointed Jesus but to their penises,<sup>486</sup> and through gentle words and praises they deceive the hearts of the simple people.

For your listening has arrived as far as all people. Therefore, I rejoice about you. But also, I want you to be wise for goodness and blameless for bad. Now the God of peace will soon trample the enemy under your feet.

The favor of our Lord Jesus be with you.

**21** Timotheos my coworker greets you, and Lukius, and Jason, and Sosipater my relatives. I Tertius, who wrote the letter, greet you in the Lord. Gaius, my host (and the whole assembly's), greets you. Erastus, the steward of the city greets you, and Quartus the brother.

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<sup>484</sup> The passage appears in several places in the early manuscripts and is omitted by some. The location here is as in p<sup>46</sup>.

<sup>485</sup> "Julia" instead of "Junia" is the reading of the woman's name in p<sup>46</sup>.

<sup>486</sup> or "abdomens"

## Paulus' First Letter to Timotheos

### Authorship and Date:

The two issues, those of authorship and date, are in some sense tied to one another. Generally speaking, there are three schools of thought regarding the authorship and dating of the two letters to Timotheos (and the letter to Titus):

- The letters were written by a second century follower of Paulus. They were written in his style and therefore in his name. Proponents of this view point to what they perceive as an acceleration in the development of positions within the church (e.g., 3:1ff.). Recognizing that the "genuine" Pauline letters do not display this level of structure, supporters of this viewpoint conclude that the letters were written later. Also in support of this view is the fact that the earliest collections of Paulus' letters do not contain the three "pastoral" letters. The difficulty with this opinion is that if the assumption is removed that the author was writing about an increased church structure in chapter three, then there is little reason to suppose that the letters were written as late as the 2nd century. The target audience of the three pastoral letters was different than that of his more general letters, so one would expect differences in style and the like, but there also seem to be Pauline themes in the letters.
- The letters were written by Paulus after the end of the book of Acts. Supporters of this view contend that Paulus was released from his "chains" and made a Fourth Missionary Journey, which included Spain (since Paulus had intended to visit Spain). They regard the three letters as not fitting into the framework established by Acts and yet as genuinely Pauline. Consequently, the letters must have been written after the termination of Acts. The difficulty with this opinion is that there is no evidence of a Fourth Missionary Journey, inside or outside of the New Testament. The fabrication of Paulus' release in order to establish Pauline authorship seems too convenient for some scholars.
- The letters were written by Paulus within the timeline established by Acts. Supporters of this view (such as John A.T. Robinson) argue that with little imagination, the events mentioned in the letters may very well have been recent (such as Paulus' trip to Makedonia, 1:3). In this case, a revision is necessary in the traditional interpretation of various passages (including the identity of Timotheos' opponents). The difficulty with this opinion is chiefly that the traditional interpretations of the entire book are labeled "wrong" by its supporters. Additionally, it is quite possible that a later author would mention genuine events in Paulus' life (like the Makedonian journey) if writing in his name.

We attribute the letter to Paulus and place its time of composition around the time of Acts 20.

### Translation:

after the Revised Group Version<sup>487</sup>

**1:1** Paulus, an envoy of Anointed Jesus according to the arrangement of God our deliverer and Anointed Jesus our hope.

To Timotheos, my genuine child in trust. Generosity, mercy, and peace from Father God and Anointed Jesus our Lord.

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<sup>487</sup> When the NET project first began, several scholar-friends and I were working together on this letter. Where possible, the first chapter follows our collective effort.

I urged you to remain in Ephesus when departing for Makedonia, that you may charge certain persons not to teach differently, nor to occupy themselves with fables and endless genealogies – which promote worthless speculations rather than that work of God in trust.

**5** Now the aim of this charge is love out of a clean heart, and a consciousness of goodness, and a trust without hypocrisy. Some who have missed the mark regarding these things were turned to worthless discussion. They desire to be law-teachers, yet they understand neither what they are saying nor the things that they are positively asserting.

Now we know that the Law is good, if one should use it lawfully; knowing this, that a law is not set down for a just person but for:

- (I) the lawless and disorderly,
- (II) for the impious and errant,
- (III) for the irreverent and profane,
- (IV) for murderers of fathers and murderers of mothers,
- (V) for assassins,
- (VI) for prostitutes, for homosexual *idol-worshippers*,
- (VII) for kidnappers,
- (VIII) for liars, for perjurers,

and if there is anything else that is set down against the good message of the glory of the blessed God, with which I was entrusted.<sup>488</sup>

I give thanks to the one who empowered me, Anointed Jesus our Lord, because he considered me trustworthy, putting into service the one who was formerly a slanderer, and a persecutor, and a violent person. But I received mercy because I was acting in unbelief while I was ignorant. But the generosity of our Lord superabounded with the trust and the love in Anointed Jesus.

This statement is reliable and worthy of all acceptance: "Anointed Jesus came into the creation to save errant people," of whom I am foremost. But on account of this I received mercy: so that in me, the foremost, Anointed Jesus might display all longsuffering as a prototype for those who are about to trust in him for eternal life.

Now to the King of the Ages, imperishable, invisible, the only god, be honor and glory forever and ever. A-mein.

**18** This charge I set before you, Timotheos my child, according to the previous prophecies about you, so that in them you might fight the good battle, holding trust and a consciousness of goodness, which some have shoved away. Concerning the trust they were shipwrecked. Of these, are Humenaeus and Alexandros, whom I handed over to the enemy, so that they might be taught not to speak evil things.

**2:1** Therefore, I advise first of all that you make requests, prayers, intercessions, and thanksgivings on behalf of all people: on behalf of kings, and of all those who are in high positions, so that we may lead a tranquil and quiet life in all piety and seriousness. This is good and acceptable in the presence of God our savior, who wants all people to be saved, and to come into recognition of the truth.

For God is one, and there is one mediator between God and human beings: the human being Anointed Jesus, the one who gave himself to be a ransom for all – the testimony for its own seasons – for which I was placed as a herald and an envoy (I am telling the truth; I am not lying), a teacher of nations in trust and in truth.

**8** So, I direct the men everywhere to pray, lifting up godly hands without anger or disputing. In the same way also, *when praying*, women are to adorn themselves in suitable attire, with an appropriate attitude and soundness of mind: not with wreaths, or gold, or pearls, or expensive clothing, but through good deeds, which are suitable for women who are professing piety toward God.

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<sup>488</sup> See Ex 20:1-17.

**11** Let a woman learn in quietness in all submission. Now I do not allow a wife to teach or to dominate her husband, but to be in quietness. For Adam was formed first; then Eva. And Adam was not deceived, but when the woman was totally deceived, she became in transgression. Now she will be saved through child-bearing, if they continue in trust, and love, and holiness with soundness of mind.

**3:1** This statement is reliable: "Whoever longs for oversight is strongly desiring a good work."

Then it is necessary that the overseer be blameless: a man of one woman; vigilant; sedate; orderly; friendly to strangers; able to teach; not someone who drinks a lot of wine; not one who strikes others (but gentle); not quarrelsome; not a money-lover; one who is an outstanding example for his own household, who has his children in submission with all dignity (Now, how will someone care for a group of God's people if he is not an outstanding example to his own household?); not a new convert (so that he will not be puffed up to the point of falling to the judgment of the accuser). Now it is necessary that he also have a good testimony from those who are outside, so that he might not fall into reproach and into a snare of the accuser.

In the same way, servants should be dignified: not contradicting themselves; not those who are addicted to a lot of wine; not those who are eager for monetary profit; those who hold the secret of the faith in a clean conscience. Now, let these ones also be proved first, then let them serve if they are blameless.

In the same way, the women should be dignified: not accusers; vigilant; trustworthy in all things.

Servants should be men of one woman, doing well at being outstanding examples to their families, and to their own households. For those who have served well are acquiring a good standing for themselves and much freedom of speech in that trust which is in Anointed Jesus.

**14** I am writing these things to you hoping to come to you very soon. But if I delay, I am writing so that you may know how it is necessary to conduct yourself in God's house, which is a group of people belonging to the living God. The secret of piety is a pillar and basis of truth, and is acknowledged as great: the one who was displayed physically was justified spiritually, was seen by messengers, was proclaimed among nations, was trusted in the creation, and was taken up into glory.

**4:1** Now the Spirit declares that in *the* next seasons, some will step away from the faith, adhering to spirits of wandering and to teachings of spirit beings in the hypocrisy of lying speakers whose own consciences have been seared. They will forbid marriage and will abstain from foods that God created to be partaken with thanksgiving by the faithful – those who have known the truth:

That every creation of God is good, and nothing should be cast away, but should be received with thanksgiving, for it is made holy through God's message and through prayer.

If you set forth these things to the brothers, you will be a good servant of Anointed Jesus, nourished with the sayings of trust and of the good teaching, which you have followed closely.

Now, avoid the profane things and ridiculous fables. But exercise yourself toward piety. For bodily exercise is profitable for a short time, but piety is profitable for all time, since it has a promise of the present life and the life which is about to come.

This statement is reliable, and is worthy of all acceptance (for we are toiling and striving for this reason): because "we have hoped in the living God, who is a deliverer of all people, especially of those who trust."

Charge and teach these things. Do not let anyone despise your youth. Instead, become a pattern in speech, in conduct, in love, in trust, and in purity to those who trust. Until I come, attend to the reading, to advising, and to teaching. Do not neglect the gift that is in you which was given to you through prophecy with the laying on of hands of the elderly. Tend to these things. Be involved in them, so that your progress may display itself in all things. Watch yourself and what you teach. Continue doing these things, for when you do this, you will save both yourself and those who hear you.

**5:1** Do not harshly rebuke an elderly man. On the contrary, advise him as a father. Treat younger men as brothers, elderly women as mothers, and younger women as sisters. Do this in all purity.

Honor those widows who really are widows. But if any widow has children or grandchildren, let them be taught first to be dutiful toward their own households and to properly repay their ancestors, for this is what is acceptable in God's presence.

Now the one who is truly a widow and has been left alone puts her hope on God and continues in requests and in prayers night and day. But the one who lives in luxury is dead. And you are to charge these things, so that they may be blameless.

Now if anyone does not provide for his own people, and especially for his household, he has denied the trust and is worse than one who is untrusting.

Do not allow a widow to be put on the list who is less than sixty years old; she should be a woman of one man, and whose good deeds testify about her: if she raised a family, if she took in strangers, if she washed the feet of holy ones, if she relieved the pain of the afflicted, if she closely followed every good deed.

Now, reject younger ones, for when they become uncommitted to the Anointed One, they want to get married, and they have condemnation because they set aside their first trust. And at the same time, they learn to be idle, going from house to house. And not only are they idle, but also they are gossips and busybodies, saying things that are inappropriate.

Therefore, I want the younger ones to marry, to bear children, to rule the household, to give the opponent no opportunity for reproach, since some have already turned aside to follow the enemy.

If any trusting woman has widows in her family, let her support them, and do not burden the group, so that those who are truly widows may be relieved.

Regard the older people who are outstanding examples as worthy of a double honorarium, especially those who are working in speaking and teaching. For the writing says, "You will not muzzle an ox that is treading grain," and, "The worker is worthy of his wage."<sup>489</sup>

Do not accept an accusation against an elderly person unless there are two or three witnesses. But reprove those who are erring in the presence of all, so that the rest may also have fear.

I am fully testifying to you in the presence of God and Anointed Jesus and the chosen messengers, so that you may keep these things without prejudice, doing nothing according to partiality.

**22** Do not place *your* hands hastily on anyone, and do not share in others' errors. Stop drinking water, but use a little wine on account of your stomach and your frequent illnesses.

The errors of certain people were previously displayed, and they led to judgment. But in some people, these things follow. In the same way also, the good deeds were previously displayed, and the deeds that are otherwise cannot be hidden.

**6:1** As many as are slaves under a yoke, they should regard their own masters as worthy of honor, so that God's name and teaching will not be spoken bad of. Now the ones who have trusting masters should not despise them, because they are brothers. On the contrary, they should be good slaves instead, because they are trusting and beloved ones who grant good deeds. Teach and advise these things.

If anyone teaches differently and does not approach the healthy sayings of our Lord Anointed Jesus, and the teaching according to piety, he has been puffed up and understands nothing. Instead, he has a sick desire about confrontation and bickering, out of which come envy, strife, evil speaking, evil suspicions, and constant disputes between people whose minds have been corrupted and have been deprived of the truth, while they assume that financial profit is piety.

Now piety with self-sufficiency is a great profit. For we have brought nothing into creation; neither can we carry anything out. But if we have food and clothing, we will be satisfied. But the ones who resolve to be wealthy are falling into temptation, and a snare, and many foolish and harmful strong desires, which cause people to sink into ruin and destruction. For the love of money is the root of all

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<sup>489</sup> Dt 25:4 and Dt 19:15

kinds of bad things. Certain people who are longing for money have wandered away from the faith and have pierced themselves with many sorrows.

**11** Now you, God's person, flee these things, and pursue what is right, and piety, trust, love, endurance, and meekness. Fight the good fight of the faith, as you lay hold of eternal life, into which you were called and for which you made the good acknowledgement before many witnesses. I charge you before God who makes alive all things and Anointed Jesus who testified the good acknowledgement in front of Pontius Pilatus, to keep the precept unspotted and without reproach until the appearing of our lord Anointed Jesus, which will be shown to us in its own time by the blessed and only power, the most royal king and most noble lord, the only one who has immortality, who lives in unapproachable light, whom no human being has seen or can see. To him be honor and eternal might. A-men.

**17** Charge those who are wealthy in the present age not to have superior attitudes, nor to set their hopes on the uncertainty of wealth but on a god who is richly offering us all things for our enjoyment. Charge them to do good, to be wealthy in good deeds, to be ready to give and willing to share. Then they will be treasuring away for themselves a good foundation for the imminent *time*, so that they may hold on to what life really is. Oh Timotheos, guard what has been deposited with you. Turn aside from the profane and empty babble and from what teachings are contrary, falsely called knowledge, which some are professing; and they have missed the mark regarding the trust.

May generosity be with you all.



## Paulus' Second Letter to the Corinthians

### Structure:

Many commentators believe that 2nd Corinthians consists of fragments of two letters – a "harsh" letter and a succeeding "gentle" letter. Some even believe that there are several letters in this one. The tone of the letter certainly appears to shift back and forth. Throughout most of chapters 10 - 13, Paulus describes a conflict between himself and members of the group. In that section he defends himself against charges made by certain people in Korinth, and the atmosphere is somewhat tense. On the other hand, the mood is entirely different throughout much of chapters 2 - 9. There, Paulus appears to reflect on his earlier harsh words and provide comforting advice to the Corinthians. He also provides information about the promised assistance to the poor famine victims in Jerusalem.

Others, hoping to maintain the integrity of the letter, opine that the "harsh letter" is not extant, whereas 2 Corinthians follows that letter. They would assert, then, that some of the conflict had yet to be resolved. This "lost letter" theory raises other questions – such as why Paulus would have responded to criticism in this later letter but not in the earlier harsh one. Had it not yet arisen, for the issues seem to have been ongoing?

This rendering proposes a third, intermediary view. The letter is a unit, but the order of the sheets of papyrus in the letter was accidentally reorganized at an early date. Thus, the "harsh" portion of the letter was intended to precede the later words of consolation. Under this theory Paulus, realizing that he has written some harsh things, counters that tone with more gentle advice, concluding his letter (as often) with matters of particular detail (chs. 8-9) that have nothing to do with the conflict at hand.

### Authorship and Date:

The letter was written by Paulus of Tarsus. Some time has passed since his first letter to the messianics in Korinth. It is 55 CE. The timing connects with the end of the famine relief effort that Paulus had been undertaking since the year 52. The letter likely follows Paulus' first letter to Timotheos but precedes his letter to Titus.

### Translation:

((following p<sup>46</sup>))

Paulus, an envoy of Anointed Jesus on account of God's wishes  
and Timotheos the brother

To God's assembly which is in Korinth with all the holy ones that are in the whole of Achaia.

**1:2** Hello to you, and peace from God our Father and Lord Anointed Jesus.

Worthy of praise is God; that is, the Father of our Lord Anointed Jesus, the father of compassion and god of all comforting advice, the one who comforts us in all our affliction to the point where we are able to comfort those who are in all kinds of affliction on account of the comfort with which we ourselves have been comforted by God. Because just as the Anointed One's sufferings are abundant for us, in the same way, on account of the Anointed One, our comfort is abundant also.

Now whether we are afflicted, it is on behalf of that comfort and salvation of yours, or whether we are comforted, it is on behalf of your comfort which is working in your enduring the same sufferings as we are also suffering. And our hope on your behalf is firm. We know that as you are partners in the suffering, in the same way also you are partners in the comfort.

**8** For, brothers, we don't want you to be ignorant over the matter of that affliction of ours that is happening in Asia, because we were pressed to excess beyond our power, so that we were even in despair about our lives. But we ourselves had in ourselves the death sentence, so that we would not be persuaded by ourselves but by that God who raises the dead. He has rescued us and does rescue us

from such a great number of deaths. We have also hoped in him to still rescue us. You too have been working together on our behalf by your prayers, so that in many faces thanks might be given on your behalf for our gift that was given to us by many.

**12** For our boasting (the testimony of our consciences) is this: that we conducted ourselves in creation with God's holiness and sincerity and not with fleshly wisdom but by God's generosity. Now we did so more abundantly toward you. For we are writing no other things to you than what you are now reading; now I hope you will recognize it until the end, just as also you recognized us partially. Because we are your boasting, just as you will be ours in the day of Lord Jesus.

And being persuaded of this, I planned to come to you earlier, so that you would experience a second favor. And I planned to come through your region into Makedonia, and again to come to you from Makedonia, and to be sent onward from you into Judea. So since I planned this, surely I didn't make light use of the matter! Or am I wanting what I want according to the flesh, so that the "yes" and the "no" would be with me together? But, as God is trustworthy, our message to you is not "yes and no." For God's son, Anointed Jesus – who was heralded among you by me and Silvanus and Timotheos – has not become "yes and no". On the contrary, he has become "yes" in him. For whatever God's promises are, they are "yes" in him and are "a-mein" to God on account of him, to his glory through us.

Now the one who is establishing us together with you into the Anointed One  
and the one who anointed us

is God,

who also sealed us and gave the pledge of the breath in our hearts.

**23** Now I call on God as a witness to my soul – that it is in sparing you that I have come no longer into Korinth. This is not because we are lords over you in the faith; on the contrary, we are your coworkers in joy. For you have been standing in trust. For I myself judged this: not to come to you again in sorrow. For if I cause you sorrow, then who would make me glad, but the very one who was made sorrowful by me?

**10:1** Now I am the same Paulus who is indeed humble among you when in your presence but who is bold toward you while absent – I advise you on account of the meekness and gentleness of the Anointed One. Now I ask that while I am present I might not be bold with the persuasion with which I consider myself to be courageous toward those certain people who consider us as though we are walking according to the flesh. For although we are walking physically, we are not engaging in combat according to the physical nature.

For the weapons of our combatants are not physical, but are powerful enough to God for the casting down of fortresses! They cast down speculations and every high thing that raises itself up against the knowledge of God, bringing every mind captive into the listening to the Anointed One, and it has the preparation to punish every negligence whenever your time of listening should be fulfilled.

You are seeing things according to appearance. If anyone has persuaded himself that he is the Anointed One's, he should consider this again for himself: that in the same way he is the Anointed One's, so also are we. For I would not be ashamed if I should boast somewhat more abundantly about our authority that God gave us (for edifying and not for tearing you down), so that I would not seem as though I would frighten you through the letters. Because indeed one says, "The letters are weighty and strong, but the bodily presence is weak, and the message was despised." Such a person should consider this: that such as we are when we are absent, in word through letters, such people are also in work while present.

**12** For we do not dare to rank or compare ourselves with some of those who are recommending themselves. On the contrary, these who are measuring themselves by themselves and comparing themselves to themselves have no understanding. Now we will not boast about unmeasured things, but according to the measure of the ruler which was assigned to us (to reach as far as even you) by the god of measure. For we are not overstretching ourselves, as if it did not reach to you, for we also reached as

far as you in the good message of the Anointed One. This was not for us to boast in unmeasured things, in others' labors, but we had a hope that when your trust increased, we would be greatened among you according to our ruler to the point of abundance, to the point of announcing the good message into the parts beyond you – not to boast about things that have been made ready with another's ruler. Now, "the one who boasts should boast in Yahweh."<sup>490</sup> For it is not the one who recommends himself who is approved, but the one whom the Lord recommends.

**11:1** I wish you would bear with me for a short time in something dumb. (But also you are bearing with me). For I am jealous for you with God's jealousy. For I engaged you to one husband, to present you as a pure virgin to the Anointed One. But I am afraid that, as the serpent deceived Eva with his craftiness, your minds would be corrupted away from that simplicity and that purity which is for the Anointed One.

**4** For if indeed someone comes and heralds another Jesus that we did not herald, or if you receive a different breath that you did not receive with us or a different good message that you did not embrace with us, bear with this well.

For I consider myself to be not at all behind those most superb envoys. But even if I am an idiot in speech; on the contrary, I am not an idiot in knowledge. [But in all things we have appeared in all ways to you.] Or did I make an error, humbling myself so that you would be exalted? Because I announced God's good message as a gift to you. I robbed other assemblies, taking expenses for your service. And while I was present with you and in need, I did not burden anyone by being lazy. For the brothers who came from Makedonia had previously filled my need. And in everything, I have kept myself – and will keep myself – from being a burden to you.

It is the Anointed One's truth in me that this boasting about me in the regions of Achaia will not be stopped. Why? Because I don't love you? God knows I do! But what I am doing, also I will do, so that I would cut off the opportunity for boasting from those who want an opportunity, so that they would be found in what they are boasting, just as we are also.

**13** For such false envoys are deceitful workers, transforming themselves into the Anointed One's envoys. And this is no wonder, for the enemy himself is transformed into a messenger of Light. Therefore, it is no great thing if his servants also are transformed as servants of right. Their end will be according to their deeds.

**16** Again I say: No one should think me to be unwise. But if you think otherwise, receive me also as an unwise person, so that I may also boast a little. What I am saying, I am not saying according to the Lord, but as with a lack of wisdom. Since many people are boasting according to the flesh, I will boast too.

For you willingly bear with the unwise, since you are unwise. For you bear with it if someone enslaves you, if someone devours you, if someone takes from you, if someone elevates himself, if someone punches you in the face. I am speaking according to dishonor, because we were weak in that. But in whatever anyone is courageous, I am also courageous. (I'm speaking in a lack of wisdom.)

**22** They are Hebrews? I am too. They are Israelites? I am too. They are Abraham's seed? I am too. They are the Anointed One's servants? Being completely unwise, I say, "I am more so:" more abundant in labors, beyond measure in scars, more abundantly in jails, often in death situations. Five times I received from Jews forty lashes minus one. Three times I was beaten with rods. One time I was stoned. Three times I was shipwrecked. I have spent a night and a day in the deep sea.

I am often on the road, in danger from rivers, in danger from robbers, in danger from kinsmen, in danger from gentiles, in danger in the city, in danger in the desert, in danger at sea, in danger among false brothers. For labor and toil often in watching, in hunger and thirst, often in fastings, in cold and nakedness.

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<sup>490</sup> Jer 9:24

Aside from those exceptional things that are crowding me every day, I have concern for each of the assemblies. Who is weak, and I am not weak? Who stumbles, and I am not aflame? If it is necessary to boast, I will boast in weaknesses. The God and Father of Anointed Jesus our Lord, the one who is praiseworthy into all the ages, knows that I am not lying. In Damaskus, the Ethnarch of Aratus the King guarded the city of the Damaskines just to seize me, and I was lowered in a rope basket through a door in the wall, and I escaped their hands.

**12:1** Is it necessary to boast? Indeed, it makes no sense. But I will come to the point of visions and revelations of Yahweh. I know a person, in the Anointed One, who was snatched fourteen years ago up to the third heaven – whether he was in a body I don't know; or if without the body, I don't know...God knows. And I know that this person was snatched into Paradise – whether in a body or if without the body, I don't know...God knows. And he heard indescribable declarations, which it is impossible for a human being to speak. I will boast on behalf of such a person, but on behalf of myself I will not boast, unless it is in the weaknesses.

For if I should want to boast, I will not be unwise, for I will tell the truth. But I am sparing you, lest someone should record about me more than he sees me to be or hears from me. And due to the surpassing nature of the revelations, a thorn in the flesh was given to me so that I would not be highly exalted. It is an adversary's messenger, so that I would not be highly exalted.

I begged the Lord three times about this, so that it might be removed from me. And he said to me, "My generosity is enough for you. For power is made complete in weakness." Therefore, I will rather more gladly boast in my weaknesses, so that the Anointed One's power would dwell with me.

So I am well-pleased with weaknesses, with insults and times of distress, with persecutions and times of hardship on behalf of the Anointed One. For when I am weak, then I am powerful.

I have become an unwise person; you have made it necessary for me. For I am bound to be recommended by you, for in nothing was I inferior to the most superb envoys, even though I am nobody. Indeed, the signs of an envoy were worked out among you with all endurance: signs and wonders and powers. For in what way is it that you were inferior to the remaining assemblies, except that I myself did not burden you? Freely forgive me of this injustice!

**14** Look, this third time I have readiness to come to you, and I will not be a burden. For I am not seeking your things but you. For the children are not bound to treasure up for the parents, but the parents for the children. Now I will gladly spend myself (and will be completely spent) on behalf of your souls. If I should love you more abundantly, will I be loved less?

Now whether it is or not, I did not burden you. But did I take from you by deceit by being crafty? Have I defrauded you through someone whom I sent? I advised Titus, and I sent the brother with him. Did I defraud you with Titus? Didn't we walk in the same spirit? Didn't we walk in the same steps?

**19** Do you think that we are defending ourselves again? We are speaking in the Anointed, next to God. Now beloved, all things are on your behalf, for building up. For I am afraid, lest perhaps when I come I would not find you to be as I want, and I would not be found by you to be as you want: lest perhaps there is strife, jealousy, rage, bigotries, mean talkings, gossipings, puffing up, chaos; lest when I come again, my God should humble me before you, and I should lament over many of those who erred previously and who did not change their minds away from the uncleanness and prostitution and debauchery which they practiced.

**13:1** I am coming to you this third time. "By the mouth of two or three witnesses every declaration will be established."<sup>491</sup> I said previously, and I am telling you beforehand as when I was present the second time (though now I am absent), to those who erred previously and to all the rest, that if I come again I will not spare you, since you are seeking proof of the Anointed One who is speaking in me. He is not weak toward you but is powerful among you.

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<sup>491</sup> Dt 19:15

For also he was crucified out of weakness, but he lives in God's power. For also, we are weak in him, but we live in him for you out of God's power.

**5** Test yourselves, to see whether you are in trust. Examine yourselves. Or don't you yourselves recognize that Anointed Jesus is in you – except you are without proof! Now I hope that you will know that we are not without proof.

Now we wish to God that you do nothing bad, not so that we would appear proven, but so that you would do the nice thing – though we may be like unproven ones. For we have no power against the truth, but on behalf of the truth. For we rejoice when we are weak but you are powerful. This also we wish: your restoration. For this reason, I am writing these things while absent, so that when I am present I would not use severity according to the authority which the Lord gave me (for building up, and not for tearing down).

**2:3** And I wrote this same thing so that when I came, I would not get sorrow from the ones by whom it is necessary for me to rejoice. I am persuaded that my joy is the joy of all of you. For I wrote to you out of much affliction and distress of the heart, through many tears – not so that you might be sorrowful but that you would know the love that I have abundantly for you. Now if anyone has caused sorrow, he has not caused me sorrow except partially, so that I would not be a burden to all of you.

That reproof which came by the majority is enough for such a person. And so, in opposition rather, you should forgive and advise him, lest such a person be swallowed up in abundant sorrow. So, I advise you to confirm God's love for him. For I wrote also for this reason: that I would know that you are in subjection in all things; which is your proof. Now I also forgive the one whom you have forgiven something. For also, whatever I have forgiven – if I have forgiven something – it is on account of you in the Anointed One's presence, so that we would not be overwhelmed by the enemy. For we are not ignorant of his schemes.

**12** Now when I came into Troas for the Anointed One's good message and when a door was opened to me in the Lord, I had no rest in my spirit when I could not find my brother Titus. But when I departed from them, I came into Makedonia.

Now thanks be to God, the one who always triumphs over us in the Anointed One, and who makes apparent through us in every place the scent of the knowledge of him. Because we are a fragrance of the Anointed One for God among those who are being saved, and among those who are being destroyed. To them indeed we are a scent from death to death, but to the former, we are a scent from life to life.

And who is enough for these things? For we are not like the rest, who sell God's message for money. On the contrary, as out of sincerity, we are speaking in the Anointed One as from God and next to God.

**3:1** Are we beginning to recommend ourselves again? Or do we need (as some do) letters of recommendation to you or from you? You are our letter, written in our hearts, being made known to and being read by all people. It is being made apparent that you are the Anointed One's letter, being served by us and written not with ink but with the breath of the living God, not on stone tablets but on fleshly tablets of the heart.

**4** Now we are persuaded of this toward God on account of Anointed Jesus: not that we are enough by ourselves to consider anything, as though our adequacy were from ourselves, but our adequacy is from God. He also made us adequate to be servants of a new covenant, not of writing but of spirit. For writing kills but the spirit makes alive.

**7** Now if the service of death, in writings engraved on stones, happened in glory – so that the sons of Israel were not even able to gaze upon Moses' face on account of the glory of his face, which is fading away – how long rather should the service of the spirit be in glory? For if the service of condemnation was glory, how much rather more abundant is the glory of the service of right? For also, that which was

glorified has no glory in this respect: on account of the surpassing glory. For if what is fading away does so with glory, what remains does so rather in more glory.

**12** Therefore, since we have such a hope, we are exercising a great amount of freedom of speech. And we are not like Moses who placed a veil on his face, so that the sons of Israel would not gaze upon the end of what was fading away. On the contrary, their minds were hardened, for to this day the same veil remains on those who read of the old covenant. It has not been revealed to them that it was taken away in the Anointed One. But to this day, when Moses is read, a veil is draped over their hearts. "But when he would turn to Yahweh, the veil would be taken from around it."<sup>492</sup>

But the Lord is a spirit, and where Yahweh's spirit is, there is freedom. Now we all see clearly Yahweh's glory as an uncovered face, as we are being transformed into the same image from one glory into another glory, just as from Yahweh's spirit.

**4:1** On account of this, since we have this service just as we received mercy, we do not do a poor job. On the contrary, we refused the secret things of disgrace: we do not walk in craftiness, nor do we deceitfully present God's message, but by the appearing of the truth we recommend ourselves to every human conscience in God's presence.

Now if indeed our good message is covered up, it is covered up among those who are being destroyed. The god of this age has blinded the minds of those among them who do not trust, so that they would not see the shining brightness of the good message of the glory of the Anointed One, who is God's image.

For we are not heralding by ourselves, but with Jesus the Anointed Lord. But we ourselves are your slaves on account of Jesus. Because God, the one who spoke for light to shine out of darkness, is the one who shone in our hearts for the illumination of the knowledge of his glory in the face of Anointed Jesus.

**7** Now we have this treasure in vessels of pottery, so that the overabundance of the power may be viewed as God's and not from ourselves. In all things we are afflicted, but we are not beaten down; we are confused, but we are not in despair; we are persecuted, but we are not being forsaken; we are being cast down, but we are not being destroyed. We always carry around in our bodies the dying of Jesus, so that also Jesus' life might appear in our bodies. For if we who are alive are delivered up to death on account of Jesus, it is so that Jesus' life might also be made to appear in our mortal flesh. And so, the death is working in us, but it is life in you.

**13** Now we have the same spirit of trust, according to what was written, "I trusted, so I spoke."<sup>493</sup> And we trust, and so we are speaking...knowing that the one who raised up Jesus will also raise us up through Jesus and will present us together with you. For all these things are on your account, so that the generosity which has been plentiful on account of many might make your thanksgiving superabundant, to God's glory.

**16** So we do not do a poor job. On the contrary, even if our outer person is worn out, our inner one is still being renewed day by day. For the momentary light weight of affliction is working out for us according to an exceedingly excessive eternal weight of glory. We are not looking at the things that are seen but at the things that are not seen. For the things that are seen are temporary, but the things that are not seen are eternal.

**5:1** For we know that if our earthly house, our tent, should be brought down, we have a dwelling from God: an eternal house in the heavens which was not made with hands. For we are groaning in this also, wanting strongly to be clothed with that dwelling of ours that is from heaven. If indeed we have been clothed, then we will not be found naked. For indeed those who are in the tent are groaning since

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<sup>492</sup> Ex 34:34

<sup>493</sup> Psa 116:10 from the LXX

we are oppressed. We don't want to be unclothed from it, but to be clothed, so that the mortal thing would be swallowed up by the life.

Now the one who has worked us out for this same reason is God, the one who gave us the pledge of the breath. Therefore, since we are always confident, and since we know that while we are at home in the body we are not at home, away from the Lord (for we are walking through trust and not through sight), now we are confident and well-pleased to rather be away from home out of the body, and to be at home directed toward the Lord.

**9** So also, we are striving ambitiously to be well-pleasing to him, whether we are at home or whether we are away from home. For it is necessary for all of us to appear before the Anointed One's tribunal, so that each one would receive the things belonging to his own body, relating to what was practiced, whether it was good or bad. Therefore, since we know the fear of the Lord, we are persuading people. Now we have been made to appear to God, and I hope we have appeared also in your consciences.

We are not recommending ourselves again to you. On the contrary, we are giving you an opportunity of boasting on our behalf, so that you would have something for those who are boasting in a face and not in a heart.

For if we are beside ourselves, it is for God. If we are of sound mind, it is for you. For the Anointed One's love is holding us, since we have judged this: that if one died on behalf of all, then all died, and he died on behalf of all so that the ones who are living would live no longer for themselves but for the one who died on their behalf and who was raised up.

**16** And so, from this moment we don't know anyone according to the flesh, even if we knew the Anointed One according to the flesh. But now we know this way no longer. And so if someone is in the Anointed One, he is a new creation. The earlier things have passed away. Look, they have become new! Now all the things are from God, the one who reconciled himself to us through the Anointed One and who gave us the service of reconciliation. We have this because God was reconciling the creation to himself in the Anointed One, not recording their wanderings against them. And he has placed in us the good message of the reconciliation. Therefore, we are ambassadors on behalf of the Anointed One, as if God were advising through us. On behalf of the Anointed One we are begging: "Be reconciled to God."

**21** For he made the one who knew no error to be an error-offering on our behalf, so that we might become God's ethics in him. Now since we are also working together with him, we are advising you not to receive God's generosity worthlessly. For he says, "In an acceptable season I heard you, and in a day of salvation I helped you." Look, now is the well-accepted season; now is the day of salvation! We give no one a cause of stumbling in anything, so that the service would not be stained, but in all things we set ourselves down as God's servants, with much endurance, with times of affliction, with times of distress, with times of hardship, with whippings, with jails, with times of chaos, with labors, with times of watching, with times of fasting, with purity, with knowledge, with longsuffering, with gentleness, with holy breath, with love without hypocrisy, with a message of truth, with God's power, through those right and left arms of what is right, through glory and dishonor, through bad reputations and good reputations:

as deceivers, and yet true;  
as ignorant, and yet recognizing;  
as dying, and look, we are alive;  
as being trained and not being put to death;  
as sorrowful but always rejoicing;  
as poor people, but making many wealthy;  
as having nothing and possessing all things.

**6:11** Our mouths are opened to you. Corinthians, our hearts have been enlarged. You are not being beaten down by us, but you are being beaten down by your own deep feelings. Now as a repayment for this very thing, also be enlarged. (I am speaking as to children.)

**14** Do not become yoked in different directions with those who do not trust. For what partnership do right and lawlessness have? Or what sharing does light have with darkness? Now what harmony does the Anointed One have with Beliar? Or what part does one who trusts have with one who does not trust? Now what agreement does God's temple have with idols? For you are God's living temple, just as God said that,

"I will dwell among them and I will walk among them.

And I will be their God, and they will be my people."<sup>494</sup>

So, "come out from their midst and separate yourselves," says Yahweh. And "touch no unclean thing, and I will receive you in."<sup>495</sup> And, "I will be a Father" to you, and you will be "sons" and daughters "to me," says Yahweh Almighty."<sup>496</sup>

**7:1** Therefore, since we have these promises, beloved, we should cleanse ourselves from all physical and spiritual pollution as we make holiness complete in the fear of God.

**2** Take us in. We have been unjust to no one. We have corrupted no one. We have defrauded no one. I am not speaking for condemnation, for I said before that "It is in our hearts to die together and to live together." My freedom of speech toward you is great. My boasting on your behalf is great. I have been filled with comfort. I am overabundant with joy in all our affliction. For also, when we came into Makedonia, our flesh had no rest, but we were afflicted in all things. There were outward fights and inward fears. But the one who comforts the humble ones, God, comforted us with the presence of Titus. But not only with his presence, but also with the comfort with which Titus was comforted regarding you. He announced to us your longing, your lamentation, your jealousy on my behalf. And so, rather, I rejoiced, because even if I caused you sorrow with the letter, I do not regret it. If I did regret it also, seeing that the letter made you sorrowful for but an hour, I now rejoice – not because you were made sorrowful, but because you were made sorrowful to the point of mental change. For you were sorrowful according to God, so that you might forfeit nothing from us. For the sorrow which is according to God works out mental change to the point of a salvation which is not to be regretted.

For, look at how much diligence this same thing – your being sorrowful according to God – has produced in you! What a defense! What indignation! What fear! What longing! What jealousy! What vindication! In all things you proved yourselves to be pure in practice. If after all I wrote to you, it was not on account of the one who was wronged, nor on account of the one who did wrong, but on account of that diligence of yours on our behalf, that it might appear to you in God's presence. On account of this, we were comforted.

In our comfort, we rejoiced rather more abundantly in Titus' joy, because if I have boasted anything to him on your behalf, I am not ashamed. On the contrary, as we said all things to you in truth, in the same way also our boasting to Titus became truth. And his deep feelings are abundant for you as he remembers how you all were listening as you received him with fear and trembling. I rejoice that I have confidence in you in all things.

**8:1** Now, brothers, we are making known to you that free gift of God which has been given among the assemblies in Makedonia. Because in a time of much proving and affliction, the abundance of their joy and the depth of their poverty was abundant to the point of being the wealth of their simplicity. Because I am testifying that voluntarily and with much begging they were asking us for of sharing in the service for the holy ones – according to their power and beyond their power. And it was not just as we

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<sup>494</sup> Lv 26:11-2

<sup>495</sup> Isa 52:11

<sup>496</sup> 2 Sam 7:14 from the LXX



were hoping, but they gave themselves first to the Lord, then to us on account of what God wanted, to the point where we called Titus aside, so that just as he had begun earlier, similarly he would also complete this favor among you as well.

But just as you are abundant in all things – trust, and the message, and knowledge, and all diligence, and love from you to us – may you also be abundant in this favor also. I am not saying this as an arrangement, but on account of the diligence of others I am also examining the reality of your love. For you know the generosity of our Lord Anointed Jesus: that, though he was wealthy, on your account he was impoverished, so that by his poverty you might become wealthy.

**10** And I give an opinion in this matter. For this makes sense for you, who previously (since last year) began not only to do it but also to want it. But now also make the doing complete, so that just as you want it with eagerness, so also you would have the completion. For if the eagerness is put first, it is well received according to what he might have, not according to what he doesn't have. For this is not so that others will be at rest and you will be in affliction; on the contrary, this is out of the concept of equality. In the present season, your abundance should be for what they lack, so that also their abundance would be for what you lack – so that there would be equality, just as it was written, “The one who had gathered much did not have too much, and the one who had gathered little did not have too little.”<sup>497</sup>

**16** Now thanks be to God, the one who has been placing in Titus' heart the same diligence on your behalf. Because indeed he got the advice, but since he was extremely earnest, he was going out to you of his own accord. Now we sent with him the brother whose praise in the good message rings out through all of the assemblies. Now not only this, but also he was hand-picked by the assembly to be our fellow traveler with this free gift, the one that we are serving at the table in our eagerness for the Lord's glory.

We are withdrawing from anyone who stains us in this abundance that is being served at the table by us. For we are directing our thoughts toward nice things, not only in God's presence, but also in the presence of human beings. Now with them we have sent our brother, whom we have proven to be diligent many times in many things. But now he is much more diligent because of the great persuasion he has for you. On Titus' behalf: he is my partner and is a fellow-worker for you. As for our brothers, they are envoys of the assemblies, to the Anointed One's glory. Therefore, point out to them in the presence of the assemblies the proof of your love and of our boasting on your behalf.

**9:1** For indeed, about the food service for the holy ones, it is too much for me to write to you. For I know your eagerness, about which I am boasting on your behalf to Makedonia, because Achaia has been prepared since last year, and that jealousy from you has stirred up many. But I sent the brothers so that our boasting on your behalf would not be worthless about this part, so that (as I said) you may be prepared, so that when the Makedonians come with me, they would not find you unprepared. We (I am not saying "you") would be disgraced in this conviction.

Therefore, I regarded it as a necessity to advise the brothers, so that they would go on ahead to you and make ready the "praise" that you previously announced, that in this way it would be ready as a thing of praise and not as a thing of greed. But there is this: the one who sows sparingly will also reap sparingly, and the one who sows with praises will also reap with praises. Each one should give just as he chose in his heart earlier: not out of sorrow or out of necessity. For “God” loves “a cheerful giver.”<sup>498</sup> Now God is able to make every generous thing abundant for you, so that in all things, always, you may

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<sup>497</sup> “And the people of Israel did so – they gathered – some more, some less. But when they measured it with an omer, the one who had gathered much did not have too much, and the one who had gathered little did not have too little.” (Ex 16:17-8)

<sup>498</sup> Prov 22:9 from the LXX

have all that is enough for you to be abundant in every good deed, just as it was written, "He has scattered. He gave to the poor. His just act remains for the age."<sup>499</sup>

Now the one who supplies seed (and bread for food) to the sower will supply you and will multiply your sowing, and he will increase the products of your ethics. You are being made wealthy for every liberality, which is working out thanksgiving to God through us. Because the service at the table of this religious service is not only fulfilling what the holy ones lack, but it is also being made abundant, through the thanksgiving of many to God.

On account of the proof of this service, they are glorifying God: at the submissiveness of your acknowledgement for the good message of the Anointed One and at the liberality of your sharing for them and for all. They are glorifying God also by their request on your behalf. They long for you on account of God's surpassing favor, which was bestowed upon you. Thanks to God for his inexpressible gift!

**13:11** Brothers this remains: Rejoice, be restored, be comforted, have the same attitude, be at peace, and the God of love and peace will be with you.

Greet one another with a holy kiss. All of the holy ones greet you. The generosity of the Lord, Anointed Jesus, and God's love, and the sharing of the breath be with you all.

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<sup>499</sup> Psa 112:9

## Paulus' Letter to Titus

### Authorship and Date:

The authorship and date of this letter are connected with the authorship and date of Paulus' First Letter to Timotheos. See the introduction to that letter for more information.

We date the letter to Titus to the winter of 55-56. Although we do not explicitly read of Paulus stopping off at Crete (i.e., in Acts), neither do we read of Titus there, despite the fact that Paulus indicates (Gal 2:1-3) that Titus was a companion at least as far back as Acts 15.

### Translation:

Paulus, God's slave, but an envoy of Anointed Jesus, according to the trust of God's chosen ones and a recognition of that truth according to piety, on a hope of eternal life which God (who is not false) promised before the times of the ages. Now he displayed his message in his own seasons, in a heralding with which I was entrusted, according to the arrangement of our savior, God.

To Titus, a genuine child according to a shared trust. Generosity and peace from Father God and Lord Anointed Jesus our savior.

**1:5** I left you in Krete for this reason: so that you might put in order the things that were left behind, and set older people into place according to city as I arranged with you.

"If someone is blameless – a man of one woman, having trusting children; not under an accusation of being imprudent or disorderly."

For it is necessary that the overseer be blameless, as though he were God's house-servant – not self-pleasing, not ruled by emotion, not a drunkard, not one who strikes others, not greedy for shameful financial profit; but a friend to strangers, a friend of goodness, prudent, just, godly, self-controlled, holding fast the true message according to the teaching (so that he may be able both to advise in that sound teaching and to refute those who speak in opposition).

For there are many disorderly people, those who say useless things and who deceive the mind – especially those of the circumcision. It is necessary to stifle these people who overturn entire households, teaching unnecessary things for the favor of dishonest financial profit. A certain one of their own, a prophet, said, "Kretans are always liars, malevolent wild animals, lazy gluttons."<sup>500</sup> This testimony is true.

**13** For this reason, refute them sharply, so that they may be solid in the faith, not holding on to Jewish fables and precepts of human beings who are turning away from the truth.

**15** All things are clean indeed to those who are clean. But to those who have been defiled and are untrusting, nothing is clean. On the contrary, both their minds and their consciences have been defiled. They acknowledge to have known God, but they deny him with their deeds, since they are detestable and unpersuaded, and worthless as to every good deed.

**2:1** But you say the things that are appropriate to the sound teaching:

That aged men should be vigilant; serious; prudent; sound in trust, in love, in patience.

**3** In the same way, aged women should be in their standing as is proper for sacred people. They should not be accusers; not enslaved to a lot of wine; good teachers, so that they may foster prudence in the young women. They should be lovers of men, lovers of children, prudent, pure, busy at home, good, submissive toward their own husbands (so that God's message will not be spoken evil of).

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<sup>500</sup> This saying is attributed to Epimenides of Crete. It is not extant in any manuscript older than this letter. People appear to have created a context for the saying by combining it with a saying from the Actions of the Envoys and a portion of Callimachus' *Hymn to Zeus*. Callimachus was a Kurenian.

**6** In the same way, advise the younger ones to be prudent, furthering in yourself a type in all things of nice deeds – in the teaching having a lack of corruption, a seriousness, and a healthy and irrefutable message, so that the one who is of the contrary group might be ashamed, having nothing bad to say about us.

**9** Slaves are to be submissive to their own masters in all things. They are to be well-pleasing: not speaking against their masters, not burglarizing, but showing all good trust, so that in all things they may adorn the teaching – that of our savior, God.

For God's saving generosity appeared to all people, instructing us so that we might live prudently and justly and piously in the present age, denying the impiety and the strong desires of the creation, expecting the blessed hope and appearance of the great God's glory and our savior, Anointed Jesus, who gave himself on our behalf so that he might redeem us from all lawlessness and cleanse us to be for himself a people for his own possession, jealous of good deeds.

Speak and advise and refute after all arrangement. Let no one have a bad attitude about you.

**3:1** Remind them to be submissive to and persuaded by rulers and authorities, to be ready toward every good deed, to speak evil of no one. They should be ones who do not fight, reasonable, displaying all meekness toward all people.

For once we too were mindless, unpersuaded, wanderers, enslaved to strong desires and various pleasures, passing through in badness and envy, despisers, hating one another.

But when God our savior's ease and love for humanity appeared, he saved us (not out of right deeds that we did, but according to his mercy) through the washing, regeneration, and renewing of the holy breath, which he poured out on us richly on account of Anointed Jesus our savior, so that we would become heirs according to a hope of eternal life, being justified by that one's generosity.

**8** This statement is reliable, and I want you to confirm fully about these things, so that: "those who have trusted in God would have the attitude to be an example of good deeds."

These things are good and profitable to people, but avoid foolish questions, and genealogies, and strife, and legal fights. For they are unprofitable and useless.

Get away from a sectarian person after admonishing him a first and a second time, knowing that such a person has been turned away and is erring, being self-condemned.

**12** When I send Artemas or Tuchikos to you, try hard to come to me in Nikopolis, for I have decided to spend the winter there. Send Zenas the lawyer and Apollos ahead of you, diligently, so that they may leave nothing behind. Now let our people learn also to be an example of good deeds for these pressing needs, so that they would not be unfruitful.

You greet all those who are not with me. Greet those who love us in trust. Generosity be with all of you.

## **Paulus' Letter to the Galatians**

### **Authorship and Date:**

The letter to the Galatians is one of the undisputed writings of Paulus of Tarsus. It is mentioned on every early list of his writings, and it is clear that copies were circulating at an early date, for the very early papyrus manuscript p<sup>46</sup> contains the letter.

The letter was written not long before his letter to Kolossae and after the one to Titus, probably during 56 CE, for the problems are similar. In fact, the ideas in the letter to the Romans also share themes, although they appear here in a slightly different (and shorter) form. By this time, the author has suffered physically on account of his trust (6:17), and the time of his imprisonment may have been near. The letter was written well after his visit to Galatia (Ac 16), and probably no earlier than close to the end of his "third missionary journey." We date the letter to shortly before his arrival in Jerusalem (Ac 21:17) or immediately thereafter, possibly from Filippos' house (Ac 21:10). Since Paulus does not refer to his defense (Ac 22), the letter was most likely written prior to that time.

### **Translation:**

((following p<sup>46</sup>))

Paulus, (an envoy not from human beings nor through a human being but on account of Anointed Jesus and through Father God, the one who raised him from among the dead), and the brothers who are with me,

To the assemblies of Galatia:

Favor to you, and peace, from Father God and our Lord Anointed Jesus, who gave himself for our errors, so that he might pluck us out of the evil age in which we stand, according to what God (that is, our Father) wants. To him be the glory forever and ever. A-men.

I am surprised that you are being changed so quickly to another good message, away from the one who called you in generosity. It isn't that there is another good message, except to some who are troubling you and who want to overturn the good message of the Anointed One. On the contrary: even if a messenger from heaven should announce a good message to you that is different than what you received, let him be cursed!

For to this moment, am I being persuaded by human beings or by God? Or am I seeking to please people? If I were pleasing people, I wouldn't be the Anointed One's slave. But I am making known to you, brothers, that the good message that was announced to you is not from a human being. For I neither received it from nor was taught it by a human being, but through a revelation of Anointed Jesus.

For you heard of my conduct when I was in Judaism: I overly persecuted God's assembly and was eradicating it. Also, I was making progress in Judaism beyond many people my own age of my race, since I was more of a Zealot for the traditions of my ancestors.

But when it was well-pleasing to the one who set me apart from the time I left my mother's womb and called me (on account of his generosity) to reveal his son to me, so that I might announce him to the gentiles, I did not immediately consult with flesh and blood. Nor did I go up into Jerusalem to those who were envoys before me. Instead, I went up into Arabia and returned again to Damaskus. Then, after three years, I went into Jerusalem to inquire of Kefa and continued on with him for fifteen days. But I did not see any of the other envoys except for Jacob, the Lord's brother. Now I am writing this in the presence of God: I am not lying.

Then I went into the region of Syria and Kilikia, but my face was unknown to those Judean assemblies which are in the Anointed One. Instead, they had only been hearing that "the one who was once persecuting us is now announcing the good message of the faith which he was once eradicating." And they were glorifying God in me.

Then, fourteen years later, I went up again into Jerusalem with Bar-Nabas, taking along Titus also. Now I went according to a revelation and submitted to them the good message that I am heralding among the gentiles. Now I did this by myself to those who are thought well of; otherwise somehow I would be running (or would have been running) worthlessly.

**2:3** But not even Titus (the one who was with me, who was Greek) needed to be circumcised. Now this was happening on account of those false brothers who were gathering around. These people came in among us to scope out the freedom that we hold in Anointed Jesus, so that they might totally enslave us.

Not even for one hour did we yield to them in submission, in order that the truth of the good message might continue in your direction. But from those who are thought to be something, these who are thought of communicated nothing to me. Whatever they were, it means nothing to me: God does not accept human appearance. But on the contrary, when they saw that I was entrusted with the good message to the foreskinned, just as Peter to the circumcised, and when they realized the generosity that had been granted me, Jacob and Peter and Johannes (those who are thought to be pillars) gave Bar-Nabas and me the right hand of fellowship. (For the one who was working out a dispatch to the circumcision in Peter was also working in me for the gentiles.) They only said that we remember the poor; I was already trying hard to do this.

But when Kefa came into Antiochus, I opposed him to his face because he was at fault. For he used to eat with the gentiles before someone came from Jacob. But when he came, he withdrew from them and separated himself off because he feared those of the circumcision. And the other Jews separated themselves along with him. And so, Bar-Nabas was also led astray to their hypocrisy.

But when I noticed they were not walking properly toward the truth of the good message, I said to Kefa in everyone's presence, "If you who are a Jew live like a gentile, and not the life of a Jewish person, why are you forcing the gentiles to Judaize? We are Jews by nature and are not errant people of the gentiles. Knowing that no one is justified out of works of the Torah, except through trust in Anointed Jesus, we have also trusted in Anointed Jesus, so that we may be justified out of trust in the Anointed One and not out of works of a code."

Because no flesh will be justified out of works of a code. Now if we are seeking to be justified in the Anointed One and we are found to be errant, then is the Anointed One a servant of error? May it not happen! For if I reconstruct all those things that I have let go, then I make myself a wanderer. For I died through the Torah so that I might live through God. I have been crucified with the Anointed One.

But I am alive. It is no longer I, but the Anointed One lives in me. And the life that I now live physically, I live trusting in God and in the Anointed One, who loved me and gave himself up on my behalf. I am not setting aside God's generosity: for if there is justification through the Torah, then the Anointed One died meaninglessly.

**3:1** You mindless Galatians! Who has deluded you? Anointed Jesus was written out earlier for you as crucified, before your eyes. I only want to learn this from you: Did you receive the spirit out of works of the Torah, or out of a trusting hearing?

You are so mindless! You who started spiritually, are you now being made complete physically? You have suffered so many things for nothing, if indeed it is for nothing. Therefore, is the one who supplies you with the breath and works wonders among you doing so out of works of the Torah, or out of a trusting hearing? Just as Abraham "trusted God and it was recorded for him as justification."<sup>501</sup>

Surely you know that those who belong to trust, these are Abraham's sons. Now since the writing foresaw that God would justify the nations out of trust, it previously announced the good

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<sup>501</sup> Gen 15:6

message to Abraham that "in you all the nations will be praised."<sup>502</sup> And so, those who belong to trust are praised along with trusting Abraham.

For as many as there are who belong to works of a code are under a curse. For it was written that, "A curse is on each one who does not continue in each of the things to do which are written in the scroll of the Torah."<sup>503</sup>

But it is clear that no one is made right before God by the Torah, because, "Out of trust, the just one will live."<sup>504</sup> Now the Torah is not out of trust. On the contrary, "The one who has done these things will live in them." An Anointed One has bought us out of the Torah's curse, becoming a curse on our behalf – because it was written, "Each one who hangs on a tree is cursed"<sup>505</sup> – so that in Anointed Jesus the praise of Abraham might happen to the nations and so that through trust we might receive the praise of the Spirit.

Brothers, I am telling you according to human reasoning: although human, no one sets aside or makes further changes to a covenant that has been ratified. Now the promises were spoken to Abraham and to his "seed". It does not say, "and to the seeds," as though it were about many, but as though it were about one: "and to your seed," which is an anointed one.

Now I say this: The Torah – which occurred after four hundred thirty years – does not annul a covenant ratified earlier by God to the point of canceling the promise. For if the inheritance came through the Torah, it would no longer be out of the promise. But God gave it freely to Abraham through a promise. Then why the code of actions? It was arranged by messengers in the hand of a mediator until the seed would come (to whom the promises were given). But a mediator is not the mediator of one person, but God is one. So, is the Torah against the promises? May it not happen!

For if a code were given which was able to give life, there would have even been justification in the Torah. But the writing has sealed up everyone together under error, so that the promise of Anointed Jesus' trust would be given to those who trust.

Now before the coming of the trust, we were being guarded under the Torah, sealed together for the trust that was about to be revealed. And so, the Torah was our schoolmaster. This occurred until the Anointed One, so that we might be made right out of trust. But since the trust came, we are no longer under a schoolmaster. For you are God's sons on account of Anointed Jesus' trust.

For as many as have been baptized into the Anointed One have been clothed with the Anointed One. "There is neither Jew nor Greek. There is neither slave nor free. There is no 'male and female.'"<sup>506</sup> For you are all one in Anointed Jesus. Now if you are the Anointed One's, you are surely Abraham's seed.

**29** According to the promise, you are heirs. But I say this: As long a time as the heir is a baby, he is no different from a slave, although he is lord of all. But he is under guardians and stewards until the time determined earlier by the father. It is also this way with us. When we were babies, we were enslaved under the elements of the creation. But when the full amount of time went by, God sent out his son (born of a woman, born under the Torah) so that he would redeem those who were under the Torah – so that we would receive sonship.

**4:6** Now because you are sons, God sent out his spirit into our hearts, calling out "Dad! Father!" And so, you are no longer a slave, but a son. Now if you are a son, you are also an heir on account of God.

But then indeed, when you didn't know God, you were a slave to those who by nature are not gods. But now, since you know God (or rather, are known by God), how can you turn again to those weak and poor elements? Do you want to be enslaved to them again, as you were from the beginning –

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<sup>502</sup> Gen 12:3

<sup>503</sup> Dt 27:26

<sup>504</sup> Hab 2:4

<sup>505</sup> Dt 21:23

<sup>506</sup> See Gen 1:27.

observing days, and new moons, and seasons, and years? I am afraid for you ... perhaps I have labored for you worthlessly?

Brothers, I am begging you: become as I am, for I also became as you are. You did me no wrong. Now you know that I previously announced the good message to you through a weakness of the flesh, and that you did not despise my test in the flesh. On the contrary, you embraced me as a messenger of God, as Anointed Jesus.

So, where is your blessedness? For I am testifying to you that you would have plucked out your eyes and given them to me, if it were possible. And so, have I become your enemy by being truthful? They are jealous for you: not in a nice way; rather, they want to sequester you, so that you would be jealous for them. Now it is always a nice thing to be jealous in a nice way and not only during the time when I present myself to you.

My children, with whom I am pregnant again until the Anointed One is formed in you: I might want to present myself to you now, and to change the way I sound, because I am confused about you. Tell me, you who want to be under a code, don't you hear the Torah? For it was written that Abraham had two sons, one by the servant woman and one by the freewoman. But the one by the servant woman was born according to the flesh, but the one by the freewoman was born through a promise. These things are symbolic. For these things are the two covenants, one indeed from Mount Sinai giving birth to children for slavery – that is, Hagar. Now Sinai is a mountain in Arabia, but it represents the modern Jerusalem. For she and her children are in slavery. But the original Jerusalem is a free woman; this one is our mother. For it was written, “Have a good attitude, barren woman who is not bearing children! Break out and shout, you who are not in labor! Because there are many more children of the one who was deserted than of the one who has the husband.”<sup>507</sup>

Now brothers, you are children of a promise, represented by Isaak. But just as the one who was born then according to the flesh persecuted the one who was born according to the spirit, it is also the same way now. But what does the writing say? “Cast away the servant woman and her son. For the son of the servant woman will by no means inherit along with the son” of the free woman.<sup>508</sup> Then, brothers, we are not children of a servant woman, but of a free woman.

**5:1** The Anointed One freed us for freedom. Therefore, stand in the freedom for which the Anointed One freed us, and do not again be held in a yoke of slavery. Look, I Paulus am telling you that if you should get circumcised, the Anointed One will be worth nothing to you. Now I am testifying again to everyone who gets circumcised that he is bound to do the whole Torah. You who are justifying yourselves in the Torah are causing the Anointed One to pass away. You have fallen out of favor.

For we are watching spiritually in trust for a hope of being made right. For in Anointed Jesus neither circumcision nor a foreskin is strong, but trust working through love is strong. You were running nicely. Who hindered you from being persuaded by the truth? This persuasion is not from the one who is calling you; a little leaven ferments the whole mass.

I have confidence in you in the Lord, that you will have no other attitude, but the one who is causing you trouble will bear the judgment, whoever he may be. Now brothers, if I were still heralding circumcision, why am I still being persecuted? Then has the stumbling block of the cross passed away? Then [I want that] those who are capsizing you should also cut themselves off!

For you were called to freedom, brothers, only not to freedom as an opportunity for the flesh. On the contrary, be slaves to one another through love. For all of the Torah is summed up in this one saying, “You will love your neighbor as yourself.”<sup>509</sup> But if you bite and devour one another, see to it that you not be eaten up by one another. Now I say, “walk spiritually” and do not fulfill the strong desires of

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<sup>507</sup> Isa 54:1 from the LXX

<sup>508</sup> Gen 21:10 from the LXX

<sup>509</sup> Lv 19:18



the flesh: For the flesh strongly desires against the spirit; now the spirit strongly desires against the flesh. For these things are opposed to one another, so that you don't do what you want to do. Now if you are led spiritually, you are not under a code, but the works of the flesh are apparent; these are: prostitution, *moral* uncleanness, debauchery, idolatry, sorcery; enmity, strife, jealousy, rage, bigotry, group divisions, factions, envyings; drunkenness, drinking parties, and things like these. I tell you in advance about these, just as I said before, that those who practice these things will not inherit God's kingdom. But the spirit's fruit is love, joy, peace, longsuffering, kindness, truthfulness, trust, meekness, self-control. The Torah is not against these things. But those who belong to the Anointed One have crucified the flesh, along with the passions and strong desires. "If we live spiritually, we should walk orderly and spiritually." We should not become worthlessly conceited, challenging one another and envying one another.

**6:1** Brothers, if a person should even be surprised by any fault, you who are spiritual should restore that one in a spirit of meekness, watching yourself so that you would not also be tempted. Bear one another's burdens, and fulfill the Anointed One's code in this way. For if someone thinks himself to be something, he is deceiving himself, since he is nothing. But he should prove his own work, and then he will have boasting in himself alone, and not in another person. For each one will bear his own load.

The one who is being instructed the message should share in all good things with the one who is teaching. Make no mistake: God is not to be mocked. For whatever things a person may sow, he will also reap these things. Because the one who sows for his flesh will reap corruption from the flesh, but the one who sows for the spirit will reap eternal life from the spirit. Now we should not do a poor job of doing a nice thing, for in its own season we will reap if we do not let things go. So then, as we have the season, we should work good toward all people, but especially toward the household of the faith.

Look at how few things I have written in letters to you with my own hand. As many as want to appear good in the flesh, these people are forcing you to be circumcised. They do this only so that they will not be persecuted for the cross of Anointed Jesus. For not even the circumcised themselves are keeping the Torah. On the contrary, they want you to be circumcised so that they may boast in your flesh. But it is not for me to boast, except in the cross of our Lord, Anointed Jesus, through which the creation was crucified to me, and I to the creation. For neither is circumcision anything, nor is a foreskin; but a new creation *is something*! And as many as will walk rightly in this rule, there will be mercy and peace upon them, and on God's Israel.

What remains is this: let no one cause me troubles, for I bear in my body the marks of Jesus. May the favor of our Lord, Anointed Jesus, be with your spirit, brothers. A-mein.

## **Paulus' Letter to Filemon**

### **Authorship and Date:**

The letter was written by Paulus of Tarsus in about 57 CE, between his letters to the Galatians and Kolossaeans. The letter has been said to be closely related to Kolossaeans, and indeed nine of the same people are mentioned in each letter. Since Daemas and Lukas are both listed as Paulus' coworkers, a date after that of Kolossaeans is probably out of the question. Certainly by the time of 2 Timotheos (also in 57 CE), Daemas had left the cause.

Paulus himself was in chains here, as in Kolossaeans, so the timing must be quite similar. The letter was written from Ephesus while Paulus was being detained.

### **Translation:**

Paulus, a prisoner of Anointed Jesus, and Timotheos the brother

To Filemon the beloved one and our coworker, and Apphia the sister, and Archippus our fellow-soldier, and the assembly that is at your house.

Hello to you, and peace from Father God and our Lord, Anointed Jesus.

I always thank my God, making remembrance of you in my prayers, hearing of your love and trust (which you have toward Lord Jesus and for all the holy ones), so that the partnership of your trust would become working in recognition of every good thing for the Anointed One that is in us. For we have much joy and comfort about your love, because the deep feelings of the holy ones have been refreshed through you, oh brother.

So, since I have much freedom of speech in the Anointed One to direct you about the appropriate things; rather I advise you on account of love, since I am such a person: as Paulus, an old man, but now also a prisoner of Anointed Jesus. I am advising you about my child, Onesimus, whom I fathered in bonds. He was once disadvantageous to you but now he is advantageous both to you and to me. I have sent him back to you, this one is my deep feelings.

I was wishing to hold him for myself, so that he might serve me on your behalf in the bonds of the good message. But I wanted to do nothing without your opinion, so that your good thing would not be as according to necessity but according to choice.

For perhaps he was withdrawn for an hour on this account, so that you might receive him for an age, no longer as a slave but above a slave – a beloved brother – especially to me. Now how much more rather to you, both physically and in the Lord!

Therefore, if you have me as a partner, receive him as you would receive me. But if he has done some injustice to you, or is indebted, record this to me. I, Paulus, wrote this with my hand. I will pay it off, so that I am not telling you that you owe me even yourself. Yes brother, may I profit from you in the Lord. Refresh my deep feelings in the Anointed One.

I am writing to you, persuaded of your listening, knowing that you will do even over what I am saying. Now at the same time also, prepare a place of lodging for me. For I hope that I will be freely given to you through your prayers.

Epafras, my fellow captive in Anointed Jesus, greets you. Markus, Aristarchus, Daemas, Lukas – my coworkers – greet you. The generosity of Lord Anointed Jesus be with your spirit.

## Paulus' Letter to the Kolossaeans

### Authorship and Date:

Some people dispute the Pauline authorship of the letter, finding it difficult to place the time of composition within the framework established by the Actions of the Envoys. Some believe that it was copied from Paulus' Open Letter ("Ephesians"), which they claim may not be authentic. However, internal criteria do allow us to pin down a time frame for the letter:

Paulus was writing with Timotheos (1:1), placing the letter after Acts 16 and during a time when Paulus was accompanied by Timotheos. Paulus had been joined by Epafras (4:12), who had been responsible for first bringing the message to Kolossae (1:7). This has prompted many to believe that the two were in prison, as they were at the time of writing of the letter to Filemon (v. 23). Indeed, Paulus was in confinement at the time of writing (4:3, 10). The letter bears certain similarities to the letter to the Ephesians and was carried by the same messenger (4:7) as the letter to Filemon. Consequently, many place the time of writing to c. 57 or 58 CE. Considering, though, that Daemas and Lukas were with Paulus (4:14), the letter might best be dated slightly earlier, c. 57 CE, around the time of Paulus' first arrival in Jerusalem and first defense (Ac 21-2), around the time of Filemon and before his second letter to Timotheos (while Lukas was still with him, but after Daemas deserted Jesus).

### Translation:

((following p<sup>46</sup>))

Paulus, an envoy of Anointed Jesus on account of what God wants, and Timotheos the brother.  
To those holy and trusting brothers in the Anointed One who are in Kolossae.

**1:2** Hello to you, and peace from God our Father.

We always give thanks about you when we pray to God, Father of our Lord, Anointed Jesus, since we have heard of your trust in Anointed Jesus and of the love that you have for all the holy ones on account of the hope that is being laid up for you in the heavens (which you heard about before in the statement of the truth of the good message). The good message is present among you, just as also it is in all the creation. It is bearing fruit and is growing, just as it was among you from the day when you heard and recognized God's generosity in truth – just as you learned from Epafras our beloved fellow slave, who is on our behalf a trustworthy servant of the Anointed One. This one also pointed out your spiritual love to us.

**9** For that reason also, from the day when we heard, we do not cease to pray and ask on your behalf, so that you might be filled with the recognition of what he wants in all wisdom and spiritual understanding. He wants for you to walk in a manner that is worthy of the Lord, to please him in all things, in every good deed bearing fruit and growing in the recognition of God, being strengthened with all strength according to the might of his glory to the point of full endurance and longsuffering, and at the same time giving thanks with joy to that Father who equipped us for the inheritance of the holy ones in the light, who rescued us from the authority of the darkness and changed our standing into the kingdom of the son of his love.

**14** In this son we have the washing away, the forgiveness of errors:  
who is an image of the invisible God,  
firstborn of all creation,  
because in him all things were created –  
in the skies and on the land –  
the visible things and the invisible things –  
whether thrones or lordships or governments or authorities –  
all things were created through him and for him.

And he is ahead of all things, and all the things have been made to stand together in him, and he is the head of the body (the assembly): he is the beginning, firstborn of the dead, so that he might become prominent in all things. Because it was thought to be a good thing for all the fullness to dwell in him and through him to reconcile all things to him after making peace through the blood of his cross. They are reconciled through him whether the things on land or the things in the heavens.

**21** And you were at one time foreigners and enemies in the mind with your evil deeds. But now you have been reconciled with the body of his flesh through the death, to present you as holy and blameless and irreproachable in his presence if indeed you continue on in trust to be grounded and made steadfast and if you are not moved away from the hope of the good message that you heard, which was heralded in every created place under heaven, and of which I Paulus became a servant.

**24** I am now rejoicing in those sufferings on your behalf, and I am filling up what afflictions the Anointed One lacked in my own flesh on behalf of his body, which is the assembly. I became a servant of the assembly according to the stewardship of God which was given to me for you – to fill up God's message, the secret that was hidden away from the ages and from the generations but which is now made apparent to his holy ones. God wanted to make known to them what is the richness [of the glory] of this secret among the nations. The Anointed One is in you, the hope of the glory, whom we are announcing, admonishing everyone and teaching everyone in all wisdom, so that we might present everyone as complete in the Anointed One. I am also laboring for this and agonizing according to the working of the one who is working in me with power.

**2:1** For I want you to know the great agony that I have on your behalf and on behalf of those in Laodikeia, and as many as have not physically seen my face, so that their hearts might be comforted and might be knit together in love and into all the richness of the full assurance of understanding, and into a recognition of God's secret: the Anointed One. In this are hidden away all of the treasures of wisdom and knowledge.

**4** I am telling you this so that no one would rationalize to you with persuasive speech. For if I am also absent physically, nevertheless I am with you spiritually, rejoicing and seeing your order and the solidity of your trust in the Anointed One.

Therefore, as you received Jesus the Anointed Lord, walk in him. Be rooted and constructed in him and be established in trust, just as you were taught, and be abundant in thanksgiving. See to it that no one be preying on you through speculation and empty deceit, which is according to human tradition and according to the elements of creation and not according to the Anointed One. Because all of the fullness of God's nature dwells bodily in him, and in him you are filled.

**10** He is the head of every government and authority. In him also you were circumcised, with a circumcision that was not done by hand in the putting off of the body made of flesh, in the Anointed One's circumcision: You were buried together with him in baptism, in which also you were raised up with him through the trust in the working of God who raised him up from among dead people. And when you were dead in your wanderings and in the foreskinned nature of your flesh, he made us alive together with him. He freely forgave us of all of our wanderings and blotted out what was handwritten against us in the rules. He has also removed this from our midst, having nailed it to the cross. He also stripped away the governments and authorities and made them public spectacles *with his* freedom of speech, triumphing over them with it.

**16** Therefore, no one should judge you in food and in drink or with respect to a feast or new moons or sabbaths. These things are shadows of what is about to come, but the body is the Anointed One's. Don't let anyone arbitrate for you. *Whoever wants to* is wanting this in low self-esteem and in worship of the messengers, intruding in matters he has seen, being puffed up without cause by his fleshly mind. And he does not cling to the head, from which all of the body grows God's growth as it is supplied and held together through the joints and ligaments.

**20** If with the Anointed One you died from the elements of creation, why are you subjecting yourselves to rules, as though you were living in creation? "You should not touch. You should not taste. You should not handle." These things are all lead to decay in the using, being precepts and teachings of human beings. Indeed, these things are holding to a message of wisdom, in self-made religious practice and low self-esteem by neglecting the body – not with any honor, but for a filling up of the flesh.

**3:1** Therefore, since you were raised up with the Anointed One, seek the things that are above, where the Anointed One is sitting at God's right side. Have your attitude focused on the things above, not on the things that are on the ground. For you died, and your life has been hidden in God together with the Anointed One. When the Anointed One appears, the one who is your life, then also you will appear together with him in glory.

**5** Therefore, put to death those members which are on the land: prostitution; uncleanness; strong emotion; strong bad desire; and greed (which is idolatry). For on account of these things God's anger is coming. You too once walked in these things when you lived among them, but now put all of these out of your mouth too: anger, rage, badness, evil speaking, shameful speech. Do not lie to one another, since your former person and his practices have been stripped away, and since you have been clothed with the new one, who is being renewed to the point of recognition, as an image of the one who created him. In him there is no Greek and Jew, circumcised and foreskinned, barbarian, Skuthian, slave, free person. But all things are the Anointed One, who is also in all things.

**12** Therefore, beloved holy ones, be clothed as God's chosen people, with deep feelings of compassion, gentleness, a humble attitude, meekness, longsuffering. Bear with one another, and forgive one another if someone has something to complain about. Just as also the Lord forgave you, you also do likewise.

Now on top of all of these things is love, which is a bond of completeness. And let the peace of the Anointed One arbitrate in your hearts. You were also called for this in the body. Also become thankful. The message of the Anointed One should dwell in you richly. You should be teaching and admonishing yourselves in all wisdom and performing psalms, hymns, and spiritual songs for God with generosity in your hearts. And all that you ever do, in word or in deed, do it all in the name of Lord Jesus, giving thanks to Father God on account of him.

**18** You wives submit yourselves to your husbands, as it is appropriate in the Lord.

You husbands love your wives and do not become bitter toward them.

You children listen to your parents regarding everything. For in the Lord this is well pleasing.

You fathers do not stir up your children, so that they would not lose desire.

You slaves listen to your lords according to the flesh, not with eye-service as people-pleasers, but with simplicity of the heart as people who fear God. Work whatever you do from the soul, as if it were for the Lord, not people, knowing that from the Lord you will obtain the payment of the inheritance. You are slaves to the Anointed Lord. For the one who does wrong will be repaid for what wrong he did, and there is no personal bias.

**4:1** You lords promote what is just and equal for your slaves, knowing that you too have a lord in heaven.

**4:2** Attend to prayer. Stay alert in it with thankfulness, at the same time praying also for us, so that God would open a door to us for the message, so that we might speak the secret of the Anointed One, on account of which also I was bound. Pray that I may make the secret apparent, as it is necessary for me to speak.

**5** Walk in wisdom toward those who are outside, making the season profitable for yourselves. Your message should always be with generosity, seasoned with salt, knowing how it is necessary for you to respond to everyone.

**7** All of my matters Tuchikos will make known to you – that beloved brother and trustworthy servant and slave together with me in the Lord. I sent him to you for this reason: that he could know the

matters concerning you and would give comforting advice to your hearts together with Onesimus the trustworthy and beloved brother, who comes from among you. They will make known to you all matters going on here.

Aristarchus, my fellow-prisoner, greets you; also, Markus the nephew of Bar-Nabas (You received instructions about him to receive him if he should come to you.), and Yeshua who is called Just. These people who are of the circumcision, these alone are my coworkers for God's kingdom. They have become a comfort to me.

Epafra, a slave of the Anointed One who is from among you, greets you. He is always agonizing on your behalf in his prayers, so that you would be established as complete and full in all of what God wants. For I testify for him that he has a lot of anguish on your behalf, and for those in Laodikeia, and for those in Hierapolis.

Lukas the beloved doctor greets you; also Daemas.

Greet those brothers in Laodikeia, and Numpba and the assembly at her house. And when this letter is read among you, make it so that it may also be read in the assembly in Laodikeia and that you would also read the one from Laodikeia.

And say to Archippus, "See to it that you fulfill the service which you received in the Lord."

This greeting of Paulus is with my hand. Remember my chains. Favor be with you.

## Paulus' Second Letter to Timotheos

### Authorship and Date:

The authorship and date of this letter are connected with the authorship and date of Paulus' First Letter to Timotheos. See the introduction to that letter for more information.

This translator dates the second letter to Timotheos sometime during autumn of 57. Near the end, Paulus asks for his winter cloak and hopes that Timotheos will reach him before winter. The mention of Daemas appears to place this letter shortly after the one to Filemon.

### Translation:

Paulus, an envoy of Anointed Jesus through God's wishes, according to a promise of life in Anointed Jesus.

To Timotheos, beloved child.

**1:2** Generosity, mercy, peace from Father God and Anointed Jesus our Lord.

I have thanks for God, whom I have been serving from my forebears with a clean conscience, as I have an unceasing memory of you in my prayers night and day, longing to see you, remembering your tears, so that I might be filled with joy, taking remembrance of the trust without hypocrisy that is in you, which dwelt first in your grandmother Lois and in your mother Eunike. Now I am persuaded that it is in you also.

For this reason I am reminding you to kindle God's gift which is in you through the laying on of my hands. For God didn't give us a spirit of cowardice but of power and love and a sound mind. Therefore, you should not be ashamed of the testimony of our Lord, nor of me his prisoner. But suffer bad things together with me for the good message, according to the power of God – the one who saved us and called us with a holy calling – not according to our deeds, but according to his own purpose and that generosity that was given to us in Anointed Jesus before the times of the ages but which is now displayed through the appearance of our savior Anointed Jesus, who has indeed robbed death of energy. But he has illuminated life and incorruptibility through the good message, for which I was placed as a herald and an envoy and a teacher.

For this reason also I am suffering these things. But I am not ashamed, for I know the one whom I have trusted, and I am persuaded that he is powerful enough to guard what I have entrusted him with until that day.

You hold a prototype of sound sayings, which you heard from me in that trust and love which is in Anointed Jesus. Guard the good trust by means of that holy breath which dwells in us.

You know this: that all those in Asia have turned me away, among who are Fugelos and Hermogenes. May the Lord give mercy to Onesiforos' household, because he often refreshed me and was not ashamed of my chain. On the contrary, *though* he was in Rome, he sought me diligently and found me. (May the Lord give him to find mercy from the Lord in that day.) And you know very well what things of service he did in Ephesus.

**2:1** Therefore, my child, be strong in the generosity that is in Anointed Jesus, and the things that you heard from me through many witnesses, entrust these things to trustworthy people who will also be competent to teach others.

Therefore, suffer bad things with me as a good soldier of Anointed Jesus. No one who is serving as a soldier involves himself with life's practicalities, so that he may please the one who enlisted him as a soldier.

Now also, if someone competes as an athlete, he is not crowned unless he has competed lawfully.

It is necessary for the gardener who labors to partake first of the fruits.

Think about what I'm saying, for the Lord will give you understanding in all things.

Remember Anointed Jesus who was raised from among the dead, who was from the seed of David according to my good message, in which I am suffering bad things, even to bondage, as though I were someone who does bad things. But God's message is not bound.

For this reason, I am undergoing all things: on account of the chosen ones, so that they also might obtain the salvation that is in Anointed Jesus, along with eternal glory.

This statement is reliable: For, "if we have died together, we will also live together." If we endure, we will also be royalty together. If we deny him, he will also deny us. If we are untrusting, he remains trustworthy, for he is unable to deny himself.

**14** Remind them of these things, solemnly testifying in God's presence *that they should* not fight verbally (with no useful result) to the ruin of those who hear. Be diligent to present yourself to God as approved, an unashamed worker, cutting the message of truth properly. But avoid profane empty sounds, for they will continue to the point of more impiety, and their message will have as pasture a festering sore. Among them are Humeneus and Filetos, who have missed the mark concerning the truth, saying that a resurrection has already happened. And they have overturned some people's trust.

The firm foundation of God is standing, however, which has this seal: "Yahweh knew those who were his,"<sup>510</sup> and, "Let everyone who names the name of Yahweh depart from wrong."<sup>511</sup>

**20** Now in a great house, there are not only golden and silver vessels, but also wooden and earthen ones; some also indeed are for honor, but some are for dishonor. Therefore, if anyone should cleanse himself away from these things, he will be a vessel for honor, made holy, being of good advantage to the master, prepared for every good deed.

**22** Now, flee the strong youthful desires, but pursue what is right: trust, love, peace – with those who call on the Lord out of a clean heart.

But avoid the foolish and uninstructional questions, knowing that they engender fights. But it is necessary for God's slave not to fight, but to be gentle toward all people, fit to teach, enduring bad things, instructing those who oppose you with meekness. Perhaps God may give them a change of mind into knowledge of the truth, and they may be retrieved from the accuser's snare. (They were captured by him for his wishes.)

**3:1** Now you know this: that in later days harsh seasons will be standing. For the people will be lovers of self, lovers of money, boasters, feeling superior, those who say evil things, unpersuaded by their parents, unthankful, irreverent, uncaring, impossible to satisfy, accusers, out of control, vicious, without love for good people, betrayers, reckless, arrogant, lovers of pleasure rather than lovers of God, having a form of piety but denying its power.

Turn away from these also. For among these people are those who enter into houses and take captive easy women who are burdened with errors. These people are led away by various strong desires, always learning and never able to come into recognition of the truth. Now in the way that Yannes and Yambres opposed Moses,<sup>512</sup> so also these ones are opposed to truth. They are people whose minds are decayed; they are disapproved regarding the faith.

But they won't proceed to more of this, for their mindlessness will be obvious to all, as it happened also with those two.

But you have closely followed my teaching, conduct, purpose, trust, longsuffering, love, patience, persecutions, sufferings (what happened to me in Antiochus, in Ikonium, in Lustra – what persecutions I endured and that the Lord rescued me from them all).

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<sup>510</sup> See Num 16:5.

<sup>511</sup> The quotes appear to be God's part and his follower's part of an agreement.

<sup>512</sup> These were traditional names assigned to two of the Egyptian scribes in Exodus 7.



Now indeed all those who want to live piously in Anointed Jesus will be persecuted. But evil people and charlatans will proceed to what is worse, tricking and being tricked. But you continue in the things that you learned and found trustworthy, knowing from whom you have learned and that from the time when you were a baby you have known the sacred writings – those which are able to make you wise to the point of salvation (through that trust in Anointed Jesus). Each divinely inspired writing is also profitable for teaching, for reproof, for correction, for that training in what is right – so that God's person may be competent, fitted thoroughly for every good deed.

**4:1** I solemnly testify in the presence of God and Anointed Jesus, the one who is about to judge the living and the dead, according to his appearing and his kingdom.

Herald the message. Stand on it in season or out of season. Refute, reprove, advise in all longsuffering and instruction.

For there will be a season when they will not endure the wholesome teaching, but according to their own strong desires they will accumulate teachers who tickle their ears, and indeed they will turn away from hearing the truth; but they will be turned aside to fables.

Now you be clear-headed in all things. Suffer bad things. Do the work of a good messenger. Fulfill your service. For I am already being poured out, and the season of my being set free has approached. I have competed in the good contest: I have finished the race; I have defended the faith. The crown of Right remains set aside for me, which the Lord will give me on that day. He is the just judge, not only toward me but also toward all who have loved his appearing.

**9** Try hard to come to me soon. For Demas has forsaken me, since he loved the present age. And he has gone to Thessalonike; Kreskens went to Galatia; Titus went to Dalmatia. Lukas alone is with me.

Take up Markus; bring him with you. For he is advantageous to me for service. Now I sent Tychikos to Ephesus. As you come, bring the cloak that I left in Troas with Karpos and the scrolls (especially the parchments).

Alexandros the coppersmith openly did many bad things to me. May the Lord give to him according to his deeds. You guard against him too, for he has greatly opposed our words.

In my first defense, no one was together with me, but everyone abandoned me. (May it not be recorded to them.) But the Lord was around, and empowered me so that through me the heralding might be fulfilled, and that all the nations might hear. And I was rescued out of the mouth of a lion. The Lord will rescue me from every evil deed, and he will save me for his heavenly kingdom. To him be glory forever and ever. Amen.

**19** Greet Priska and Akila and the household of Onesiforos. Erastus remained in Korinth, but I left Trofimius in Miletus since he was ill. Try hard to come before winter.

Eubulus greets you, as do Pudens, Linos, Klaudia, and all the brothers. May the Lord be with your spirit. May generosity be with you all.

## Paulus' Open Letter

### Authorship and Date:

The letter itself claims to be the work of Paulus the envoy, several times making personal references, mentioning his imprisonment, and stating by name an acquaintance of his. Therefore, the letter was either written by Paulus or was a deliberate forgery – not merely an innocent pseudepigraphical piece.

The chief objections to Pauline authorship are as follows:

- We know of no (other) open letter that was authored by Paulus. Despite being referred to as "To the Ephesians" since the first days, the content of the letter makes no mention of anything local and refers to no local problems.
- The author has a greater affinity for gentiles than Paulus expresses in his accepted letters. At 2:3, he appears to identify himself as being a gentile.
- Commentators see a greater degree of structure and sectarianism among Christians than in Paulus' letters, pointing to a later date.
- There appears to be a more developed Christology in this letter than in Paulus' letters.
- Commentators see a dependence between this letter and the genuine letters of Paulus, meaning that the collected corpus of letters was available to this letter's author.
- The vocabulary in this letter differs at points from the vocabulary that Paulus used in his (other) letters.
- His group of readers appears to be dominated by gentiles, which would not be the case until after 70 CE, and probably after 85.
- Many supporters of Pauline authorship have concocted an undocumented period after the close of Acts in order to explain it.

These objections may be answered thusly:

- Yes, this is a circular letter, serving a different purpose than Paulus' letters to groups or his letters to specific individuals. As the envoy to the gentiles, Paulus believed that a message of inclusion for gentile believers was important. He probably had several copies circulated at the same time. His second purpose was to improve the chance of gentile inclusion by making sure that there was no cause for complaint against them by the Judaizing faction.
- 2:1-10 are general statements about Christian conversion, specifically addressing Judaism. 2:11 is the beginning of his comments to gentiles alone. Since the letter is addressed primarily to gentiles, we would expect someone who became all things to all people to express his affinity for them – just as he always expressed love toward the recipients of his letters.
- There is no structure in "the church" here, nor any degree of factiousness that isn't already found in every one of the letters to the groups.
- I disagree that there is a highly developed Christology. Instead, I believe that Paulus was being carefully inclusive in his wording. This has been misinterpreted by many groups so as to include thought that was more common later on, but the author's view of the Anointed One is consistent with Paulus'.
- The purpose of the letter was different; consequently, there is some different language. There are also great similarities in language as well.

- There are similarities between this letter and the other Pauline letters because Paulus wrote this letter.
- The letter was written before the close of Acts. A copy is found in p<sup>46</sup>, the oldest NT manuscript of its size – which manuscript Young Kyu Kim has dated paleographically to the late First Century. Therefore, it was clearly regarded as authentic from the earliest times. It is mentioned by Markion (who thought it was sent to Laodikeia) and in the Muratorian Canon. No commentator prior to the development of the printing press ever questioned the authenticity of the letter.

As for the date, no internal clues are given other than these: Paulus was confined; Paulus knew Tuchikos; the letter is somewhat similar to the letters to the Kolossaeans and Filippians. Due to those similarities, the letter is to be placed during Paulus' time as a prisoner under Antoninus Felix, between the time of Kolossaeans and Filippians, after his defense in Acts 22. Paulus remained a prisoner under Felix until c. 60 CE, when Porkius Festus took over. The change of powers appears nowhere in sight in this open letter, and so it was written c. 58 CE (or possibly the very end of 57), somewhat nearer the beginning of his incarceration at Caeserea. His emotions here, where they surface, are more resolute than in his second letter to Timotheos; he seems to have accepted his being a prisoner. The four letters: Kolossaeans; 2 Timotheos; this open letter; and Filippians were all written close to one another in time, with this one appearing to follow 2 Timotheos but precede Filippians. With fewer clues as to the date, however, this letter might even have followed Filippians by a few months.

#### **Translation:**

((following p<sup>46</sup>))

Paulus, an envoy of Anointed Jesus through God's wishes

To those holy ones who are also trustworthy in Anointed Jesus.

**1:2** Hello to you, and peace from God our Father and Lord Anointed Jesus.

Praiseworthy is the God and Father of our Lord Anointed Jesus, who has praised us with every spiritual praise in the heavenly places in the Anointed One, just as he chose us in him before the laying down of creation, (for us to be holy and blameless in his presence in love), having previously marked us out for sonship through Anointed Jesus for him, according to what was the delight of his wishes, to the point of our praising the glory of his generosity, with which he favored us in beloved one.

In him, through his blood, we have the redemption, the forgiveness of wanderings, according to the wealth of God's generosity. This generosity he made abundant for us in all wisdom and intelligence, after making known to us the secret of his wishes. He did this according to his delight, which he had previously placed in himself as a home code of the fullness of the seasons, to unite all things under a head in the Anointed One – the things in the skies, and the things on land – in him.

In him also we were given an inheritance, since we were previously marked out according to the design of the one who is working in all things by the plan of his wishes, to the point where we exist for a praise of his glory – we who have previously hoped in the Anointed One.

**13** When you heard the message of the truth – the good message of your salvation – and after trusting in him also, you were also sealed in him to the spirit of the promise to the holy one. This is a pledge of our inheritance, to the point of the redemption of our deeds, for a praise of his glory.

**15** On account of this, after hearing of the trust in the Lord Jesus and of the love that you have for all the holy ones, I am also not neglecting to give thanks on your behalf, making remembrance in my prayers, so that the God of our Lord Anointed Jesus – the Father of Glory – would give you a spirit of wisdom and revelation in recognition of him. I pray that the eyes of your hearts would be enlightened to the point of your knowing what is the hope of his calling, what is the wealth of the glory of his inheritance in the holy ones, and what is the surpassing greatness of his power for us who trust, according to the working of the might of his strength.

He worked this in the Anointed One by raising him from among the dead and seating him at his right side in the heavenly places over and above every ruler and authority and power and lordship and every name that is named, not only in this age but in the imminent one. And “he has arranged all things under his feet”<sup>513</sup> and beyond all these things has given him as a head for the assembly, which is his body, the fullness of the one who is filling all things with all things.

**2:1** And when you were dead through those wanderings and errors of yours, in which you once walked according to this age of creation,

according to the ruler of the authority of the Air<sup>514</sup>—

that spirit which is now working in the sons of unpersuasion,

among whom also we all once conducted ourselves in the strong desires of our flesh, doing what the flesh and minds wanted—

and we were by nature children of anger like the rest were also.

But God, who is wealthy in mercy, out of his great love with which he loved us,

And when we were dead through our wanderings, he made us alive together to the Anointed One. You are people who have been saved by generosity. And he raised us together and seated us together in Anointed Jesus in the heavenly places, so that, in those ages that are coming upon us, he might show the surpassing wealth of his generosity in kindness toward us in Anointed Jesus. For you are people who have been saved by the generosity, through trust. And this is not from yourselves; it is God's gift. It is not from deeds, so that no one may boast. For we are his doing, having been created in Anointed Jesus on top of good deeds, which God previously prepared so that we might walk in them.

**11** So, remember that once you were physically gentiles (who are called the foreskinned by those who are called the physical circumcision done by hand), that you were for a season without an anointed one; you were foreigners to the citizenship of Israel and strangers to the covenants of the promise, having no hope and being godless in creation.

But now in Anointed Jesus you who once were far away became near in the Anointed One's blood. For he is our peace: the one who made both things one and who dropped the enmity, the intervening wall of partition. He nullified the code of precepts in his flesh, so that he would create one common person from the two in him, making peace, and so that he would reconcile both of them to God in one body through the cross, with it killing the enmity. And after he came, he announced a good message of peace to you who were far away and peace to those who were near. Because through him we have the introduction to the Father, both in one spirit.

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<sup>513</sup> Psalms 8:6

<sup>514</sup> The realm of spirits, “For the one who fears God and loves his neighbor cannot be smitten by Beliar's spirit of the **Air**.” (*Testament of Benjamin*, 3) “But since Ba'al Zebul, ruler of the spirits of **Air**, and of those underground, and lord of earthly ones, has a kingship together with us ....” (*Testament of Solomon*, 67) “For there are rulers, authorities, and powers, and we spirit beings fly about in **the Air**....” (*Testament of Solomon*, 114)

Therefore, indeed, you are no longer strangers and sojourners, but you are fellow-citizens of the holy ones and members of God's household, which was constructed on the foundation of the envoys and prophets, with Jesus being its corner foundation. On this foundation every building that is firmly joined together is growing in the Lord into a new holy place. In him also you are being constructed together into God's spiritual habitation.

**3:1** For this reason I, Paulus, am the Anointed Jesus' prisoner on behalf of you gentiles, if indeed you heard the home code of God's generosity that was given to me for you: he made the secret known to me by revelation, just as I wrote previously in brief. About this, as you read, you are able to perceive my intelligence in the Anointed One's secret, which in other generations was not made known to mortals as it has been revealed now spiritually to his holy envoys and prophets.

The gentiles were revealed to be heirs with me and a body with me and partakers with me of the promise in Anointed Jesus, through the good message, of which I became a servant, according to the gift of God's generosity that was given to me according to the working of his power.

This favor was given to **me**, the least of all, to announce to the gentiles the good message of the Anointed One's unsearchable wealth, and to enlighten all people as to what is the home code of the secret that was hidden from the ages in the God that created all things. It was hidden so that God's diverse wisdom might be made known now to the rulers and the authorities in the heavenly places, through the assembly.

This is according to a purpose of the ages, which he made in Anointed Jesus our Lord, in whom we have freedom of speech and introduction with persuasion, through his trust. So, I ask not to faint during my afflictions on your behalf, which are your glory.

**14** For this reason, I bend my knees to the Father, from whom every family in the heavens and on earth is named. I do this so that he would give to you, according to the wealth of his glory, to be made mighty with power in the inner person through his breath – after the Anointed One has dwelt in your hearts through trust and after you have been rooted and founded in love – so that you would be fully strengthened to obtain (together with all the holy ones) knowledge of what are the width and length and height and depth – to know even what surpasses knowledge, the Anointed One's love – so that you would be filled with all of God's fullness!

**20** Now to the one who, beyond all these things, is able to do abundantly more than what we ask or think of, according to the power that is working in us – to him be glory in the assembly and in Anointed Jesus for all the generations, forever and ever. A-mein.

**4:1** Therefore, I, the prisoner in the Lord, advise you to walk worthily of the calling with which you were called, with all humility and meekness, with longsuffering, holding up one another in love, being diligent to keep the unity of the breath in the connecting bond of peace. There is one body and one breath, just as you were called in one hope of your calling. There is one Lord, one trust, one baptism, one god and father of all things: the one who is over all things and through all things and in everything.

Now to each one of us the favor was given, according to the measure of the Anointed One's gift. So it says, "After rising into a high place, he took captivity captive, giving gifts to people."<sup>515</sup> Now what is, "after rising," unless it means that he also went down into the lowest part of the earth? The one who went down, he is also the one who "rose up" over and above all of the things of the heavens, so that he would fill all things.

And indeed, he gave the envoys, and the prophets, and the good messengers, and the shepherds and teachers, for the restoration of the holy ones to the point of work of service, for the construction of the Anointed One's body, until all of us should reach the point of the unity of the faith and the recognition of God's son – until we should reach a measure of stature of the fullness of the

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<sup>515</sup> See Psalms 68:18.

Anointed One, so that we would no longer be babies, being carried about by every wind of teaching (in the trickery of human beings, in craftiness) to the system of deceit.

But, being truthful in love, we should grow up into him in all things. He is the head, the Anointed One, from whom all the body is made to grow to the point of its construction in love – being firmly joined and knit together through every supplying ligament, according to the working (in measure) of every single part.

**17** Therefore, I say and testify this in the Lord: you are to walk no longer as the gentiles also walk, in the worthlessness of their thoughts, with their minds darkened, being alienated from the life of God on account of the ignorance that is in them because of the stupidity of their hearts. Since they are without feeling, they have given themselves over to debauchery for the working of all uncleanness, with greed.

**20** But you did not learn the Anointed One this way. If indeed you heard him and were taught in him, just as truth is in Jesus, you are to put off the old person (according to the former conduct) which is being corrupted according to deceit's strong desires.

But you (your minds) are to be renewed to the breath, and you are to be clothed in the new person (according to God) who was created in right and the godliness of the truth.

So, put away what is false and "speak truth, each one with his neighbor,"<sup>516</sup> because we are members of one another. "If angry, then don't err."<sup>517</sup> The sun should not set on your rage, nor should you give place to the accuser.

**28** The thief should steal no longer, but rather he should labor, working goodness with his hands, so that he would have something to give out to the one who has a need.

**29** No rotten saying should exit your mouths, but if something is good toward the construction of what is needed, it should go forth, so that it would give a favor to those who hear. And do not make God's holy spirit sorrowful, in which you were sealed for a day of redemption.

All bitterness and rage and anger and shouting and evil speaking should be removed from you, together with all badness. On the contrary become gentle to one another, compassionate, generous to one another, just as also God was generous to you in the Anointed.

**5:1** Therefore, become imitators of God, like beloved children. And walk in love, just as also the Anointed One loved us and gave himself over on our behalf as an offering and sacrifice to God, for a good scent's fragrance.

**3** But no prostitution or any uncleanness or greed should be named among you (just as it is proper for holy people), and disgracefulness, and foolish sayings or *sexual* joking, which are inappropriate. On the contrary, thankfulness should rather *be named*. For you know that no prostitute or unclean or greedy person (who is an idolater) will have any inheritance in God's kingdom.

**6** No one should deceive you with empty words. For on account of these things God's anger comes upon the sons of the unpersuaded. Therefore, do not become partakers with them. For once you were darkness, but now you are light in Yahweh; walk like children of light, examining to find what is well-pleasing to the spirit.<sup>518</sup> For the fruit of light is in all goodness and right and truth.

And don't be partners with those unfruitful deeds of darkness, but rather even reprove them. For it is a disgrace even to say the things that are done by them in secret! But all things that are reproved by the light are made apparent, for all the things that are made apparent are light. So it says, "Wake up, sleeper, and rise from among the dead, and the Anointed One will shine on you."<sup>519</sup>

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<sup>516</sup> Zech 8:16

<sup>517</sup> Psa 4:4

<sup>518</sup> This is the reading of p<sup>46</sup>.

<sup>519</sup> This is based on Isa 60:1-2.

Therefore, look accurately at how you are walking, not like unwise people but likewise ones who are buying the season for themselves, because the days are evil! On account of this, do not become unthinking, but understand what it is that the Lord wants. And don't be drunk with wine (with which is debauchery). On the contrary, be filled spiritually, speaking to yourselves with music and hymns and spiritual songs, singing and playing music to the Lord with your hearts, always giving thanks on behalf of all people to God (that is, the Father) in the name of our Lord Anointed Jesus.

**21** Submit to one another in fear of the Anointed One:

The wives should submit to their husbands as to the Lord, because man is the head of woman, as also the Anointed One is the head of the assembly. He is the savior of the body. But as the assembly submits to the Anointed One, in the same way also wives should be submissive to their husbands in everything.

**25** You husbands, love your wives just as also the Anointed One loved the assembly and gave himself up on her behalf, so that he might make her holy, after cleansing her with the bath of water (so to speak), so that he would place the assembly beside him, glorious, having no stain or blemish or anything of the sort, but so that she would be holy and spotless.

In this way also, the husbands are bound to love their wives like their bodies. For no one ever hated his flesh. On the contrary, he nourishes and cherishes it, just as also the Anointed One nourishes and cherishes the assembly because we are members of his body.

"On account of this a man will abandon father and mother and will be united to his wife, and the two will be one in flesh."<sup>520</sup> This is a great secret, but I am talking about the Anointed and of the assembly. However also, one by one, every one of you should love his wife as himself this way; now the wife should respect the husband.

**6:1** You children, be submissive to your parents who are in the Lord, for this is right. "Honor your father and your mother," which is the first precept with a promise, "so that it would become good for you, and so that you would be on the land a long time."<sup>521</sup>

**4** And you fathers, don't aggravate your children. On the contrary, nourish them in Yahweh's training and admonition.

**5** You slaves, be submissive as to the Lord to those who are lords according to the flesh, with fear and trembling, in simplicity of your hearts. Not with eye-service like people-pleasers, but like the Anointed One's slaves, doing from the soul what God wants, being slaves with good-mindedness (as slaves to the Lord and not to people) – knowing that what good each might do he will repaid this by Yahweh, whether a slave or a free person.

**9** And you lords, do the same things toward them, leaving behind any threatening, knowing that both their and your Lord is in the heavens and that there is no personal bias with him.

**10** Of the remaining things: empower yourselves in Yahweh and in the might of his strength. Put on God's full armor, so you will be able to stand directed at the accuser's system. Because our war is not directed at blood and flesh but at the rulers, at the authorities, at the cosmic powers of this darkness, at the spiritual things of evil.

**13** On account of this, take up God's full armor, so that you would be able to withstand in this evil day and to stand up after working out everything. Therefore, stand up,  
having your waist wrapped in truth  
and having put on the breastplate of Right,  
and having put under your feet the preparation of the good message of peace.

In all of this, take up the shield of trust, with which you will be able to quench all of the flaming darts of the evil one.

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<sup>520</sup> Gen 2:24

<sup>521</sup> Dt 5:16

And take the helmet of salvation  
and the sword of the breath, which is God's declaration,  
through all prayer and request praying in every season spiritually, and watching for this with all diligence (and request about all the holy ones and on my behalf), so that I might be given a message when opening my mouth, making the secret of the good message known with freedom of speech. On its behalf, I am an ambassador in chains, so that I might speak it freely, as it is necessary for me to speak.

**21** Now so that you would know the things about me, what I am practicing, the beloved brother and trustworthy servant in the Lord, Tuchikos, will make all things known to you. I have sent him to you for this very thing, so that you would know the things about us and so that he would comfort your hearts.

**23** Peace to the brothers, and love with trust from Father God and Lord Anointed Jesus. Favor be with all of those who love our Lord, Anointed Jesus, with incorruptibility.



## Paulus' Letter to the Filippians

### Authorship and Date:

There is some dispute about when this letter was written, although there is no dispute that it was written by Paulus of Tarsus. Some scholars place the date as late as 63 CE, near the end of Acts, while others place its writing several years earlier.

Proponents of the later date suggest that Paulus' imprisonment was his final Roman incarceration. Since Paulus wrote the letter with Timotheos, it could not have been written any earlier than Acts 16, when Timotheos met Paulus. In the letter, Paulus refers to his bonds. This may have been his short time of imprisonment while he was in Filippi (ch. 16), or it may have been one of his later, longer, times of bondage.

At any rate, Paulus refers to his departure from Makedonia (4:15), which places the writing of the letter no earlier than Acts 17. We date the writing just after his defense before the Judean leaders in ch. 22-4, during his time with Felix. This would date the writing c. 58 CE. This is the date that John A.T. Robinson ascribes it. Whatever the case, it was one of Paulus' later letters, and the NNT places it last.

Nevertheless, the themes are the same as usual: Judaizers and other Christians are at odds with one another. At Filippi, there was a great deal of dissention being caused by the Jews, who were pushing not only adherence to the Torah but also circumcision. The letter is a very emotional one, riding on highs – praising God, and expressing great anger as well (particularly in ch. 3). If our estimate of the time of writing (shortly after the Jews arrested Paulus) is accurate, this may have added to the already-existing tension that Paulus felt.

### Translation:

((following p<sup>46</sup>))

Paulus and Timotheos, slaves of Anointed Jesus,

To all of those holy ones in Anointed Jesus who are in Filippi, together with overseers and servants.

**1:2** Hello to you, and peace from God our Father and Lord Anointed Jesus.

I thank my God about every memory of you, always, in my every prayer on behalf of all of you, as I make the prayer with joy because of your sharing in the good message. From the first day to the present, I have been persuaded of this same thing: that the one who began a good deed in you will be completing it until the day of Anointed Jesus.

It is certainly right for me to have this attitude about all of you, on account of your holding me in your hearts, both while I was in my bonds and in the defense and confirmation of the good message – all of you shared the gift together with me. For God is a witness of how I yearn for all of you with the deep feelings of Anointed Jesus.

And I pray this: that your love may yet be more and more abundant in recognition and all perception to the point of examining what things mean, so that you may be sincere and not a cause of stumbling until the day of the Anointed One, after being filled with the fruit of Right which exists through Anointed Jesus to God's glory and my praise.

**12** Now brothers, I want you to know that the things that relate to me transpired rather for the progress of the good message. And so, my bonds in the Anointed One became apparent in the Praetorium and everywhere else. And the majority of the brothers in the lord were persuaded by my bonds to be more abundantly emboldened to speak the message fearlessly. Indeed, certain ones do this also on account of envy and strife, but some also are heralding the Anointed One on account of goodwill. Indeed, these ones are doing it out of love, knowing that I have been placed here for the

defense of the good message. But those who are announcing the Anointed One out of bigotry, not purely, are thinking to raise the affliction of my bonds.

For what? It is still *true* that in every way, whether in deception or in truth, the Anointed One is being announced. I rejoice also in this, and I will continue to rejoice. Now I know that this will result for salvation for me, on account of your asking and a supply of the spirit of Anointed Jesus. This is according to my assumption and hope that I will be disgraced by nothing, but (as always) that in all freedom of speech the Anointed One will be magnified in my body – whether through life or through death.

**21** For to me living is the Anointed One, and dying is profit. And if I am living physically, this is a fruit of work for me, and I don't know what to choose! Now I have these two things together: I have the strong desire to be released from the body and to be with the Anointed One (for this is a great advantage). But to stay on in the flesh is more abundantly needed on your account.

And since I am persuaded of this, I know that I will stay and continue on with all of you for your progress and your joy in the faith, so that your boasting in Anointed Jesus may become abundant in me, through my presence again with you.

**27** Only be worthy citizens of the good message of the Anointed One, so that whether I come and see you or whether I am absent and hear things about you, I would hear that you are standing spiritually, working hard together as one soul for the faith of the good message, and that you are not frightened by anything from those who oppose you – which is something that points out destruction to them but salvation to you. And this is from God, because it was freely given to you not only to trust in the Anointed One but also to suffer on his behalf. You are having the same agony which you saw in me and which you are now hearing about.

**2:1** Therefore, if there is any comfort in the Anointed One,  
if there is any soothing to love,  
if there is any sharing of the breath –

If anything *I say* has deep feelings and compassions, then make my joy complete, so that you would have the same attitude, having the same love, having united souls, having this one thing in mind: to do nothing out of bigotry or worthless conceit. On the contrary, with a humble attitude regard one another as being superior to yourselves. Each person should not look after his own interests, but also the interests of others. For you should have this attitude in you that was also in Anointed Jesus:

**6** who existed in God's form,  
but did not consider plundering<sup>522</sup> to be like God.  
On the contrary, he emptied himself,  
taking a slave's form,  
having become in human likeness and being found in a human scheme.  
He humbled himself,  
becoming in subjection until death, even the death of the cross.

So, God also lifted him up and freely gave him the name that is above every name, so that in Jesus' name every knee would bow (in the sky, on earth, and underground) and every tongue would acknowledge that the Lord is Anointed Jesus, to Father God's glory.

**12** And so, my beloved, just as you always listened, not only when you were in my presence, but now much more in my absence, work out your salvation with fear and trembling. For it is God who is working among you, that you would want and do things out of goodwill. Do all the things without grumbling or disputing, so that you will be blameless and harmless, blameless children in the midst of a crooked and misguided generation. Among them you appear like stars in the universe, holding to the message of life, for me to boast about in the day of Anointed Jesus – that I didn't run worthlessly or labor worthlessly.

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<sup>522</sup> Literally, “*an act of plunder*”

But if I were also poured out as a sacrifice and temple service for your trust, I would rejoice alone and would rejoice together with all of you. Now for this same thing, rejoice alone also, and rejoice together with me. But I hope in Lord Jesus to send Timotheos to you quickly, so that I may also be happy in my soul to know the things about you.

For I have no one whose soul is like his, who will care for your matters naturally. For everyone is seeking their own interests – not the interests of Anointed Jesus. But you know the proof about him – that as his father's child, he entered slavery with me for the good message. Therefore, indeed, I hope to send him, immediately, as soon as I see how things go with me.

**24** Now I am confident in the Lord that I too will come quickly. But I regarded it as a necessity to send to you Epafroditus, my brother and coworker and fellow-soldier but your envoy, and a religious servant of my need. I sent him since he was longing for all of you and was depressed because you heard that he was sick. For indeed he was sick, fully about to die, but God was merciful to him – not him only but also me – so that I would not have sorrow on top of sorrow. Therefore, I sent him more eagerly, so that when you see him again you might rejoice and I might be less sorrowful.

Therefore, receive him in the Lord with all joy, and hold all such people as valuable because he was near the point of death on account of the Anointed One's work, risking his life so that he might fill up what lacked in your own religious service toward me. My brothers, what remains is for you to rejoice in the Lord.

**3:1** Indeed it is no problem for me to write the same things to you, but it is your safety. Watch out for the dogs. Watch out for those who work bad things. Watch out for the castrators. For we are the circumcised: those who are doing religious service to God spiritually and are boasting in Anointed Jesus and who are not persuaded by the physical things. However, I indeed was persuaded by the physical things. If someone else thinks he is persuaded by physical things, I was more so:

Circumcised on my eighth day, from the race of Israel, a Hebrew of Hebrews from the tribe of Ben-Yamin, a Perush according to the Torah, persecuting the assembly according to my jealousy. I had become blameless according to what was right in the Torah.

Whatever things were to my profit, I have regarded these things as forfeit on account of the Anointed One. On the contrary, no rather I regard all things to be forfeit on account of the excellence of the knowledge of Anointed Jesus my Lord. On his account, I forfeited all things, and I consider those things to be manure, so that I may be profited by the Anointed One, and so that I may be found in him not to be holding to my justification which came from the Torah but to that justification that came through the Anointed One's trust.

This is a justification from God *based* on trust: knowing him and the power of his resurrection, and sharing in his sufferings, conforming to his death, so that possibly I might attain the resurrection from the dead. It is not true that I have received it already, [or have been embraced already,] or have been made complete already. But I am pursuing it, so I may also lay hold of that for which Anointed Jesus laid hold of me.

**13** Brothers, I do not consider myself as having laid hold of it, but I consider one thing: Forgetting the things that indeed are behind me, and stretching out toward what is in front of me, I am pursuing the prize at the finish line – God's high calling in Anointed Jesus. Therefore, as many as are complete, these people should have this attitude, and if you have any other attitude, God will also reveal this to you. Nevertheless, regarding what we have anticipated, let us keep in step with it.

Brothers, become imitators together of me, and watch those who are walking, just as you have us as a type. For many people are walking as enemies of the cross of the Anointed One, as I have told you often but now tell you while crying. Their end will be destruction – these people whose god is their penis and whose glory is in their shame – these people who have earthly attitudes.

For our citizenship exists in the heavens, from which we are also expecting a savior, Lord Anointed Jesus, who will change the scheme of our bodies of humiliation into a form like his body of glory, according to the working of his power to also arrange all things under himself.

**4:1** And so, my beloved brothers whom I long for, my joy and crown, stand in the Lord, oh beloved ones! I advise Euodia and I advise Suntutche to have the same attitude in the Lord. And I ask you also, genuine yoke partner, to help those women, who contended together with me in the good message, along with Clementus, and the remaining co-workers, whose names are in the scroll of life.

**4** Always rejoice in the Lord. Again I say it: rejoice. Let your gentleness be known to all people. The Lord is near. "Do not be anxious about anything," but in all things let your requests be made known to God with prayer and request with thanksgiving, and God's peace, which is beyond every mind, will guard your hearts and your minds in Lord Jesus.

This remains, brothers: whatever is true, whatever is noble, whatever is just, whatever is pure, whatever is lovely, whatever is reputable – if there is any virtue and if there is any praise, consider these things. Also, whatever you learned and received and heard and saw in me, put these things into practice, and the God of peace will be with you.

**10** Now I rejoiced greatly in the Lord, because already you have revived your concern for me. You have been concerned for me, but without any opportunity to do anything. It is not that I'm saying this about what I lack, for I am content to be in whatever situations I'm in. I know both how to be of humble means and how to have abundance. I have experienced everything, and in all ways – both to be well fed and to be hungry, both to have abundance and to lack. I am strong enough for everything in the one who empowers me.

**14** But you did well in sharing together with me in the affliction. You know also, Filippians, that at the beginning of the good message, when I was departing from Makedonia, no assembly shared with me in the message of giving and receiving except for you alone, because in Thessalonike also, both one time and a second, you sent what I needed. It is not that I am hunting the gift, but that I am hunting the fruit which is growing in your account. But I have all things fully, and I have abundance. Now I am filled, having received things from you from Epafroditus. It is a smell with a good odor, an acceptable sacrifice which is well pleasing to God. Now my God will fill every need of yours, according to his wealth in glory in Anointed Jesus.

**20** Now to God also, our Father, be the glory forever and ever. A-mein.

Greet everyone who is holy in Anointed Jesus. Those brothers who are with me greet you. All of the holy ones greet you, but especially those from the household of Caesar.

The generosity of the Lord, Anointed Jesus, be with your spirits. A-mein.

## Johannes' Second

### Authorship and Date:

The style and word usage of this short letter are undoubtedly the same as those of the letter called *Johannes' First* and of the account of Jesus' life that is identified with Johannes, one of the Twelve, the son of Zebedeah. For that reason, I defer to the introduction to *According to Johannes* for the authorship issues.

As for the date, the subject matter places the time of writing prior to the fall of Jerusalem (and therefore prior to Revelation), but the letter was surely written well after the first letter or the "Good Message," for the author here refers to himself as an elderly man (indicating that he was now roughly 60 years of age or older). I date the letter, then, to c. 60-65 CE, as tensions between non-Christian Jews and Christians were coming to a head and as the First Revolt was about to erupt.

The recipient of the letter appears to have been an older woman taking care of her family. Quite possibly, given the closing salutation, the recipient was the author's sister-in-law. The woman's household (including her descendants, servants, and slaves) were all Christian converts, but various Christians who had returned to Judaism had been trying to influence them to leave the Messianic movement and return to mainstream Judaism.

### Translation:

The elderly man to the chosen Kuria,  
and to her children, whom I love in truth (and not I alone, but also all those who know the truth):

Through that truth which remains in us and will be with us for the age: Generosity, mercy, and peace will be with us in truth and love from Father God and from Anointed Jesus the Father's son.

I rejoiced greatly that I found one of your children walking in truth, just as we received the precept from the Father. And now I am begging you, Kuria (not as though it is a new precept that I am writing to you; on the contrary, it is one that we had from the beginning), that we should love one another. And this is love: that we walk according to his precepts. This is the precept, just as you heard from the beginning, in order that you may walk in it.

Because many deceivers have gone out into creation – those who do not acknowledge that Anointed Jesus came in the flesh. This person is the deceiver and the one who opposes the Anointed One. Look at yourselves, so that you would not lose the things that we worked on, but that you might receive a full reward.

No one who goes ahead and does not remain in the teaching of the Anointed One has God. The one who remains in the teaching: this one has both the Father and the son. If someone comes to you who does not carry this teaching, don't take him into your house or even say hello to him. For the one who says hello to him is sharing in his deeds of evil.

Since I have many things to write to you, I did not want to do so with paper and ink. Instead, I hope to happen by you and to speak mouth to mouth, so that your joy may be completed.

The children of your chosen sister greet you.

## Johannes' Third

### Authorship and Date:

The author of this letter also wrote the other Johannine literature. In the introduction to *According to Johannes* is a discussion of the identification of the author with Johannes the envoy, son of Zebedaiiah. This letter was written when Johannes was older, probably around the same time as his "second" letter, c. 60-65 CE.

### Translation:

The elderly man to Gaius the beloved one, whom I love in truth:

Oh beloved one, I wish for you to prosper in all things and to be healthy, just as your soul is prospering. For I rejoiced greatly when the brothers came and testified that you were in the truth, just as you are walking in truth. I have no greater joy than this: that I hear my children walking in the truth.

Beloved one, you are doing faithfully whatever you work for the brothers, and this to strangers! They testified about your love in the presence of the assembly. You will do well to send them out in a manner worthy of God, for they went out on behalf of the name, taking nothing from the gentiles. Therefore, we are bound to take such people in, so that we would be working together for the truth.

I wrote something to the assembly, but the one who loves to be foremost among them, Diotrefes, does not receive us. For this reason, if I come, I will remember those deeds of his that he is doing, talking trash to us with evil words. And since he is not satisfied with these things, he doesn't even receive the brothers, and he casts from the assembly those who want to receive them.

Beloved one, don't imitate the bad thing but the good. The one who does good is from God. The one who does bad is has not seen God. Demetrius has been testified about by all, and even by the truth itself. Now we also testify, and you know, that our testimony is true.

I had many things to write to you about, but I don't want to write to you with ink and pen. But I hope to see you immediately, and we will speak mouth to mouth.

Peace to you. Friends greet you. Greet the friends by name.

## A Letter of Judah

### Authorship and Date:

The author calls himself Judah, and the only information given internally that provides us with a clue to his identity is that he was the brother of someone called Jacob (v. 1). Since there were several Jacob's mentioned in the New Testament, Judah may have been brother to any one of them. Was he a brother to Jacob and Johannes, the sons of Zebedaiiah? Probably not, because the NT appears to take it for granted that Jacob and Johannes were his only sons. Was he Jesus' brother? Possibly, although he mentions only Jacob as his brother. Was he Judah, one of the Twelve? Possibly, although he does not refer to himself as one of the Twelve.

The topics of discussion place the time of writing somewhat later, prior to the destruction of Jerusalem by the Romans but after the last of Paulus' letters. Its similarity to 2 Peter would tend to date the two letters near one another in time. A date prior to Paulus' death is required by 2 Peter (3:15-6), which mentions Paulus without any indication of his demise, and so the letter of Judah is probably to be dated to c. 61-62 CE.

### Translation:

Judah, a slave of Anointed Jesus but Jacob's brother

To those who are beloved in Father God; that is, called ones, preserved by Anointed Jesus.

May mercy and peace and love be multiplied to you.

Beloved, in making all haste to write to you about our common salvation, I had a necessity to write to you, advising you to agonize for the trust that was delivered over to the holy ones once. For certain people have secretly crept in, who from ancient times were previously written about for this judgment: impious people, changing God's generosity into debauchery, and denying the only Sovereign and denying Anointed Jesus our Lord.

But I wish to remind you – you knew all these things: that Yahweh once saved a people from the land of Egypt and secondly destroyed those who did not trust. And those messengers who did not keep their beginning but who left behind their own habitation have been kept for a great day's judgment, with age-lasting chains, under thick darkness: like Sodom and Gomorrah and the cities around them. In a way similar to these people, they prostituted themselves and went away, following behind another's flesh. They were laid out as a public spectacle, undergoing the justice of eternal fire.

Similarly indeed, these dreamers are also polluting the flesh. Now they despise lordships; they speak evil of glorious beings. But Micha-El the chief messenger, when discerning with the Accuser, discussed Moses' body. He did not dare to pass a judgment of evil speaking on him! But he said, "May Yahweh censure you."<sup>523</sup>

But these people indeed speak evil of as many things as they do not know, but what they are familiar with naturally as irrational living animals. They are corrupted in these things.

Woe to them, because they are going by Kain's path and have poured themselves out into the reward of Balaam's straying,<sup>524</sup> and they have destroyed themselves with Korah's contradiction.<sup>525</sup>

These people are the ones who are spots among your love feasts, feasting together with you fearlessly, feeding themselves, waterless clouds that are carried along by winds, fruitless trees of

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<sup>523</sup> The incident may have been described in the Testament (or Assumption) of Moses, but the one-line censure seems to be derived from Zech 3:2.

<sup>524</sup> See Num 22-24.

<sup>525</sup> See Num 16:31f.

autumn that have died twice and been uprooted, wild sea waves that foam out their shame, wandering stars. For them the gloom of the darkness has been kept for an age.

Now also, Enoch, the seventh from Adam, prophesied about these people, saying, "Look, Yahweh came with tens of thousands of his holy ones to make judgment against all people and to reprove every soul about all of their impious deeds, in which they were impious, and about all of the hard things, which the impious errant people spoke against him."<sup>526</sup>

These people are grumblers, complainers, going according to their strong desires. And their mouths speak arrogant things, wondering at faces for the sake of financial profit.

But beloved, you remember those declarations that were said before by the envoys of our Lord, Anointed Jesus. Remember that they told you that, "At the last time, there will be mockers who go according to their strong desires for impious things." These are the ones who mark out boundaries – they are of this life, having no spirit.

But beloved, construct yourselves on your holiest trust, pray with holy breath, and keep yourselves in God's love, expecting the mercy of our Lord, Anointed Jesus, to the point of eternal life.

Indeed, snatch them out of fire. But, discerning, have mercy with fear, hating even the garment that has been spotted by the flesh.

Now to the one who is able to establish as spotless, blameless, and making pure in the presence of his glory, to our only God, to him be glory, might, honor, through Anointed Jesus our Lord. To him be glory and majesty both now and for all the ages. A-men.

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<sup>526</sup> 1 Enoch 1:9



## Peter's Second

### Authorship and Date:

The author calls himself "Simeon Peter," using a different spelling than the spelling found in 1 Peter. Both letters appear to have been unknown to the author of the "Muratorian Canon" (c. 160-180 CE), so no clue as to acceptance can be found there, for the letter is not rejected there, either.

Studies of the writing styles of the two letters reveal strong differences and only vague similarities. However, this letter was written with the notions behind the Letter of Judah in mind, and if (as many suppose) the Letter of Judah was used as a source for this letter, the writing styles would be different understandably. It is possible that the letter was written by someone acting as Peter's scribe. The reference to this being the second in a series of letters (3:1) presupposes that a first letter from Peter had been circulating in recent times.

Not merely signing himself as Peter, the author certainly makes direct connections between himself and the one and only Peter – something that someone in Peter's school of thought would have been unlikely to do. For example, 1:14 indicates that Peter was still living and contains a reference to a revelation of his death. 1:16 invokes Peter's status as an eyewitness. Therefore, it is much more likely that Peter himself used a scribe to write this letter than that someone else forged the letter in Peter's name. The school of thought that makes this letter out to be a forgery is a large one, however, and some ancients did doubt its authenticity.

The topics of discussion place the time of writing somewhat later, prior to the destruction of Jerusalem by the Romans but after the last of Paulus' letters. Its similarity to the Letter of Judah tends to date the two letters near one another in time. A date prior to Paulus' death is required by 3:15-6, which mention Paulus without any indication of his demise, and so the letter is probably to be dated to c. 61-62 CE, with the direct author being a scribe of Peter, writing as Peter directed him.

### Translation:

Simeon Peter, a slave and an envoy of Anointed Jesus,

To the ones who have obtained a trust in our God's ethics and in our savior Anointed Jesus, a trust which is equally valuable as ours.

**1:1** Hello to you, and let peace be multiplied to you in the recognition of God and of Jesus our Lord, just as his divine power has given us all things which direct toward life and piety, through the recognition of the one who called us to his own glory and virtue, through which the valuable and great promises have been given to us, so that through this you might become partners in a divine nature, since you have fled from the corruption which is in creation in strong desire.

**5** And now, for this same reason, bring in all diligence and to your trust add virtue, and to the virtue add knowledge,

and to the knowledge add self-control,

and to the self-control add endurance,

and to the endurance add piety,

and to the piety add brotherly affection,

and to the brotherly affection add love.

For if these things belong to you and become abundant, they will set you down to be neither idle nor unfruitful in the recognition of our Lord, Anointed Jesus. For the one for whom these things are not present is blind since he is nearsighted, having received a forgetfulness of the cleansing of his old errors.

**10** So, brothers, try hard to make your calling and choice sure. For if you do these things you won't ever fall. For in this way the entrance into the eternal kingdom of our Lord and savior Anointed Jesus will be provided richly to you.

**12** So I will remember always to remind you about these things, although you know and have been confirmed in the truth which is present. Now I think it is just to stir you up in reminding you for as long as I am in this tent, knowing that the time of laying aside my tent is coming quickly, just as also our Lord Anointed Jesus pointed out to me. Now I will also try always to have you make a reminder of these things after my departure.

**16** For we were not following around fables that add wisdom when we made known to you the power and presence of our Lord Anointed Jesus. On the contrary, we became onlookers of that magnificence. For when Jesus received value and glory from Father God, this kind of voice was brought to him by the magnificent glory: "This is my son, my beloved one, in whom I am well pleased." And this is the voice that we heard, which was brought from heaven, with him being on the holy mountain.

**19** And we hold more firmly the prophetic message, which you are doing well to heed, as you would heed a lamp shining in a dirty place until the daylight shines through and the light-bringer arises in your hearts. Know this first: that no written prophecy becomes its own explanation. For at no time was prophecy brought by human wishes, but people from God spoke as they were carried by holy breath. Yet it happened that there were also false prophets among the people, as there will also be false teachers among you. These ones will bring in secretly destructive schools of thought, denying also the Sovereign who bought them, bringing on themselves a quick destruction.

**2:2** And many will follow their debaucheries around; on account of them the way of the truth will be spoken evil of. And in greed they will profit financially from you by using deceptive words. Their judgment waiting since ancient times is not lingering now, and their destruction is not sleeping. For God did not spare the erring messengers, but he imprisoned them in Tartarus with chains of gloom and handed them over to custody for judgment.<sup>527</sup>

And he did not spare the original creation, but he guarded Noach (the eighth, a herald of Right) and brought a drenching rain to a creation full of impious people.

And he turned the cities of Sodom and Gomorrah to ashes, overthrowing and condemning them, placing them as an example for those who were about to be impious. And he rescued Lot the just, who was tired of the behavior of the unprincipled ones in their debauchery. For when the just one kept seeing and hearing it, as he dwelt among them day by day, *his* just soul was tormented with lawless deeds.

**9** Yahweh knows to rescue pious people out of trial, and to keep unjust people for a day of judgment to be cut off – especially those who go after the flesh in polluted strong desire and who have their attitudes opposed to lordship. These people are daring, selfish. They do not tremble when they speak evil of glorious beings, whereas messengers who are greater in strength and power do not bring a harshly spoken judgment against them from Yahweh. Now like the natural irrational animals, these ones were made for capture and decay. Since they speak evil of things about which they are ignorant, they will decay in their corruption. As wrong's reward, they are being wronged.

They regard as pleasure their revelry in the daytime. They are spots and stains who revel in their self-deception while feasting together with you. They have eyes that are full of an adulteress and which err unceasingly. They entice unstable souls; their hearts have been trained in greed. They are children of a curse.

**15** After leaving a straight path, they went astray, following along the path of Balaam of Bosor, who loved wrong's reward.<sup>528</sup> But he had a reproof for his own wandering: a soundless beast of burden, uttering with a human voice, restrained the insane attitude of the prophet.

**17** These people are waterless springs and mists led along by a whirlwind. For them the blackness of darkness has been reserved. For in uttering swellings of worthlessness, in strong fleshly desires and

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<sup>527</sup> See the events described in 1 Enoch.

<sup>528</sup> See Num 22-24.

debauchery they entice those people who have barely fled from the ones who have turned themselves over to error. They are promising them freedom, when they themselves are slaves to corruption. For whatever someone has been overcome by, to it he is also a slave. For if they have fled from the pollutants of creation, in recognition of our Lord and savior Anointed Jesus, yet if they are ensnared again with these and are overcome, the last things have become worse than the first for them. For it was better for them not to have recognized the path of Right than to have recognized it and to have turned away from the holy precept that was delivered to them. It has transpired to them as in the true analogy: "To its own vomit, the dog has turned back. And the washed hog has returned to its wallowing in the mud."

**3:1** Beloved: I am already writing this second letter to you, in both of which I have been stirring up your sincerely judging minds in reminding you to recall the declarations that were spoken previously by the holy prophets and of the precept of our Lord and savior spoken by your envoys. Know this first: that in the last days mockers will come in, mocking, walking according to their own strong desires and saying, "Where is the promise of his presence? For from the time when the ancestors went to sleep, all things have continued this way from the beginning of creation."

**5** For it willingly escapes them that the heavens were of old, and the land was put together out of water and through water by God's statement. Through a statement, the creation that existed then was drenched in water and was destroyed. But the present-day heavens and land have been treasured up by the same statement and are being kept until a day of judgment and of destruction of the impious people.

**8** Now don't let this one thing escape you, beloved, that one day with Yahweh is like a thousand years, and a thousand years is like one day. Yahweh of the promise is not slow, as some consider slowness. On the contrary, he is being longsuffering toward us, not wishing for anyone to be destroyed, but for all to hold to a change of mind. Now Yahweh's day will arrive like a thief. In it, the heavens will be released with a roar. Now the elements will be released and burnt up, and will the land and all the deeds in it be found?

Since these things will all be released in this way, what sort of people is it necessary for you to exist as, in holy conduct and piety? We are expecting and hastening the day of God's presence, through which the heavens will be on fire and will be released, and through which the elements will be burnt up and melted. But, according to his promise, we are expecting "a new sky and a new land"<sup>529</sup> in which right dwells.

So, beloved, since you expect these things, try hard to be found by him in peace, without spots and without stains, and regard the longsuffering of our Lord as salvation, just as our beloved brother Paulus also wrote to you, according to the wisdom that was given to him (just as he speaks in all of his letters about these things). Some things are difficult to understand in them, and the unlearned and unstable people distort them to their own destruction, as they do the remaining writings.

**17** Therefore, beloved, since you know beforehand, guard yourselves, so that you will not be carried away by the deceit of unprincipled people and will not fall from your place of stability. Now grow in generosity and knowledge of our Lord and savior, Anointed Jesus. To him be the glory, even now and into the day of the age. [A-mein.]

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<sup>529</sup> Isa 65:17

## Peter's First

### Authorship and Date:

Polycarp is the first to cite the letter, in the middle of the II century, but nowhere does he attribute its authorship to Peter. Since the author cites the Septuagint (whereas Peter was Palestinian), it has been argued that the author could not have been Peter.

Indeed, if the subject of the letter is persecution due to the Roman government, then Peter could not have written it unless all of the traditions surrounding his death (c. 65 CE) are inaccurate. Furthermore, there are no indications within the NT or in tradition that Peter ever traveled to the cities mentioned in the letter.

However, this commentary will make a different suggestion, namely, that the subject which prompted the author's letter is not state-sponsored persecution of Christians but the same sort of Jewish persecution faced by Christians in the earlier sections of the NT. Support for the "Jewish persecution" viewpoint will be presented throughout the letter. If we regard the issues as wholly Jewish, then an argument follows which establishes Petrine authorship for the letter:

- Since the recipients of the letter were Jewish, then the letter must have been written prior to 70 CE and likely prior to 66. The First Revolt (66 - 73 CE) was a turning point in the relationship between Christians and other Jews, essentially separating the two groups from one another. By 80 CE, the groups would not associate with one another (as evidenced in the early Talmud), and by 120 CE, both Christians and Jews were hurling insults at one another. Consider the II century "Letter of Bar-Nabas" as an example. The letter called 1 Peter must have been written prior to the time when association between the groups had completely ceased, although there were definite hostilities present. We have no indication from the letter that Christians had been barred from the synagogues, for instance.
- The letter mentions a Christian woman who was in "Babylon" at the time of writing. Critics usually point to "Babylon" as a nickname for Rome, but more likely the reference is to Jerusalem, where Peter lived. If the letter had been written during 64 - 68 CE, then she would have been subject to the Neronian persecution, but since the author writes somewhat favorably about the State (2:13f.), the letter was probably composed prior to 64.
- If the letter was indeed written to Jewish Christians during the 60's CE, then it is quite likely that the letter claiming to have been written by Peter as an old man (5:1ff.) was indeed authored by him.
- If the recipients of the letter were largely Hellenists, Peter's use of the Septuagint to address them is logical.

We theorize the following:

During the time that Paulus was in Rome awaiting judgment by Nero, Peter took the time to write to the Jewish Christians in Asia Minor, which areas had seen conversions due in part to the actions of people like Paulus and Apollos. That Peter had had contact with Christians outside Palestine is evidenced by the fact that there was a "Peter" faction in Korinth who claimed to follow a Palestinian Jewish way of thinking. Consequently, Peter was in correspondence with Jewish Christians in the area.

The time of writing was shortly prior to the First Revolt against Roman oppression, for tensions between the Jewish Christians and the non-Christian Jews were growing heated. Peter sees the Second

Coming as being very near, and this is identified with the destruction of the Temple in Jerusalem (and judgment upon Israel).

The place of composition was likely Peter's home in Judea, although it may be that he was elsewhere while his wife was in Jerusalem ("Babylon").

### Translation:

Peter, an envoy of Anointed Jesus, to chosen ones, strangers scattered to Pontus, Galatia, Kappadokia, Asia, and Bithunia, chosen according to the foreknowledge of Father God, chosen in holiness of spirit, chosen to listen *to God* and for a sprinkling of the blood of Anointed Jesus:

May generosity and peace be abundant for you.

**1:3** Praised be God, the Father of our Lord, Anointed Jesus, who fathered us according to his great mercy

up to a living hope, through resurrecting Anointed Jesus from among the dead,  
to an incorruptible, and undefiled, and unfading inheritance, which has been kept in the heavens for you who are being guarded by God's power through trust into a salvation which is ready to be revealed in the last season.

**6** Be glad about this, though (since it is necessary) for some time now you have been sorrowful in the midst of various trials, so that the proof of your trust (which is much more valuable than gold which is destroyed though tested by fire) may be found to result in praise and glory and honor, at the revealing of Anointed Jesus. You love him without having seen him. But without now looking, you trust in him and rejoice with an unspeakable and glorified joy, as you obtain the result of your trust: the salvation of souls.

About this salvation those prophets who prophesied about the generosity that is directed at you sought out and examined thoroughly. They were examining to determine what people or what season the spirit of the Anointed One within them was pointing toward when it was testifying in advance about the sufferings for the Anointed One and the glorious things to follow. It was revealed to them that they were serving not themselves but you in those things, which have now been declared to you through those who announced the good message to you with holy breath sent out from heaven. Messengers strongly desire to gaze at these things.

**13** So, armor the loins of your minds and be vigilant, and hope completely in the generosity that is being brought to you at the revelation of Anointed Jesus. As children who listen, do not conform yourselves to the former strong desires in your mindlessness, but become holy ones in all conduct, according to the fact that the one who called you is holy. And so it was written that, "You will be holy ones because I am holy."<sup>530</sup>

And if you call on the Father, who judges according to each one's work, without personal bias, then conduct the season of your stay here in fear, knowing that it was not with corruptible things, silver or gold, that you were redeemed from your worthless conduct that was handed down by your ancestors, but with valuable blood – the Anointed One's blood – like that of a spotless and unblemished lamb. This was indeed known earlier, before the creation was laid down, but it was made to appear in the last of seasons on your account. You are the ones who trust in God through him – in the one who raised him up from among the dead and gave him glory. And so, your trust and hope are in God.

Since you have purified your souls by listening to the truth to the point of having brotherly love without hypocrisy, love one another fervently from the heart, since you were born not of a corruptible seed but of an incorruptible one, through God's living and continuing message. Because "all flesh is like

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<sup>530</sup> Lv 11:44

an herb, and all its glory is like an herb's flower. The herb withered, and the flower fell off, but Yahweh's declaration continues for the age."<sup>531</sup> Now this is the good message that was announced to you.

**2:1** Therefore, put away every bad thing (*including* all deceit, and hypocrisies, and envy, and all harsh talking) and long for the rational milk, like newborn babies, so that by it you may grow into salvation, if you "taste that Yahweh is an advantage."<sup>532</sup>

Go near to him, the living "stone which was" indeed "rejected" by people but was "chosen and valuable" to God.<sup>533</sup> And let yourselves be constructed like living stones to be a spiritual house, a holy priesthood, to offer spiritual sacrifices (through the Anointed One) that are a delight to God. Because it is contained in writing, "Look! I am placing a stone in Zion, a corner foundation, a chosen, valuable one. And the one who trusts in it will not be disgraced."<sup>534</sup>

Therefore, the value is for you who trust. However, for those who are untrusting "the stone that was rejected by the builders, this one has become the cornerstone," and, "a stone of tripping and a rock of stumbling."<sup>535</sup> Those who trip are unpersuaded by the message for which they were laid down.

But you are a chosen race, a royal priesthood<sup>536</sup>, a holy nation, a people for "God's possession," so that you may declare the virtues of the one who called you out of darkness into his wonderful light.<sup>537</sup> You are those who were once "not a people" but now are a people of God, those who once "did not receive mercy" but now have received mercy.<sup>538</sup>

**11** Beloved ones: I am advising you, as travelers and strangers, to abstain from the strong fleshly desires that war against the soul. Have your conduct be good among the nations, so that in whatever harsh thing they might say about you as wrongdoers, they would look on your good deeds and glorify God "in the day of oversight."<sup>539</sup>

Be submissive to every human being on the Lord's account: whether to the emperor as superior, or to those who govern as if they were sent by him to exact justice on wrongdoers (but praise to those who do good). Because this is what God wants: that in doing good you would silence the ignorance of mindless people. Submit as free people, and not as though you have freedom covering wrong. On the contrary, do it as God's slaves.

Value all people. Love the brotherhood. Fear God. Value the Emperor.

The household servants should be submissive in all fear to their masters, not only to the good and gentle ones but also to the twisted ones. For this is generosity: if someone, through being conscious of God, endures sorrows and suffers unjustly. For what credit is it if you are erring and endure a beating for it? But if you are doing good and endure suffering, this is favor with God. For you were called into this because the Anointed One also suffered on your behalf, leaving a copy behind for you so that you might follow in his footsteps: he didn't err, "nor was any deceit found in his mouth." When he was verbally abused, he did not verbally abuse in return. When suffering, he did not threaten. Instead, he gave himself up to the one who judges justly.

"He took our errors" in his body to the tree, so that we who have been made to leave our errors might live for what is right. You were healed "by his scars." For you were "like sheep going astray," but you have now turned back to the shepherd and overseer of your lives.<sup>540</sup>

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<sup>531</sup> Isa 40:6, 8

<sup>532</sup> Psalms 34:8 from the LXX

<sup>533</sup> See Psalms 118:22

<sup>534</sup> Isa 28:16

<sup>535</sup> Psalms 118:22 again, followed by Isa 8:14.

<sup>536</sup> Ex 19:6 from the LXX

<sup>537</sup> Isa 43:21

<sup>538</sup> Hos 1:8, followed by Hos 1:6 and 2:1.

<sup>539</sup> Isa 10:3

<sup>540</sup> The preceding quotes are from Isa 53.

**3:1** In the same way, you wives should be submitting yourselves to your own husbands, so that if also some of them are unpersuaded by the message, they might be gained without a word through their wives' conduct, after seeing that your conduct is pure in fear. Don't let your adornment be what is external: braiding your hair, putting on golden chains, or wearing attractive clothes. On the contrary, adorn the person hidden in your heart with the incorruptible thing: a meek and tranquil spirit, which is very valuable in God's presence. For in this way also, those earlier holy women who hoped in God adorned themselves and submitted to their own husbands, just as Sarah paid attention to Abraham, calling him "sir."<sup>541</sup> You have become her children by doing good and not fearing a single fright.

In the same way, so that your prayers will not be hindered, you husbands *should submit*, dwelling with your wife according to knowledge as with a weaker vessel, and assigning her value, since you are also joint-heirs of the free gift of life.

Now finally, you should all have the same attitude: be sympathizers, people who love the brothers, compassionate people, people with humble attitudes. Do not repay bad with bad, nor verbal abuse with verbal abuse. But on the contrary, say good things, because you were called into this so that you would inherit praise.

For "the one who wants to love life and see good days should restrain his tongue from wrong and his lips from speaking deceit." Now "he should bow out of wrong and do good. He should seek peace and pursue it, because Yahweh's eyes are on the just, and his ears are directed toward their prayers. But Yahweh's face scowls on those who do wrong."<sup>542</sup>

**13** And who is the one who will do bad things to you if you become jealous for what is good? On the contrary, if you suffer on account of what is right, you are also blessed. "But do not fear with their fear, nor be alarmed." Instead, "make Yahweh ° holy" in your hearts,<sup>543</sup> always being prepared to give a defense to all the people who ask you for an account of the hope that is in you. But have a good consciousness with meekness and fear, so that those who slander your good conduct in the Anointed One might be disgraced by what they say against you.

For, if God's will may want it, it is better to suffer for doing good than for doing wrong, because the Anointed One also suffered once for errors – the just one on behalf of the unjust ones – so that you he might lead you to God. Indeed, he was put to death physically but made alive spiritually, in which manner also *Enoch*<sup>544</sup> went and heralded to those spirits in jail who at one time were unpersuaded, while God's longsuffering nature was waiting, in Noah's days,<sup>545</sup> while an ark was being prepared in which a few (that is, eight) lives were saved through water. Now also, an antitype of this, baptism, saves us – not the removal of physical dirt but an inquiry of God by a good consciousness – through the resurrection of Anointed Jesus, who went into heaven and is at God's right side, with messengers and authorities and powers submitting to him.

**4:1** Therefore, since the Anointed One suffered physically, you too should arm yourselves with the same thought – because the one who has suffered physically has stopped erring – to the point of no longer living the remaining time in the flesh according to strong human desire but according to what God wants.

For the time which has gone by is enough to have worked out what the gentiles want, who walked in debauchery, in strong desires, in alcoholic excess, in orgies, in drinking parties, and in unlawful idolatries. They are surprised that you are not running together with them in the same course of imprudent excess and evil speaking. They will return an account to the one who holds judgment over

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<sup>541</sup> This alludes to Gen 18:12, where the word is usually translated "husband".

<sup>542</sup> Psa 34:12-6

<sup>543</sup> Isa 8:12-3

<sup>544</sup> εν ω και appears to have been shortened from εν ω και ενωχ.

<sup>545</sup> This is detailed in 1 Enoch.

living and dead. Since for this reason the good message was announced also to dead people, so that indeed they would be judged physically according to human beings but would live spiritually according to God.

**7** Now the end of all things is near. Therefore, have a sound attitude and be vigilant in prayers. Before all things, have fervent love for one another, because "love covers a multitude of errors."<sup>546</sup> Be loving to strangers among one another without grumbling. Just as each person has received a free gift, you should use it to serve among yourselves, like nice stewards of God's diverse generosity.

If someone speaks, it should be as the oracles of God. If someone serves, it should be as out of the strength which God supplies, so that in all things God might be glorified through Anointed Jesus. To him be glory and might forever and ever. A-mein.

**12** Beloved ones: don't be surprised at the flaming trial which is happening to you, as though a strange thing were befalling you. On the contrary, rejoice as you share in the sufferings of the Anointed One, so that you may rejoice and be glad at the revelation of his glory. If you are reproached in the Anointed One's name, you are blessed, because "the spirit" of glory and "of God is resting on you."<sup>547</sup> For no one among you should suffer as a murderer, or a thief, or a wrongdoer, or as a meddler. But if he suffers as an Anointed, he should not be ashamed.

Instead, he should glorify God in this name, because the season is here to begin the judgment with God's house. Now if it is first for us, what will be the end result for those who are unpersuaded by God's good message? And "if the just person is scarcely saved, where will the impious and errant person appear?"<sup>548</sup> And so, those who are suffering according to what God wants should also commit themselves to a trustworthy creator by doing good.

**5:1** Therefore, as an older person, and as a witness of the sufferings of the Anointed One, and as a partner in the glory that is about to be revealed, I advise the older people among you: Feed God's flock among you, not by constraint but by choice, not for financial profit but eagerly, not as being lords of the land but becoming types for the flock. And when the First Shepherd appears, you will obtain the unfading crown of glory.

In the same way, you younger people should be submissive to the older ones.

Now all of you should submit to one another and be clothed in humility, because God "stands opposed to the high-minded, but he gives favor to the humble."<sup>549</sup> Therefore, be humbled under God's mighty hand, so that he may lift you up in a season. Cast all your anxiety on him, because he cares about you. Be sober. Be vigilant. Your opponent, an accuser, walks around "like a roaring lion" seeking someone to devour. Stand against him. Be steadfast in trust, knowing that the same kinds of suffering are being completed by the brotherhood in the world.

But the God of all generosity, who has called you into his eternal glory in Anointed Jesus after you have suffered for a short time, will confirm, strengthen, and establish you. Might is his for the age. A-mein.

**12** Through Silvanus, your trustworthy brother as I record it, I have written briefly, advising and testifying that this is the true generosity of God. Stand in it. The woman in "Babylon" greets you. My son Markus does also. Greet one another with a kiss of love. Peace to all of you who are in the Anointed One.

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<sup>546</sup> Prov 10:12

<sup>547</sup> See Isa 11:2.

<sup>548</sup> Prov 11:31 from the LXX

<sup>549</sup> Prov 3:34 from the LXX



## **The Revelation**

### **Greek Text:**

Revelation holds a unique position textually among the writings of the New Testament, for several reasons. The prophecy often circulated alone. It was not universally accepted by the church in ancient times. These factors combine to yield a comparatively sparse set of manuscripts for the book. Kurt and Barbara Aland (*Text of the New Testament*, 2nd Edition) list a grand total of 287 Greek manuscripts containing Revelation or a portion thereof. Of these, only 2 manuscripts predate the development of text types (c.325 CE), these being p<sup>18</sup>, containing only 1:4-7, and p<sup>47</sup>, which contains most of chapters 9-17. A heavy weight must therefore be placed on p<sup>47</sup> when determining the text of Revelation.

Consideration must also be given to the following uncial manuscripts: (although its character is lesser in Revelation); A (whose character is superior here); and C (whose character is also superior). This is the consideration generally given by the Nestle-Aland text, and so it has been generally adopted as the basis for the new translation. Any point at which the Greek text deviates from the Nestle-Aland text, it will be following p<sup>47</sup>, A, and/or C.

### **Authorship and Date:**

First of all, the “scroll of the prophecy” (22:19) needs to be fit into its appropriate social and historical context in order for the prophecy to be understood. Therefore, some words need to be said about the authorship and the date of the writing.

The book is ascribed to someone calling himself Johannes (1:4). He writes from the Isle of Patmos (1:9). From the style of the writing, the author is a Palestinian Jew, familiar with the style of Jewish apocalyptic. The use of Hebraisms throughout suggests that the author’s first language was probably Aramaic and not Greek. The author has knowledge of the goings-on at various Christian assemblies throughout Asia.

The above information seems to rule out any speculation that the book could have been written after AD 70. Not long after this time, gentiles began to dominate Christianity. That this book is written by a Jew and addressed primarily to Jewish Christians cannot be readily disputed. Such a thoroughly Jewish mindset would not have been present in some “John the Elder” who lived in the second century. So, while some have theorized that a late first century or second century “elder” wrote this prophecy, the internal evidence speaks against this theory. Since tradition speaks almost unanimously in favor of authorship by Johannes the envoy, and since that Johannes fits the description of the author given in the work itself, it seems likely that the son of Zebedaiiah the fisherman was the author of the Revelation.

As to the date, there are numerous internal considerations (aside from the Jewish nature of the book) which give rise to the necessity for an early date. The book, *Before Jerusalem Fell* (by Kenneth Gentry), makes an excellent and well documented argument for the so-called early date, although John A.T. Robinson’s *Redating the New Testament* must be recognized as the seminal work on the subject. Some of these internal considerations must and will be dealt with in the present book.

To summarize, we place Johannes the envoy, the son of Zebedaiiah, as the author of the work. Patmos was the place of writing. The date of composition was c.64-66 CE, before the death of Emperor Nero, and possibly, as we will see, before the deaths of Peter and Paulus.

### **Structure and Style:**

Revelation borrows heavily from the former Jewish writings. Isaiah, Zechariah, Daniel, and Amos are cited, to name just a few. The visions seen by the author are not equated with those of the former

prophets; that is, they are not referring necessarily to the same events. However, in each case, the use of images from the former prophets indicates that the subject matter is similar in nature.

The structure of the writing appears somewhat complex to the person not accustomed to apocalyptic style. It is complicated by the introductory letters, which normally did not accompany a prophetic work. Nevertheless, we can perceive a structure as follows:

INTRODUCTION 1:1-1:3

LETTERS 1:4-3:22

SYMBOLS OF JUDGMENT 4:1-11:18

FINAL EXPLANATION, on earth 11:19-22:5

CONCLUDING REMARKS 22:6-22:21

These major sections are divided into smaller parts throughout the book.

The judgment sections add to this sensation that a swift and powerful judgment is on the horizon for the readers. Some will be spared from this judgment, but the sense conveyed in the sections is that nothing will be the same for Israel after the judgment takes place.

### Translation:

#### *INTRODUCTION*

**1:1** A revelation of Anointed Jesus that God gave to him, to point out to his slaves the things that will necessarily happen in a short time, and which he sent out afterward through his messenger to Johannes his slave, who testified to God's message and the testimony of Anointed Jesus (as many things as he saw).

Blessed is the one who reads, and those who hear, the sayings of the prophecy and who keep the things that are written in it. For the season is near.

#### *THE SEVEN LETTERS*

##### *COMMON LETTER TO ALL SEVEN*

**4** Johannes,

To those seven assemblies that are in Asia.

Hello to you, and peace from the one who is, and who was, and who is coming, and from the seven spirits that are in the presence of his throne, and from Anointed Jesus: the witness; the trustworthy one; the firstborn of the dead; and the one who rules the kings of the land.

To him who loves us and releases us from our errors with his blood, and who made a kingdom for us – we are priests to God; that is, his Father – to *God* be the glory and the might forever and ever. Amen.

**7** "Look! He is coming with the clouds,"<sup>550</sup> and every eye will see him, "even the ones who pierced him, and all the tribes of the land will lament over him."<sup>551</sup>

"Yes indeed.

"I am the Alpha and the Omega," says Yahweh God: the one who is, and who was, and who is coming; the Almighty."

**9** I, Johannes, your brother and co-partner in the affliction and the endurance in Jesus happened to be on that island that is called Patmos on account of God's message and the testimony of Jesus. It happened that I was with the breath during the Lord's day, and behind me I heard a loud voice, like a

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<sup>550</sup> Dan 7:13

<sup>551</sup> Zech 12:10

war-trumpet, saying, "Write on a scroll what you see, and send it to the seven assemblies: to Ephesus; and to Smurna; and to Pergamum; and to Thuateira; and to Sardis; and to Philadelphia; and to Laodikeia."

And I turned around to look at the voice that was speaking with me. And after turning around, I noticed seven gold lamp-stands, and in the midst of the lamp-stands was someone similar to a mortal, clothed in a foot-length garment and having a golden belt wrapped around his breasts. Now his head and hairs were white like white wool, like snow, and his eyes were like a flame of fire, and his feet were similar to fine brass (fiery like a furnace), and his voice was like the sound of many waters. And in his right hand he had seven stars, and from his mouth came out a sharp, two-edged, broad sword, and his appearance was like the sun appears in its power.

And when I saw him, I fell to his feet like a dead man, and he placed his right hand on me, saying, "Don't be afraid. I am the First and the Last and the one who is alive. And I became dead, and look, I am alive forever and ever! And I have the keys of death and Hades. Therefore, write what you saw, even what is and what is about to happen after these things.

**20** "This is the secret of the seven stars that you saw at my right side and the seven gold lamp-stands: The seven stars are messengers of the seven assemblies, and the seven lamp-stands are the seven assemblies."

#### *THE FIRST LETTER: EPHESUS*

**2:1** "To the messenger of the assembly in Ephesus, write:

"Now the one who holds the seven stars in his right hand, the one who walks in the midst of the seven gold lamp-stands says these things:

"I know your deeds and labor, and your endurance, and that you are unable to bear bad people, and that you have tested those who say themselves to be envoys and are not, and you have found them to be liars. And you have endurance and have borne on account of my name, and you have not been made weary.

"But I have it against you that you have left your first love. Therefore, remember where you fell from, and change your minds, and do the first deeds. But if you don't, I am coming to you, and I will remove your lamp-stand from its place, if you do not change your minds.

"But you have this: that you hate the deeds of the Nikolaitans, which I too hate."

The one who has an ear should hear what the spirit says to the assemblies.

"To the victor I will give him to eat from the forest of life, which is in God's Paradise.

#### *THE SECOND LETTER: SMURNA (SMYRNA)*

**8** "And to the messenger of the assembly in Smurna, write:

"Now the First and the Last, who became dead and is alive, says these things:

"I know your affliction and poverty (but you are wealthy), and the evil speaking from those who say themselves to be Jews and are not (but they are the enemy's gathering). Don't fear the things that you are about to suffer. Look, the accuser is about to throw some of you into jail, so that you might be tested, and you will have affliction for ten days. Become trustworthy until death, and I will give you the crown of life."

The one who has ears should hear what the spirit says to the assemblies.

"The victor will by no means suffer injustice from the second death.

#### *THE THIRD LETTER: PERGAMUM*

**12** "And to the messenger of the assembly in Pergamum, write:

"Now the one who has the two-edged broad sword says these things:

"I know where you live – where the enemy's throne is – and you hold fast to my name and did not deny my trust, even in the days of Antipas my witness, my faithful one, who was killed near you, where the enemy lives.

"But I have a few things against you: that there you have ones who hold fast to the teaching of Balaam, who taught Balak to cast a stumbling block in front of the sons of Israel, to eat idol-sacrifices and to prostitute themselves. Just as you also have and similarly hold fast to the teaching of the Nikolaitans.

"Therefore, change your minds. But if you don't, I am coming to you quickly, and I will make war with them with my mouth's broad sword."

The one who has an ear should hear what the spirit says to the assemblies.

"To the victor I will give him the manna that was hidden, and I will give him a white pebble, and on the pebble a new name will have been written, which no one knows except the one who receives it.

#### *THE FOURTH LETTER: THUATEIRA*

**18** "And to the messenger of the assembly in Thuateira, write:

"Now God's son, the one who has his eyes like a flame of fire and his feet similar to fine brass, says these things:

"I know your deeds, and love, and trust, and service, and your endurance. And your last deeds are more than the first ones.

"But I have it against you that you have accepted the woman Jezabel, the one who says herself to be a prophet and who teaches and leads astray my slaves, to prostitute themselves and to eat idol-sacrifices. And I gave her time, so that she might change her mind, and she did not want to change her mind from her prostitution. Look, I am casting her into a bed, and those who commit adultery with her I am casting into great affliction, if they do not change their minds from her deeds. And I will kill her children with death, and all the assemblies will know that I am the one who searches kidneys and hearts, and I will give to each of you according to your deeds.

"But I am telling you – the rest of those who are in Thuateira – as many as do not have this teaching, who don't know the depths of the enemy (as they say), I am not throwing another burden on you. However, hold fast to what you have until I come.'

"And the victor, that is, the one who keeps my deeds until the end, I will give him authority over the nations, and 'He will feed them with an iron rod, like those earthen vessels that it breaks together,'<sup>552</sup> as I also obtained from my Father. And I will give him the morning star."

The one who has an ear should hear what the spirit says to the assemblies.

#### *THE FIFTH LETTER: SARDIS*

**3:1** "And to the messenger of the assembly in Sardis, write:

"Now the one who has the seven spirits of God; that is, the seven stars, says these things:

"I know your deeds, that you have a name, that you are alive and are dead. Become watchful, and strengthen the remaining things that were about to die. For I have not found your deeds to be full in the presence of my God.

"Therefore, remember how you received and heard, and keep and change your minds. Therefore, if you are not watchful, I will have come like a thief, and by no means will you have known at what hour I will have come upon you. But you have a few names in Sardis that have not soiled their clothes, and they will walk with me in white ones, because they are worthy.'

"The victor will have white clothes cast around him, and by no means will I blot out his name from the scroll of life, and I will acknowledge his name in my Father's presence and in the presence of his messengers."

The one who has an ear should hear what the spirit says to the assemblies.

#### *THE SIXTH LETTER: PHILADELPHIA*

**7** "And to the messenger of the assembly in Philadelphia, write:

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<sup>552</sup> Psa 2:9

"Now the holy one, the true one, the one who has David's key, the one who opens (and no one will shut) and who shuts (and no one opens)<sup>553</sup>, says these things:

"I know your deeds. Look, I have given an open door in your presence, which no one is able to shut, because you have a little power, and have kept my message, and did not deny my name. Look, I am giving from those of the enemy's gathering who say themselves to be Jews and are not. (On the contrary, they are lying). Look, I will make them so that they come and bow down in the presence of your feet, and they will know that I loved you. Because you have kept the message of my endurance, I will also keep you from the hour of trial that is about to come upon the whole Empire, to test those who dwell on the land. I am coming quickly. Hold fast to what you have, so that no one may take your crown.'

"The victor, I will make him a pillar in my God's temple, and by no means will he go outside. Yet I will also write my God's name on him, and the name of my God's city, the new Jerusalem which is descending from the sky from my God, and my new name."

The one who has an ear should hear what the spirit says to the assemblies.

*THE SEVENTH LETTER: LAODIKEIA*

**14** "And to the messenger of the assembly in Laodikeia, write:

"Now the A-mein, the trustworthy and true witness, the beginning of God's creation, says these things:

"I know your deeds, that you are neither cold nor hot. Since it was bound for you to be cold or hot, just as you are lukewarm, and neither hot nor cold, I am about to vomit you from my mouth, because you say that, "I am wealthy and full, and I have need of nothing." And you don't know that you are the lamentable one, and the pitied one, and the poor one, and the blind one, and the naked one. I counsel you to buy from me

gold that has been refined by fire,  
so that you would be wealthy,  
and white clothes,  
so that you would be wrapped  
and so that the shame of your nakedness would not become apparent,  
and salve to rub your eyes with,  
so that you may see.

"As many as I may be affectionate toward, I reprove and train. Therefore, be jealous and change your minds. Look, I am standing at the door, and I am knocking. If anyone hears my voice and opens the door, I will enter to him and I will dine with him, and he with me.'

"The victor, I will give him to sit with me on my throne, as also I conquered and have sat with my Father on his throne."

The one who has an ear should hear what the spirit says to the assemblies.

*BOOK ONE*

*PART ONE*

**4:1** After these things, I saw. And look, a door opened in the sky, and the first sound that I heard was like a war-trumpet speaking with me, saying, "Come up here, and I will show you what things are necessary to happen after these things."

Immediately, I became spiritual, and look, a throne was placed in heaven, and someone was sitting on the throne. The one who was seated was similar visually to a stone of diamond and a ruby. And a rainbow, similar visually to an emerald, was encircling the throne.

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<sup>553</sup> Isa 22:22 (of Eliakim, who became Hezekiah's treasurer)

Also encircling the throne were twenty-four thrones, and on the twenty-four thrones were seated old people who were wrapped in white clothes, and on their heads were gold crowns. And lightning bolts, and sounds, and thunders went out from the throne. And seven lamps of fire were aflame in the presence of the throne. They are the seven spirits of God. And in front of the throne was something like a sea of glass, similar to crystal.

And in the middle of the throne, and around the throne, were four animals that were full of eyes in front and in the back. And the first animal was like a lion, and the second animal was like a young bull, and the third animal had a face like a person, and the fourth animal was like a flying eagle.

And the four animals, one by one, had six wings each. Encircling and within them, they are full of eyes. And they have no rest, day and night, saying, "'Holy, holy, holy is Yahweh, the Almighty God: "<sup>554</sup>the one who was, and who is, and who is coming."

**9** And when the animals give glory, and honor, and thanks to the one who is sitting on the throne – to the one who lives forever and ever – the twenty four old people fall down in the presence of the one who is sitting on the throne, and they bow down to the one who lives forever and ever, and they throw down their crowns in the presence of the throne, saying, "You are worthy, Yahweh (that is, our God), to receive the glory, and the honor, and the power, because you created all things, and they were and were created through your wishes."

## *PART TWO*

**5:1** And at the right side of the one who was sitting on the throne I saw a scroll that was written inside and on the back, fully sealed with seven seals. And I saw a strong messenger heralding with a loud voice, "Who is worthy to open the scroll and to loosen its seals?" And no one in heaven, nor on earth, nor underground, was able to open the scroll or to look at it. And I cried a lot, because no one was found worthy to open the scroll or to look at it. And one of the old people said to me, "Don't cry. Look, that lion from the tribe of Judah, the root of David, has been victorious. He is opening the scroll and its seven seals."

**6** And I saw in the midst of the throne and the four animals, and in the midst of the old people, that a lamb was standing, like it had been slaughtered. It had seven horns and seven eyes, which are the seven spirits of God that were sent out into all the land. And he came and took it from the right hand of the one who was sitting on the throne.

And when he took the scroll, the four animals and the twenty-four old people fell down in front of the lamb, each one having a harp and a golden bowl that was full of incense (which is the prayers of the holy ones). And they sang a new song, saying, "You are worthy to take the scroll and to open its seals, because you were slaughtered, and you redeemed for God with your blood, people from every tribe, and language, and people, and nation. And you made them royalty and a priesthood for our God, and they will reign on the land."

And I saw, and I heard many messengers' voices encircling the throne, and the animals, and the old people. And their number was tens of thousands upon tens of thousands, and thousands upon thousands. With a loud voice, they were saying, "The lamb that was slaughtered is worthy to receive the power, and wealth, and wisdom, and strength, and honor, and glory, and praise!"

And every creature that is in the sky, and on the land, and underground, and on the sea, and the things that are in them – I heard all things saying, "To the one who is sitting on the throne and to the lamb be praise, and honor, and glory, and might, forever and ever. And the four animals said, "A-mein." And the old people fell and bowed down.

## *PART THREE*

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<sup>554</sup> Isa 6:3

#### *THE FIRST SEAL*

**6:1** And I saw when the lamb opened one of the seven seals, and I heard one of the four animals saying (as with the sound of thunder), "Come." And I saw, and look, there was a white horse, and the one who was sitting on it had a bow. And a crown was given to him, and he went out victoriously and so that he might be victorious.

#### *THE SECOND SEAL*

**3** And when he opened the second seal, I heard the second animal saying, "Come." And another horse, a red one, came out, and to the one who was sitting on it, it was given to take peace from the land, and so that they would slaughter one another. And a great sword was given to him.

#### *THE THIRD SEAL*

**5** And when he opened the third seal, I heard the third animal saying, "Come." And I saw, and look, there was a black horse, and the one who was sitting on it held a scale in his hand. And I heard something like a voice in the midst of the four animals, saying, "A chonix of wheat for a denarius, and three chonixes of barley for a denarius. And you may not do harm to the oil and the wine."

#### *THE FOURTH SEAL*

**7** And when he opened the fourth seal, I heard the voice of the fourth animal, saying, "Come." And I saw, and look, there was a pale horse, and the one who was sitting on top of it was named Death, and Hades was following with him. And authority was given to them over one fourth of the land to kill with a broad sword, and with famine, and with death, and by the wild animals of the land.

#### *THE FIFTH SEAL*

**9** And when he opened the fifth seal, I saw under the altar the souls of those who had been slaughtered on account of God's message and on account of the testimony that they held. And they called out with a loud voice, saying, "Holy and True Sovereign, until when are you not judging and vindicating our blood from those who dwell on the land.

And white robes were given to them, and it was declared to them that they would rest for still a time, until both their fellow slaves and their brothers were completed – those who were about to be killed, as they had been also.

#### *THE SIXTH SEAL*

**12** And I saw when he opened the sixth seal. And a great earthquake happened, and the sun became black like sackcloth made of hair, and the whole moon became like blood, and the stars of the sky fell to the ground like a fig tree casts its unseasonal figs when shaken by a great wind. And the sky was separated, like when a scroll is rolled up, and every mountain and every island was moved from its place.

And the kings of the land, and the magistrates, and the commanders, and the wealthy, and the strong, and every slave and free person hid themselves in the caves and in the rocks of the mountains. "And they said to the mountains and to the rocks, "Fall on us,"" and "Hide us"<sup>555</sup> from the presence of the one who is sitting on the throne, and from the lamb's anger! Because the great day of their wrath has come, and who is able to stand?"

**7:1** After this, I saw four messengers standing on the four corners of the land, holding fast the four winds of the land, so that the wind would not blow on the land, nor on the sea, nor on any tree. And I saw another messenger, ascending from the sunrise, who had a seal of the living God. And with a loud voice he called out to the four messengers to whom it had been given to do injustice to the land and the sea, saying, "Do not do harm to the land, or to the sea, or to the trees, until we seal our God's slaves on their foreheads."

And I heard the number of those who were sealed: one hundred and forty-four thousand, sealed from every tribe of the sons of Israel:

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<sup>555</sup> Hos 10:8

From the tribe of Judah, there twelve thousand who were sealed.  
 From the tribe of Reuben there were twelve thousand.  
 From the tribe of Gad there were twelve thousand.  
 From the tribe of Asher there were twelve thousand.  
 From the tribe of Naftali there were twelve thousand.  
 From the tribe of Manasseh there were twelve thousand.  
 From the tribe of Simeon there were twelve thousand.  
 From the tribe of Levi there were twelve thousand.  
 From the tribe of Issachar there were twelve thousand.  
 From the tribe of Zebulun there were twelve thousand.  
 From the tribe of Yosef there were twelve thousand.  
 From the tribe of Ben-Yamin, there were twelve thousand who were sealed.

**9** After these things, I saw. And look, there was a great crowd, which no one is able to number, from all nations, and tribes, and peoples, and languages, standing in the presence of the throne and in the presence of the lamb. They were wrapped in white robes, and there were palm branches in their hands. And they called out with a loud voice, saying, "Salvation is our God's, who is sitting on the throne, and our lamb's!"

And all the messengers stood encircling the throne, and the old people, and the four animals, and they fell on their faces in the presence of the throne, and they worshiped God, saying, "A-mein. The blessing, and the glory, and the wisdom, and the thanks, and the honor, and the power, and the strength be to God forever and ever. A-mein."

And one of the old people answered, saying to me, "These who have been wrapped in the white robes, who are they? And where did they come from?" And I answered him, "My lord, you know." And he said to me, "These are the ones who are coming out of the great affliction, and they have washed their robes and have whitened them with the lamb's blood. On account of this, they are in the presence of God's throne and do religious service to him day and night in his temple. And the one who is sitting on the throne will pitch his tent over them. "They will not still hunger, nor will they still thirst, nor will the sun fall on them, nor any heat."<sup>556</sup> Because the lamb that is in the middle of the throne will feed them and will lead them to fountains of waters of life. "And God will wipe away every tear from their eyes."<sup>557</sup>

#### *THE SEVENTH SEAL*

**8:1** And when he opened the seventh seal, silence happened in heaven for about one half hour. And I saw the seven messengers who stood in God's presence, and seven war-trumpets were given to them. And another messenger came and stood at the altar. He had a golden brazier, and a lot of incense was given to him, so that he would give it for the prayers of all the holy ones on that golden altar that is in front of the throne. And the smoke of the incense sticks went up for the prayers of the holy ones, out of the hand of the messenger, in God's presence. And the messenger took the brazier, and he filled it from the fire of the altar, and he threw it to the ground. And thunderings, and sounds, and lightnings, and earthquakes happened.

### *PART FOUR*

#### *THE FIRST FOUR TRUMPETS*

**6** And those seven messengers who had the seven war-trumpets prepared them, so that they would blow them.

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<sup>556</sup> Isa 49:10

<sup>557</sup> Isa 25:8



**7** And the first one blew, and hail and fire happened, mixed with blood, and they were cast into the land. And one third of the land was burnt up, and one third of the trees were burnt up, and every green grass was burnt up.

**8** And the second messenger blew, and something like a great fiery burning mountain was cast into the sea. And one third of the sea became blood, and one third of the creatures of the sea (those which have lives) died, and one third of the ships decayed.

**10** And the third messenger blew, and a great star fell from the sky, burning like a lamp, and it fell on one third of the rivers and on the fountains of the waters. And the star's name was called Wormwood. And one third of the waters became wormwood, and many of the people died from the waters, because they were bitter.

**12** And the fourth messenger blew, and one third of the sun, and a third of the moon, and a third of the stars were plagued, so that one third of them would be darkened and day would not appear (one third of it), and night likewise. And I saw, and I heard one eagle flying in the middle of the sky, saying with a loud voice, "Woe, woe, woe to those who dwell on the land, from the remaining soundings of the war-trumpets of the three messengers who are about to blow!"

#### *THE FIFTH TRUMPET*

**9:1** And the fifth messenger blew. And I saw a star falling from the sky to the land. And to him was given the key to the pit of the deep waters. And he opened the pit of the deep waters, and smoke went up from the pit like the smoke of a great furnace. And the sun and the air were darkened by the pit's smoke. And locusts came out of the smoke into the land. And authority was given to them, like the scorpions of the land have authority. And it was declared to them that they might not do harm to the land's grass, nor to any green thing, nor to any tree, to nothing except the people who did not have God's seal on their foreheads. And it was given to them that they not kill them, but that the people would be tormented for five months. And their torment was like the torment of when a scorpion stings a person. And during those days, the people will seek death and will not find it, and they will strongly desire death, and death will flee from them.

And the likenesses of the locusts were like horses prepared for war, and on their heads was something like crowns, similar to gold. And their faces were like human beings' faces. And they had hair like women's hair. And their teeth were like a lion's. And they had breastplates like iron breastplates, and the sound of their wings was like the sound of many chariots of horses rushing into a war. And they have tails similar to scorpions' *tails*, and stingers, and in their tails was the authority to do harm to people for five months. They have a king over them, the messenger of the deep, whose name in Hebrew is Abaddon, and in Greek his name is Destroyer.

**12** One woe has gone away. Look, two woes are still coming after these things!

#### *THE SIXTH TRUMPET*

**13** And the sixth messenger blew, and I heard a voice, one of the four horns of that golden altar which is in God's presence, saying to the sixth messenger who had the war-trumpet, "Let loose those four messengers who have been bound at the great river Euphrates". And those four messengers, the ones who had been prepared for the hour, and day, and month, and year, were loosed, so that they would kill one third of the people. And the number of the armies of the cavalry was twenty thousand times ten thousand. I heard their number.

And I saw the horses in the vision that way, and those who were sitting on them. They had breastplates of fire and hyacinth and sulfur, and the horses' heads were like the heads of lions; and fire, and smoke, and sulfur went out from their mouths. One third of the people were killed by these three plagues: from the fire, and the smoke, and the sulfur that went out from their mouths. For the authority of the horses is in their mouths and in their tails, for their tails are similar to serpents: they have heads and do harm with them.

And the rest of the people, those who were not killed in these plagues, did not even change their minds away from the deeds of their hands, so that they would not worship the spirit beings, [and the idols], and the golden things, and the silver things, and the bronze things, and the wooden things which are able neither to see, nor to hear, nor to walk. And they did not change their minds away from their murders, nor from their alchemies, nor from their prostitutions, nor from their thefts.

#### *PART FIVE*

##### *THE THUNDERS*

**10:1** And I saw another strong messenger descending from the sky, wrapped in a cloud, and the rainbow was on his head, and his face was like the sun, and his feet were like pillars of fire. And he had in his hand a small scroll, opened. And he placed his right foot on the sea and the left on the land, and he called out with a loud voice, just like a lion roars. And when he called out, the seven thunders spoke their sounds.

And when the seven thunders spoke, I was about to write. And I heard a voice from heaven, saying, "Seal up the things that the seven thunders spoke, and don't write them."

And the messenger, the one I had seen standing on the sea and on the land, lifted up his right hand into the sky. And he took an oath by the one who lives forever and ever, the one who created the sky (and the things that are in it), and the land (and the things that are in it), and the sea (and the things that are in it), that "The time still will not be. But during the days of the sound of the seventh messenger, when he is about to blow, God's secret will also be completed, as he announced the good message to his slaves, the prophets."

##### *THE LITTLE SCROLL*

**8** And the voice from heaven that I heard was again speaking with me, and it was saying, "Go. Take the scroll that is opened in the hand of that messenger who is standing on the sea and on the land." And I went away to the messenger, saying to him, "Give me the small scroll." And he said to me, "Take and devour it, and it will make your belly bitter, but in your mouth it will be as sweet as honey."

And I took the small scroll from the messenger's hand, and I devoured it, and in my mouth it was like honey, sweet, and when I ate it, my belly was made bitter.

##### *THE TWO WITNESSES*

**11** And they said to me, "It is necessary for you to prophesy again to the peoples, and nations, and languages, and many kings." And a reed (similar to a rod) was given to me, as he said, "Get up and measure God's temple, and the altar, and those who are worshiping in it. And cast out that court which is outside the temple, and don't measure it, because was given to the gentiles, and they will set foot in the holy city for forty-two months.

**11:3** "And I will give my two witnesses, and they will prophesy for one thousand two hundred and sixty days, wrapped in sackcloth. These are the two olive trees – those two lamp-stands that are standing in the presence of the Lord of the Land. And if anyone wants to do them harm, fire will go out from their mouths and devour their enemies. And if anyone wants to do them harm, it is necessary that they be killed this way.

"These people have the authority to shut the sky, so that it would not bring forth rain during the days of their prophesying, and they have authority over the waters, to turn them into blood and to strike the land with every plague, as often as they want.

"And when they have completed their testimony, the wild animal that ascends from the deep waters will make war with them, and will be victorious over them, and will kill them. And their corpses will be on the street of the great city (which is called, spiritually, 'Sodom' and 'Egypt'), where also the Lord was crucified. And those from the peoples, and tribes, and languages, and nations will see their corpses for three and a half days, and they will not allow their corpses to be placed into a tomb. And

those who dwell on the land will rejoice over them and will be glad, and they will send gifts to one another, because these two prophets tormented those who dwell on the land."

And after the three and one half days, "the breath of life" from God "entered into them, and they stood up on their feet,"<sup>558</sup> and great fear fell upon those who were watching them. And I heard a loud voice from the sky telling them, "Come up here." And they ascended into the sky in a cloud, and their enemies watched them. And during that hour, a great earthquake happened, and one tenth of the city fell, and the names of seven thousand people were killed in the earthquake, and the rest became afraid and gave glory to the God of heaven.

**14** The second woe has gone away. Look, the third woe is coming quickly!

*THE SEVENTH TRUMPET*

**15** And the seventh messenger blew, and a loud voice happened in the sky. It said, "The kingdom of our Lord's universe has also become the kingdom of his Anointed One, and he will reign forever and ever!"

And the twenty four old people who were sitting on their thrones in God's presence fell on their faces and worshiped God, saying, "We thank you, Yahweh God, the Almighty One, who is and who was – because you have taken your great power and have reigned. And the nations became angry, and your anger came. And the season came for the dead to be judged and to give the reward to your slaves, the prophets, and to the holy ones, and to those who fear your name – to the little ones and the great ones – and to make those people decay who are making the land decay."

*BOOK TWO*

*PART SIX*

**19** And God's temple, the one in heaven, was opened, and the ark of his covenant was seen in his temple, and lightnings, and sounds, and thunderings, and earthquakes, and great hail happened. And a great sign was seen in the sky: a woman wrapped in the sun. And the moon was under her feet, and on her head was a crown of twelve stars. And since she had a baby in her belly, she also called out, laboring and being tormented to bear a child.

**12:3** And another sign was seen in the sky: and look, a great red dragon who had seven heads and ten horns. And on his head were seven diadems. And his tail was dragging one third of the stars of the sky, and he cast them into the land. And the dragon stood in the presence of the woman who was about to bear a child, so that when she gave birth, he would devour her child. And she gave birth to a male son, who is about to shepherd all the nations with an iron rod, and her child was snatched away to God and to his throne. And the woman fled into the desert, where she has a place there prepared by God, so that they would nourish her there for one thousand two hundred sixty days.

**7** And a war in the sky happened. Micha-El and his messengers made war with the dragon. And the dragon and his messengers made war, and they were not strong enough, neither was their place still found in the sky. And the great dragon was cast down; the serpent, the ancient one, the one called accuser and enemy, the one who deceives the whole empire was cast into the land, and his messengers were cast down with him. And I heard a loud voice in the sky saying, "Salvation has now happened, and the power, and our God's kingdom, and the authority of his Anointed One, because the accuser of our brothers has been cast down – the one who accuses them in our God's presence day and night!

"And they were victorious over him through the lamb's blood and through the message of their testimony. And they did not love their lives, until death. On account of this, be glad: the heavens and the things that make their tents in them!

"Woe to the land and the sea, because the accuser has been cast down to you. He has great rage, knowing that he has a short season."

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<sup>558</sup> See Ezek 37:5.

And when the dragon saw that he had been cast into the land, he pursued the woman who had given birth to the male child. And the two wings of the great eagle were given to the woman, so that she might fly into the desert, into her place, where she would be nourished there away from the serpent's presence for a year, and two years, and half a year.

And the serpent cast water like a river from his mouth after the woman, so that he might make her be carried away in the river. And the land helped the woman, and it opened its mouth and drank up the water that the dragon had cast from its mouth. And the dragon was angered at the woman, and he went away to make war with the remainder of her seed who keep God's precepts and who have the testimony of Jesus.

#### *THE FIRST WILD ANIMAL*

**13:1** And I was placed on the sand of the sea, and I saw a wild animal ascending from the sea, which had ten horns and seven heads. And on its horns were ten diadems, and on its heads were names that were evil speakings. And the wild animal that I saw was similar to a leopard, and its feet were like a bear's, and its mouth was like a lion's mouth. And the dragon gave it its power and its throne and great authority.

And one of its heads was slaughtered to the point of death, and the plague of its death was cured.

And the whole land wondered after the wild animal, and they worshiped the dragon because he had given the authority to the wild animal. And they worshiped the wild animal, saying, "Who is like the wild animal? And who is able to make war with it?"

And a mouth was given to it that spoke great things and evil speech, and authority was given to it to do this for forty-two months. And it opened its mouth in evil speech toward God to speak evil of his name, and of his tent, and of those who make their tents in heaven. [And it was given to it to make war with the holy ones and to be victorious over them.] And authority was given to it over every tribe, and people, and language, and nation. And all those who dwell on the land will worship it – those whose names have not been written in the scroll of life of the lamb that was slaughtered from the laying down of creation.

If anyone has an ear, he should hear.

If anyone is for captivity, he will be led to it. If anyone kills with a sword, he will be killed with a sword. Here is the endurance and the trust of the holy ones.

#### *PART SEVEN: THE SECOND WILD ANIMAL*

**11** And I saw another wild animal ascending from the land. And he had two horns that were similar to a lamb's, and he spoke like a dragon. And he does all of the authority of the first wild animal in its presence. And he makes the land and those who dwell in it worship the first wild animal, whose plague of death was cured. And he does great signs, so that he would even make fire descend from the sky to the earth in the presence of people. And he deceives those who dwell on the land on account of the signs that it was given to him to do in the presence of the wild animal, as he tells those who dwell on the land to make an image for the wild animal (who had the plague of the sword and lived).

**15** And it was given to him to give breath to the image of the wild animal, so that the image of the wild animal might also speak and act, so that as many people as would not worship the image of the wild animal would be killed. And he makes all people – the little ones and the great ones, and the wealthy and the poor, and the free and the slaves – that they would give themselves a mark on their right hand or on their forehead, and that no one would be able to buy or sell except for the one who has the mark, the name of the wild animal, or the number of his name. Here is wisdom. The one who has a

mind should calculate the number of the wild animal, for it is the number of a person, and his number is six hundred sixty-six.<sup>559</sup>

#### *PART EIGHT: THE LAMB*

**14:1** And I saw, and look: the lamb was standing on Mount Zion, and with him were one hundred forty-four thousand who had his name and the name of his Father written on their foreheads. And I heard a sound from the sky, like the sound of many waters and like the sound of loud thunder. And the sound that I was hearing was like harpers playing their harps. And they were singing something like a new song in the presence of the throne and in the presence of the four animals and the old people. And no one was able to learn the song except for the one hundred and forty-four thousand who had been bought from the land.

These are those who were not defiled with women, for they are virgins. These are those who follow the lamb wherever he goes. These were bought from the people as a first-fruit to God and to the lamb. And falsehood "was not found in their name;"<sup>560</sup> they are blameless.

**6** And I saw another messenger flying in the middle of the sky, who had an eternal good message to announce to those who were sitting on the land and to every nation, and tribe, and language, and people. In a loud voice, he was saying, "Fear God and give him glory, because the hour of his judgment has come. And worship the one who made the sky, and the land, and the sea and fountains of the waters."

**8** And another messenger, a second, followed, saying, "Fallen, fallen is the great Babylon! She gave all the nations to drink of the wine of the rage, of her prostitution."

**9** And another messenger, a third, followed them, saying in a loud voice, "If anyone worships the wild animal and his image and takes a mark on his forehead or on his right hand, he too will drink from the wine of God's rage, which was mixed without control in the cup of his anger, and he will be tormented in fire and sulfur in the presence of holy messengers and in the presence of the lamb. And the smoke of their torment will ascend forever and ever. And those who worship the wild animal and his image (and if anyone takes the mark of his name) will have no rest day and night." Here is the endurance of the holy ones, the ones who keep God's precepts and the trust of Jesus.

**13** And I heard a voice from heaven saying, "Write. From now on, blessed are the dead who have died in the Lord – 'Yes,' says the spirit – that they might rest from their labors. For their deeds follow with them."

**14** And I saw, and look: a white cloud. And on the cloud was seated someone similar to a mortal, who had a gold crown on his head and a sharp sickle in his hand. And another messenger went out from the temple, calling out with a loud voice to the one who was sitting on the cloud: "Send your sickle, and harvest, because the hour to harvest has come. Because the harvest of the land is dry."

And the one who was sitting on the cloud cast his sickle at the land, and the land was harvested.

**17** And another messenger, who also had a sharp sickle, went out of that temple that is in heaven. And another messenger went out from the altar, having authority over the fire. And he sounded with a loud voice to the one who had the large sickle, saying, "Send your sharp sickle, and cut off the clusters of the vine of the land, because its grapes are ripe."

And the messenger cast his sickle into the land, and the vine of the land was cut, and he cast it into the great winepress of God's rage. And the winepress was stepped on outside of the city, and blood went out from the winepress, up to the bridles of the horses one thousand six hundred stadia away.

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<sup>559</sup> 1 Kings 10:14 gives the weight of the tribute paid to Solomon as 666 talents. An Aramaic document dated to Nero's second year spells his name as *nrwn qsr*, which adds to 666. A variant spelling of Nero's name reads 616, just as a variant manuscript here also reads 616.

<sup>560</sup> Zeph 3:13

## PART NINE

**15:1** And I saw another great and wonderful sign in the sky: seven messengers who had the last seven plagues, because God's rage was being finished in them.

And I saw something like a sea of glass mixed with fire. And the ones who were victorious over the wild animal, and over his image, and over the number of his name, were standing on the glassy sea, holding God's harps. And they were singing the song of Moses, God's slave, and the song of the lamb, saying, "Great and wonderful are your deeds, Yahweh God, the Almighty! Just and true are your ways, King of the Nations. Who will fear not at all, Yahweh, and glorify your name?" Because you alone are godly, because "all the nations will come and bow down in your presence." Because your right deeds were made apparent."<sup>561</sup>

And after these things, I saw. And the temple of the tent of the testimony in heaven was opened. And those seven messengers who had the seven plagues went out from the temple, clothed in clean bright linen and wrapped with golden belts around their chests. And one of the four animals gave the seven messengers seven golden bowls filled with the rage of that God who lives forever and ever. And the temple was filled with smoke from God's glory and from his power, and no one was able to enter into the temple until the seven plagues of the seven messengers were completed.

## PART TEN

### THE FIRST FOUR BOWLS OF ANGER

**16:1** And I heard a loud voice from the temple, saying to the seven messengers, "Go on and pour out into the land the seven bowls of God's anger."

And the first one went out and poured out his bowl into the land. And a bad and evil ulcer happened to those people who had the wild animal's mark and those who worshiped his image.

And the second one poured out his bowl into the sea, and blood like a dead person's happened. And every living soul – the things that were in the sea – died.

And the third one poured out his bowl into the rivers and the fountains of the waters, and blood happened.

**5** And I heard the messenger of the waters saying, "You are just: the one who is and who was, the Pious One, you have judged these people. Because they poured out the blood of holy people and prophets, you also gave them blood to drink. They are worthy of it."

And I heard the altar saying, "Yes, Yahweh God, the Almighty: your judgments are true and just."

**8** And the fourth one poured out his bowl onto the sun, and it was given to him to scorch the people with fire. And the people were scorched with a great scorching, and they spoke evil of the name of that God who has the authority over these plagues, and they did not change their minds to give him glory.

### THE FIFTH BOWL

And the fifth one poured out his bowl onto the wild animal's throne, and it happened that his kingdom was darkened. And they chewed their tongues from the pain, and from their pain and from their ulcers they spoke evil of the God of heaven, and they did not change their minds from their deeds.

### THE SIXTH BOWL

And the sixth one poured out his bowl onto the great river Euphrates, and its water was dried up, so that the way of those kings who are from the East would be prepared.

And I saw: from the mouth of the dragon, and from the mouth of the wild animal, and from the mouth of the false prophet came three unclean spirits, like frogs. For they are the spirits of spirit beings

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<sup>561</sup> Psa 111:2, Psa 139:14, Psa 145:17; Jer 10:7; Jer 16:19 – one after the other.

which go out, making signs, to the kings of the whole empire, to gather them into the war of the great day of God the Almighty.

"Look, I am coming like a thief. Blessed is the one who is watchful and keeps his clothes, so that he would not walk around naked, and they would see his shame."

And he gathered them into the place called in Hebrew Har-Magedon.

#### *THE SEVENTH BOWL*

**17** And the seventh one poured out his bowl on the Air, and a loud voice went out from the temple, from the throne, saying, "It has happened."

**18** And lightnings, and sounds, and thunderings happened, and great earthquakes happened. Such a thing has not happened since humanity happened on the earth, such an earthquake, so great. And the great city became in three parts, and the cities of the nations fell. And the great Babylon was remembered in God's presence: to give it the cup of the wine of the rage of his anger. And every island fled, and not a mountain was found. And a great hail happened, as if weighing a talent, descended from the sky on the people, and the people spoke evil of God from the plague of the hail, because its plague was exceedingly great.

#### *PART ELEVEN*

#### *EXPLANATION OF CERTAIN IMAGES*

**17:1** And one of those seven messengers who had the seven bowls came and spoke with me, saying, "Come. I will show you the judgment of the great prostitute who sits on many waters. With her the kings of the land prostituted themselves, and those who dwell in the land became drunk with the wine of her prostitution."

And he led me out, spiritually, into a desert. And I saw a woman sitting on a scarlet wild animal that was full of the names of evil speakings and that had seven heads and ten horns. And the woman was wrapped in purple and scarlet (plated with gold, and valuable stones, and pearls). She had in her hand a golden cup full of detestable things and the unclean things of her prostitution. And a name was written on her forehead, saying the secret, "Great Babylon, the mother of the land's prostitution and detestable things." And I saw that the woman was drunk from the blood of the holy ones and from the blood of Jesus' witnesses. And I wondered, having seen her with great wonder.

**7** And the messenger said to me, "Why are you wondering? I will tell you the woman's secret, and that of the wild animal which is carrying her, the one that has the seven heads and the ten horns.

"The wild animal that you saw was, and is not, and is about to ascend from the deep waters, and it is going on into destruction. And those who dwell on the land (whose names have not been written on the scroll of life from the laying down of creation) will wonder as they see the wild animal, because it was, and is not, and will be along.

"Here is the mind that has wisdom. The seven heads are seven mountains on which the woman sits. And they are seven kings: five have fallen, one is, the other has not yet come. And when he comes, it is necessary for him to remain for a short time. And the wild animal that was and is not, it is both an eighth and is one of the seven, and it is going on into destruction.

"And the ten horns that you saw are ten kings who have not yet received a kingdom. But they receive authority like kings for one hour with the wild animal. These have one opinion, and they give their power and authority to the wild animal. These people will make war with the lamb, and the lamb will be victorious over them, because he is the most noble lord and the most royal king. And the ones who are with him are called, and chosen, and trusting."

And he said to me, "The waters that you saw, where the prostitute is sitting, they are the peoples, and crowds, and nations, and languages.

"And the ten horns that you saw, and the wild animal, these will hate the prostitute and will make her desolate and naked, and they will eat her flesh and burn her with fire. For God gave it into

their hearts to do his opinion, even to do one opinion – and to give their kingdom to the wild animal until God's statements have been completed.

"And the woman that you saw is the great city that has kingship over the kings of the land."

#### *PART TWELVE*

**18:1** After these things, I saw another messenger descending from the sky who had great authority. And the land was illuminated with his glory. And he called out with a strong voice, saying, "Fallen, fallen is the great Babylon! And it has become an empire of spirit beings and a jail for every unclean spirit, and a jail for every unclean bird, and a jail for every unclean and hated wild animal! Because from the wine of the rage of her prostitution, all the nations have fallen, and the kings of the land have prostituted themselves with her, and the merchants of the land have been made wealthy out of the power of her luxuries."

**4** And I heard another voice from heaven, saying, "My people, come out from her, so that you would not be partners together with her errors. And come out from her plagues, so that you would not receive them. Because her errors were built up to the sky, and God remembered her deeds of wrong. Give out to her as also she gave out, and give double according to her deeds: mix her double in the cup in which she mixed. As much as she glorified herself and was luxurious, give her that much torment and mourning. Because in her heart she says that, 'I am sitting as a queen, and by no means will I see mourning.'

"On account of this, her plagues will come on one day: death, and mourning, and famine, and she will be burnt up in fire. Because Yahweh God, the one who has judged her, is strong.

"And the kings of the land who prostituted themselves with her and were in luxury will cry and lament when they see the smoke of her fire. From a large distance they will stand, on account of the fear of her torment, saying, 'Woe, woe! The great city, Babylon, the strong city! Because your judgment came in one hour!'

"And the merchants of the land will cry and mourn over her, because no one buys their cargo any longer: cargo of gold, and silver, and valuable stone, and pearls, and cotton, and purple cloth, and silk, and scarlet cloth, and every kind of fragrant wood, and every vessel of ivory, and every vessel of valuable wood, and copper, and iron, and marble, and cinnamon, and amomum, and incense, and balsam, and frankincense, and wine, and oil, and flour, and wheat, and cattle, and sheep, and horses, and chariots, and people's bodies and souls.

"And your fruit season of the soul's strong desire has gone away from you, and all the fine things and splendid things have gone away from you. And by no means will they find these things any longer.

"The merchants of these things that have become wealthy from her will stand at a large distance on account of fear of her torment, crying and mourning, saying, 'Woe, Woe! The great city that was wrapped in cotton and purple cloth and scarlet cloth, and was plated with gold, and valuable stones, and pearl. Because such wealth was desolated in one hour!'

"And every sea captain, and everyone who is sailing to a place, and sailors, and as many as are working on the sea, they stood at a large distance, and they called out as they saw the smoke of her fire, saying, 'What is similar to the great city?' And they threw dust onto their heads and called out, crying and mourning, saying, 'Woe, Woe! The great city, in which all those who have ships in the sea were made wealthy from her value! Because she was desolated in one hour!'

"Have a good attitude about her, oh heaven, and the holy ones, and the envoys, and the prophets. Because God has judged your judgment on her."

#### *PART THIRTEEN*



**19:1** After these things, I heard something like a loud voice of a large crowd in heaven, saying, "Hallelu-Yah! The salvation, and the glory, and the power is our God's, because he is true and his judgments are just! Because he has judged the great prostitute who corrupted the land with her prostitution, and he has vindicated the blood of his slaves from her hands." And a second *time* they said, "Hallelu-Yah!"

And her smoke ascends forever and ever.

And the twenty four old people and the four animals fell down and bowed to that God who was sitting on the throne, saying, "A-mein. Hallelu-Yah."

And a voice came out from the throne, saying, "Praise our God, all of his slaves, and those who fear him – the little ones and the great ones."

#### *PART FOURTEEN*

**6** And I heard something like the sound of a large crowd, and like the sound of many waters, and like the sound of strong thunderings, saying, "Hallelu-Yah! Because Yahweh our God, the Almighty, has reigned! Let's rejoice and exult and give glory to him! Because the marriage feast of the lamb has come, and his wife has prepared herself." And it was given to her that she would be wrapped in cotton, splendid, pure. For the cotton is the right deeds of the holy ones.

**9** And he said to me, "Write. Blessed are those who have been called into the supper of the lamb's wedding feast." And he said to me, "These are the true words of God."

And I fell in front of his feet to worship him, and he said to me, "Look, no! I am your fellow slave and the fellow slave of those brothers who hold to Jesus' testimony. Worship God." For Jesus' testimony is the spirit of prophecy.

#### *THE PROCESSION OF TRIUMPH*

**11** And I saw the sky opened, and look: a white horse. And the one who was sitting on it was called Trustworthy and True. And he judges justly and makes war. Now his eyes were like a flame of fire, and on his head were many diadems which had a name written on them that no one knows except himself. And he was wrapped in a cloak that had been dipped in blood. And his name was called God's message.

And those armies that are in heaven followed him on white horses, clothed in clean white cotton. And a sharp broad sword comes out of his mouth, so that he would strike the nations with it. And "he will feed them with an iron rod,"<sup>562</sup> and he steps on the winepress of the wine of the rage of the anger of God the Almighty. And he has a name written on his cloak and on his thigh, "Most Royal King and Most Noble Lord."

And I saw one messenger standing in the sun, and he called out with a loud voice, saying to all those birds that fly in the middle of the sky, "Come gather at God's great supper, so that you might eat kings' flesh, and commanders' flesh, and the flesh of strong people, and the flesh of horses and of those who sit on them, and the flesh of all people – both free and slave, both little and great."

#### *ANOTHER VIEW OF THE EVENTS*

#### *PART FIFTEEN*

**19** And I saw the wild animal, and the kings of the land, and their armies gathered to make war with the one who was sitting on the horse and with his armies. And the wild animal was caught, and so was the false prophet who was making the signs in his presence, with which he deceived the ones who took the mark of the wild animal and those who worshiped his image. The two were cast, living, into the lake of that fire which burns with sulfur. And the rest were killed with the broad sword of the one who was sitting on the horse, the one that went out from his mouth. And all the birds were gorged on their flesh.

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<sup>562</sup> Psa 2:9

#### *STILL ANOTHER VIEW OF THE EVENTS*

**20:1** And I saw a messenger descending from the sky, which had the key to the deep and a great chain on his hand. And he took hold of the dragon, the serpent, the ancient one, who is an accuser and the enemy, and he bound him for one thousand years. And he cast him into the deep waters, and shut him up, and sealed something over him, so that he would not still deceive the nations – until the completion of the one thousand years. After these things, it is necessary to let him loose for a short time.

And I saw thrones, and the souls of those who had been chopped up on account of Jesus' testimony and on account of God's message, and who did not worship the wild animal nor his image, and who did not receive the mark on their foreheads and on their hands – and they sat on the thrones. And they lived and reigned with the Anointed One for one thousand years.

This is the first resurrection. Blessed and holy is the one who has a part in the first resurrection. The second death has no authority over these people. On the contrary, they will be God's and the Anointed One's priests and will reign with him for the one thousand years.

**7** And when the thousand years are completed, the enemy will be loosed from his jail. And he will go out to deceive the nations that are in the four corners of the land – Gog and Magog – to gather them into war. Their number is like the sands of the sea.

And they went up to the plain of the land and encircled the encampment of the holy ones and the beloved city. And "fire descended from the sky and devoured them." And the accuser who deceived them was cast into the lake of fire and sulfur, where the wild animal and the false prophet also are. And they will be tormented day and night forever and ever.

**11** And I saw a great white throne and the one who was sitting on it, from whose face the land and the sky fled, and there was no place found for them. And I saw the dead, the great ones and the little ones, standing in the presence of the throne. And scrolls were opened, and another scroll was opened, which is the scroll of life. And the dead were judged out of what was written in those scrolls, according to their deeds. And the sea gave the dead that were in it, and death and Hades gave the dead that were in them. And each was judged according to his deeds.

And death and Hades were cast into the lake of fire. This is the second death, the lake of fire. And if someone was not found written in the scroll of life, he was cast into the lake of fire.

#### *PART SIXTEEN*

**21:1** And I saw "a new sky and a new land,"<sup>563</sup> for the first sky and the first land went away, and the sea is no longer. And I saw that holy city, a new Jerusalem, descending from the sky from God, prepared like a bride that is adorned for her husband. And I heard a loud voice from the throne, saying, "Look: God's tent is with people, and he will pitch his tent with them. And they will be his people, and God himself with them will be their god. And "he will wipe away every tear from their eyes,"<sup>564</sup> and death will be no longer, nor mourning, nor crying. Neither will pain be any longer, because the first things have gone away."

And the one who was sitting on the throne said, "Look: I am making all things new," and he said, "Write, because these sayings are trustworthy and true." And he said to me, "They have happened. I am the Alpha and the Omega, the Beginning and the End. To the one who is thirsty I will give as a gift from

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<sup>563</sup> Isa 65:17

<sup>564</sup> Isa 25:8

the fountain of the water of life. The one who is victorious will inherit these things and "I will be his god, and he will be my son."<sup>565</sup>

"But to those who are cowards, and distrustful, and detestable people, and murderers, and prostitutes, and alchemists, and idolaters, and all the liars – their part is in that lake that burns with fire and sulfur, which is the second death."

#### *THE CITY*

**9** And one of the seven messengers that had the seven bowls (which were full of those seven last plagues) came and spoke with me, saying, "Come. I will show you the bride, the lamb's wife." And he led me away spiritually to a great and high mountain, and he showed me that holy city, Jerusalem, descending from the sky from God and having God's glory. Its luminary was similar to a most valuable stone, like a glassy diamond stone. It had a great and high wall; it had twelve gates, and at the gates were twelve messengers. And names were written on the gates, which are the twelve tribes of the sons of Israel – from the east, three gates; and from the north, three gates; and from the south, three gates; and from the west, three gates. And the wall of the city had twelve foundations, and on them were twelve names, of the lamb's twelve envoys.<sup>566</sup>

And the one who was speaking with me had a measure, a golden reed, so that he might measure the city, and its gates, and its walls. And the city lies four sided, and its length is as much as its width. And he measured the city with the reed to be twelve thousand stadia. Its length, and width, and height are equal.

And he measured its wall: one hundred forty-four pecus, a person's measure, which is a messenger's. And the structure of its walls was of diamond, and the city was clean gold, similar to clean glass. The foundation of the wall of the city was adorned with every valuable stone: the first foundation was diamond; the second was sapphire; the third was chalcedony; the fourth was emerald; the fifth was sardonyx; the sixth was ruby; the seventh was chrysolite; the eighth was beryl; the ninth was topaz; the tenth was chrysoprasos; the eleventh was hyacinth; the twelfth was amethyst. And the twelve gates were twelve pearls.<sup>567</sup> Each one of the gates was of one pearl. And the street of the city was clean gold, like transparent glass.

And I saw no temple in it, for Yahweh God, the Almighty, is its temple, along with the lamb. And the city has no need of the sun, nor of the moon, so that they would enlighten it. For God's glory enlightened it, and its lamp is the lamb. And the nations will walk through its light, and the kings of the land will carry their glory into it. And its gates will by no means be shut by day, for there will be no night there.

And they will bring the glory and the honor of the nations into it. And by no means will anything common enter into it, or the one who does detestable things and falsehood, no one except the ones who are written in the lamb's scroll of life.

**22:1** And he showed me a river of water of life, splendid like crystal, going out from God's and the lamb's throne. In the midst of its plain, and on this and that side of the river, was a forest of life which produced twelve fruits, giving out its fruit according to each month. And the leaves of the forest were for the curing of the nations.

And every curse will no longer be. And God's and the lamb's throne will be in it, and God's slaves will give religious service to him. And they will see his face, and his name will be on their foreheads. And night will be no longer, and they will have no need of the light of a lamp and the light of the sun, because Yahweh God will shine on them, and they will reign forever and ever.

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<sup>565</sup> 2 Sam 7:14

<sup>566</sup> See Ezekiel 40.

<sup>567</sup> Compare to Ex 28:17-20.

## *PART SEVENTEEN*

**6** And he said to me, "These words are trustworthy and true," and, "Yahweh, the God of the spirits of the prophets sent out his messengers to show his slaves what things are necessary to happen in a short time." And, "Look, I am coming quickly."

Blessed is the one who keeps the sayings of this scroll's prophecy. And I, Johannes, am the one who heard and saw these things. And when I heard and saw, I dropped to bow down in front of the feet of the messenger who showed me these things. And he said to me, "Look, no! I am your fellow slave and the fellow slave of your brothers, the prophets, and of those who keep the sayings of this scroll. Bow down to God."

And he said to me, "Don't seal the sayings of this scroll's prophecy, for the season is near. Let the one who is unjust be unjust still, and let the one who is dirty be dirty still, and let the one who is just still do what is right, and let the one who is holy be holy still. Look, I am coming quickly, and my reward is with me, to give to each one, as his work is."

"I am the Alpha and the Omega, the First and the Last, the Beginning and the End. Blessed are those who wash their robes, so that their authority will be over the forest of life, and they will enter by the gates into the city. Outside are the dogs, and the alchemists, and the prostitutes, and the murderers, and the idolaters, and everyone who is affectionate to and who does falsehood."

### *APPENDIX*

**16** "I, Jesus, sent my messenger to testify these things to you at the assemblies. I am the root and the offspring of David, the bright morning star. And the Spirit and the bride say, 'Come.' And the one who hears should say, 'Come.' And the one who is thirsty should come: the one who wants to may take water of life as a gift.

"I am testifying all things to the one who hears the sayings of this scroll's prophecy. If anyone should place something onto them, God will place on him the plagues that are written in this scroll. And if anyone should take away from the sayings of the scroll of this prophecy, God will take away his part from the forest of life, and from the holy city, that are written about in this scroll. The one who testifies these things says, 'Yes.'"

"I am coming quickly." A-mein, Lord Jesus, come! May the generosity of Lord Jesus be with all people.

## **The Didache**

### *The Teaching of the Lord to the Nations Through the Twelve Envoys*

#### **Authorship and Date:**

Apparently evolving from an exposition of the "Two Ways" teaching, the Didache emerged as a Christian treatise sometime early in the Second Century. The treatise was anonymous and referred to the development of various rituals within what was now a new religion. The Two Ways teaching itself appears in application to Christianity in Chapters 1 through 6 of the common edition (parts one and two here), while the remainder of the work addresses the *cultus* of the religion: foods; baptism; fasting; the Lord's Supper; and a futurist perspective of the Second Coming. The primary purposes of the writing appear to be to adapt the Two Ways teaching from Jewish to Christian use and to establish regulations for the rituals. The identity of the author, and even his/her location, remain a mystery.

The Greek text was not discovered in any form until 1873, and the text exists in nearly complete form in only one manuscript: an XI century minuscule known as the Jerusalem Manuscript (or Hiersolymitanus 54). This was the manuscript that was discovered in 1873 in Constantinople. It is such a new document that scholars are uncertain as to how much of it really represents the text of the II century. In 1884, the Greek text was published along with the first English translation by Roswell D. Hitchcock. That published text forms the basis for all translations, including this one.

In 1922, two fragments of the work were discovered at Oxyrhynchus. These, numbered together as P. Oxy 1782, likely come from the IV or V century. These fragments stand as the oldest manuscript(s) of the Didache, but they contain a total of just 64 words from the early chapters. Two years later in 1924, a Coptic manuscript from the V century was discovered to contain some portions of chapters 10-12 of the Didache. This manuscript is identified as P. Lond. Or. 9271 because the British Museum (in London) has custody of it. Its text differs significantly from the others and may indicate that traditions in Ethiopia were different than those in the "original" manuscript.

#### **Composition:**

The Didache appears to have developed from several sources, as post-apostolic Christians began to develop a "church manual." The Two Ways applications were probably the earliest. This document was appended by the third section, which appears to have been supplemented at a later time with instructions about maintaining order – some of which are extensions of what is in the canonical New Testament literature. The later sections undoubtedly underwent editing later in the century – and perhaps later still, as the relationship between Christians and Jews was further strained, and as later religious leaders saw a necessity to add further instruction.

#### **Translation:**

##### *ONE*

Two ways there are, one of life and one of death, but there is a great difference between the two ways. The way of life is indeed this: First, you will love the God who made you; secondly, "you will love your neighbor as yourself." Now all the things that you do not want to have happen to you, you too do not do *these* to one another.

Now the teaching of these sayings is this: "Praise those who curse you", and pray for your enemies; now fast for those who are persecuting you. For what favor is it if you love those who love you? Don't the gentiles do the same? But you love those who hate you, and you will have no enemies. "Hold yourself away from the fleshly" and cosmic "strong desires." "If someone should give you a blow to your right cheek, turn to him also the left one," and you will be complete. "If anyone should force you

to go one mile, go with him two." "If anyone takes your cloak, give him your tunic also." If anyone takes what is yours away from you, do not ask for it back. For neither are you able. "Give to everyone who asks from you," and do not ask for it back. For the Father wants to give of his own free gifts to everyone. Blessed is the one who gives according to the precept, for he is guiltless. Woe to the one who takes. For if indeed someone takes who has a need, he will be guiltless. But the one who has no need will give a judgment as to why he took, and for what *reason*, and he will come under arrest and will be examined about what he did. And "he will not go out from there until he pays the last quadrans." But it has also been said about this: "Let your charitable gifts sweat in your hands, until indeed you know who to give to."

Now the second precept of the teaching is: "You will not murder. You will not commit adultery." You will not sodomize servant boys. You will not have unlawful sex. "You will not steal." Do not practice magic. Do not practice sorcery. Neither murder a child by abortion, nor will you destroy what is born. You will not strongly desire your neighbor's things. You will not make oaths. "You will not bear false testimony." You will not say bad things. You will not remember bad things. You will not be double-minded or double-tongued, for the double tongue is a snare of death. Your message is not to be false or empty, but being filled with practice. You should be neither greedy nor a swindler, nor hypocrite, nor malicious, nor high-minded. You will not take evil counsel against your neighbor. You will not hate any people, but you will reprove some, and you will pray for some, and some you will love more than your life.

My child, flee from every evil thing, and from everything like it. Do not become angry, for anger is the way to murder. Neither should you be jealous, nor *one who creates* strife, nor emotional. For murders are born out of all of these.

My child, do not become strongly desirous, for strong desire is the way to prostitution. Neither should you be a speaker of filth, nor high-eyed. For adulteries are born out of all of these. My child, do not become someone who looks for omens, since it is the way to idolatry. Neither should you be an enchanter, nor an astrologer, nor a cleanser. Nor should you want to look at these things, for idolatry is born out of all of these things.

My child, do not become a liar, since lying is the way to theft. Neither should you be greedy, nor a lover of money, nor worthlessly conceited. For thefts are born out of all of these things. My child, do not become a grumbler, since it leads to evil speaking. Neither should you be assumers, nor evil-minded. For evil-speakings are born out of all of these.

But be meek, since "the meek will inherit the land." Become longsuffering, and merciful, and guiltless, and quiet, and good, and throughout everything tremble at the sayings that you have heard. You will not exalt yourself, nor will you give *over-boldness* to your soul. Your soul will not cling with the high people, but you will conduct yourself with the just and lowly ones. Accept the things that transpire to you as good workings, knowing that nothing happens without God.

My child, remember night and day the one who is speaking God's message to you. Now you will honor him as *you would honor* the Lord. For where the lordship may be spoken, there is the Lord. Now daily you will seek out the faces of the holy ones, so that you would be refreshed by their words. You will not want division, but you will make peace with those who are fighting. You will judge justly. In giving a reproof of a wandering, you will not respect *anyone's* presence. You will not be two-souled regarding whether or not it should be. Do not become *like* one who stretches out his hands for taking but who draws them in for giving. If you have, you will give by your hands a ransom for your sins. You will not hesitate to give, nor will you grumble while giving. For you will know who it is that is the nice payer of the reward. You will not turn away the one who is needy, but you will share all things together with your brother, and you will not claim them to be your own things. For if you are partners in what is immortal, how much more *are you partners* in what is mortal?

You will not take your hand away from your son or your daughter, but from youth you will teach the fear of God. You will not give directives in your bitterness to your slave or handmaid, these who are hoping in the same God. Otherwise they may not fear the God who is *over* both of you. For he is not coming to call *people* according to *appearance*, but upon those whom the spirit has made ready. Now you who are slaves should be submissive to your lords in sobriety and fear, as to a type of God.

You will hate every hypocrisy and all of what is not pleasing to the Lord. You will by no means forsake the Lord's precepts, but you will guard what you have received--neither adding to them nor removing from *them*. You will acknowledge your wanderings in an assembly, and you will not come forward to your prayer with an evil consciousness. This is the way of life.

## TWO

Now the way of death is this: First of all, it is evil and full of curses: murders, adulteries, strong desires, unlawful sex acts, thefts, idolatries, magic acts, sorceries, robberies, false testimonies, hypocrisies, two-heartedness, deceit, arrogance, badness, assumptions, greed, shameful speech, jealousy, an overbearing nature, loftiness, pride; persecutors of good; hating truth, loving falsehood; not knowing the reward of what is right, not clinging to good, nor to just judgment, watching not for good but for evil. Far from these *people* are meekness and endurance. *They* love worthless things, pursuing revenge, not showing mercy to a poor person, not laboring for those who are weary, not knowing the one who made them, murderers of children, corrupters of molded image of God, turning away those who are in need, oppressing the afflicted; comforters of the wealthy, lawless judges of the poor; universal errant ones. Children, may you be rescued from all of these.

See to it that no one lead you astray from this way of the teaching, since it does not teach you without God. For if indeed you are able to bear the whole of the Lord's yoke, you will be complete. But if you are not able, do what you are able.

## THREE

Now about food: bear what you are able to bear. But watch out for the idol-sacrifices, for this is a religious service of dead gods.

Now about baptism, baptize this way: after first uttering all of these things, baptize "into the name of the Father and of the son and of the holy Spirit" in running water. But if you do not have running water, baptize in other water. Now if you are not able to *do so* in cold *water*, *do it* in warm water. Now if you don't have either, pour water three times on the head, "into the name of the Father, and of the son, and of the holy Spirit." Now before the ritual cleansing, the baptizer and the one being baptized should fast, and any others who are able. Now you will give word for the one who is being baptized to fast for one or two *days* beforehand.

But do not let your fasts be with the hypocrites. For they fast on the second day of the week and on the fifth. But you fast on the fourth day and the day of preparation. Neither should you pray like the hypocrites, but as the Lord gave word in his good message, pray like this: "Our Father, the one who is in Heaven, your name has been made holy. Let your kingdom come. Let what you want also be done on earth, as in Heaven. Give us the bread we need today and forgive us our debts as we also forgive our debtors. And don't carry us into trial, but rescue us from the evil one. For yours is the power and the glory for the age." Pray this way three times daily.

Now about the thanksgiving, give thanks this way:

First, about the cup: "We thank you, our Father, for the holy vine of your boy David which you made known to us through your boy Jesus. Glory be to you for the age.

Now about the broken *loaf*: "We thank you, our Father, for the life and the knowledge that you made known to us through your boy Jesus. Glory be to you for the age. Just as this broken *loaf* was scattered on top of the hills and as it was gathered together and became one, in the same way let your assembly be gathered together from the remotest parts of the land into your kingdom. "For yours is the glory and the power through Anointed Jesus for the age." Now no one should either eat or drink from your thanksgiving meal, but those who have been baptized into the Lord's name. For about this also the Lord said, "Do not give what is holy to the dogs."

Now after you have been filled, give thanks this way: "We thank you, holy Father, for your holy name, which you made to live in our hearts, and for the knowledge and trust and immortality which you made known to us through Jesus your boy. Glory be to you for the age. "Almighty master, it was you who created all for the sake of your name. You gave both food and drink to people for enjoyment, so that they might give thanks to you. But to us you have freely given spiritual food and drink and eternal life through your boy. For all things<sup>568</sup>, we are thankful to you that you are powerful. Glory be to you for the age.

"Oh Lord, remember your assembly, *remember* to rescue it from every evil and to make it complete in your love, and to gather it from the four winds into your kingdom which you prepared for it – *it*, which has been made holy. For yours is the power and the glory for the age. "Let generosity come, and let this universe pass away. Hosanna to David's son! If someone is holy, let him come. If someone is not, he should change his mind. Marana-tha. A-mein." Now permit the prophets to give thanks as much as they want.

#### FOUR

Therefore, the one who comes and teaches you all of these things which have been previously spoken, accept him. But if he, the teacher, should turn to teach another teaching, so as to release *this* one, do not listen to him. But if *he teaches* to promote what is right and knowledge of the Lord, accept him as *you would* the Lord.

Now about the envoys and prophets, do just as according to the tenet of the good message. Now each envoy who comes to you, accept as *you would* the Lord. But he will not remain for one day. Now if there is need, also the next *day*. But if he remains for three, he is a false prophet. Now when the envoy departs, he should take nothing except bread until he lodges. But if he should ask for money, he is a false prophet.

And every prophet who speaks with the breath, you will not test or judge, for every error will be forgiven. But not everyone who speaks with the breath is a prophet: but if he has the conduct of the Lord. Therefore, from *their* conduct, the false prophet and the prophet will be made known. And no prophet with the breath who orders a meal eats from it, unless indeed he is a false prophet. Now every prophet who teaches the truth, if he does not do as he teaches, is a false prophet. But every prophet who has been proved, who is true, who does things for the cosmic secrets of the assembly but who does not teach to do as he does, will not be judged among you. For the ancient prophets did it this way also. But whoever says with the breath, "Give me money (or something else)," you will not listen to him. But if he says to give on behalf of others who are in need, no one should judge him.

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<sup>568</sup> This reading comes from the Coptic Manuscript. The Jerusalem manuscript has "before" or "above" all things.



Now everyone who comes in the Lord's name should be accepted. But afterward, you will examine him to know him. For you will have understanding, right and left. If the one who comes is a traveler, help him as much as you are able. But he will not remain with you except for two or three days, if there is a necessity. But if he wants to dwell with you, since he is a craftsman, he should work to eat. But if he has no craft, provide according to your understanding, so that no lazy person would be living among you *as* an "Anointed". But if he does not want to do this, he is one who profits financially from the Anointed One. Be careful about such people.

Now every true prophet who wants to settle near you is worthy of his wage. In the same way, a true teacher is also worthy, just as the workman, of his wage. Therefore, every foremost part of the products of the press and threshing floor, both of oxen and of sheep, you will take and give to the prophets. For they are your high priests.

But if you do not have a prophet, give *these* to the poor. If you make baked bread, take the foremost part and give according to the precept. In the same way, when you open a jar of wine or of oil, take the foremost part and give to the prophets. Now of money and clothing and every possession, take the foremost part as you think it right and give according to the precept.

#### FIVE

Now according to the Lord's *day*, gather together and break bread and give thanks, after acknowledging your wanderings to *one another*, so your sacrifice would be a clean one. But each one who has something against his friend, do not let him come together with you until they are reconciled, so that your sacrifice would not be made common. For this is what was declared by the Lord: "In every place and time, carry to me a clean sacrifice. Because I am a great king," says Yahweh, "and my name is a wondrous thing among the nations."

#### SIX

Now hand pick for yourselves overseers and servants worthy of the Lord: men who are meek, not lovers of money, true and proved. For they are giving religious service to you also, as the prophets and teachers are giving religious service.

#### SEVEN

Now reprove one another, not in anger but in peace, as you have it in the good message. And no one should speak to each one who misses the mark against another one, nor should he hear from you, until he changes his mind. But your vows and your charitable works and all your practices, do these, as you have it in the good message of our Lord.

Be vigilant on behalf of your life. Do not let your lamps be extinguished, and do not relax your loins. But become prepared. For you do not know the hour in which our Lord is coming. Now you will gather together often, seeking the things that are appropriate for your souls. For all the time of your trust will not profit you, if you do not become complete in the last season.

For in the last days, the false prophets and the corruptors will be multiplied, and the sheep will be turned into wolves, and love will be turned into hate. For when the lawlessness increases, they will hate one another, and they will persecute and deliver up, and then the deceiver of creation will appear as God's son, and he will do signs and wonders. And the land will be given up into his hands. And he will do lawless things which have never been done from the age.

Then human creation will come into the fire of examination, and many will stumble and be destroyed. But those who endure in their trust will be saved from this accursed thing. And then the signs of truth will appear. First, the sign of an opening in Heaven, then the sign of a trumpet's sound, and thirdly, a resurrection of dead people. But not of all people; on the contrary, as it was declared, "The Lord will come, and all the holy ones with him." Then creation will see the Lord "coming on the clouds of the sky."

## Letter from Ignatius to the Smyrnaeans

### Authorship and Date:

The letter is said to have been written by Ignatius of Antioch (c. 50 to c. 117), who may have written this letter late in his life while he was at Troas. According to the so-called Testimony (or “martyrdom”) of Ignatius, Trajan condemned Ignatius during the year 107-108 because Ignatius opposed the efforts of that emperor to reconcile Christian belief with the worship of the Roman deities. According to the Testimony, Ignatius courageously defended his belief and was ordered to be fed to wild animals in Rome. The trip from Syria to Rome was a long one, taking several years. After passing through Smyrna, Ignatius was taken to Troas, where he sent this letter in about 112 CE. The letter was likely updated during the middle of the 2<sup>nd</sup> century, after the advent of Markion. Portions were added to it that directly attacked Docetism, or early Gnosticism, and a section urging the readers to follow their own positional leaders without question was likely added at that time. The original letter was probably quite short.

An early collection of Ignatius’ letters, made by the time of Eusebius, contained “short” versions of the letters – now called the “Middle Recension.” Sometime later, this collection formed the basis for a “long” version – containing not only expanded letters but also additional ones. There is also an “abridged” version that probably originated in Syriac, but only the short version (represented by Codex Mediceo Laurentianus) is regarded as being mainly authentic. The present translation follows the Greek text as it was published in 1885.

### Translation:

Ignatius, who is also Theoforus, to the assembly of God the Father and of the beloved Anointed Jesus, which has obtained every gift through mercy, which is filled with trust and love, not lacking in any gift, is most worthy of God, and is adorned with holiness: to the one in Smyrna in Asia, much joy through the blameless breath and in God's message.

*ONE*

I glorify God ((and Anointed Jesus)), who has made you so wise. For I have observed that you have been made complete in an immovable trust, as though you were nailed to the cross of our Lord Anointed Jesus *physically and spiritually*, and you were established in love in the Anointed One's blood. *You have been fully persuaded about our Lord, that he was truly of David's seed according to the flesh and God's son according to the wishes and power of God. He was truly born of a virgin, baptized by John, so that "every right deed would be fulfilled" by him. He was truly physically nailed to the cross for us during the time of Pontius Pilate and Herod the Tetrarch. We are from the fruit of his cross, from his divinely blessed suffering, so that he might raise up a sign for the ages through the resurrection, to the holy ones, even those who trust in him, whether they are among the Jews or the gentiles, in the one body of his assembly.*

*Now he endured all these things on our behalf, so that we might be saved. [[And he truly suffered, just as he truly raised himself up--unlike what certain untrusting people say, that he seemed to suffer. They themselves only seem to exist, and also, according to their opinions it will happen unto them; they are bodiless and are mere spirit beings.*

## TWO

**3:1** For also, I know and trust that he existed physically after the resurrection. And when he went to the ones who were with Peter, he told them, "Touch, handle me, and see that I am not a bodiless spirit." And immediately they touched him and believed, being convinced by both his flesh and his spirit. On account of this too, they hated death and were found victorious over it. Now after his resurrection, he ate and drank with them, since he was *there* physically, though spiritually he was united to the Father.

**4:1** Beloved, I am advising you of these things, knowing that this is just what you believe. But I am guarding you in advance against wild animals in human form. Not only is it necessary that you not receive them, but also, if it is possible, you should not even meet with them. But only pray for them, if by any means they might change their minds; now this is hard, but Anointed Jesus, our true life, has the power *to do it*.

Now if these things were done by our Lord only in appearance, then I am only bound apparently. And why have I given myself up to death, to fire, to sword, to wild animals? But nearness to the sword is nearness to God; to be among the wild beasts is to be in the God's arms--only if it is in the name of Anointed Jesus. I endure all things so that I may suffer together with him. The one who became a complete human being is strengthening me.

## THREE

**5:1** Some deny him in ignorance, but rather they have been denied by him, since they are advisors of death rather than of the truth. Neither have prophets persuaded them, nor has the law of Moses, nor to the present day has the good message, nor the sufferings that each of us individually has endured. For truly they think that our sufferings also *are in appearance*. For how can anyone profit me, if he praises me but speaks evil of my Lord, not acknowledging that he physically lived? Now the one who does not acknowledge this has denied him completely, being dead while he lives.

But it has not seemed good to me to write the untrusting people's names, May it happen to me that I not remember them, until they change their minds about the *Anointed's* suffering, which is our resurrection.

## FOUR

**6:1** No one should be deceived! Even the heavenly things: even the glory of the messengers, and the principalities--both visible and invisible--if they don't trust in the blood of the Anointed One, there is judgment even for them. "Whoever can receive it should receive it." Let no [high] place puff anyone up, for trust and love is worth everything; there is nothing preferable to this.

But consider those who hold different opinions about that generosity of Anointed Jesus which came to us: *consider* how opposed they are to God's attitude. They don't care about love, nor are they concerned for the widow, nor for the orphan, nor for the afflicted, nor for the one who is bound, or free, nor the one is hungry, or thirsty. They abstain from the Thanksgiving and from prayer, because they don't acknowledge that the Thanksgiving is the flesh of our savior, Anointed Jesus. *His flesh* suffered for our sins, and the Father, out of gentleness, raised it.

**7:1** Therefore, those who speak against God's gift die in questioning. But it would make sense for them to love, so that they would also rise again. Therefore, it is appropriate to stand away from such people and not to speak about them, either privately or publicly; but to attend to the prophets and especially to the good message, in which the suffering has been revealed to us, and the resurrection was completely *proven*. But avoid divisions, since they are the beginning of evils.]]

## FIVE

**[[8:1** You should all follow the Overseer, just as Anointed Jesus follows the Father. And follow the old people like the envoys. And respect the Servants like you do God's precept. No one should do any of the things that relate to the assembly without the Overseer. The only Thanksgiving that is appropriate is that which is *done* in the Overseer's presence, or of the one to whom he entrusted it. Wherever the Overseer should appear, let the multitude be there, just as wherever

Anointed Jesus is, there is the universal assembly. It is not lawful either to baptize, or to hold a love-feast without the Overseer; but *only do* whatever he approves of (that also is well pleasing to God), so that whatever is done might be safe and sure.

**9:1** It is reasonable to be sober in the future, and while we still have time, to change our minds toward God. It is a nice thing to honor God and the Overseer. The one who honors the Overseer is honored by God; the one who does something without the knowledge of the Overseer is serving the Accuser.

Therefore, let all things be abundant for you in generosity, for you are worthy. You have refreshed me in all things, and Anointed Jesus has refreshed you. You have refreshed me both while I was absent and while present. May God repay you, for whom you will reach him by enduring all things.]]

SIX

**10:1** You have done well, since you have received as servants of the Anointed One, of God, Philo and Rheus Agathopus. They have followed me for God's sake. They also return thanks to the Lord on your behalf, because you have refreshed them in every way. Nothing will be lost to you. My spirit is given for you, and my bonds, (which you have neither hated nor have been ashamed of). Neither will the complete faith, even Anointed Jesus, be ashamed of you.

SEVEN

**11:1** Your prayer came to the assembly that is at Antioch in Syria. *Coming* from there I greet everyone, being bound with most godly bonds. I am not worthy to be away from there, since I am the least of them. But I was considered worthy, according to his wishes: not from *anything I deserve* that I am conscious of, but from God's generosity, which I pray may be given to me completely, so that (through your prayers) I may reach God. Therefore, so that your work would be complete--both on earth and in heaven--it is appropriate that your assembly should select a worthy ambassador for the honor of God, who, when he comes Syria would congratulate them, since they are at peace, and that they have received their proper greatness, and that their own government has been restored to them. So, it has seemed to me to be a worthwhile thing *that you* should send someone of your people with a letter, so that together with them he would glorify the tranquility which has happened to them according to God's *wishes*, and because it has already reached the harbor on account of your prayer. Since you are complete, you should also think those things that are complete. For if you want to do well, God is also ready to help you.

EIGHT

**12:1** The love of the brothers in Troas greets you. From there also I am writing to you by means of Burrhus, whom, together with your brothers the Ephesians, you sent along with me. In all ways he has refreshed me, and I wish that all would imitate him; he is a type of the service of God. Generosity will reward him in all things!

I greet also your Overseer, who is worthy of God, and your godly old people, your servants (who are my fellow-servants), and all of you, both individually and in common, in the name of Anointed Jesus:

in his flesh and his blood,  
in his suffering and resurrection, both physical and spiritual,  
in the unity of both God and of you.

To you let there be generosity, mercy, peace, and patience for the age.

**13:1** I greet my brothers' families, together with their wives and children, and the virgins who are called widows. Succeed with the power of the breath.

Philo, who is with me, greets you.

I greet the house of Tavius, which I pray would be fixed in trust and love, both physical and spiritual. I greet Alke, the one I desire, and Daphnus the incomparable, and Eutecnus, and everyone by name. Succeed with the generosity of God!

## The Letter of Bar-Nabas

### Authorship and Date:

The so-called "Letter of Bar-Nabas" was not written by Paul's companion Bar-Nabas but in his name and by an unknown author. The letter was written well after the destruction of the temple in Jerusalem and siege of Masada.

Given the subject matter, the letter most likely was written between 120 and 135 CE, just before the Second Revolt, although a date after the Second Revolt is possible as well. We do not know whether the letter suffered from editing in later centuries. The letter is a treatise, interpreting the relationship between Christianity and Judaism. Christianity was seen by the author as an entirely new entity that arose from Judaism. The author's bias against Judaism is clear, for the treatise attacks all forms of ritual in Judaism, claiming that they are mistakes in understanding what should have pointed to Jesus. In his viewpoint, most of the rituals in the Jewish religion were intended as analogies. (For example, the author has interesting things to say about various sexual issues, which he gleans from the dietary code of Leviticus/Deuteronomy!) To him, only Christians can understand the Torah, which he reads from the Greek Septuagint. The author is usually understood to have come from Alexandria and (if the text is genuine) certainly believed that Jesus was God. At some points, he appears to have been Docetic (parts of ch. 11, his emphasis on "knowledge," and his separation between the physical and spiritual). This too tends to place the writing in the second quarter of the II century.

Although Jewish rituals are disdained by "Bar-Nabas," he approves of Christian forms of ritual, openly promoting baptismal regeneration, for instance.

The treatise contains a version of the "two ways" teaching, which appears more original in the Didache than here. Bar-Nabas echoes the Didache's teachings against abortion, again citing the "two ways" teaching, in which it was mentioned. Bar-Nabas appears to take a statement regarding sodomy further than the authors of the Didache (or "two ways" teaching) did.

The earliest manuscript evidence for the letter comes from Codex Sinaiticus (early IV century), but that manuscript is not complete. Codex Hierosolymitanus (1056 CE) is more complete but is considerably later. Other fragments exist, but the later portions of the treatise are recovered from the Latin version.

The text below stems from the recognized Greek text. It also revises and modernizes former translations (beginning with the translation of William Hone, published in 1820, and that of J.B. Lightfoot). Important comments are enclosed in curly brackets.

### Translation:

*ONE*

Hello to you, sons and daughters,

In the name of the Lord who loved us,  
in peace.

Since God's tenets are great and excellent for you, I rejoice greatly over your blessed and glorious souls: so worthily have you received the favor of the spiritual gift. So I am rather joyful, hoping to be saved, because I truly see the breath poured out among you from the riches of the Lord's fountain. The much-desired sight of you greatly astonished me about you. Therefore, since I am persuaded of this, and am conscious with myself that having said much among you I trust that the Yahweh travelled with me on the path of justification, and am fully constrained also myself to this: to love you more than my life (because great trust and love dwell in you through the hope of the life which is his) --considering this

therefore, that if it will concern me to communicate to you some portion of what I received, it will be for me a reward for having served such spirits, I was eager to send you a little thing, so that after your trust you might also have complete knowledge.

Therefore, the Lord's tenets are three:

1. the hope of life,  
    which is the beginning and end of our trust,  
and justification,  
    which is the beginning and end of judgment,  
love shown in gladness and exultation,  
    which is the testimony of deeds of right.

For the Sovereign made known to us through his prophets things past and present, giving us likewise the first-fruits of the taste of things that are about to happen. And seeing each of these things working out in various ways, just as he said, we are bound to offer a richer and higher offering to the fear of him. Now not as a teacher but as one of you, I will display a few things through which you will be gladdened in the present.

## TWO

Therefore, since the days are evil, and that the Active One himself has the authority, we are bound to pay attention to ourselves and to seek out the Lord's tenets. The aids of our trust then are fear and endurance, and our allies are longsuffering and self-control. While these remain pure in things directed toward the Lord, wisdom, understanding, science, and knowledge rejoice with them. For he made apparent to us through all the prophets that he wants neither sacrifices nor burnt offerings nor oblations, saying then indeed,

*"What is the fullness of your sacrifices to me," says Yahweh. "I am filled with burnt offerings, and I do not want the fat of lambs and the blood of bulls or of goats when you come to be seen by me. For who sought out these things from your hands? You will no longer walk in my court. If you bring fine flour, it is worthless. Incense is a detestable thing to me. I cannot put up with your new moons and your sabbaths, [and your calling of assemblies, they are lawlessness -- even the meetings. My soul hates your new moons and festivals.]"*

Therefore, he abolished these things, so that the new code of our Lord, Anointed Jesus, which is free from the yoke of restriction, might have its offering that is not made by human hands.

Now he told them again, *"Did I give the precept to your ancestors to bring me burnt offerings and sacrifices when they left the land of Egypt? On the contrary, this was my precept to them: 'According to the fullness of his heart, each one of you should not remember anything against his neighbor, and do not love a false oath.'"*<sup>569</sup>

So since we are not without understanding, we should examine the attitude of our Father's goodness. For he is speaking to us, wanting for us not to go astray like them but to seek how we may approach him.

So then he tells us, *"The sacrifice to God is a broken spirit, God will not despise a broken and humble heart."*<sup>570</sup> Therefore, brothers, we should learn accurately about our salvation, so that no evil thing may make an entrance in us of error and cast us away from our life.

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<sup>569</sup> Zech 8:17

<sup>570</sup> Psalms 51:17

Therefore, he says again to them about these things, *"Why are you fasting for me," says Yahweh, "so that your voice is heard today calling aloud? This is not the fast that I have chosen," says Yahweh -- "This is not a person humbling his soul, not though you should bow your head like a bulrush and put on sackcloth and spread out ashes. Will you call a fast that is acceptable?"*<sup>571</sup>

But to us he says, *"Look, this is the fast that I have chosen," says Yahweh. "Loosen the bonds of wickedness, untie the cords of the burdens, let the broken ones be released, and tear in pieces every yoke. Break your bread with the hungry, bring the homeless into your house, and if you see someone naked clothe him, nor will you hide yourself from your own family.*

*"Then your light will break through like the dawn, and your healing will rise quickly, and justification will go out ahead of your face, and God's glory will be your reward.*

*"Then you will call out, and God will hear you. If you speak, he will say 'Look, I am here'. If you will take away the yoke from your midst and the pointing of the finger and the declaration of grumbling, and will pour your soul out for the hungry, and will have mercy on the afflicted soul."*

Therefore, brothers, for this reason the long-suffering one, foreseeing that the people whom he had prepared in his beloved one would trust in sincerity, he showed us previously about all things, so that we might not shipwreck ourselves like new converts on their Torah.

### THREE

Therefore, it is necessary for us to examine the things that *constantly* are, and to search for the things that have the power to save us. Therefore, we should flee every lawless deed, so that the lawless deeds would never overtake us, and let us hate the error of the present season, so that we would be loved for what is to come. We should not give our souls rest, to have the authority to associate with errant ones and evil men, otherwise we might be like them.

The last stumbling block is near, which the writing talks about, as [he] said: "For this reason the Lord has shortened the seasons and the days: so that his beloved ones might hurry and come to his inheritance." And the prophet also says this: "Ten rulers will rule the land, and after them another little one will arise, who will humble three of the kings."

In the same way Daniel spoke about the same thing: *"And I saw the fourth wild animal to be wicked and strong and more intractable, and ten horns arose from it. From these arose a little horn, and before this three of the great horns were pulled out."*<sup>572</sup>

Therefore, you should understand this. And so I ask you this one thing, as though I were one of you and loving each of you more than my own life, to pay attention to yourselves now, and not to compare yourselves to certain people who add error to error by saying that our covenant remains with them also.

It is ours, but they lost it in this way for the age when Moses had just received it. For the writing says, *"And Moses was in the mountain fasting for forty days and forty nights, and he received the covenant from Yahweh and tablets of stone written with the finger of Yahweh's hand."*<sup>573</sup>

But they lost it by turning to idols. For Yahweh says this, *"Moses, Moses, go down quickly, because your people whom you brought out of the land of Egypt have done unlawfully."*<sup>574</sup> And Moses understood, and he threw the two tablets from his hands. And their covenant was broken, so that the covenant of the beloved Jesus might be sealed in our hearts to the hope of his trust.

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<sup>571</sup> Isa 58:4-5, loosely, followed by a paraphrase of Isa 58:6-10.

<sup>572</sup> A paraphrase of Dan 8:8-9.

<sup>573</sup> This compiles together Ex 24:18 and Ex 31:18.

<sup>574</sup> Ex 32:7

[Now though I would like to write many things, not as a teacher but as is necessary for who loves you, so that you would not fall short of what we have, I was anxious to write to you, being your devoted slave.]

So we should pay attention to the last days. For the whole time of our [lives and our] trust will profit us nothing unless now, in the season of lawlessness and in the stumblings that are about to happen, we stand against this as it is proper for God's sons, so that darkness may not make an entrance.

We should flee from all worthless things, we should hate completely the deeds of evil. Do not be alone and stand away by yourselves, as though you were already justified, but come together and bring together what makes sense for the common *good*.

For the writing says, "*Woe to those who are wise for themselves, and understanding in their own sight.*"<sup>575</sup> We should become spiritual, we should become God's complete temple. As long as it is up to us, we should consider the fear of God, [and] we should try hard to guard his precepts, so that we may rejoice in his tenets.

Yahweh will judge the universe without personal bias; everyone will receive according to his deeds. If someone is good, his justification will go ahead of him; if he is evil, the reward of his evil will go ahead of him – so that we would never sit down as called ones or fall asleep in our sins, and the prince of evil would have authority over us and cast us out from the Lord's kingdom.

Know this also, my brothers: you see that after so many signs and wonders happened in Israel, even then they were abandoned. Therefore, we should pay attention, otherwise it may happen to us it was written, "Many are called but few are chosen."

#### FOUR

Now for this reason the Lord endured to hand over his flesh to decay, so that we might be made holy through the forgiveness of sins, which is in the sprinkling of his blood.

For it was written about him indeed some things directed toward Israel, and some things directed toward us. And it says this: "*He was wounded for your wanderings, and he was bruised for our sins...By his scourgings we were healed. He was led like a sheep to slaughter. He was silent as a lamb is voiceless before his shearer.*"<sup>576</sup>

Therefore, we should be very thankful to the Lord, for he both revealed to us the past, [and made us wise in the present,] and we are not without understanding about the future.

Now it says, "*The nets are not spread unjustly for the birds.*"<sup>577</sup> He said this because a man will be destroyed justly if he has the knowledge of the way of justification and does not restrict himself from the way of darkness.

And still there is this, my brothers: if the Lord endured to suffer for our souls, though he was Lord of all the universe, to whom God said from the laying down of creation, *I will make humanity according to my image and likeness*,<sup>578</sup> how then did he endure to suffer by human hands?

Learn. The prophets, receiving favor from *God*, prophesied about him. But he himself endured so that he might would destroy death and display the resurrection of the dead, because it was necessary for him to be displayed physically, so that also he would redeem the promise made to the ancestors, and by preparing the new people for himself might show, while he was on the land, that in the afterlife he himself will judge.

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<sup>575</sup> Isa 5:21

<sup>576</sup> Portions of Isa 53.

<sup>577</sup> A paraphrase of Prov 1:17, which indicates that one does not spread a trap for a bird while it is watching.

<sup>578</sup> Gen 1:26



Yes and he heralded, teaching Israel and performing so many wonders and signs, and he loved them greatly.

And when he chose his own envoys who were about to herald his good message, *he chose errant ones* above every error, so that he might show that he came "not to call just people but errant ones." Then he showed himself to be God's son. For if he had not come physically, neither would people have been able to look at him and be saved, since when they look at the sun which is the work of his own hands and is about to exist no longer, they are unable to endure to look at its rays.

Therefore, God's son came physically for this reason: that he would fill up the measure of their sins against those who persecuted his prophets to the point of death. And so he endured for that reason. For God says of the wounds of his flesh that they were from them. And, *"I will strike the shepherd, and the sheep of the flock will be scattered."*<sup>579</sup>

But he wanted to suffer this way, for it was necessary for him to suffer on a cross. For he said, prophesying about him, *"Spare my soul from the sword,"*<sup>580</sup> and, *"Pierce my flesh from your fear."*<sup>581</sup>

And again, *"The assembly of evildoers has risen up against me. They have pierced my hands and feet."*<sup>582</sup>

And again he says, *"Look, I have placed my back to beatings,"*<sup>583</sup> and *"I set my face like a hard rock."*<sup>584</sup>

## FIVE

Therefore, when he gave the precept, what did he say? *"Who is the one who judges me? Let him stand against me. Or who is the one who disputes my justice? Let him draw near to Yahweh's servant-boy. Woe to you, for you will age like clothing, and the moth will devour you."*<sup>585</sup> And since he was picked for crushing like a hard stone, the prophet says again, *"Look, I am laying a cornerstone in Zion, a precious, chosen, and honorable one."* And what follows? *"And the one who sets his hope in him will live forever."*<sup>586</sup> Is our hope then set on a stone? By no means! But because the Lord set his flesh in strength against sufferings. For he says, *"I have set myself like a hard rock."*

And the prophet says again, *"The stone that the builders rejected has become the cornerstone."*<sup>587</sup> And again he says, *"This is the great and wonderful day, which Yahweh made."*<sup>588</sup>

I am writing to you more plainly, so that you would understand, for also I would even die on your behalf. Now what does the prophet say again? *"The assembly of evildoers surrounded me. They surrounded me as bees do a honeycomb,"*<sup>589</sup> and, *"They cast a lot for my garment."*<sup>590</sup> For as much then as he was about to be displayed physically and to suffer, his suffering had been displayed previously. For the prophet says this against Israel, *"Woe to their souls, for they have counseled lawless counsel against themselves saying, 'We will bind the just one, because he is a disadvantage for us.'"*<sup>591</sup>

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<sup>579</sup> Zech 13:7

<sup>580</sup> Psa 22:20

<sup>581</sup> Psa 119:120

<sup>582</sup> Psa 22:16

<sup>583</sup> Isa 50:6

<sup>584</sup> Isa 50:7

<sup>585</sup> Parts of Isa 50 and Isa 51

<sup>586</sup> Isa 28:16

<sup>587</sup> Psa 118:22

<sup>588</sup> Psa 118:24

<sup>589</sup> Psa 118:12 with an addition

<sup>590</sup> Psa 22:18

<sup>591</sup> This is from the LXX text of Isa 3:10.

The other prophet, Moses, said to them, *"Look, Yahweh God says this: Enter into the good land that the Lord promised to Abraham, Isaac, and Jacob so that he would give it to you, and inherit it: a land flowing with milk and honey."*<sup>592</sup> Now learn what he is saying. Put your trust in Jesus, the one who is about to appear to you physically. For humanity is the land that suffers, for Adam's molding happened from the face of the ground.

Therefore, what is he saying? *"Into the good land, a land flowing with milk and honey?"* Brothers, blessed is our Lord, who gave us wisdom and a mind to understand his secret things. For the prophet says this, *"Who will understand the analogies of the Lord, except the one who is wise and intelligent and who loves his Lord?"*

Therefore, since he renewed us in the forgiveness of sins, he made us into a new type, so that we should have the souls like children, forming us again.

For the writing says about us where he says to the son, *"I will make humanity in my image and in my likeness. Let them be dominant over the wild animals of the land, and the birds of the sky, and the fish of the sea."* And when Yahweh saw his creation of humanity -- that it was very good -- he said, *"Increase, and multiply, and fill the earth."* He said these things to the son.

Again I will show you how Yahweh is making us a second formation in the later days: Yahweh says, *"Look, I am making the last things like the first."* For this reason the prophet heralded, *"Enter a land flowing with milk and honey, and be lords over it."*

Therefore, see that we have been formed from the top, as he says again in another prophet, *"Yahweh says, 'Look, I will take from these people'",* that is to say, from those whom Yahweh's spirit saw beforehand, *"their hearts of stone, and will put into them hearts of flesh,"* for he was to be displayed in the flesh and to live among us.<sup>593</sup>

For, my brothers, the dwelling of our hearts is a holy temple to Yahweh. For Yahweh says again, *"For where will I appear to Yahweh my God and be glorified? I will acknowledge to you in the assembly of my brothers, and I will sing to you in the assembly of the holy ones."*<sup>594</sup> Therefore, we are those whom he brought into that good land.

Therefore, what are the milk and the honey? Because as the child is first nourished by honey, and then by milk, in the same way also we are kept alive by our trust in the promise and by the message, and will live and be lords of the earth.

For he said previously, *"Increase and multiply and be dominant over the fish."* But who is the one who is able to be dominant over the land animals, or fish, or birds of the sky? For you know that to rule is to have authority, so that someone is set over what he dominates. Then since we do not have this now, he told us that this would be later, when we ourselves will have become complete so that we would become heirs of the Lord's covenant.

## SIX

Therefore, beloved children, know that the good Lord displayed all things to us beforehand, that we might know to whom we should give thanksgiving and praise in all things.

Therefore, since God's son, who is Lord of all and who will come to judge both living and dead, suffered so that his wounds might give us life, we should trust that God's son was unable to suffer except on our behalf. But when he was being crucified they gave him vinegar and gall to drink.

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<sup>592</sup> Dt 1:8

<sup>593</sup> Ezek 11:19

<sup>594</sup> Psa 22:22 from the LXX

Hear how the priests of the temple revealed this also. By his precept in the writing, *"Whoever will not fast the fast will be cut off to death,"*<sup>595</sup> Yahweh declared that he himself was about to offer the vessel of his spirit for our sins, so that the type of what was given in Isaak (who was offered upon the altar) would be fulfilled.

Therefore, what is he saying in the prophet? *"And let them eat of the goat that is offered at the day of the fast for all their sins."*

Listen carefully, my brothers, *"And let all the priests, and they alone, eat the intestines unwashed with vinegar."*

Why is this? Because "when I who offer my flesh for the sins of my new people, you will give me gall with vinegar to drink. Therefore, [you eat] while the people are fasting and crying in sackcloth and ashes."<sup>596</sup>

And that he might show that he must suffer at their hands, pay attention to the precepts that he gave. He says, *"Take two goats, fair and alike, and offer them, and let the high priest take one for a burnt offering for sins."*

But what was it necessary for them to do with the other one? He says, *"Let it be cursed."* Pay attention how this appears to be a type of Jesus.

*And let the assembly spit on it and kick it, and put scarlet wool around its head, and let it be carried out into the desert this way.* And when it has been done, the one who takes the goat into the desert led it, and took off the wool, and put it on the briar whose sprouts we are able to eat when we find them in the country. The fruit of this briar alone is so sweet.

So what purpose does this ritual have? Listen: *"One was at the altar, and the other was cursed."* And why was the cursed one was crowned? For they will see him in that day wearing the scarlet robe about his body, and they will say, "Isn't this the one whom we crucified, after despising him, piercing him, and mocking him? Truly this was the one who then said that he was God's son."

Therefore, as he was like what was on the earth, so it says *the goats will be fair and alike*, so that, when they see him coming then, they may be amazed at the likeness to the goat. Therefore, you see a type of Jesus, who was to suffer.

But what does it mean, that they place the wool in the midst of the thorn? It is a type of Jesus set out for the assembly. For it was necessary for the one who wanted to take away the scarlet wool to suffer many difficult things because the thorn was sharp, and through affliction obtain it, he says this: "Those who want to see me, and to come to my kingdom, must come to me through afflictions and troubles."

## SEVEN

But what do you think the type means, where the precept is given to Israel that those grown men whose sins are complete offer a heifer and after slaughtering it, they burn it. And then the youths take up the ashes and put them into vessels, and tie scarlet wool on a tree with hyssop. And when this has happened, the youths sprinkle the people one by one, that they may be cleansed from their sins. Understand how in all freedom of speech it is spoken to you: the calf is Jesus. The men who offer it, who are errant ones, are those who brought him to die. After this, they have nothing more [to do with it]; that glory is no more for errant ones.

The children who sprinkle are those who heralded to us the forgiveness of sins and the cleansing of our hearts, to whom the Lord gave authority to herald the good message. They were twelve in number, representing the tribes (for there are twelve tribes of Israel).

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<sup>595</sup> This appears to refer to Lev 16 and Yom Kippur (the Day of Atonement).

<sup>596</sup> This refers to Psa 69:21 and to what happened to Jesus on the cross.

But why are the young men who sprinkle three in number? As a testimony to Abraham, Isaac and Jacob, because they were mighty in God's presence.

Then there is the placing the wool on the tree: the kingdom of Jesus was on the cross, and so those who put their trust on him will live forever.

And why were the wool and the hyssop together? Because in his kingdom there will be evil and foul days, in which we will be saved, for the one who suffers pain in the flesh from something foul is healed through the hyssop.

Therefore, indeed it is obvious to us why these things happened this way, but to them they were obscure, because they did not listen to the Lord's voice.

#### *EIGHT*

Therefore, the writing says again about our ears how he has circumcised them with our hearts. Yahweh says in the prophet, *"With the hearing of the ears they listened to me."* And again, *"Those who are far away will hear and will understand what I have done."* And, *"Be circumcised in your hearts,"*<sup>597</sup> says Yahweh.

And again he says, *"Hear, oh Israel, for Yahweh your God says this: Whoever wants to live for the age should hear the voice of my servant boy."*

And again he says, *"Hear, oh sky, and open an ear, oh land, for Yahweh has spoken these things as a testimony."*<sup>598</sup> And again he says, *"Hear the sayings of Yahweh, you rulers of the people."* And again he says, *"My children, hear the voice of one calling out in the desert."*<sup>599</sup> Therefore, he circumcised our ears, so that we might hear the message and trust.

But as for circumcision, by which they are persuaded, it has been abolished, for the circumcision he spoke about was not physical. But they wandered from his precepts, for an evil one deceived them.

He told them, "Yahweh your God says this" (I find the precept this way), *"Do not sow upon thorns, but circumcise yourselves in your hearts to Yahweh."* And what is he saying? [Listen to your Lord. And again he says,] *Be circumcised in the hardness of your hearts, and do not stiffen your necks.* And again, *Yahweh says, "Look, all the nations are uncircumcised in their foreskins, but this people is uncircumcised in their hearts."*

But you will say, the people have been circumcised as a seal. No, for in the same way is every Syrian and Arabian and all the priests of the idols. Do all those then too belong to the covenant? And even the Egyptians are circumcised!

Therefore, beloved children, learn about all things abundantly, that Abraham, who was first to bring in circumcision, looked ahead spiritually to Jesus, when he circumcised after receiving the secret of the three letters.

For the writing says that "Abraham circumcised three hundred eighteen males of his household." What then was the secret thing given to him? Notice that he says "eighteen" first and then "three hundred." In the number eighteen,<sup>600</sup> "I" and "H" means "ten" and "eight." Here you have Jesus.

And because the cross was how *we would* have favor, he adds "three hundred."<sup>601</sup> So he revealed Jesus in the two letters, and the cross in the remaining one.<sup>602</sup> The one who placed into us the innate gift of

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<sup>597</sup> See Jer 4:4 and passages from Isaiah, such as 49:1f.

<sup>598</sup> See Deut 32:1 and Isa 8:16.

<sup>599</sup> Isa 40:3

<sup>600</sup> One way to write 18 in Greek was IH = 10 + 8. The Greek word, *ΙΗΣΟΥΣ* — Jesus' name, begins with those letters.

his covenant knows that no one has ever learned from me a more genuine truth, but I trust that you are worthy.

#### NINE

But why did Moses say, *You will not eat pigs, or eagles, or vultures, or gulls, or any fish that has no scales upon it?* He received, spiritually, three tenets in what he understood.

Yes, and he told them also in Deuteronomy, *And I will give my tenets to this people.* So then it is not a precept of God that they should not eat them with their teeth, but Moses told it to them spiritually.

Now he did not allow them to eat the pig, meaning, "You will not cling to people who are like pigs," that is, those who forget Yahweh in their pleasure, but when any need pinches them they recognize Yahweh, just as when the pig eats it does not know its lord, but when it is hungry it makes a sound, and again when it has received food it is silent.

*Neither will you eat eagles, or vultures, or hawks, or gulls.* He is saying that you will not cling to or become like such men who do not know how to provide food for themselves by labor and sweat, but who lawlessly snatch others' things, and as if they were walking in innocence they look to lay snares for them. Just as these birds alone do not seek food for themselves, but they sit idle and seek how they may eat the flesh of others, being destructive in their evil doings.

He says, "And you will not eat lampreys or octopi or squid." That is, you will not become like such men, who are completely lawless, and are already condemned to death, just as these sea creatures alone are cursed and swim in the depths, not swimming on the surface like the rest, but dwelling on the ground at the bottom of the deep sea.

He adds, "You will not eat rabbits." For what reason? You will not spoil servant boys, nor will you become like such persons, for every year [the rabbit] adds one anus, for as many years as it lives it has that many holes.

Again, "Neither will you eat the hyena." He is saying, You will not become an adulterer or one who corrupts others, nor will you resemble such people. Why is this? Because this animal changes its nature every year, and becomes indeed male and then female.

And again he has hated the weasel for this reason, for this animal conceives with its mouth. He is saying that you will not become like those men who do what is wrong with their mouths in uncleanness. Neither will you cling to unclean women who do what is wrong with their mouths.

Therefore, speaking as though about meats, Moses spoke three principles spiritually, but they received them according to the strong desire of the flesh, as though they referred to meats.

Therefore, David also took knowledge of the same three precepts, and said,

- *Blessed is the man who has not walked in the counsel of the ungodly* -- just as those fish go in darkness into the deep waters,
- *and who has not stood in the path of errant ones* -- just as those who seem to fear Yahweh but err like pigs,

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<sup>601</sup> The number 300 in Greek was expressed by a tau: T. This was the shape of the cross on which Jesus was crucified.

<sup>602</sup> Together, IHT makes 318. The author seems to say that "eighteen" is placed first, which indicates that in his text, IHT is the representation of 318, rather than TIH. This rearrangement of numbers was common below 1000.

- *and who has not sat on the seat of the scornful* -- like the birds that are seated to watch for prey.

603

You have now the complete instruction about eating.

Now Moses says, *You will everything that has a cloven hoof and chews the cud*. What is he saying? The one who receives the food knows the one who gave it to him, and after resting he rejoices in him. He said this well, with regard to the precept. So what is he saying? We should cling to those who fear Yahweh, with those who meditate on the precept that they have received in their hearts, with those who declare the just judgments of Yahweh and keep them, with those who know that meditation is a work of pleasure and who chew the cud of the Lord's message. But why those who have cloven hooves? Because the just person walks in this world, and expects for the other one. You see how wisely Moses instructed these things.

But how should you know or understand these things? Since we have justly known the precepts, we tell them as the Lord wants. For this purpose he circumcised our ears and hearts: so that we would know these things.

TEN

But we should seek whether the Lord took care to display anything ahead of time about water and the cross. Now about the former of these it was written to Israel, how they would not receive the baptism into forgiveness of sins, but would build another one for themselves.

For the prophet said, *Be amazed, oh sky, and let the land quake at this, for this people has done two great evil things: they abandoned me, the fountain of living water, and they dug for themselves cisterns of stagnant water.*<sup>604</sup>

Is my holy mountain, Sinai, a deserted wilderness? For you will be like the fledglings of a bird when their nests are taken away.

And again the prophet says, *I will go ahead of you and flatten mountains and break the brass gates and break iron bars into pieces, and I will give you dark, hidden, and invisible treasures, so that they would know that I am Yahweh God.*<sup>605</sup>

And, *You will live in a high cave of a strong rock.*<sup>606</sup>

And, *His water is trustworthy. You will observe the king with glory, and your souls will learn the fear of Yahweh.*

And again he says in another prophet, *Now the one who does these things will be like the tree that is planted by streams of water. He will yield his fruit at its season, and his leaves will not fall off, and all of whatever he does will prosper.*

*It is not this way with the ungodly, but they are like the dust that the wind scatters from the face of the ground. Therefore, ungodly people will not stand in judgment, nor will errant ones stand in the council of the just. For Yahweh knows the way of the just, and the way of the ungodly will be destroyed.*<sup>607</sup>

Consider how he pointed out the water and the cross together. For he was saying this: Blessed are those who put their trust in the cross and go down into the water. For he will have his reward seasonably. He

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<sup>603</sup> Psa 1:1

<sup>604</sup> Jer 2:13

<sup>605</sup> See Psa 107:16.

<sup>606</sup> Isa 33:16-7 from the LXX.

<sup>607</sup> Psa 1:3-6

says, "Then I will repay." But now what is he saying? *His leaves will not fall off.* In this he means that every word that comes out from you through your mouth in trust and love, will be for the change and hope of many.

And another prophet says the same: *And Jacob's land was praised by the whole earth*, glorifying the vessel of his spirit.

What follows? *And there was a river running from the right side, and beautiful trees grew up from it, and whoever eats of them will live for the age.*

He says this because we go down into the water full of sins and stains, and we rise up producing fruit in the heart, having our fear and hope in Jesus, spiritually. *And whoever eats of these will live for the age.* He is saying that whoever listens to these declarations and trusts, will live forever.

#### ELEVEN

In the same way he determines *something* about the cross in another prophet, saying, *"And when will these things happen?" Yahweh says, "When a tree that has fallen stands upright, and when blood drips from the tree."* Again you see mention of the cross and the one who was to be crucified.

And he says farther on in Moses (when war was being fought against Israel by foreigners -- so he would remind them [who were so beaten] that they were handed to death for their sins) -- indeed, the Spirit says to Moses' heart -- that he should make a type of the cross and of the one who was to suffer, so that they would know that unless they put their trust in him, they would be overcome for the age. Therefore, Moses armed them in the midst of the encounter, and standing on higher ground than anyone he stretched out his arms, and so Israel was again victorious.

Then when he lowered them, they were slaughtered with the sword. Why was this? So that they might know that unless they should put their trust in him they are unable to be saved.

And again in another prophet he says, *All day long have I stretched out my hands to an unpersuaded people that spoke against my just way.*

Again Moses makes a type of Jesus, showing that it was necessary for him to suffer, and that the one whom they thought to have destroyed would make *people* live as a sign while Israel fell. For Yahweh caused all kinds of serpents to bite them, and they died. Since the wandering began in Eva through the serpent, that similarly he might convince them that on account of their wandering they would be delivered over to the pain of death.

Yes, and Moses himself had given the precept: *"You will not make yourselves a carved or molten image to be your God"*, yet he himself made one, so that he would show them a type of Jesus. So Moses made a brazen serpent, and set it up at a high place, and summoned the people with a declaration.

So when they had gathered they asked Moses to offer up an atoning sacrifice for them, so they would be healed. And Moses spoke to them, saying, "Whenever one of you is bitten, he should come to the serpent that is placed on the tree, and he should trust and hope that the serpent who himself is dead is able to make alive, and immediately he will be saved." And they did this. Here again you have in these things also the glory of Jesus, how all things are in him and for him .

Again, what did Moses say to Joshua the son of Nun, when he gave him that name, as though he were a prophet, so that all the people would hear him alone, because the Father reveals all things concerning his Son Jesus?<sup>608</sup>

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<sup>608</sup> Note: "Jesus" and "Joshua" are the same name.

Therefore, Moses told Joshua the son of Nun, giving him that name, when he sent him as a spy on the land, *Take a scroll in your hands, and write what Yahweh says, how God's son will cut up by the roots all the house of Amalek in the last days.*<sup>609</sup> See again that it is Jesus, not a mortal but God's son, and that he was displayed in the flesh analogously. Since then men will say that the Anointed One is David's son, David himself prophesied, being afraid and knowing well the error of errant ones, *Yahweh said to my Lord, 'Sit at my right side until I place your enemies as a footstool for your feet.'*<sup>610</sup>

And again Isaiah says this: *Yahweh said to my Anointed Lord, whose right hand I have taken hold of, that the nations should listen in his presence, and I will break the strength of kings.* See how David [and Isaiah] call him "Lord" and not "son."<sup>611</sup>

## TWELVE

Now let us look whether this people or the first people are the heirs, and whether the covenant is with us or them. Hear then what the writing says first about the people, "And Isaak prayed about Rebekka his wife, for she was barren. And she conceived. Then Rebekka went out to ask Yahweh, and Yahweh said to her, 'Two nations are in your womb, and two peoples are in your abdomen. And one people will be over the other people, and the greater will be enslaved to the lesser.'"

You should understand who Isaak is, and who Rebekka is, and about whom he showed that one people would be greater than the other.

And in another prophecy Jacob spoke more clearly to Yosef his son, saying, "Look, Yahweh has not deprived me of seeing your face. Bring me your sons, so I may bless them." And he brought Ephraim and Manasseh, wanting Manasseh to be blessed, because he was the older one, for Yosef led him to his father Jacob's right side. But Jacob saw spiritually a type of the people that would follow. And what does it say? "And Jacob crossed his hands, and placed his right hand on the head of Ephraim, the second and younger, and blessed him. And Yosef said to Jacob, 'Put your right hand on Manasseh's head, because he is my first born son.' And Jacob said to Yosef, 'I know it, my son, I know. But the greater will serve the lesser, though he *too* will be blessed.'"

See in whose cases he chose that this people should be first and heir of the covenant. Since then he also revealed it through Abraham, we have the completion of our knowledge. What then did he say to Abraham when he alone trusted, and it was recorded for justification? "Look Abraham, I have made you a father of nations who trust in God while foreskinned."

Yes, but we should look now at the covenant that he swore to the ancestors to give it to the people. He has given it, but they themselves were not found worthy to receive it on account of their sins.

For the prophet says, "And Moses was fasting in Mount Sinai for forty days and forty nights, so that he would receive Yahweh's covenant to give to the people. And Moses received from Yahweh the two tablets which were written by the finger of Yahweh's hand," spiritually. And when Moses had received them, he went down to give them to the people.

And Yahweh said to Moses, "'Moses, Moses, go down quickly, for your people, whom you led out from the land of Egypt, have corrupted themselves.' And Moses noticed that they had made for themselves again a molten image, and he cast the tablets of Yahweh's covenant from his hands, and they were broken in pieces."

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<sup>609</sup> Ex 17:14

<sup>610</sup> Psa 110:1

<sup>611</sup> Isa 45:1, about Cyrus the Great



Moses received them, but they themselves happened not to be worthy. But learn how we have received them. Moses received them as a healer, but the Lord himself gave them to us to be the people of his inheritance, having endured on our behalf.

But he was displayed, in order that at the same time they might fill up their sins, and we would be made heirs, and would receive the covenant through the Lord Jesus. He was prepared for this so that by appearing he would redeem from darkness our hearts, which had already been devoured by death and handed over to the worthlessness of lawlessness, and so would establish the covenant in us through the message. For it was written how the Father charged him to release us from darkness, and to make a holy people for himself.

Therefore, the prophet says, "I, Yahweh your God, called you in justification, and I will take hold of your hands and will strengthen you, and I will give you a covenant of the people, a light to the nations, to open the eyes of the blind, and to bring those who are bound out of their prison, and those who sit in darkness out of their prison house." Therefore, we know what we were ransomed from.

[Again the prophet says, "Look, I have set you to be a light to the nations, that you should be for salvation to the ends of the land. Yahweh God who bought you says this."]

Again the prophet says, "Yahweh's spirit is on me. He anointed me to herald a good message to the humble, to heal those who are broken-hearted, to herald a release to captives and sight to the blind, to proclaim Yahweh's acceptable year of and day of repayment, to comfort all those who mourn."

### THIRTEEN

Therefore, it is also written about the sabbath in the ten sayings that he spoke to Moses face to face on Mount Sinai: "And you will keep Yahweh's sabbath holy, with clean hands and with a clean heart."<sup>612</sup>

And in another place it says, "If my descendants observe the sabbath, then I will give my mercy to them."<sup>613</sup>

He speaks of the sabbath also at the beginning of the creation: "*And God made the deeds of his hands in six days, and he ended on the seventh day, and rested on it, and he made it holy.*"<sup>614</sup>

Children, pay attention to what this means: "He finished in six days." It means this: that in six thousand years Yahweh would bring all things together to an end, for "a day with him means a thousand years," as he himself testified when he said, "Look, Yahweh's day will be like a thousand years."<sup>615</sup> Therefore, children, in six days, that is in six thousand years, everything together would be finished.

"And he rested on the seventh day." This says that when his son comes and abolishes the season of the Lawless One, and judges the impious, and changes the sun and the moon and the stars, then he will rest well on that "seventh day."

Yes, and lastly he adds, "You will make it holy with clean hands and a clean heart." Therefore, if [we believe] anyone is able now to make the day holy that God made holy, though he is clean in heart, we are greatly deceived.

But if not, then he will rest well and make it holy when we ourselves will be able to do so, we who have been justified and who have received the promise, when lawlessness is no more and all things have been made new by the Lord, after we ourselves have been made holy first.

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<sup>612</sup> This extends the text of Ex 20:8.

<sup>613</sup> Possibly a summary of Jer 17:24-5

<sup>614</sup> Gen 2:2-3

<sup>615</sup> 2P 3:8

Finally he says to them, "*I am unable to endure your new moons and your sabbaths.*"<sup>616</sup> You see how he says that the sabbaths that you presently keep are not acceptable but the one that I have made, so that, when I have rested from all things, I will make the beginning of the eighth day which is the beginning of another universe.

For this reason we keep the eighth day for rejoicing, in which also Jesus rose from the dead, and after being displayed, he ascended into the sky.

Now I still *must tell* you about the temple, how these wanderers who had been deceived hoped in the building, as though it were God's house, and not in God who made them. For almost like the gentiles they "made him sacred" in the temple. But learn what Yahweh said in nullifying them, "'Who has measured the sky with a span, or the land with his hand? Haven't I?'" says Yahweh. "The the sky is my throne and the land is the footstool for my feet. What kind of house will you build for me? Or what will be my resting place?"<sup>617</sup> Know that their hope is worthless.

Afterward he says again, "Look, those who destroyed this temple will rebuild it themselves."<sup>618</sup> It happened, for on account of their war it was destroyed by their enemies. Now also the officers of their enemies build it up.

Again, it was displayed how the city and the temple and the people of Israel would be handed over. For the writing says, "And it will be in the last days, that the Lord will hand over the sheep of the pasture and the flock and the tower to destruction." And it came to pass as Yahweh spoke.

Now let's seek whether there is any temple of God. There is, in the place where he himself declares to make and complete it. For it is written, "And it will happen, when the week is complete, that God's temple will be built gloriously in the name of Yahweh."<sup>619</sup> Therefore, I find that there is a temple. So how will it be built in the name of Yahweh? Learn that before we trusted in God, the dwellings of our hearts were corrupt and weak, like "a temple truly built by hands." Because indeed it was full of idolatry and was a house of spirit beings, because we did whatever was opposed to God.

"But it will be built in the name of Yahweh." So pay attention that the temple of Yahweh will be built gloriously, and learn how that will be. In receiving the forgiveness of our sins and hoping in the name of the Lord we became new, created again from the beginning. So God lives truly in our houses within us. How? The message of his trust, the calling of his promise, the wisdom of the tenets, the precepts of the teaching – he himself prophesies in us, he himself lives in us, opening the door of the temple for us who had been in bondage to death. This is the mouth *of the wisdom*, leading us into the incorruptible temple after giving us mental change.

Therefore, the one who longs to be saved sees not a person but the one who lives and speaks in him, being amazed that he has never heard these words from the speaker's mouth, nor did he ever strongly desire to hear them. This is the spiritual temple constructed for Yahweh.

#### FOURTEEN

As much *as possible* and with all simplicity I have declared to you those things that belong to salvation, [my life] hopes that I have not neglected anything. For if I should write about things present or about to

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<sup>616</sup> Isa 1:13

<sup>617</sup> Isa 40:2 and 66:1

<sup>618</sup> This is similar to the LXX of Isa 49:17 – "You will soon be rebuilt by those by whom you were destroyed," although the Hebrew reads, "Your children will hurry; your children and those who destroyed you will go out from you."

<sup>619</sup> This seems to take the ideas in Daniel 9:24f. and merge them with the glory in Haggai 2:9.

be, you would not be mindful of them, since they are positioned in analogies. Indeed, this is enough about these things, but let us go on to another piece of knowledge and teaching.

There are two ways of teaching and of power, the one of light and the other of darkness, but there is a great difference between the two ways. For on the former are placed the light-giving messengers of God; on the other are the Enemy's messengers. And the former is the Lord from the ages and to the ages; the other is lord of the season of lawlessness.

**5** Therefore, this is the way of light: when someone wants to reach the place chosen for him wants to hurry in his deeds. The knowledge that was given to us to walk in is like this:

You will love the one who made you; [you will fear the one who molded you]; you will glorify the one who ransomed you from death. You will be simple in heart and rich in spirit. You will not cling to those who walk on death's path; you will hate to do anything that is not pleasing to God; you will hate all hypocrisy; you will never neglect the Lord's precepts.

You will not elevate yourself but will be humble in all things. You will not glorify yourself. You will not enter any evil plan against your neighbor. You will not let over-boldness into your soul. You will not commit prostitution. "You will not commit adultery." You will not corrupt servant boys. You will not be issuing God's message if any of you are unclean.

You will not show personal bias when you reprove him for wandering. You will be gentle; you will be quiet. You will tremble in the sayings that you have heard. You will not carry a grudge against your brother. You will not be double-souled about whether something will be or not.

"You will not take the name of the Lord on deception." "You will love your neighbor" more than your own life. You will not destroy a child with decay, nor again will you kill what is born. You will not withhold your hand from your son or daughter, but from their youth you will teach them the fear of Yahweh.

"You will not strongly desire your neighbor's things," nor will you become greedy. Nor will you cling with your soul to high-minded people, but you will walk with the humble and just. You will accept as good whatever things it is agreed to be worked out on you, [knowing that nothing happens without God.] You will not be double-souled or double-tongued, [for a double tongue is death's snare.]

You will submit to your lords as to a type of God in reverence and fear. You will not direct with bitterness your male or female slaves who hope in God; otherwise, they might no longer fear the God who is over both of you. For he did not come to call people who have personal bias, but those whom the Spirit prepared.

You will let your neighbor share in all your things, and you will not say that anything is your own. For since you are partners in what is incorruptible, how much rather should you be with the corruptible things? You will not be quick to speak, for the mouth is death's snare. Be pure on behalf of your souls, with all your strength.

Do not hold out your hands to receive or draw them in when giving. Like "the apple of your eye," you will love every one that speaks the Lord's message to you, and remember the day of judgment, night and day. Now you will seek out every day the presence of holy ones, either laboring verbally and going to advise them and considering how you might save lives with the message, or you will work with your hands for the forgiveness of your sins, [giving to the poor.]

You will not decide whether to give, nor will you grumble when giving, but you will give to everyone who asks, knowing who is the kind rewarder of your gifts. You will keep what you have received, neither adding to those things nor taking away from them. In the end you will hate the Evil One.

You will judge justly. You will not cause division, but you will make peace between those who argue and bring them together. You will acknowledge your sins, not coming to prayer with a consciousness of evil. This is the way of light.

#### *FIFTEEN*

But the way of darkness is crooked and full of curses. For it is a way of eternal death with punishment. Those who walk in it will meet the things that destroy their souls: idolatry; overconfidence; pride of power; hypocrisy; doubleness of the heart; adultery; murder; plundering; pride; wandering; deceit; malice; arrogance; sorcery; [magic;] greed; lack of the fear of God.

These are persecutors of good people; haters of truth, lovers of lies; those who do not know the reward of justification; they do not cling to what is good; they do not judge justly, paying no attention to the widow and the orphan; they watch out for evil, and not for the fear of God. These are people from whom gentleness and endurance stand far away and beyond. They love worthless things, pursuing repayment. They have no mercy on the poor, and do not work for the one who is burdened and oppressed. They are ready to speak evil, not knowing the one who made them. They are murderers of children, corrupters of God's molded ones, turning away from the one who is in need, oppressing the one who is afflicted. These advisors of the wealthy are unjust judges of the poor. They are errant ones in everything.

#### *CONCLUSIONS*

Therefore, it is nice to learn the Lord's tenets -- the ones that have been written earlier -- and to walk in them. For the one who does these things will be glorified in God's kingdom, but the one who chooses the other things will be destroyed together with his deeds. For this reason there is a resurrection; for this reason there is a repayment.

I beg those of you who are higher, if you plan to receive anything from my good opinion, you have among you those to whom you may do something nice. Do not fail. The day is nearing in which everything will be destroyed, together with the Evil One. "The Lord is near and his reward."

Therefore, I beg you again and again to be good code-givers to one to another. Continue to be trustworthy advisors to one another. Take away all hypocrisy from you.

Now may God, who is Lord of all creation, give you wisdom, understanding, science, and the knowledge of his tenets in patience. Now be taught by God, seeking what Yahweh seeks of you, and do it, so that you may be found in the day of judgment.

But if you have among you any remembrance of what is good, remember me when you care for these things, so that both my desire and my watching may result in something good. I beg you, asking it as a favor. As long as the good vessel is with you, lack none of these things, but seek them unceasingly, and fulfill every precept. For these things are worthy.

So I was rather eager to write to you as much as I was able, so that you might rejoice. Goodbye, children of love and peace. May the Lord of glory and of every generous thing be with your spirits. [A-mein.]

## The Shepherd

**Introduction:** *The Shepherd* consists of several groups of writings, which may or may not have been written by the same person. The five Visions consist of personal messages to and about the author, Hermas, and of oracles about life as a second-century Christian. The twelve Precepts are sayings about how life should be lived, delivered by a messenger (usually in the form of a shepherd). The ten Analogies also tell about how to live, and are similar in form to the parables of Jesus.

Most of the book was written in the form of a dialog between the author and various divine figures. Hermas, seeking guidance, asks many questions and receives many answers.

**Authorship and Date:** The book was probably written in stages, with the earliest material appearing mostly toward the beginning. The Muratorian Canon identifies the author as having lived during the time of overseer Pius in Rome (d. 161 CE), and the writing does seem to fit during this period. It was probably begun several years before 160 CE and finished around that time. He cites a version of Daniel that may be connected to the translation of Theodotian, which also arose around 160 CE, so the (final?) author may have been associated with Theodotian or the city of Ephesus, even though the original author indicates that he spent "many years" in Italy.

The (first?) author had spent quite some time as a slave. This shows in his choice of words, for he employs language related to slavery frequently throughout the book.

The Shepherd was widely read among early Christians and appears bound into some Biblical codices, including Codex Sinaiticus (IV century). The most complete Greek manuscripts containing Hermas are Codex Sinaiticus and the Athos Codex (XIV century), although there are a number of extant fragments. Portions of the Shepherd (near the end) are not extant at all in Greek. Typically, these segments are translated into other languages from Latin.

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### The Translation:

#### *Visions*

#### *Vision 1*

#### *ONE*

The one who raised me, had sold me to a certain Rhoda in Rome. After many years, I met her again, and began to love her like a sister. After a certain time I saw her bathing in the river Tiber, and I gave her my hand and led her out of the river. Then when I noticed her beauty, I reasoned in my heart, saying, "I would be happy if I had such a woman as my wife, both in beauty and in character." I considered this alone and nothing else.

After a certain time, as I was traveling to Kuma and glorifying God's creatures (as are their greatness and splendor and power), I fell asleep while walking, and a spirit took me and carried me away through a pathless area through which no human being was able to pass. (For the place was dangerous, and

cracked because of the waters.) So when I crossed the river, I went into a level place, and I put down my knees and began to pray to the Lord and to acknowledge my sins.

Now while I was praying the sky opened, and I saw that lady, the one whom I had strongly desired, greeting me from the sky, saying, "Hello, Hermas."

And I saw her and said to her, "Lady, what are you doing here?"

Then she answered me: "I was taken up, so that I would convince you of your sins in the Lord's presence."

I said to her, "Are you convincing me now?"

She said, "No. But listen to the declarations that I am about to speak. God, the one who lives in the heavens and who created out of nothing the things that exist, and who multiplied and augmented them for his holy assembly's sake, is angry with you because you erred against me."

I answered her, saying, "I erred against you? In what way? Did I ever speak a disgraceful declaration to you? Didn't I always regard you as a goddess? Didn't I always respect you as a sister? Oh woman, why do you falsely charge me with such evil things and uncleanness?"

She laughed, saying to me, "The strong desire for evil entered your heart. No, don't you think that it is an evil practice for a just man if evil strong desire enters his heart?" She said, "It is indeed an error and a great one too, for the just man considers just plans. Therefore, while his plans are just, his glory is steadfast in the heavens, and he has the Lord easily atoned in all his practices. But those who plan evil in their hearts bring death and captivity on themselves -- even those who claim for themselves this present work and boast in its riches, and do not cling to the good things that are about to come. Their souls will experience mental change -- those who do not have hope but who have abandoned themselves and their lives. But you pray to God, and he will heal your sins and those of your household, and of all the holy ones."

## *TWO*

After she spoke these declarations, the skies were closed, and I was wholly terrified and grieved. Now I said within myself, "If this error is recorded to me, how am I able to be saved? Or how will I atone to God for my sins which have been completed? Or with what declarations will I beg the Lord, so that he would forgive me?"

While I was agreeing with and separating these matters in my heart, I saw in my presence a large white chair made of white wool. And an older lady came in shimmering clothing, holding a scroll in her hands. And she sat down alone, and she greeted me, "Hello, Hermas." And I was grieving and calling out, saying, "Hello, lady."

And she said to me, "Hermas, why are you sad -- you who are longsuffering and good-tempered and are always smiling? Why are you so downcast in your looks, and not happy?" And I said to her, "Because a good woman has said that I erred against her."

Then she said, "May this practice be from God's slave! But all these things did enter your heart about her. Now such a plan does indeed bring about error to God's slave, for it is an evil plan, and it is astounding for it to test a spirit that is already all-majestic -- that it should strongly desire an evil deed. And especially Hermas the self-controlled, who abstains from every evil strong desire, and is full of all simplicity and of great innocence.

## *THREE*

"On the contrary, God is not angry with you on account of these things, but so that you would turn your lawless household to the Lord and to you their parents. But out of familial affection you didn't reprove your household, instead allowing them to decay completely. For this reason the Lord is angry with you. But he will heal all of the evils that were done earlier by your household. For you were corrupted by life's practicalities on account of their sins and acts of lawlessness.

"But the Lord's great mercy came to you and your household. And it will strengthen you and establish you in his glory. Only do not be careless; on the contrary, be of good courage, and strengthen your household. For just as the blacksmith hammering his work is victorious over the practice that he wants, so also is the just person's daily message victorious over all evil. Therefore, do not stop warning your children; for I know that if they will change their minds with their whole hearts, they will be written in the scrolls of life with the holy ones."

After the stopping of these declarations of hers, she said to me, "Do you want to listen to me read?" And I said, "I want that, lady."

She said to me, "Become attentive, and hear of God's glories." I listened greatly and with wonder to things that I was strong enough to remember. For all the declarations were frightening, such as no human being is able to bear. So, I remembered the last declarations, for they made sense for us and were gentle.

"Look, the God of the powers, the one who loves, who created the universe through his mighty power and great intellect, and who clothed his creation in beauty through his glorious plan, and who held fast the sky and founded the land on the waters through his strong declaration, and who created his holy assembly (which he also praised) through his own wisdom and forethought -- Look, he is removing the skies and the mountains and the hills and the seas. And all things are becoming level for his chosen ones, so that he would fulfill to them the promise that he made with much glory and joy, if they pierce God's customs which they received with great trust."

#### *FOUR*

So when she finished reading and got up from her seat, four young men came, and they took away the seat, and they went away toward the east. Now she called me to her, and she touched my chest, and she said to me, "Did my reading please you?" And I said to her, "Lady, these last things please me, but the first ones were difficult and hard." Then she spoke to me, saying, "These last sayings are for the just, but the earlier ones are for the nations and the chaotic."

While she was still speaking with me, a certain two men appeared and took her by the arms. And they left to the place where the seat also had gone, toward the east. Now she smiled as she left, and as she was going, she said to me, "Be a man, Hermas."

#### ***Vision 2***

#### *FIVE*

During the season (like last year), I was going to Kuma, and I was remembering last year's vision as I walked. And again a spirit took me and carried me away to the same place as last year. So when I came to the place, I put down my knees and began to pray to the Lord, and to glorify his name, because he considered me worthy, and made my earlier sins known to me.

Now after I had risen from prayer, I saw the older lady -- the one whom I had seen last year also -- in my presence, walking and reading a little scroll. And she said to me, "Are you able to relate these things to God's chosen ones?"

I told her, "Lady, I am unable to remember so much. But give me the little scroll, so that I may rewrite it."

"Take it, be certain, and return it to me."

I took it and went away to a certain place in the country, and I rewrote every letter -- for I didn't find the syllables. Then when I had finished the letters of the little scroll, the little scroll was suddenly grabbed from my hand -- but by whom I did not see.

## *SIX*

Now after fifteen days of my fasting and of much begging the Lord, the knowledge of the writing was revealed to me. And this is what was written:

"Hermas, your descendants have erred against God, and have spoken evil of the Lord, and have betrayed their parents through great evil. And they are heard to be betrayers of parents, and they did not profit in betraying. On the contrary, they added violence and disarray to their sins, and so their lawless deeds were filled.

"However, make these declarations known to all your children, and to your spouse who is about to be your sister -- for also she does not stop her tongue, with which she does evil. But when she hears these declarations, she will stop and will have mercy. After you have made known to them all of these declarations -- the ones that the Sovereign directed me, so that they be revealed to you -- then will be forgiven of them all those sins of theirs that they erred previously (and of all the holy ones who have erred to this day), if they change their minds with their whole hearts, and remove double-mindedness from their hearts.

"For the Sovereign swore according to his own glory about his chosen ones, definitely, that if sins are still happening after this day, they will not have salvation. For mental change for the just has an end. The days of mental change have been completed for all the holy ones. And there is mental change for the nations until that last day.

"Therefore, you will speak to those who are leading in the assembly, so that they would straighten their paths in justification -- so that they would receive in full the promises with much glory.

"Therefore, you who are doing what is right be steadfast, and don't be double-minded, so that you would make passage with the holy messengers. You are blessed, as many as endure the great affliction that is coming, and as many as do not deny their lives. For the Lord swore about his son's life, that those who denied their anointed one would be rejected from their life -- those who are now about to deny in the coming days. But to those who denied previously, mercy has happened to them on account of his many mercies.

## *SEVEN*

"Now you, Hermas, no longer hold a grudge against your children, nor allow your sister to do so, so that they would be cleansed from their former sins. For they will be educated with a just education if you



don't hold a grudge against them. The holding of a grudge works death. But you, Hermas, have had great afflictions of your own, on account of your household's wanderings, because you did not care about them. On the contrary, you neglected them and were mixed up with your evil practices.

"But this saves you: that you did not depart from the living God, and from your simplicity and your great self-control. These things will have saved you, if you remain. And they save all who do such things, and walk in innocence and simplicity. These people are victorious over all evil, and they continue into eternal life.

"Blessed are all those who do what is right; they will not be destroyed into the age.

"But you will say to Maximus, 'Look, if you think it makes sense to deny a second time, then affliction is coming.' 'Yahweh is near those who turn to him,' as it is written in Eldad and Modat, who prophesied to the people in the desert."

### *EIGHT*

Now brothers, it was revealed while I was sleeping -- by a young man with an attractive form, who said to me, "Who do you think the older woman is, the one from whom you received the scroll?" I said, "The Sibyl."

"You are wrong," he said. "She is not."

"Then who is she," I said.

"The assembly," he said.

I said to him, "Then why is she old?"

He said, "Because she was created before all things; therefore is she old; and the creation was framed on her behalf."

And later I saw a vision in my house. The older woman came and asked me whether I had already given the scroll to the older people. I said that I had not given it. She said, "You have done well, for I have declarations to add. So when I have finished all the declarations, it will be made known by you to all the chosen ones. Therefore, you will write two little scrolls, and you will send one to Clement, and one to Grapte. Then Clement will send one to the foreign cities, for this is his service; now Grapte will instruct the widows and the orphans. But you will read to this city and to the old people who are outstanding examples to the assembly.

### ***Vision 3***

#### *NINE*

Brothers, what I saw was like this:

After fasting much, and begging the Lord so that he would make known to me the revelation which he promised (through that old woman) to show me, that same night the older woman was seen by me and said to me, "Since you are so persistent and eager to know all things, go into that field where you spend time, and I will appear at about the fifth hour, and I will show you what it is necessary for you to see."

I asked her, saying, "Lady, to what part of the field *should I go?*" "Wherever you want," she said. I chose a beautiful and secluded place. Now before I spoke to her and named the place, she said to me, "I will come wherever you want."

Then, brothers, I went into the field, and I counted the hours, and I went to the place that I had chosen for her to come. And I saw that an ivory couch had been placed there, and a linen cushion was lying on the couch, and a sheet of fine linen was spread out on the cushion.

When I saw these things all laid out, and that no one was in the place, I became amazed, and a tremor took me, and my hair was stirred up; and shivering happened to me, because I was alone. So, after I recovered and remembered God's glory, and took courage, I put my knees on the ground and acknowledged my sins to the Lord again, just as I had done previously.

Now she came with six young men, the ones I had seen previously, and she stood by me, and listened attentively, as I prayed and acknowledged my sins to the Lord. And she touched me and said, "Hermas, stop begging merely about your sins; beg also about justification, that you would take some part of it to your household."

And she lifted me by the hand, and led me to the couch. And she said to the young men, "Go and construct."

And after the young men had gone away and happened to be alone, she said to me, "Sit down here." I said to her, "Lady, the older people should sit down first." She said, "I ask you, sit down."

So when I wanted to sit down at her right side, she would not allow me to sit at her right side.<sup>620</sup> "Hermas, the place on the right side is for others, for those who have already been well-pleasing to God, and have suffered for the name's sake. But you lack much that you should sit with them. However, as you continue in your simplicity, continue and you will sit with them -- and as many as will have done their deeds, and who have suffered what they suffered."

TEN

I said, "What did they suffer?"

"Listen," she said. "Beatings, jails, great afflictions, crosses, and wild animals, for the name's sake. On account of this, the right side of holiness belongs to them -- and to any who should suffer on account of the name. But the left side is for the rest. However, to both of them (both those who at the right and those who sit at the left) are the same gifts and the same promises; only those people sit on the right and have a certain glory. Now you very strongly desire to sit at the right with them, but your faults are many. However, you will be cleansed from your faults. And all those who are not double-minded will be cleansed from all their sins to this day."

After she said these things, she wanted to go away, but I fell to her feet and begged her according to the Lord that she would show me the vision that she had promised. Now again she took me by the hand, and lifted me up, and sat me on the couch at the left side; now she sat at my right. And she lifted up a certain glowing rod and said to me, "Do you see a great act?" I said to her, "Lady, I see nothing." She said to me, "Look. Don't you see in front of you a great tower being constructed on the waters, built out of glowing stone cubes?"

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<sup>620</sup> The translation follows Codex Sinaiticus here.

Now the tower was being constructed as a square by the six young men that had come with her. And tens of thousands of other men were bringing stones, some indeed from the deep waters, and *others* from the land, and they were handing them to the six young men; they took them and constructed. Indeed they placed the stones that were dredged from the deep waters into the building always just as they were, for they were so that they fit together with the others. And they matched so closely one with another that their joints were not apparent. And the tower's construction appeared as though it were built of one stone.

But of the other stones which had been carried from the dry land: indeed they threw some away; but some they put into the building; now others they broke up and threw away from the tower. Now many other stones were lying around the tower, and they did not use them for construction. For some of them were untimely; others had divisions in them; others were too small; others were white and round, and did not fit into the building.

Now I saw other stones thrown away from the tower that came to the road and yet not did not stay in the road, but rolled from the road to a roadless place. Now others fell into the fire and burned there; and others fell near the waters and were unable to roll into the water, although they wanted to roll and enter the water.

#### *ELEVEN*

When she had shown me these things, she wanted to rush away. I said to her, "Lady, what advantage is it to me to have seen these things, and yet not to know what is their application?" She answered me, saying, "You are a curious person, wanting to know the things about the tower." I said, "Yes, lady: so that I might announce them to my brothers, and so they would be the happier when they hear these things and would know the Lord in great glory." Now she said, "Many indeed will hear, but when they hear, some of them will be glad, but others will cry. But even these, if they hear and change their minds, they will also be glad. Therefore, listen to the analogies of the tower, for I will reveal all things to you. And do not give me worry any longer about revelation; for these revelations have an end, for they have been fulfilled. But you will not stop asking for revelations, for you are shameless.

"Indeed, the tower, the one that you see being constructed: it is I, the assembly, which was seen by you both now and previously. Therefore, ask what you want about the tower, and I will reveal it to you, so that you would rejoice with the holy ones."

I said to her, "Lady, since you considered me worthy once, to reveal all things to me, reveal them." Now she said to me, "Whatever is possible to be revealed to you, will be revealed. Only let your heart be directed toward God, and don't be double-minded and formless about what you see."

I asked her, "Why is the tower built on waters, lady?" She said, "I told you; that is, the previous time. And indeed you are hunting diligently; in hunting you discover the truth. Therefore, hear why the tower is built on waters: It is because your lives are saved through water and will be saved. But the tower has been founded by the declaration of the almighty and glorious name, and it is strengthened by the Sovereign's unseen power."

#### *TWELVE*

I answered, saying to her, "Lady, this act has greatness and wonder. But the six young men who are constructing, who are they, lady?"

"These are God's holy messengers, who were created first of all, to whom the Lord delivered all his creation to enlarge and construct it, and to be sovereign over all creation. Therefore, through them the tower's construction will be completed."

"And who are the others who are bringing the stones?"

"They are also holy messengers of God; but the six are greater than they are. Therefore, the tower's construction will be completed, and all will rejoice together at the tower's stirring, and they will glorify God because the construction of the tower was completed."

I asked her, saying, "Lady, I want to know what is the aim of the stones, and their power, of what kind it is."

She answered, saying to me, "It is not that you, of all people, are worthy so that it should be revealed to you. For others are ahead of you and better than you are, to whom these visions might have been revealed. But it has been revealed to you so that God's name would be glorified, and will be revealed on account of the double-minded ones who debate in their hearts whether these things are so or not. Tell them that all these things are true, and that there is nothing beside the truth, but that all are strong, and sure, and are firmly placed."

### *THIRTEEN*

"Hear now about the stones that go to the construction. Indeed the white cubic stones that also fit together in their joints, these are the envoys, and overseers, and teachers, and servants -- the ones who walked according to God's dignity and oversaw, and taught, and served purely and with dignity for God's chosen ones. Indeed, they are asleep, but they still exist. And since they always accepted one another, and had peace among one another, and listened one to another, on account of this their joints fit together in the tower's construction."

"But those who are being dredged from the deep waters and placed into the building, and that fit together in their joints with the other stones that have already been constructed, who are they?"

"These are the ones who suffered on account of the Lord's name."

"But the other stones that are being carried from the dry place, I want to know who these are, lady."

She said, "Those indeed which are going to the building and which have not been polished, the Lord has esteemed these because they walked in the uprightness of the Lord, and rightly did his precepts."

"But those who are being brought and placed into the building, who are they?"

"These are new in trust and are trustworthy, but they have been warned by the messengers to do good, since evil was found in them."

"But the ones whom they rejected and threw away, who are they?"

"These ones are erring and want to change their minds. On account of this they were not thrown a great distance out of the tower, because they will be useful for construction if they change their minds. Therefore, those who are about to change their minds, if they do change their minds, they will be strong in trust, if they change their minds now while the tower is being constructed. But if the building should be finished, they will no longer have a place, but will be tossed aside. This is the only thing they would have: to lie near the tower."

### *FOURTEEN*

"Now do you want to know about those who are broken in pieces, and discarded far away from the tower? These are the sons of lawlessness. They trusted in hypocrisy, and no evil thing was missing from them. For this reason they do not have salvation, because they are not useful for construction on account of their evil. On account of this they were broken up and thrown far away, on account of the Lord's anger -- because they enraged him.

"Now the others, those whom you have seen lying in great numbers, that are not going to the building: these indeed are those who are untimely -- those who knew the truth but did not continue in it, nor did they cling to the holy ones. Therefore, they are useless."  
"But the ones who have the divisions, who are they?"

"These are the ones who have strife in their hearts against one another, and are not at peace among themselves. They have an appearance of peace, but when they go away from one another, their evil remains in their hearts. These are the divisions, the ones that the stones have. Now those who are broken off short, these ones are those who indeed trusted, and have their majority in what is right. But they have parts of lawlessness; for this reason these are short, and are not whole."

"Now, the white and round stones that did not fit into the building, who are they, lady?" She answered, saying to me, "Until when will you be foolish and unintelligent, and ask about everything, and be mindful of nothing? These are the ones who trust, but have also the wealth of this age. When affliction happens, they deny their Lord on account of their riches and their business matters."

And I answered, saying to her, "Lady, then when will they be useful for construction?" She replied, "When their wealth that is leading their souls astray is cut off, then will they be useful for God. For just as the round stone is unable to become a cube, unless it is carved and loses part of itself, so also those who are wealthy in this age do not have the power to become useful to the Lord unless their wealth is cut off.

"Now know first of yourself. When you were wealthy you were useless, but now you are useful and a benefit for life. Become useful for God, [for you to were taken from these stones.]<sup>621</sup>

## *FIFTEEN*

"Now the other stones that you saw cast far away from the tower and falling into the road and rolling out of the road into the roadless places, these are the ones who trusted indeed, but because of their double mind they abandoned their true path. Therefore, opining that they are able to find a better road, they wander and have lamented since the beginning, as they wander in the roadless places.

"Now those who fall into the fire and are burned, these are those who rebelled from the living God in the end, and it no longer entered their hearts to change their minds, on account of the strong desires of their lewdness and of the evils that they were working.

"Now the others that are near the waters and yet are unable to roll into the water, they are certain ones. These are the ones who heard the message and wanted to be baptized into the name of the Lord.

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<sup>621</sup> These words are not found in Codex Sinaiticus.

Then, when they came into remembrance of the purity of the truth, they changed their minds and were driven again back to their evil strong desires."

Therefore, she finished the explanation of the tower.

Still persistent, I asked her if for all these stones that were rejected and would not fit into the tower's construction, if they *could* change their minds and have a place in this tower. "They are able to have mental change," she said, "but they are unable to be fit into this tower. But they will be fit into another, more humble, place. And this will be when they have been tormented, and have completed the days of their sins. And they will be changed for this reason, because they shared in the just declaration. And then it will happen that they will be relieved from their tortures -- if the evil deeds that they have done come into their hearts. But if these don't come into their hearts, they will not be saved, because of the stupidity of their hearts."

#### SIXTEEN

So, when I stopped asking her about all these things, she said to me; "Do you want to see anything else?" Wanting very much to observe, I rejoiced greatly to see it. She looked on me, and smiled, and she said to me, "Do you see seven women around the tower?" I said, "I see them, lady."

"This tower is supported by them by the Lord's direction.

Now hear their jobs: The first of them, indeed, the woman with the strong hands, is called Trust; through her God's chosen ones are saved.

And the second, the one who is wrapped with a belt and who looks like a man, she is called Self-Control; she is the daughter of Trust. So, whoever follows her becomes blessed in his life, because he will keep away from all evil deeds, trusting that he will inherit eternal life if he keeps away from every evil strong desire."

"And the others, lady, who are they?"

"Each is one of the other's daughters. The name of the first is Simplicity, then Skill, then Innocence, then Reverence, then Love. So, when you do all the deeds of their mother, you are able to live."

I said, "I would like to know, lady, what power each of them possesses."

She said, "Then listen then to the powers that they have:

"Now these powers are controlled by one another, and they follow each other, just as also they were born. From Trust is born Self-Control, from Self-Control, Simplicity; from Simplicity, Innocence; from Innocence, Reverence; from Reverence, Skill; and from Skill, Love. Therefore, their deeds are pure and reverent and divine.

"Therefore, whoever is enslaved to these women, and has the strength to control their deeds, will live with God's holy ones in the tower."

Then I asked her about the seasons, if it is already in completion. But she made a great sound, saying, "Unintelligent person, don't you see that the tower is still being constructed? Then the end will come

whenever the tower is finished being constructed. But it will be built up quickly. Ask me no more questions. This reminder is enough for you and for the holy ones, and is the renewal of your spirits. But this was not revealed to you alone, but so that you would show these things to everyone after three days.

"For it is necessary for you to be mindful first. Now first I instruct you, Hermas, to speak all of these things, these declarations that I am about to tell you, into the ears of the holy ones, so that when they hear them and do them they would be cleansed from their evils, and you with them also."

#### *SEVENTEEN*

"Hear me, children. I brought you up in much simplicity and innocence and reverence, through the mercy of that Lord who placed justification in you, so that you would be justified and made holy from all evil and all twistedness. But you don't want to stop your evil!

"Now then listen to me and be at peace among yourselves, and respect one another, and take one another in, and do not partake of God's creations alone in abundance, but share them also with those that are in need.

For through their much eating, some people pursue weakness for the flesh, and they injure their flesh. But the flesh of those who have nothing to eat is injured on account of their not having enough food, and their bodies are distorted. Therefore, this lack of control is harmful to you who have and do not share with those who are in need.

"Look to the coming judgment. Therefore, those who have more should seek out those who are hungry, while the tower is still unfinished. For after the tower is completed, you will want to do good and will have no place for it.

Therefore, those of you who are reveling in your wealth should watch out. Otherwise, those who are in need will complain, and their complaint will go up to the Lord, and you with your good things will be shut outside the door of the tower.

Now therefore I am telling you who are foremost leaders of the assembly, and who are in the front seats; do not become like the alchemists. Indeed, the alchemists carry their drugs in boxes, but you carry your drug and your poison in the heart. You are hardened, and you don't want to cleanse your hearts and mix your intelligence together with a clean heart so that you would receive mercy from the Great King.

Therefore, children, watch out. Otherwise these divisions of yours will deprive you of your lives.

How do you want to teach the Lord's chosen ones, while you have no instruction? Therefore, teach one another, and be at peace among yourselves, so that I too would stand glad in the Father's presence and would give an account on behalf of all of you to your Lord."

#### *EIGHTEEN*

Then when she stopped speaking with me, the six young men who were constructing came and took her away to the tower, and four others lifted the couch and took it also away to the tower. I did not see their faces for they were turned away.

Now as she was going away, I asked her, so that she would reveal to me about the three forms in which she had appeared to me. She answered, saying to me; "It is necessary for you to ask another person about these things, that they would be revealed to you."

Now brothers, indeed she was seen by me in my first vision of last year as a very old woman, and seated on a chair. Now in the other vision indeed her face had youth, but her flesh and her hair were old. Now she spoke to me as she stood; and she was happier than previously. But in the third vision she was wholly young and very beautiful; only her hair was old. Now she was happy to the end and was sitting on a couch. About these things I was very anxious to know for myself this revelation.

And I saw the older woman in a vision at night, saying to me, "Each question requires humility. Therefore, fast, and you will receive what you are asking from the Lord."

Therefore, I fasted for one day, and that night a young man appeared to me, and he said to me, "Since you are asking me for revelations by hand with begging, watch out. Otherwise in asking much, you would also injure your flesh. These revelations are enough for you. Are you able to see stronger revelations than those you have seen?"

I answered him, saying, "Sir, I ask only this: about the three forms of the older woman, so that a whole revelation would happen."

He answered, saying to me, "How long will you be without intelligence? On the contrary, your double-mindedness makes you without intelligence -- and not having your heart directed toward the Lord."

I answered, saying to him again, "But from you, sir, we will know these things more accurately."

## *NINETEEN*

He said, "Listen about the forms about which you were seeking.

"In the first vision, why did she appear to you as an elderly woman, and seated on a chair? Because your spirit was aged, and already decayed, and had no power because of your illnesses and acts of double-mindedness.

"For just as elderly people, who no longer have the hope of renewal, expect nothing except their sleep, so also, since you are weakened with the matters of life, you gave yourselves over to neglect, and don't cast your cares on the Lord; but your minds were broken, and you were aged by your sorrows."

"Then why was she seated on a chair? I want to know, sir."

"Because every weak person sits on a chair on account of his weakness, so that the weakness of his body may be supported. You have the type of the first vision."

## *TWENTY*



"Now in the second vision you saw her standing, and with her face having youth and more pleasant than previously; but the flesh and hair were old. Listen to this analogy also," he said.

"When a certain old man who has already hopeless for himself on account of his weakness and his poverty, he expects nothing else except the last day of his life. Suddenly an inheritance is left to him. Now after hearing, he gets up full of joy and becomes clothed with strength, and he no longer lies down. On the contrary, he stands up, and his spirit which had been broken by his previous matters is renewed again, and he no longer sits, but takes courage. This was also with all of you when you heard the revelation that the Lord revealed to you.

"Because he had compassion on you, and renewed your spirits, and you put aside your illness, and strength came to you, and you were empowered in trust. And the Lord rejoiced in seeing you made strong. And on account of these things he showed you the construction of the tower. And he will show you other things also, if you are at peace among yourselves with your whole hearts.

#### *TWENTY-ONE*

"Now in the third vision you saw her younger and nice and happy, and her form was nice.

"For as when a good message comes to a certain mourner, immediately he forgets his previous sorrows and receives nothing else except the message that he has heard, and he is strengthened for the rest *of the time* to what is good, and his spirit is renewed through the joy that he has received -- similarly also you have received a renewal of your spirits by seeing these good things.

"And because you saw her seated on a couch, the position is strong; because the couch has four feet and stands firmly; for the creation is also controlled by means of four elements.

"So, those who have wholly changed their minds will be young again, and founded firmly, since they have changed their minds with their whole hearts. You have the whole, complete revelation. You will ask nothing more regarding a revelation, but if anything is necessary, it will be revealed to you."

#### ***Vision 4***

#### *TWENTY-TWO*

Brothers, this is what I saw twenty days after the previous vision that happened. It was for a type of the coming affliction.

I was going out to the country by the Companion Road. It is about ten stadia from the high road, and the place is easy for traveling. So while I was walking alone, I begged the Lord that he would complete the revelations and the visions that he had shown me through his holy assembly -- so that he would strengthen me and would give mental change to those slaves of his who have stumbled -- so that his great and glorious name would be glorified, because he considered me worthy to show me his wondrous things.

And as I was glorifying and thanking him, he answered me with an echo of a voice, "Don't be double-minded, Hermas."

I began to reason within myself and to say, "How can I have double-mindedness, since I have been so firmly grounded by the Lord, and have seen glorious actions?"

And I went on a little, brothers, and look, I saw a dust-cloud rising as if into the sky, and I began to say within myself, "Is it possible that cattle are coming, and are stirring a cloud of dust?" (Now it was about a stadium away from me.) As the dust-cloud became greater and greater, [I suspected that it was something spiritual. Then] the sun shone a little, and look: I saw a large wild animal (like a sea creature). And flaming locusts were coming from its mouth. And the wild animal was about a hundred feet long. Now it had a head like pottery.

And I began to call out, and to beg the Lord to ransom me from it. And I remembered the declaration that I had heard, "Don't be double-minded, Hermas." Therefore, brothers, since I had put on the trust of the Lord and had recalled the great deeds that he had taught me, I became courageous and handed myself over to the wild animal. Now the wild animal was coming with a charge strong enough to demolish a city!

I went near it, and, since it was such a large creature, it stretched itself on the ground, and stuck out its tongue. And it was wholly motionless until I had passed by it. Now the wild animal had four colors on its head: black, then *the color of* fire and blood, then gold, then white.

#### TWENTY-THREE

Now after I had passed the wild animal and had gone ahead about thirty feet, look: a virgin met me, clothed as if she were leaving a bridal-chamber: wholly in white and with white sandals, veiled to her forehead. Now her head-covering was a shawl; she had white hair.

I knew from the previous visions that she was the assembly, and I became happier. She greeted me, saying, "Hello to you, person."

And I greeted her in return, "Lady, hello."

She answered, saying to me, "Hasn't something met you?"

I said to her, "Lady, such a large wild animal powerful enough to remove whole peoples. But, by the Lord's power and by his great mercy, I escaped it."

She said, "You escaped it well because you gave your concern to God, and you opened your heart to the Lord, trusting that you were able to be saved through no more power than his great and glorious name. And the Lord sent that messenger of his who is over wild animals, whose name is Thegri, and closed his mouth, so that it wouldn't hurt you. You have escaped a great affliction through your trust, and because, though you saw such a large animal, you were not double-minded.

"Therefore, get up and tell the Lord's chosen ones about his great things, and say to them that this wild animal is a type of the coming great affliction. Therefore, if you prepare yourselves ahead of time, and change your minds toward the Lord with your whole hearts, you will be able to escape it -- if your hearts become clean and without blemish, and if for the remaining days of your life you serve the Lord blamelessly. Give your concerns to the Lord, and he will straighten them. You double-minded people, trust in the Lord, because double-minded people, he is able to do all things. He both turns away his anger from you, and again he is sending out his plagues to you double-minded people. Woe to those

who hear these declarations and who refuse to listen; it would be better for them if they had not been born."

#### *TWENTY-FOUR*

I asked her about the four colors that the wild animal had on its head. Then she answered me, saying, "Again you are curious about such matters."

I said, "Yes, lady. Make known to me what these things are."

She said, "Listen. Indeed the black color is this creation in which you are living. Now the *color of* fire and blood is because that it is necessary for the creation to be destroyed by blood and fire. And the golden part are you who have escaped from this creation. For just as gold is tested by fire and becomes useful, so also you are being tested within yourselves. Therefore, you who continue and pass through the fire will be cleansed by it. For as gold loses its slag, so you will also throw away all sorrow and narrowness, and will be cleansed, and will be useful for the construction of the tower.

"Now the white part is the coming age, in which God's chosen ones will live, because those who are chosen by God will be spotless and clean for the eternal life. Why don't you stop speaking into the ears of the holy ones? You too have the type of the coming great affliction. But if you want, it will be nothing. Remember the things that were written previously."

With these things she left, and I did not see in what direction she left. For a noise happened, and I turned backwards in fear, thinking that the wild animal was coming.

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#### ***Revelation 5***

#### *TWENTY-FIVE*

As I was praying in the house and sitting on the couch, a man with a glorious visage entered, in the scheme of a shepherd. He had a white fur wrapped about him, and had a pouch on his shoulders and a staff in his hand. And he greeted me, and I greeted him in return. And immediately he sat down at my side, and he said to me, "I was sent by the revered messenger, so that I would live with you for the remaining days of your life."

I thought that he had come to test me, and I said to him, "Who are you? For it is my opinion that know to whom I was given."

He said to me, "Don't you recognize me?"

"No," I opined.

He said, "I am the shepherd, the one to whom you were handed over."

While he was still speaking, his form was changed, and I recognized him as being the same person to whom I was given. And immediately I became confused, and fear seized me, and I was completely overwhelmed with distress -- because I had answered him so wickedly and senselessly.

But he answered, saying to me, "Don't be confused, but strengthen yourself in those precepts of mine that I am about to give you. For I was sent," he said "so that I would show you again all those things that you saw earlier -- the heads -- these will make sense for you. First of all, write my precepts and my

analogies; and you will write other things as I show you." He said, "For this reason I am giving you the precepts first to write, and the analogies: so that you would read them handily, and would be able to keep them." Therefore, I wrote down the precepts and analogies, just as he gave them to me.

So, if when you hear them, you keep them and walk in them, and work them with a clean heart, you will receive from the Lord as much as he promised you. But if when you hear them, you do not change your minds, but you still continue your sins, you will receive the opposite things from the Lord. The messenger of mental change, the shepherd, directed me to write all of these things.

## **The Shepherd**

### ***Precepts***

#### ***Precept 1***

##### ***TWENTY-SIX***

"First of all, trust that God is one -- the one who created all things, and placed them in order, and brought all things from nothing into existence, the one who understands all things, the only one who cannot be contained.

Therefore, trust him and fear him, but be self-controlled in fear. Guard these things, and you will cast aside all evil from yourself, and will clothe yourself with every excellent and just thing, and will live for God -- if you guard this precept."

#### ***Precept 2***

##### ***TWENTY-SEVEN***

He said to me; "Have simplicity and become innocent, and you will be like little children, who don't know the evil that destroys human lives.

First of all, indeed, gossip about no one, and don't take pleasure in listening to a gossip. But if it is otherwise, you who listen will also be bound to the error of the one who gossips, if you trust the gossip that you are listening to. For in trusting, you yourself will also have something against your brother. Then similarly, you will be bound to the error of the one who gossips. Gossip is evil. It is a restless spirit being, never at peace but always having its home among factions. Therefore, keep away from it, and you will have success at all times with all people.

But clothe yourself in reverence, in which there is no evil stumbling-block, but in which all things are smooth and happy. Work what is good, and out of the labor that God gives you, give freely to all who are in need. Do not question to whom you will give and to whom you will not give. Give to all people; for God wants for it to be given from own abundance to all people.

Therefore, those who receive will give an account to God about why they received, and for what reason. For indeed, those who receive in distress will not be judged, but those who receive with hypocrisy will pay justice.

Therefore, the one who gives is innocent, for since he received the service from the Lord to complete, so he completed it in sincerity, making no distinction to whom to give or not to give. Therefore, when this service has been sincerely completed, it becomes glorious by God. Therefore, the one who serves this way, sincerely, will live for God.

Therefore, keep this precept as I have told you, so that your mental change and that of your household would be found to be in sincerity, [and innocent,]<sup>622</sup> clean and undefiled."

### ***Precept 3***

#### ***TWENTY-EIGHT***

Again he said to me; "Love truth, and let all truth exit your mouth, so that the spirit which God made to live in this flesh would be found true by all people. And this way, that lord who lives in you will be glorified, because the Lord is true in every declaration, and with him there is no falsehood.

Therefore, those who lie are rejecting the Lord, and they become robbers of the Lord, for they do not give him the deposit which they received. For they received from him a spirit without lies. If they return a lying spirit to him, they have defiled the Lord's precept and have become robbers."

So when I heard these things, I cried a lot. Now when he saw me cry, he said, "Why are you crying?" I said, "Sir, because, I don't know if I am able to be saved."

"Why is this?" he said.

I said, "Sir, for I have never spoken a true declaration in my life; on the contrary, I always spoke deceitfully with all people and disguised my lie as truth for all people. And no one ever contradicted me, but trust was placed in my statements." I said, "Therefore, sir, how am I able to live, after practicing these things?"

He said, "Indeed, you are thinking well and true, for it was necessary for you as God's slave to walk in truth, and no cooperation with evil can live together with the spirit of truth, nor may you grieve the reverent and true spirit."

I said, "Sir, I have never heard clearly any declarations like these."

He said, "Then now you hear. Guard them, so that also those previous things that you spoke falsely during your business matters would become trustworthy, now that these are found to be true. For they are able to become trustworthy. If you keep these things, and from now on speak all truth, you will be able to save up life for yourself. And whoever hears this precept, and keeps away from evil falsehood will live for God."

### ***Precept 4***

#### ***TWENTY-NINE***

He said, "I charge you to keep purity, and don't let a thought go up into your heart about another's wife, or about prostitution, or about any similar evil things. For in doing this you are working a great sin. On the contrary, always remember your wife, and you will never sin.

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<sup>622</sup> Sinaticus is absent, and the Greek text reads as above. Other translations read "and your heart to be."

"For if this desire enters your heart, you will err, and if another similar evil thing *enters your heart*, you are working sin. For this desire is a great error for God's slave. Now if someone works this evil deed, he is working out death for himself. Therefore, you watch out. Keep away from this desire. For where reverence lives, lawlessness is bound not to go up into a just person's heart."

I said to him, "Sir, will you trust me to ask you a few more questions?"

He said, "Speak."

I said, "Sir, if someone who has a trustworthy wife, in the Lord, and he finds her in a certain adultery, is the husband erring by spending his life with her?"

He said, "While he is ignorant, he is not erring, but if the husband knows of her error, and the wife does not change her mind but continues in her prostitution, and if the husband spends his life with her, he becomes bound to her error and a partner in her adultery."

I said, "Sir, then what should the husband do, if the wife continues with what is going on?"

He said, "He should let her go, and the husband should continue alone. But if he lets his wife go and marries another woman, he is committing adultery similarly."

I said, "Sir, then if after the wife has separated, she changes her mind and wants to return to her own husband, should she be accepted?"

He said, "Indeed. And if the husband doesn't accept her, he is erring and is bringing a great error on himself. On the contrary, it is necessary to accept the one who has erred and who has changed her mind, but this must not happen many times. For there is only one mental change for God's slaves. Therefore, on account of the mental change, the husband is bound not to marry. This practice is laid on both husband and wife.

He said, "Not only is it adultery if someone defiles his flesh, but also whoever does things like the gentile does is committing adultery. And if someone continues in deeds like these, and does not change his mind, go away from him similarly, and don't live together with him. But otherwise, you too are a partaker in his sin. For this reason you were directed to remain by yourself, whether man or woman, or in such cases mental change is possible."

He said, "I am not giving an excuse, so that this action should be completed this way, but so that the errant one should err no longer. Now concerning his previous error, there is someone able to give healing, for this is the one who has authority over all things."

### THIRTY

I asked him again, saying, "Since the Lord considered me worthy so that you would live with me always, allow me then a few declarations, since I understand nothing, and since my heart has been made stupid by my previous actions. Make me understand, because I am very unwise, and I am wholly mindful of nothing."

He answered, saying to me, "I am over mental change," he said, "and I give understanding to all who change their minds." He said, "Or don't you think that mental change itself is understanding?" He said, "To change your mind is great understanding. For the one who has erred understands that he has done evil in the Lord's presence, and the action that he practiced goes up into his heart, and he changes his mind, and he no longer works the evil thing but does good a lot, and he humbles his own soul and torments it because it erred. Therefore, you see that mental change is great understanding."

I said, "Therefore, sir, it is for these reasons that I am asking everything of you diligently. First indeed, because I am an errant one, so that I know what deeds I am bound to work so that I may live, for my sins are many and various."

He said, "You will live if you keep my precepts and walk in them, and whoever hears these precepts and keeps them will live for God."

#### THIRTY-ONE

Still I said, "I will run to question."

He said, "Speak."

I said, "Sir, I have heard from certain teachers that [there is no other mental change except the one that happened when] we went down into the water and received forgiveness for our previous sins."

He said to me, "You have heard well, for it is that way. For it is necessary that the one who has received forgiveness of sins should err no longer, but should live in purity.

"But since you are asking all things diligently, I will declare this to you also -- to give no excuse to those who are about to trust or those who now trust in the Lord. For those who now trust or are about to trust do not have mental change for sins, but they have forgiveness of their previous sins.

"Therefore, the Lord has placed a mental change for those who were called before these things. For the Lord, who is a knower of hearts and who knows all things in advance, knew the weaknesses of people and the various schemes of the accuser (that he does some badness to God's slaves and does evil to them).

Therefore, the Lord, who is very merciful, had mercy on his work, and chose this *time of* mental change, and the authority over this mental change was given to me.

He said, "However, I am telling you that if, after this great and reverent calling, someone is tempted by the accuser and sins, he has one mental change. But if he sins off-hand and changes his mind, that mental change is not does not make sense for such a person; for he will live with difficulty."

I said to him, "I was made alive by hearing these things from you in detail. For I know that I will be saved if I will add no more to my sins."

He said, "You will be saved -- and so will everyone -- as many as will do these things."

#### THIRTY-TWO

I asked him again, saying, "Sir, since you endured me once, still *tell* me this explanation too."

He said, "Speak."

I said, "Sir, if a wife, or again a husband, falls asleep, and one of them marries, is the one who marries erring?"

He said, "He is not erring, but if one remains by himself, he makes for himself greater honor, and with great glory toward the Lord. But still, if he marries he is not erring.

"Therefore, take care of purity and reverence, and you will live for God. All of these things that I am speaking to you and am about to speak, guard them from now on -- from the day when you were handed over to me, and I will live in your house. Now there will be forgiveness for your previous wanderings if you keep my precepts. And forgiveness is for everyone if they keep these precepts of mine and walk in this purity."

### ***Precept 5***

#### ***THIRTY-THREE***

He said, "Be long-suffering and understanding, and you will be lord over all evil deeds, and will do all of what is right.

"For if you are long-suffering, the holy spirit that lives in you will be clean. Since it is not darkened by another (evil) spirit, but since it lives in a large place, it will be happy and rejoice with the vessel in which it lives. And he perform religious service for God with much cheerfulness, having prosperity within himself.

"But if any rage approaches, the holy spirit, which is delicate, is immediately straightened by having no clean place, and it seeks to leave the place. For it is being strangled by the evil spirit and has no place to perform religious service the Lord (as it wants to), since it is defiled by the rage. For the Lord lives in long-suffering, but the accuser lives in rage.

"So then, if both spirits are in the same place, it is senseless and evil for that person in whom they live. For if you take a little wormwood and pour it into a jar of honey, isn't the whole of the honey spoiled? And all that honey is destroyed by a very small amount of wormwood. And it destroys the sweetness of the honey, and it no longer has the same favor to the sovereign, because it has become bitter, and its usefulness has been destroyed. But if wormwood is not put into the honey, the honey is found to be sweet and becomes useful to its sovereign.

"You see that long-suffering is sweeter than honey and is useful to the Lord, and he lives in it. But rage is bitter and useless. So, if rage is mixed with long-suffering, the long-suffering decays, and his intercession is no longer useful to God."

I said, "Sir, I want to know how rage works, so that I may guard myself from it." He said, "Yes indeed. If you don't guard yourself from it -- you and your household -- you will have lost all your hope. But guard yourself from it, for I am with you. But also, everyone should stay away from it, as many as have changed their minds with their whole hearts. For I will be with them and will protect them, for they all were justified by the reverent messenger.

#### ***THIRTY-FOUR***

He said, "Now hear the working of rage -- how evil it is, and how it overpowers my slaves by its own working, and how it leads them astray from what is right. But it does not lead astray those who are full in trust, nor is it able to work within them, because my power is with them. But it leads astray those who are empty and double-minded.



"Now when it sees such a person in prosperity, it interposes itself in that person's heart, and out of nothing the man or woman becomes bitter on account of life's practicalities: either about meats (or some small thing); or about a certain friend; or about giving or receiving; or about such foolish matters. For all of these things are foolish, and worthless, and unintelligent, and do not make sense for God's slaves.

"But long-suffering is great and strong, and has power and sturdiness. And it is beneficial in great abundance: happy; rejoicing; without worry; glorifying the Lord in every season; having no bitterness in itself; staying near through all gentleness and quietness. Therefore, this long-suffering lives with those who have whole trust.

"But rage indeed is first foolish -- lightweight and senseless. Then from foolishness, bitterness happens; from bitterness, anger; from anger, hatred; and from hatred, malice. Then since malice is made up of all these bad things, it becomes a great and incurable sin. For when these spirits live in one vessel (where the holy spirit also lives), that vessel does not contain them; on the contrary, it overflows.

"Therefore, since has no familiarity with living with an evil spirit, or with harshness, the delicate spirit goes away from that kind of person and seeks to live with gentleness and quietness. Then when it has gone away from that person in whom it was living, that person becomes emptied of the just spirit, and since he is filled with evil spirits, the rest of *the time* he is chaotic in all his actions. He is dragged around by the evil spirits, and is wholly blinded from any good attitude. Therefore, it comes to pass this way to all those in rage.

"Therefore, stay away from rage [-- the most evil of evil spirits. But clothe yourself in long-suffering, and resist rage] and bitterness, and you will be partakers with the reverence that is loved by the Lord. Therefore, to it that you never forget this precept. For if you are lord of this precept, you will also be able to keep the remaining precepts -- the ones that I am about to give you. Be strong in them and be empowered. And let everyone be empowered, as many as want to walk in them."

### ***Precept 6***

#### ***THIRTY-FIVE***

He said, "I charged you in the first precept, so that you would to guard trust, and fear, and self-control." I said, "Yes, sir."

He said, "But now I want to show you their powers too, so that you would be mindful of what power and working they have. For their workings are twofold. Therefore, these things are for the just and the unjust.

Therefore, you trust justification, but do not trust injustice. For the way of justification has straightness, but the way of injustice is crooked. But you walk on the straight and flat road, and ignore the crooked one.

For the crooked way has no trails, but has roadless places and many stumbling blocks, and it is rough and thorny. So therefore, it is harmful to those who walk in it. But those who walk on the straight way walk on a flat *path* and without stumbling. For it is neither rough nor thorny. Therefore, you see that it is makes sense to walk on this road."

I said, "Sir, I want to walk on this road."

He said, "You will walk, and whoever turns to the Lord with his whole heart will walk on it."

## THIRTY-SIX

He said: "Now hear about trust. There are two messengers with a person: one of right and one of evil." I said, "How then, sir, will I know what they are working -- because both messengers live with me?"

He said, "Listen, and understand these *messengers*. Indeed, the messenger of right is delicate, and modest, and gentle, and quiet. So when this one goes up into your heart, it immediately speaks with you about what is right, about purity, about reverence, and about self-sufficiency -- about every just deed and about every glorious virtue. When all these things go up into your heart, know that the messenger of right is with you. So, these are the deeds of the messenger of right. Therefore, trust it and its deeds.

So, see also the deeds of the messenger of evil. First of all, it is enraged, and bitter, and stupid, and its deeds are evil, overthrowing the God's slaves. Therefore, if it goes up into your heart, know it by its deeds."

I replied, "Sir, how will I be mindful of it? I don't know how."

He said, "Listen. When rage or bitterness comes on you, know that it is in you. Then the desire for many practicalities, and many wealthy delicacies, and alcoholic beverages, and many intoxications, and various luxuries, and addictive things, and the strong desire for women, and greed, and much high-mindedness, and bragging, and whatever is a neighbor to and similar to these things. When then these things go up into your heart, know that the messenger of evil is in you.

"Therefore, know its deeds and stay away from it. And trust it in nothing, for its deeds are evil and do not make sense for God's slaves. Therefore, you have the workings of both the messengers. Understand them, and trust the messenger of right. But stay away from the messenger of evil, because its teaching is evil in every matter. For even if someone trusts, if the desire of this messenger goes up into his heart, it is necessary for that man or that woman to sin.

"However, even if a man or a woman is very evil, and if the deeds of the messenger of right go up into that person's heart, it is necessary for him to do something good.

He said, "So you see that it is a nice thing to follow the messenger of right, and to say goodbye to the messenger of evil.

"Indeed, this precept shows the things about trust, so that you would trust the deeds of the messenger of right, and would work them and live for God. But trust that the deeds of the messenger of evil are hard. Therefore, if you do not work them you will live for God."

## **Precept 7**

## THIRTY-SEVEN

He said, "Fear the Lord and keep his precepts. So, in keeping God's precepts you will be powerful in every action, and your action will be incomparable. For while fearing the Lord you will work all things well. Now this is the fear that it is necessary for you to fear -- and you will be saved.

"But don't fear the accuser. For in fearing the Lord, you will be the accuser's lord -- because there is no power in him. In the one whom is no power, neither is there fear of him. But in the one whose power is

glorious, there is also fear of him. For everyone who has power has fear, but the one who has no power is thought of negatively by everyone. But do fear the accuser's deeds, because they are evil. Therefore, while fearing the Lord, you will fear the accuser's deeds and will not do them. On the contrary, abstain from them.

Therefore, fear exists doubly. For if you want to work evil, fear the Lord and you will not work it. But again, if you want to work what is good, fear the Lord and you will work it. So, the fear of the Lord is strong, and great, and glorious. Therefore, fear the Lord, and you will live for him. And as many of those who fear him and guard his precepts will live for God."

I said, "Sir, why did you say about those who guard his precepts that they will live for God?" He said, "Because all creation fears the Lord, but his precepts they do not *all* keep. Therefore, those who fear him and keep his precepts, their lives are for God. But those who don't keep his precepts, neither do they keep life in them."

### ***Precept 8***

#### ***THIRTY-EIGHT***

He said, "I told you that God's creatures are twofold, for self-control is also twofold. For it is necessary to be self-controlled in some things, but in other things it is not necessary."

I said, "Sir, make known to me in what things it is necessary to be self-controlled, and in what things it is not necessary."

He said, "Listen. Be self-controlled about evil, and don't do it. But don't be self-controlled about good; on the contrary, do it. For if you are self-controlled and do not do what is good so that, you are working a great sin. But if you are self-controlled and do not do what is evil, you are working great justice. Therefore, be self-controlled in staying away from every evil thing, working what is good."

I said, "Sir, what kinds are the evils in which it is necessary for us to be self-controlled, and to stay away from?"

He said, "Listen: keep away from adultery and prostitution, from the lawlessness of drunkenness, from greed and evil, from eating many meats and accumulating wealth, from high-mindedness and arrogance, and from falsehood and evil speaking and hypocrisy, malice and all evil speech. For these deeds are the most evil of all in human life.

"Therefore, it is necessary for God's slave to be self-controlled and to stay away from these deeds. For the one who isn't self-controlled to the point of staying away from these things is unable to live for God. Therefore, listen to what follow these things."

I said, "For are there still *more* evil deeds, sir?"

He said, "Indeed there are many from which it is necessary for God's slave to be self-controlled and to stay away from: theft; lying; withholding *payment*; false testimony; greed; evil strong desire; deceit; worthless conceit; bragging; and whatever is like these things.

"Don't you think that these things are evil -- indeed I say, very evil -- for God's slaves? It is necessary for the one who is enslaved to God to be self-controlled in all these things. Therefore, be self-controlled and

stay away from all these things, so that you would live for God and would be listed among those who have self-control within themselves. Therefore, these are the things in which it is necessary for you to be self-controlled."

He said, "Now hear about the things about which it is necessary for you to not be self-controlled; on the contrary, you should do them. Don't be self-controlled in what is good, but do it."

I said, "Sir, show me the power of good things also, so that I would walk in them and be enslaved them -- so that in working them I would be able to be saved."  
He said, "Hear also the deeds of goodness that it is necessary for you to work and in which to not be self-controlled."

"First of all, there are: trust; fear of the Lord; love; unity; declarations of justification; truth; patience. Nothing in human life more good than these. If someone keeps these things, and is not self-controlled in them, it happens that he is blessed in his life."

"Hear now what follows from these things: to support widows; to visit orphans and the poor; to buy back God's slaves from afflictions; to be hospitable (for philanthropy is found in hospitality from time to time); to fight no one; to be in quietness; to become the most inferior of all people; to revere the elderly; to do what is right; to be familiar with brotherly affection; to withstand outrage; to be long-suffering; to have no grudge; to give comforting advice to those who are ill in their souls; to not discard those who have stumbled from trust, but to turn them back and to do kindness; to admonish errant ones; not to oppress debtors or the poor; and if there are any things like these."

He said, "Do you think these things are good?"

I said, "Sir, for what could be more good than these things?"

He said, "So walk in them, and don't be self-controlled about them, and you will live for God."

"Therefore, keep this precept. If you do good and are not self-controlled about it, you will live for God. And everyone who does so will live for God. And again if you don't do evil, and you are self-controlled about it, you will live for God. And everyone will live for God if they keep these precepts and walk in them."

### ***Precept 9***

#### ***THIRTY-NINE***

He said to me, "To ask something of God, remove double-mindedness from yourself, and indeed the whole of your double-mindedness. Are you saying within yourself, 'How am I able to ask something from the Lord and receive it, since I have erred so much against him? Do not reason these things. On the contrary, turn to the Lord with your whole heart, and ask him without doubting, and you will know his many deep feelings -- because he by no means will he abandon you, but will fulfill your soul's asking. For God is not like human beings (who carry a grudge), but he forgets bad things and has mercy on his handiwork."

Therefore, you cleanse your heart from all the worthless things of this age, and from the things mentioned to you previously in declarations. And ask the Lord, and you will receive all things, and you will not be needy of what you ask if you ask the Lord unwaveringly. But if you waver in your heart, you

will by no means receive any of what you ask. For those who waver towards God, these are the double-minded, and they never succeed with any of what they ask for.

But those who are complete in trust ask everything while trusting in the Lord. And they receive because they ask unwaveringly, being double-minded in nothing. For every double-minded man will scarcely be saved, unless he changes his mind.

Therefore, cleanse your heart from double-mindedness, put on trust, because it is strong, and trust God that you will receive all your requests that you ask. And then if after asking the Lord for something, you receive the request late, don't be double-minded because you didn't receive your soul's request immediately. For in all cases it is on account of some test or some wandering of which you are ignorant, that you are receiving your request late.

Therefore, don't cease to make your soul's request, and you will receive it. But if you are weary and double-minded when you ask, blame yourself and not the one who gives to you. Watch out for this double-mindedness, for it is evil and unintelligent, and it uproots many from trust; yes, even very trusting and strong people. For also this double-mindedness is the accuser's daughter, and it does much evil against God's slaves.

Therefore, think badly of double-mindedness and be lord over it in every action, clothing yourself with trust, which is strong and powerful. For trust promises all things, completes all things. But, since it has no trust in itself, double-mindedness fails in all the deeds that it practices.

He said, "So, you see that trust from above is from the Lord, and it has great power. But double-mindedness is an earthly spirit from the accuser, and has no power. Therefore, be enslaved to trust (that which has power), and stay away from double-mindedness (that which has no power), and you will live for God. And all those who have this attitude will live for God."

### ***Precept 10***

#### ***FORTY***

He said, "Put sorrow away from yourself, for it is the sister of double-mindedness and rage."

I said, "Sir, how is it the sister of these things? For rage seems to me to be one thing, double-mindedness another, and sorrow another."

He said, "You are unintelligent. And aren't you mindful that sorrow is more evil than all the spirits and makes things worse for God's slaves? And beyond all the spirits it nullifies a person, and wipes out the holy breath; and again it saves it."

I said, "Sir, I am unintelligent, and I don't understand these analogies. For I don't know how it is able to wipe out and again to save."

He said, "Listen. Those who have never explored the truth, nor sought out the Sovereign, but have only trusted while being mixed up in business matters and wealth and gentile friendships, and many other matters of this age (i.e., as many as bind themselves to these things) -- they aren't mindful of the Divine One's analogies, for they are darkened by these actions, and they decay and become barren.

"Just as the nice vineyards, when they are neglected by chance, are made barren by various thorns and weeds, so also the trusting people who also fall into these many actions that were mentioned previously, lose their attitude, and they are wholly mindful of nothing regarding justification. And on the contrary, when they hear about the Divine One and Truth, they are wholly mindful of their situations, and they don't notice anything at all.

"But those who have a fear of God, and who explore the Divine One and Truth, and have their hearts directed towards the Lord, they are quickly mindful of and understand quickly all the things that are said to them, because they have the fear of the Lord within them. For where the Lord lives, much understanding is there too. Therefore, cling to the Lord, and you will understand and be mindful of all things."

#### *FORTY-ONE*

He said, "Therefore, listen, mindless person, how sorrow wipes out the holy Spirit, and again saves. When a double-minded person practices a certain thing, and fails in it on account of his double nature, sorrow over this enters the person, and this grieves the holy Spirit, and wipes it out.

"Then again when rage about a certain action clings to a person, and he is very embittered, again sorrow enters that person's heart who was enraged, and he grieves at the action that he practiced, and he changes his mind because he has worked an evil thing.

"Therefore, this sorrow seems to have salvation, because he changed his mind about having practiced evil. Therefore, both practices grieve the Spirit. Indeed, the double mind grieves the Spirit because it was unsuccessful in its practice. But rage grieves the Spirit because it practiced the evil thing. Therefore, both the double mind and rage grieve the holy Spirit.

"Therefore, put sorrow away from yourself, and don't afflict the holy Spirit that lives in you. Otherwise, it may meet up with God and leave you. For that spirit of God that was given to this flesh endures neither sorrow nor hardship.

#### *FORTY-TWO*

"Therefore, clothe yourself in happiness (which always has favor with God and is acceptable to him), and rejoice in it. For every cheerful man works what is good, and is mindful of what is good, and thinks badly of sorrow. But the sorrowful man is always doing evil. First indeed, he is doing evil because he grieves the holy Spirit (that was given to the person as cheerful). Now secondly, he works lawlessness by grieving the holy Spirit, by not meeting up with or acknowledging the Lord. For the intercession of a sorrowful person does not have the power to rise up to the God's altar."

I said, "Why doesn't the intercession of the one who is sorrowful rise up to the altar?" He said, "Because sorrow is seated in his heart. Therefore, sorrow mixed with intercession does not allow the intercession to rise up clean to the altar. For just as as vinegar and wine, when mixed in the same place, don't have the same pleasure, so it is also when sorrow is mixed with the holy Spirit: it doesn't have the same intercession.

"Therefore, cleanse yourself from this evil sorrow, and you will live for God. And as many as cast away sorrow from themselves and who clothe themselves in all cheerfulness, they will live for God."

### ***Precept 11***

#### ***FORTY-THREE***

He showed me people who were sitting on a couch, and another person sitting on a chair. And he said to me, "Do you see those who are sitting on the couch?"

I said, "I see, sir."

He said, "These people are trusting, and the one who is sitting on the chair is a false prophet who destroys the minds of God's slaves but *only* destroys those of the double-minded, not of the trusting.

"So, these double-minded ones come to him as to a diviner, and they ask him what will occur to them. And since the false prophet has no power of divine breath in himself, he speaks with them according to their questions and according to their evil strong desires, and he fills up their souls, just as they themselves plan it.

"For he is empty, and he answers the empty ones with emptiness. For whatever he answers, he answers according to the person's emptiness. But also, he speaks some true declarations, for the accuser fills him with his spirit. If it is possible he will be able to rend some of the just.

"Therefore, as many as are strong in the trust of the Lord, clothed with the truth, do not cling to such spirits but stay away from them. But as many as are double-minded and often change their minds, and who divine like the gentiles do, they also bring on themselves a greater error through this idolatry. For the one who asks a false prophet about some action is an idolater, and is empty of the truth, and is unintelligent.

"For no breath given by God requires to be asked. On the contrary, since it has the power of the Divine One, it speaks all things of itself, because it is from above -- from the power of the divine Spirit.

"But the breath which is asked, and which speaks according to the strong desires of people, is earthly and lightweight, having no power. And it is wholly speechless unless it is asked."

I said, "Sir, so how will a person know which of them is a prophet, and who is a false prophet?" He said, "Hear about both the prophets, and (as I am about to tell you), in this way you will test the prophet and the false prophet: test the person who has the divine breath from the life.

"First indeed, the one who has the breath which is from above is gentle, and quiet, and humble, and he stays away from every evil thing and worthless strong desire of this age, and he makes himself lower than all people. And he answers no one when asked, nor does he speak privately. Neither does the holy Spirit speak when someone wants it to speak. On the contrary, *the person* then speaks when God wants him to speak.

"For when the person who has the divine breath enters a gathering of just men (those who have trust in a divine spirit), and intercession toward God happens by the gathering of those men, then the messenger of the prophetic breath (which has been laid down with him) fills the person. And the person

who is filled with the holy breath speaks to the crowd, just as the Lord wants. Therefore, the breath of the Divine One will be clear this way. So, this is the power that concerns the divine spirit of the Lord."

He said, "Now hear about the breath that is earthly and worthless, and which has no power but is foolish.

"First indeed, that person who seems to have the breath elevates himself, and wants to have a front seat. And immediately he is hasty, and shameless, and talkative, and familiar with many luxuries and with many other deceits, and he receives money for his prophesying. Now if he doesn't receive he doesn't prophesy. Therefore, is a divine breath able to receive money and prophesy? It is impossible for a prophet of God to do this, but the breath of prophets like this is earthly.

"Next, it does not wholly near a gathering of just people. On the contrary, it flees from them but clings to the double-minded and empty people -- and it prophesies to them in corners. And it deceives them, speaking all things in emptiness according to their strong desires. For also it is answering to empty people. For when the empty vessel is placed together with an empty one, it is not broken, but they harmonize with one another.

"But when he enters a gathering full of just men who have a breath from the Divine One, and intercession is made from them, that person is emptied, and the earthly breath flees from him in fear, and that person is muted and is wholly broken into pieces, unable to speak.

"For, if you pack wine or oil into a cupboard, and place an empty vessel among them, and again you want to unpack the cupboard, the same vessel is there that you placed there empty. In the same way also, the empty prophets, whenever they enter the spirits of just people, are just as they were when they entered.

"You have the lives of both *kinds* of prophets. Therefore, test the person who says that he is moved by the breath, by the deeds and life.

"Now trust the breath that comes from God, and has power; but put no trust in the earthly and empty breath, because there is no power in it, for it comes from the accuser.

"Therefore, listen to the analogy that I am about to tell you. Take a stone, and throw it up to the sky. See if you are able to reach it. Or again, take a spout of water, and siphon it up to the sky -- see if you are able to make a hole in the sky."

I said, "Sir, how are these things able to be, for both of these things that you have said are beyond power."

He said, "Just as these things are beyond power, in the same way also the earthly breaths are powerless and weak.

"So, receive the power that comes from above. The hail is a small grain, and when it falls on a person's head, how much pain it brings! Or again, take a drop that falls on the ground from the tile, and makes a hole in the stone.



"Then you see that the smallest things from above that fall on the ground have great power. In the same way also the divine breath that comes from above is powerful. Therefore, trust this breath, but stay away from the other one."

### ***Precept 12***

#### ***FORTY-FOUR***

He said to me, "Remove from yourself all evil strong desire, and clothe yourself in the strong desire that is good and reverent. For, when clothed in this strong desire, you will hate the evil strong desire and will lead it along as you want.

"For the evil strong desire is wild, and is only tamed with difficulty. For it is frightening, and its much wildness is very costly to people -- but greatly if a slave of God gets entangled in it, and has no understanding. He is used up by it fearfully. Now it uses up such people who do not have the good strong desire but who are mixed up with this age. So it hands these people over to death."

I said, "Sir, "What are the works of the evil strong desire, those that hand people over to death? Make them known to me, so that I may stay away from them."

He said, "Listen by what deeds the evil strong desire brings death to God's slaves.

#### ***FORTY-FIVE***

"Coming first of all things is the strong desire for another person's wife or husband, and for abundance of wealth, and for many useless foods, and for alcoholic beverages and other delicacies that are many and foolish. For every indulgence is foolish and worthless for God's slaves. Therefore, these strong desires are evil, bringing death to God's slaves. For this evil strong desire is the accuser's daughter. Therefore, it is necessary for you to abstain from the evil desires, so that in abstaining, you would live for God.

"But as many as are lorded by them, and don't resist them, are slain by them, for these strong desires are deadly.

"But you clothe yourself in the strong desire for what is right, and arm yourself with the fear of the Lord, and resist them. For the fear of God lives in the good strong desire. If the evil strong desire sees you armed with the fear of God and resisting it, it will flee far away from you and will be seen by you no longer, since it fears your weapons.

Therefore, when you are victorious over it and are crowned, come to the strong desire for what is right, and hand over to it the victor's prize which you have received, and serve it, just as it plans. If you are enslaved to the good strong desire, and submit to it, you will have power to be lord over the evil strong desire, and to subject it just as you plan to."

#### ***FORTY-SIX***

I said, "Sir, I want to know in what ways it is necessary for me to be enslaved to the good strong desire."

He said, "Listen: work out right and virtue, truth and the fear of the Lord, trust and gentleness, and as

many good things as are like these. In working out these you will be well-pleasing as God's slave, and you will live for him. And everyone, whoever is enslaved to the good strong desire, will live for God."

So he completed the twelve precepts, and he said to me: "You have these precepts. Walk in them, and advise those who hear you, so that their mental change would become clean for the rest of the days of their lives. May this service that I am giving you make you complete in a manageable way, and you will accomplish much. For you will find favor among those who are about to change their minds, and they will be persuaded by your declarations. For I will be with you, and I will direct them to be persuaded by you."

I said to him, "Sir, these precepts are great, and nice, and glorious, and are able to gladden the heart of the person who is able to keep them. But I don't know whether these precepts are able to be kept by a human being, since they are very hard."

He answered, saying to me, "If you place it ahead of yourself that are able to be kept, you will easily keep them, and they will not be hard. But if it already goes up into your heart that they are not able to be kept by a human being, you will not keep them.

"But now I am telling you: if you don't keep them but neglect them, you will have no salvation -- nor will your children or your household, since you have already judged for yourself that these precepts are unable to be kept by a human being."

#### *FORTY-SEVEN*

And he spoke these things to me very angrily, and so I was confused and feared him a lot. For his form had changed, and so no human being was able to endure his anger.

Now when he noticed that I was wholly disturbed and confused, he began to speak more gently to me, and he said, "Unwise person without understanding, and double-minded one, aren't you mindful of God's glory -- how great and strong and wonderful it is? Because he created the universe for humanity's sake, and subjected all his creation to humanity, and gave all authority to him, that he should be lord over all things under the sky?

I said, "So, if humanity is lord of all God's creatures and is lord over all things, isn't he also able to be lord of these precepts? He said, "The one who has the Lord in his heart can be lord of all things and all these precepts.

"But those who have the Lord on their lips, but whose hearts are hard and are far away from the Lord, these precepts are hard and inaccessible for them.

"Therefore, you who are empty and lightweight in trust, hold your Lord in your hearts, and you will know that nothing is easier than these precepts, nor sweeter, nor gentler.

"Turn back, those of you who walk after the accuser's precepts -- the ones that are difficult and bitter and wild and chaotic, and don't fear the accuser, because there is no power in him against you.

"For I will be with you, I, the messenger of mental change, who is lord over him. The accuser has fear, but his fear has no intensity. Therefore, don't fear him, and he will flee from you."

#### *FORTY-EIGHT*

I said to him, "Sir, listen to a few declarations from me."

He said, "Say what you plan to."

I said, "Sir, humanity is eager to keep God's precepts, and there is no one who doesn't ask the Lord, so that he would be strengthened in his precepts and would submit to them, but the accuser is hard and is lord over them."

He said, "He is unable to be lord over God's slaves, who put their hope in him with their whole hearts. The accuser can fight them, but he is unable to overthrow them. So, if you resist him, he will be conquered and will flee from you with shame."

He said, "But those who have been emptied out fear the accuser as if he had power."

"When a person has filled enough bottles with nice wine (and few of these bottles are empty) he comes to the bottles, and does not examine the full ones, for he knows that they are full. But he examines the empty ones fearing that otherwise they may have soured. For empty jars sour quickly, and the wine's taste is destroyed."

"In the same way also the accuser comes to all of God's slaves, testing them. So, those who are full of trust oppose him strongly, and he goes away from them, since he has no place where he may enter. So then he goes to the empty ones, and since he has a place, he enters them. Now also, he works what he plans in them, and they become his low slaves."

#### *FORTY-NINE*

"But I, the messenger of mental change, am telling you: Don't fear the accuser," he said, "for I was sent to be with you who change your minds out of your whole hearts, and to strengthen you in trust."

"Therefore, trust God, you who are desperate about your lives on account of your sins, and are adding to the sins, and weighing down your lives. Because if you turn to the Lord out of your whole hearts, and do what is right for the remaining days of your life, and are enslaved to him rightly according to what he wants, he will make healing for your previous sins, and you will have power to be lord over the accuser's deeds. But be wholly unafraid of the accuser's threats, for he has no intensity, like a corpse's muscles."

"Therefore, listen to me, and fear the one who is able to do all things, to save and to destroy, and keep these precepts, and you will live for God."

I said to him, "Sir, now am I empowered in all the Lord's tenets, because you are with me. And I know that you will crush all the accuser's power, and that we will be lords over him, and will be stronger than all his deeds. And, sir, I hope that I am able to keep these precepts which you have given, since the Lord is empowering me."

He said, "You will keep *them* if your heart becomes clean toward the Lord. And everyone will keep *them*, whoever cleanses their hearts from the worthless strong desires of this age -- and they will live for God."

## **The Shepherd**

### ***Analogies That He Spoke While With Me***

*FIFTY*

He said to me, "You know," he said, "that you are who God's slaves are living in a foreign land, for your city is far from this city. So, if you know the city, your city in which you are about to live, why are you here preparing fields, and expensive displays, and buildings, and rooms (that is, worthless rooms)? Therefore, the one who prepares these things for this city is not able to turn back to his own city.

"You unwise, and double-minded, and pitied person, aren't you mindful that all of these things are foreign, and are under another person's authority? For the lord of this city will say, 'I don't want you to live in my city. On the contrary, leave this city, because you don't live under my codes.'

"Therefore, you who have fields, and homes, and many other possessions: when you are cast out by him, what will you do with the field, and the house, and the remaining things that you prepared for yourself? For the lord of this country tells you justly, 'Either live by my codes or leave my country.'

"Therefore, what are you about to do, you who have a code in your city? For the sake of your fields and the rest of your possessions will you fully reject your code and walk by this city's code? Watch out. Otherwise, it will not make sense to reject the code. For if you want to return again to your city, by no means will you be received, because you rejected your city's code -- and you'll be shut out from it.

"Therefore, watch out, as though you live in a foreign land, and prepare nothing more for yourself except what is independent and a necessity for you, and become prepared, so that when this city's sovereign wants to cast you out for opposing his code, you will leave his city and leave for your own city and use your own code joyously without insults.

"Therefore, you who are enslaved to the Lord and have him in your hearts should watch out: work God's deeds, remembering his precepts and the promises which he promised, and trust him, because he will do them if his precepts are kept.

"Therefore, instead of fields buy souls that are in trouble, as each is able, and visit widows and orphans (and don't neglect them), and spend your wealth and all the showy things that you received from God on fields and houses of this kind.

"For the sovereign made you wealthy for this purpose: that you would complete these services for him. It is much better to buy such fields and houses, which you will find in your own city when you visit it.

"This extravagance is nice and sacred, having no sadness or fear but having joy. So, don't practice the gentiles' extravagance, for it does not make sense for you, God's slaves.

"But practice your own extravagance in which you can rejoice, and do not decay. Neither should you touch what is another person's, nor strongly desire it, for it is evil to strongly desire another person's things. But work your own work, and you will be saved."

## ***Another Analogy***

### ***FIFTY-ONE***

As I was walking in the field, and was being mindful of an elm and a vine, and as I was discerning them and their fruits, the shepherd appeared to me and said; "What are you considering within yourself?" I said, "I am considering the elm and the vine together -- that they are appropriate for one another."

He said, "These two trees, they are a type for God's slaves."

I said, "I want to know the type of these trees you're talking about."

He said, "Do you see the elm and the vine?"

I said, "I see *them*, sir."

He said, "This vine, it bears fruit, but the elm is an unfruitful kind. But unless it climbs up the elm, this vine is unable to bear much fruit (while spread on the ground), and what fruit it bears, it bears rotten -- not being suspended from the elm. So, when the vine is attached to the elm, it bears fruit both for itself and for the elm.

"So, you see that the elm also yields much fruit, not less than the vine but rather more."

I said, "Sir, how is it more?" He said, "Because when it is hanging on the elm tree, the vine yields much fruit, and it is nice. But when it is spread on the ground, it bears little fruit, and it is rotten. Therefore, this analogy applies to God's slaves: to the poor and the wealthy."

I said, "How, sir? Make it known to me."

He said, "Listen: The wealthy person has the necessities, but he is poor in the things that direct toward the Lord, since he is diverted by his wealth, and his intercession and agreement with the Lord is very small. And what he has is small and lightweight and has no other power. So, when the wealthy person goes up to the poor person, and furnishes his needs, trusting that he will be able to find a reward with God if he works for the poor person -- because the poor person is wealthy in intercession *and agreement*, and his intercession has great power with God, therefore the wealthy person unwaveringly supplies all things to the poor person.

"But when the poor person is supplied by the wealthy one, he intercedes for him, thanking God for the one who gave to him. Still, the latter person is jealous to supply the poor person, so that he would become incessant in his life -- for he knows that the intercession of the poor person is acceptable and wealthy in God's presence.

"Therefore, they both complete their work: indeed, the poor person works intercession, in which he is wealthy -- having received from the Lord. He gives this back to the Lord, the one who provided him with it. And the wealthy person's wealth, which he received from the Lord, provides for the poor person, unhesitatingly. And this work is great and acceptable with God, because he understands his wealth, and works for the poor person from the Lord's abundance, and he completes the service rightly.

"So, from people the elm seems not to bear fruit, and they neither know nor are mindful that when a drought happens, then the elm that has water supports the vine, and the vine has incessant water. So it yields fruit doubly, both on behalf of itself and on behalf of the elm. "In the same way also, by interceding toward the Lord on behalf of the wealthy ones, the poor people fill up their wealth, and again by defraying the costs of the poor, the wealthy ones suitably fill up their wishes.

"Therefore, both become partners in the just work. So, the one who does these things will not be abandoned by God but will be written in the scrolls of the living. Blessed are those who have and who understand that they have been made wealthy by the Lord. For those who have this attitude will also be able to do some good."

### ***Another Analogy***

#### ***FIFTY-TWO***

He showed me many trees that had no leaves. But they seemed to me to be as though they were withered, for they were all alike. And he said to me, "Do you see these trees?" I said, "Sir, I see. They are alike and withered."

He answered, saying to me, "These trees that you see are those who live in this age." I said, "Sir, then why are they as though they have been withered, and alike?" He said, "Because neither the just nor the errant ones in this age are apparent, but they *look* alike. For this age is winter for the just, and they are not apparent since they live with the errant ones. For just as in winter the trees shed their leaves, and are alike, and it is not apparent which have been made to wither and which are alive, in the same way neither the just nor the errant ones are apparent in this age, but they all *look* alike."

### ***Another Analogy***

#### ***FIFTY-THREE***

He showed me many trees again. Some indeed were sprouting, but others withered. And he spoke, saying to me, "Do you see these trees?"

I said, "I see, sir. Some indeed are sprouting, but others are withered."

He said, "These trees that are sprouting are the just, the ones who are about to live in the a. For the coming age is summer to the just, but it is winter to the errant ones. So, when the Lord's mercy shines, then those who are God's slaves will be apparent -- and everyone will be apparent.

"For just as in summer the fruits of every tree are obvious, and their kinds are recognized, so also the fruits of the just will be apparent, and all who are flourishing in that age will be known. But just as you saw the trees that were withered, the gentiles and the errant ones -- they will be found this way: withered and unfruitful in that age. And they will be burnt up as *firewood*. And they will be apparent, because their practice in their lives became evil. For indeed, the errant ones will be burned, because they erred and did not change their minds. Now the gentiles will be burned, because they did not know the one who created them.

"Therefore, you bear fruit, so that in that summer your fruit may be known. But stay away from many business matters, and you will never sin. For the ones who practice many of these things err much also, since they are distracted by their business matters and aren't enslaved their own Lord at all."

He said, "So, how is a person like this able to ask anything of the Lord and receive it, since he is not enslaved to the Lord? The ones who are enslaved to him, these ones will receive what they ask, but those who aren't enslaved to the Lord, these people will catch nothing. But if someone works one action, he is also able to be enslaved to the Lord, for his mind will not decay from the Lord. On the

contrary, he will be enslaved to him, because he has his mind clean. Therefore, if you do these things, you will be able to bear fruit for the coming age. And whoever does these things will bear fruit."

### ***Another Analogy***

#### ***FIFTY-FOUR***

While fasting and sitting on a certain mountain, I was giving thanks to the Lord about all that he had done while with me, and I saw the shepherd sitting with me, and saying, "Why have you come here at dawn?"

I said, "Sir, because I have a duty."

He said, "What is the duty?"

I said, "Sir, I am fasting."

He said, "Now what is this fast that you are fasting?"

I said, "Sir, I am fasting just as I am accustomed."

He said, "You don't know how to fast for the Lord, nor is this a fast. This useless fast that you are fasting for him is worthless."

I said, "Sir, why do you say this?"

He said, "I am telling you that this, what you think is a fast, is not a fast. On the contrary, I will teach you what is a complete and acceptable fast for the Lord.

He said, "Listen. God does not purpose for such a worthless fast. For by fasting for God this way you will work none of what is right in your life. However, fast a fast for God like this: do no evil in your life, but be enslaved to the Lord with a clean heart. Keep his precepts, and walk in his tenets. And let no evil strong desire arise in your heart, but trust God. Because if you work these things, and fear him, and be self-controlled from every evil action, you will live for God. And if you work these things, you will make a great fast, one that is also acceptable to God.

#### ***FIFTY-FIVE***

"Listen to the analogy that I am about to tell you connected with fasting:

"A certain person had a field and many slaves. And he planted a certain part of his field as a vineyard. And he chose a certain slave who was trustworthy, well-pleasing, and honored. And he called him to him and said to him, 'Take this vineyard that I planted, and fortify it until I come, and do nothing else to the vineyard. Now keep this precept of mine, and you will be free from me.' Then the slave's sovereign went away to a foreign land.

"Now after he left, the slave took and fortified the vineyard. And after he finished the vineyard's fortification, he saw that the vineyard was full of weeds. So he reasoned within himself, saying, 'I will complete this precept of my lord's. I will dig out the rest of this vineyard, and it will be well-acceptable when it is dug. And it will yield more fruit when it has no weeds, since it isn't choked by the weeds.'

"Taking the vineyard, he dug it out, and he pulled all the weeds that were in the vineyard. And that vineyard became well-acceptable and prosperous, having no weeds to choke it.

"After a season the slave's sovereign came to the field, and he entered the vineyard. And when he saw that the vineyard had been appropriately fortified, but also that it had been dug up and that the weeds had been pulled, and that the vines were prospering, he rejoiced greatly at what the slave had worked.

"So he called to him his beloved son (the one who had the inheritance) and those friends who were his co-planners, and he told them what precept he had given to his slave, and how much he had found to have happened. And they rejoiced with the servant at the testimony that the sovereign had testified for him.

"And he said to them, 'I promised this slave his freedom if he kept the precept as I gave it to him. But he kept my precept and did nice work for my vineyard, and he pleased me a lot. Therefore, for this deed that he has worked, I want to make him an heir together with my son, because when the nice thing came to mind, he did not neglect it but completed it.'

"The sovereign's son was well-pleased together with him about this opinion: that it would happen that the servant would be an heir together with the son. After a few days, the sovereign made a feast and sent him many delicious things from the table. But when the servant received these things, he took what was enough for him, but he gave the rest to his fellow slaves. Now his fellow-slaves rejoiced when received the delicious things. And they began to pray for him, so that he would find greater favor with the sovereign, because he had been so generous to them.

His sovereign heard all of these things that had happened, and again he rejoiced a lot at what he had practiced. So again, the sovereign called together his friends and his son, and he reported to them his action that he had practiced (about the delicious things that he had received). Now they approved of his plan rather more, that his servant should become an heir together with his son."

#### *FIFTY-SIX*

I said, "Sir, I don't know these analogies, nor am I able to be mindful of them, unless you explain them to me."

He said, "I will explain everything to you, and whatever things I speak while I am with you. I will show you the Lord's precepts, which you will keep, and you will be well-pleasing to God, and you will be listed among the number of the ones who keep his precepts.

"But if you do any good thing beyond God's precept, you will make greater glory for yourself, and you will be more glorious beside God than rather you would have been. So, if you are keep God's precepts, and add these remaining things, you will be happy if you observe them according to my precept."

I said to him, "Sir, I will keep whatever precept you give me, for I know that you are with me." He said, "I will be with you because you have such eagerness. He said, "And I will be with everyone who has such eagerness.

He said, "If the Lord's precepts are observed, this fasting is very nice. So, keep the fast this way, the one that you are about to observe:



"First of all, keep yourself away from every evil declaration and every evil strong desire, and cleanse your heart from all the worthless things of this age. If you keep these things, this fast will be complete for you.

"Now you will do this while fulfilling what was written. On that day on which you fast, taste nothing except bread and water, and count the amount of that day's cost of your meats that you were about to eat, and give it to a widow, or an orphan, or to needy person, and you will humble yourself, so that the one who was supplied out of your humility will fill up his life and will pray to the Lord on your behalf.

"So, if you complete the fast this way, as I gave you the precept, your sacrifice will be acceptable beside God, and this fast will be written down. And the religious service that is worked this way is nice, and joyous, and well-pleasing to the Lord.

"You will observe these things with your children and your whole household. And you will be blessed in observing them. And all those who hear and observe them will be blessed, and they will obtain whatever they ask of the Lord."

#### *FIFTY-SEVEN*

I begged him a lot, so that he would show me the analogy of the field, and the sovereign, and the vineyard, and the slave who enclosed the vineyard, and the weeds that were pulled out of the vineyard, and the son, and the friends, and the coplanners. For I understood that all these things are a certain analogy.

But he answered, saying to me, "You are very persistent in asking. You are bound to ask wholly nothing. For if it is necessary, it will be explained to you."

I said to him, "Sir, whatever you show me and don't explain, it will be worthless, my having seen them and without being mindful of what they are. And similarly, if you tell me analogies and don't interpret them for me, it will be worthless, although I heard something from you."

But he answered me again, saying, "Whoever is God's slave," he said, "and who has his Lord in his heart, asks him for understanding and receives it. And he interprets every analogy, and it happens that the Lord's declarations that are spoken through analogies are made known to him. But as many as are lazy and idle toward the intercession, these people hesitate to ask the Lord.

"But the Lord is abundantly compassionate, and he gives unceasingly to all those who ask from him. But you who have been empowered by the holy messenger, and who have obtained such intercession from him, and who are not idle: why don't you ask the Lord for understanding, and receive it from him?"

I said to him, "Sir, while I have you with me, I have the necessity to ask you and beg you, for you are showing me all things and are speaking with me. But if I had seen or heard these things without you, I would have asked the Lord so that they would be shown to me."

#### *FIFTY-EIGHT*

He said, "I told you just now that you are cunning and persistent in asking for the interpretations of the analogies. But since you are so grief-stricken, I will explain for you the analogy of the field and the remaining things that went with it, so that you would make them known to everyone." He said, "Now listen and understand them. The field is this creation. Now the lord of the field is the one who created all things, and organized them, and empowered them. Now the slave is God's son; the vines are this people whom he himself planted. Now the fences are the Lord's holy messengers, the ones who keep his people together. But the weeds that are pulled from the vineyard are the lawless actions of God's slaves. Now the delicious things that he sent him from the feast are the precepts that he gave his people through his son. Now the friends and coplanners are the holy messengers which were created previously. Now the absence of the sovereign is the time that remains until his presence."

I said to him, "Sir, all these things are great and wondrous, and all things have high glory." I said, "So, was I able to be mindful of them?"

"No, nor is another human being able to be mindful of them, not even if someone has great understanding."

I said, "Sir, still explain to me what I am about to ask you."

He said, "Speak if you are planning *to say* something."

I said, "Sir, why is God's son laid down in the analogy in the manner of a slave?"

#### *FIFTY-NINE*

He said, "Listen. God's son is not laid down in the manner of a slave; on the contrary, he is laid down with great authority and lordship."

I said, "Sir, I don't know how this is."

He said, "Because God planted the vineyard, that is, he created the people, and he handed them over to his son. And the son placed the messengers over them, to hold them together, and he cleansed their sins through undergoing much pain and many beatings. For no one is able to dig without trouble or hardship."

"So, after he cleansed his people's sins, he showed them the paths of life, giving them the code that he had received from his father."

He said, "You see that he himself is Lord of the people, since he received all power from his father."

"But that the lord's took his son, and the glorious messengers, as coplanner about the slave's inheritance, listen:

that holy prominent spirit that created all the creation, God made to live in flesh that he chose. Therefore, this flesh in which the holy spirit lived was enslaved to the spirit, walking well in reverence and purity, wholly without defiling the spirit.

"Then when it had been a citizen well and purely, and had labored together with the spirit, and had worked with it in every action, returning strongly and courageously -- he chose it to be a partner with the holy spirit. For the work of this flesh was pleasing, because (since it had the holy one) it was not defiled on the land.

"Therefore, he took the son (and the glorious messengers) to be a coplanner, so that, after being enslaved blamelessly to the spirit, this flesh also would have a place to camp and would not seem to have lost its slave's wage. For all flesh that is found undefiled and spotless -- in which the holy spirit lives -- will obtain a wage.

"Now you also have the interpretation of this analogy."

## SIXTY

I said, "Sir, I am very pleased to have heard this interpretation."

He said, "Listen now. Keep this flesh of yours clean and undefiled, so that the spirit that lives in it would testify to it, and so that your flesh would be justified. See to it that it never goes up into your heart that this flesh of yours decays (and you abuse it in some defilement). For if you defile your flesh, you will defile the holy Spirit also. Now if you defile the flesh, you will not live."

I said, "Sir, but if ignorance happened earlier, before these declarations were heard, how will a person who has defiled his flesh be saved?"

He said, "God alone is able to give healing of earlier ignorances, for all authority is his."

"For the rest *of your life*, if you defile neither your flesh nor the spirit (for both are common, and one is unable to be defiled without the other), therefore, keep both clean, and you will live for God."

## **Analogy 6**

### SIXTY-ONE

While I was sitting in my house, and glorifying the Lord for all the things that I had seen, and while I was seeking the precepts -- that they are nice, and powerful, and pleasant, and glorious, and able to save a person's soul, I said within myself, "I will be blessed if I walk these precepts. And whoever walks them will be blessed."

As I was saying these things within myself, suddenly I saw him seated by me, and saying this: "Why are you double-minded about the precepts that I gave you? They are nice. Do not be double-minded *at all*; on the contrary, clothe yourself in the trust of the Lord, and you will walk in them, for I will empower you in them."

"These precepts make sense for those who are about to change their minds. For if they do not walk in them, their mental change is worthless. Therefore, you who change your minds should throw away the evil things of this age that crush you. Now by putting on every excellent thing of justification, you will be able to observe these precepts, and no longer augment your sins. So, if you no longer augment any error, you will leave your previous sins. Therefore, walk in these precepts of mine, and you will live for God. All these things have been spoken to you by me."

And after he spoke those things with me, he said to me, "Let's go into a field, and I will show you the shepherds of the sheep."

"Let's go, sir," I said. And we came to a certain plain, and he displayed for me a young man, a shepherd, clothed in a composite *cloak* of saffron color. Now he was feeding very many sheep, and it was as though these sheep had eaten indulgent things and were living very comfortably, and they were happy as they jumped from one place to another. And the shepherd himself was fully happy about his flock. And the shepherd's face was very happy, and he ran around among the sheep."

### SIXTY-TWO

And he said to me, "Do you see this shepherd?"

I said, "I see *him*, sir."

He said, "This is the messenger of indulgence and deceit. This one crushes the souls of God's slaves and turns them away from the truth, deceiving them with evil strong desires in which they are destroyed. For they forget the precepts of the living God, and they walk in deception and worthless luxuries. And they are destroyed by this messenger: some indeed to the point of death but some to the point of decay."

I said to him, "Sir, I don't know what are 'to the point of death,' and 'to the point of decay.'" He said, "Listen: the sheep which you saw happy and jumping around, these are the ones who severed themselves from God in the end and who handed themselves over to the strong desires of this age. Therefore, among these, there is no mental change to the point of life life, because on account of them God's name is spoken of as evil. Therefore, death belongs to such persons."

"But the sheep that you saw not jumping but feeding in one place, these are the ones who have indeed handed themselves over to luxuries and deceit, but who have not spoken evil against the Lord. Therefore, these have been corrupted from the truth. There is in these a hope for mental change, in which they are able to live. Therefore, decay has hope of a certain renewal, but death has age-lasting destruction."

Again we went ahead a small *distance*, and he showed me a great shepherd who was like a wild man in appearance, with a white goatskin wrapped about him. And he had a certain pouch on his shoulders, and he had a very hard, knotted rod (how large!), and a great whip. And he had a very bitter expression, so that he frightened me (since he had such an expression). So, this shepherd was receiving from the young shepherd, those sheep who were comfortable and had eaten indulgent things, but were not jumping. And he took them to a certain place, which was dangerous and with acanthus and thorns. Therefore, the sheep were unable to remove themselves from the acanthus and thorns. On the contrary, they fed while trapped in the acanthus and thorns, and they were very miserable about being beaten by him. And he treated them badly, making them move around and giving them no rest. And on the whole, those sheep had no pleasant *time*.

### SIXTY-THREE

Then when I saw them so beaten with the whip and distressed, I was sad for them, because they were so tormented and on the whole had no rest.

I said to the shepherd who was speaking with me, "Sir, who is this shepherd, the one who is without deep feelings, and is bitter, and has wholly no deep feelings for these sheep?" He said, "This is the messenger of vengeance, and he is one of the just messengers, and he is positioned over vengeance. Therefore, he receives those who wander away from God, and walk after the strong desires and deceits of this life. And he avenges them, just as they are bound, with fearful and various pains."

I said, "Sir, I would like to know about these various vengeancees -- what kinds they are." He said, "Listen. The various trials and vengeancees are trials that belong to the present age. For some indeed are avenged with losses, but some with need, but some with various illnesses, but some with all unsettlement, but some with insults from unworthy people and having many other acts come to pass."

"For many who are chaotic in their plans, throw themselves into many things, and nothing wholly goes forward with them. And they say to themselves that they do not succeed in their actions, and it does not go up into their hearts that they have worked evil actions; on the contrary, they blame the Lord.

"Therefore, when they are afflicted with every affliction, then they are handed over to me for good instruction, and they are strengthened in the trust of the Lord, and they are enslaved to the Lord out of a clean heart for the remaining days of their lives. But if they change their minds, then the evil deeds that they practiced rise up into their hearts, and then they glorify God, saying that he is a just judge, and that they suffered justly -- each one according to his actions. Now they are enslaved to the Lord for the rest *of their lives* with a clean heart, and succeed in all their actions, since they receive all things from the Lord -- whatever they ask. And then they glorify the Lord because they were handed over to me, and they no longer suffer any evils."

#### *SIXTY-FOUR*

I said to him, "Sir, still explain to me this thing."

He said, "What are you hunting?"

I said, "Sir, if those who live in indulgence and are deceived are tormented for as much time as they live in indulgence and are deceived."

He said to me, "They are tormented for the same time."

I said, "Sir, then they are tormented lightly. For those who are living like this in indulgence and who forget God should have been tormented sevenfold."

He said to me, "You are unwise and are not mindful of the power of the torment."

I said, "For if I were mindful of it, I would not even have asked you to explain it to me."

He said, "Listen to the power of both."

"The time of indulgence and deceit is one hour. But an hour of torment has the power of thirty days. Therefore, if someone lives in indulgence and is deceived for one day, but is tormented for one day, the day of the torment is as strong as a whole year. So, for as many days as someone lives in indulgence, he is tormented for that many years. So you see," he said, "that the time of indulgence and deceit is short, but the time of revenge and torment is long."

#### *SIXTY-FIVE*

I said, "Sir, since I still am not mindful of the time of the deceit and indulgence and torment, show me more far-sightedly."

He answered, saying to me, "Your mindlessness is sadness, and you don't want to cleanse your heart and be enslaved to God." He said, "Watch out. Otherwise the time would be fulfilled, and you be found mindless. Therefore, listen," he said, "just as you plan to, that you would be mindful of it."

"The one who is in indulgence and is deceived for one day, and who does what he plans to, is clothed in much mindlessness and does is not mindful of what he practices. For on the next day he forgets what he did the day before. For indulgence and deceit have no memories, on account of the mindlessness in which they are clothed. But when vengeance and torment cling to a person for one day, he is also revenged and tormented for a whole year. For vengeance and torment have long memories."

"Therefore, after being tormented and revenged for the whole year, then he remembers the indulgence and deceit, and it happens *he realizes* that on account of them that these evil things are occurring. Therefore, a person who lives in indulgence and is deceived is tormented in this way, because, though they have life they have handed themselves over to death."

I said, "Sir, what kinds of indulgences are harmful?"

He said, "Every action is indulgence to a person who does it for pleasure. For also the quickly-angered person who is sufficiently emotional, he is in indulgence. And the adulterer, and the drunkard, and the slanderer, and the liar, and the greedy, and the cheat, and the one who does things like these -- sufficiently does his own sickness. Therefore, he is practicing indulgence."

"All these indulgences are torments to God's slaves. Therefore, account of these deceits, those who are revenged and tormented suffer this way. But there are also indulgences that save people. For many are indulgent in working what is good, being carried away by their pleasure. So, this indulgence makes sense for God's slaves and brings life to such a person. But the harmful indulgences mentioned previously bring torments and revenge to people. Now if they continue and do not change their minds, they bring death to themselves."

### ***Analogy 7***

#### ***SIXTY-SIX***

After a few days I saw him at the same plain where I had also seen the shepherds, and he said to me, "What do you hunting?"

I said, "Sir, I am here so that you would beg the avenging shepherd to exit my house, for he afflicts me a lot."

He said, "It is necessary for you to be afflicted." He said, "For the glorious messenger directed this about you, for he wants you to be proven."

I said, "Sir, what evil thing have I done, that I would be handed over to this messenger?"

He said, "Listen. Indeed, your sins are many, but they are not so *many* that you should be handed over to this messenger. However, your household has worked out great lawless acts and sins, and the glorious messenger was embittered at their deeds, and on account of this he begged for you to be afflicted for a certain time, so that they too would change their minds and cleanse themselves from every strong desire of this age. So, when they change their minds and are cleansed, then the avenging messenger will go away."

I said to him, "Sir, if they worked such things so that the glorious messenger is embittered, what have I done?"

He said, "They are not able to be afflicted otherwise, unless you (the head of the household) are afflicted. For when you are afflicted, they are afflicted out of necessity, but if you succeed, they are unable to have affliction."

I said, "But look, sir: they have changed their minds with their whole hearts."

He said, "And I know that they have changed their minds with their whole hearts. So, do you think that the sins of those who change their minds are forgiven immediately? Not entirely. On the contrary, it is necessary for the one who changes his mind to torment his own soul. And he should be strongly humble in his every action, and he should be afflicted with all the various *kinds of* affliction. And if he endures

the afflictions that come upon him, the one who created and empowered all things will fully have deep feelings and will give a certain healing.

"And *he will* fully *do* this if he sees that the heart of the one who changes his mind is clean of every evil act. But it makes sense for you and for your household that you should be afflicted now. But why am I speaking many things to you? It is necessary for you to be afflicted as that Lord's messenger directed -- the one who handed you to me. And thank the Lord for this, because he considered you worthy that I would declare the affliction to you in advance, so that in foreknowing it you would endure it strongly."

I said to him; "Sir, be with me, and I will be able to undergo every affliction." He said, "I will be with you, but also I will ask the avenging messenger to afflict you lightly. However, you will be afflicted for a short time, and you will be restored again to your household. Only continue to be humble and to do religious service to the Lord with all of *your* clean heart -- and your children, and your household -- and walk in my precepts that I give you, and your mental change will be able to be strong and clean.

"And if you keep these things with your household, all affliction will stay away from you." He said, "Now, affliction will stay away from all people -- as many as walk in these precepts of mine."

### ***Analogy 8***

#### ***SIXTY-SEVEN***

He showed me a great willow overshadowing plains and mountains, and under the willow's shadow came all who are called by the Lord's name. And a messenger of the Lord stood by the willow, glorious *and* very tall, holding a great sickle. And he was chopping off branches from the willow and giving them to the people who sheltered under the willow. Now he gave them small rods about a cubit *long*. After everyone had taken the rods, the messenger put down the sickle, and the tree was sound, just as I had also seen it.

But I wondered within myself, saying, "How is the tree sound after so many shoots have been chopped off?"

The shepherd said to me, "Don't wonder that the tree remained sound after so many shoots were chopped off. But if you look at all things, it will be shown to you what it is."

The messenger who gave the rods to the people demanded them back from them again, and just as they had received, in the same way also they were called to him. And each of them gave back the various rods. But the messenger of the Lord took them and examined them.

He received the rods from some dry and devoured (as if by moths). The messenger gave word for those who gave up rods like these to stand apart. Now others gave them back dry but not eaten by moths. And he gave word for these people to stand apart. Now others gave them up half-dried; these also stood apart. Now others gave up their rods half-dried and having divisions. These too stood apart.

Now others gave up their rods green and having divisions. These also stood apart. Now others gave up their rods half-dried and the other half portion green. These too stood apart. Now others brought their rods with two parts of the rod green, but the third part dry. These too stood apart. Now others gave them up two parts dry, but the third part green. These too stood apart.

Now others gave up their rods wholly green, but a small part of their rods was dry -- at the top -- but they had divisions in them. These too stood apart. Now in those of others there was a small part green, but the rest of the rod was dry. These too stood apart.

Now others came bringing their rods green, just as they had received them from the messenger. Now the majority of the crowd gave back their rods this way; the messenger rejoiced a lot at these. These too stood apart. Now others gave back their rods green and having shoots. These also stood apart, and again the messenger rejoiced a lot at these.

Now others gave back their rods green and having shoots. Now their shoots had, as it were, a certain fruit. And those people were very happy -- those whose rods were found this way. And the messenger rejoiced at them, and the shepherd was very happy about them.

#### *SIXTY-EIGHT*

Now the Lord's messenger gave word for crowns to be brought. And crowns were brought, happening to be made as if from palm branches. And he crowned those men who had given up the rods that had the shoots and some fruit, and he let them go into the tower.

And he sent the others also into the tower, the ones who had given up the rods green and having shoots (but the shoots did not have fruit). He set a seal on them. And those who were going into the tower all had the same clothing -- as white as snow.

And those who had given up their rods green as they received them, he sent away with a robe and seals.

After the messenger completed these things, he said to the shepherd, "I am going away, but you will send these people away inside the walls, just as it is worthy for each to live. But examine their rods, and so release them. But examine carefully. Watch out, so that none will get by you," he said. "But if some do get by you, I will test them at the altar." When he had said these things to the shepherd, he left.

And, after the messenger left, the shepherd said to me, "Let's take all their rods and plant them, to see if any of them will be able to live."

I said to him, "Sir, these dried ones, how are they able to live?"

He answered, saying to me, "This tree is a willow, and this group loves life. So, if the rods are planted and receive a little moisture, many of them will live. Now later let's try to pour some water also on them. If one of them is able to live, I will rejoice with it; but if it doesn't live, I will not be found negligent."

So the shepherd gave word for me to call them, just as each one of them was stationed. They came position after position, and they handed over the rods to the shepherd. Now the shepherd took the rods and planted them according to position, and after planting, he poured much water over them, so that the rods were not apparent from the water.

And after his watering of the rods, he said to me, "Let's go. And after a few days let's return and oversee all the rods. For the one who created this tree wants everyone to live who took branches from this tree. Now I too hope that after they have been moistened and watered -- the takers of these little rods -- the majority of them will live."



## *SIXTY-NINE*

I said to him, "Sir, make known to me what this tree is. For I am taken aback about it, because, the tree is sound although so many branches were cut off, and nothing appears to have been cut from it. Therefore, I am taken aback by this."

He said, "Listen. This great tree that overshadows plains and mountains and all the land is God's code that was given to the whole creation. And this code is God's son heralded to the most remote parts of the land. But the people who are under the shadow are those who have listened to the heralding and who have trusted in him.

"But the great and glorious messenger is Micha-El, the one who has authority over this people and who steers them. For this is the one who gives the code into the hearts of those who trust. Therefore, he oversees those to whom he gave, *to see* if they have observed it.

"Now look at one's rods, for the rods are the code. Therefore, see that many of these rods have been made useless. Now you will know all those who have not observed the code, and you will see each one's house."

I said to him, "Sir, why indeed did he send away some into the tower, but leave some for you?" He said, "As many as wandered from the code that they received from him, he left these in my authority for mental change. But as many as already were well-suited to the code and have observed it, he has these under his own authority."

I said, "Then who, sir, are the ones who have been crowned and go into the tower?" He said, "As many as wrestled with the accuser and were victorious over him are crowned. These are the ones who suffered for the code.

"But the others, who similarly gave up their rods green and with shoots but they did not have any fruit, are those who were afflicted for the code, but who did not suffer nor yet deny their who.

"But those who gave them up green just as they received them, are sober and just people. And they walked a lot with pure hearts and have kept the Lord's precepts. But you will know the rest when I have examined these rods that have been planted and watered."

## *SEVENTY*

And after a few days we came to the place, and the shepherd sat down at the messenger's place, and I stood beside him. And he said to me, "Wrap yourself in a linen towel, and serve me." So it happened that I wrapped myself in a clean linen towel made of sackcloth. Now when he saw me wrapped and that I was ready to serve him, he said, "Call the men whose rods have been planted, according to the position where each gave their rods." And I went away to the plain and called them all, and each of them stood according to their positions.

He said to them, "Each one should pick his own rod, and carry it to me." First, those who had the dried and chewed rods gave them up, and they were found just so: dried and chipped. He gave word for them to stand apart.

Then those who had the rods that were dried and not chewed gave them up. Now some of them gave up the rods green, and others *gave them* dried and chewed as by moths. So, he gave word for the ones who gave them up green he to stand apart, but he gave word for those who gave them up dried and chewed to stand with the first ones.

Then those who had the half-dried ones and with divisions gave them up. Now some gave them up green and without divisions. Now some gave them up green and having shoots, and fruits on the shoots (like the ones had who went into the tower crowned). Now some gave them up dry and eaten, and some dry and uneaten, and some just as they had been: half-dried and with divisions. He gave word for each of them to stand apart: some in their own positions, but others apart.

#### *SEVENTY-ONE*

Then those who had their rods green but indeed having divisions gave them up. All of these gave them up green, and stood in their own position. Now the shepherd rejoiced over these, because they all were changed and had put away their divisions.

Now also, the ones who had one half green and the other half dry gave them up. So, the rods of some were found wholly green; of some half-dried; of some dry and chewed; of some green and having shoots. Each of these was sent away to his position.

Then those who had two parts green but the third dry gave them up. Many of them gave them up green, but many were half-dried; others were dry and chewed. Each of these stood in his own position.

Then those gave them up who had two parts dry but the third part green. Many of them gave them up half-dried, but some were dried and eaten. Others were half-dried and with divisions, and a few were green. Each of these stood in his own position.

Now those gave them up who had their rods green, but a small part dry and having divisions. Some of these gave them up green, and others were green and with shoots. These also went away to their position.

Then those gave them up who had a small part green but the other part dry. The rods of these were found to have the majority green and having shoots and fruit on the shoots; and others were wholly green. The shepherd rejoiced very greatly at these rods, because they were found this way. Now each of these went away to his own position.

#### *SEVENTY-TWO*

After the examination of all of their rods, the shepherd said to me, "I told you that the tree clings to life." He said, "Do you see how many changed their changed their minds and were saved?" I said, "Sir, I see."

He said, "This is so that you would notice the Lord's great deep feelings -- that they are great and glorious -- and that he has given the breath to those that are worthy of mental change."

I said, "Sir, why then didn't they all change their minds?"

He said, "To those whom he saw with hearts about to become clean and who were about to be enslaved to him with their whole hearts, he gave mental change to them. But the ones in whom he noticed craftiness and evil, who were about to change their minds in hypocrisy, he did not give mental change to them; otherwise, they would again profane his name."

I said to him, "Sir, then show me now about those who have given up their rods: what kind each of them is, and their homes, so that when they hear this, the ones who have trusted and have received the seal and have broken it and did not keep it sound would fully know their deeds, and would change their minds, taking a seal from you. And that they would glorify the Lord because he had deep feelings for them and sent you out to renew their spirits."

He said, "Listen. Those whose rods were found dry and moth-eaten, these are the ones who separate themselves and who are betrayers of the assembly, who spoke evil of the Lord in their sins, but still were ashamed of the that name of the Lord that was invoked on them. So, in the end these were destroyed to God. But you see that none of them changed their minds, although they heard the declarations that you told them, (which precepts I had given to you). The life has departed from such people.

"But those that gave up the dry and undecayed ones, these too are near them. For they were hypocrites, and brought in strange teachings, and turned out God's slaves -- now especially those who erred. They did not allow them to change their minds, but persuaded them with their foolish teachings. Therefore, these people do have the help of changing their minds.

"Now you see that many of them also did change their minds away from when you told them my precepts. And still they will change their minds. Now as many as will not change their minds, they have lost their lives. But as many of them as changed their minds became good. And it happened that their homes were *placed* within the first walls. Now some of them even went up into the tower." He said, "So you see that mental change from sins has life, but not to change one's mind is death.

### *SEVENTY-THREE*

"But as many as gave up (the rods) half-dried, and having divisions in them, hear also about these. Those whose rods were half-dried are the double-minded; for they neither live nor are dead. But those who have them half-dried and with divisions in them, these are both double-minded and slanderers, and are never at peace within themselves. On the contrary, they always cause division." He said, "But mental change is given also to these. You see," he said, "that some of them have changed their minds. And still," he said, "there is hope of mental change among them.

He said, "And as many of them as have changed their minds have their homes inside the tower. Now as many of them as have changed their minds late will live inside the walls. Now as many as don't change their minds, but continue in their practices, will die the death.

"But those who have handed over their rods green and having divisions, these became always trustworthy and good, but they have some jealousy toward one another about first places and about a certain glory. But all these are foolish in having jealousy toward one another about first places.

"But these too, when they heard my precepts, since they were good, they cleansed themselves and changed their minds quickly. Therefore, it happened that their homes are inside the tower. But if someone again turns to division, he will be thrown out of the tower and will lose his life.

"Life is for all those that keep the Lord's precepts. But in the precepts there is nothing about first places, or about a certain glory -- but about a man's long-suffering and humility. Therefore, the life of the Lord is in such people, but in sectarian and lawless people there is death.

#### *SEVENTY-FOUR*

"But those who gave up their rods half-green and half-dried, these are the ones who are mixed up in business matters and do not cling to the holy ones. Therefore, one half of them lives, but the other half is dead.

"Therefore, when they heard my precepts many changed their minds. So, as many as changed their minds, they have their home within the tower. But some of them remained wholly far away. These then have no mental change. For they spoke evil of the Lord and denied him on account of their business matters. So they lost their lives because of the evil that they worked.

"But many of them were double-minded. These still have place for mental change, if they change their minds quickly, and their homes will be inside the tower; and if they change their minds late, they will live inside the walls; but if they do not change their minds, they too will lose their lives.

"But those who have given up two parts green and the third part dried, these are those who have denied with various denials. Therefore, many of them changed their minds and went away to live inside the tower. But many utterly rebelled from God. These people lost their lives in the end. And some of them were double-minded and caused divisions. So, there is mental change for these people if they change their minds quickly and do not continue in their pleasures. But if they continue in their doings, they likewise purchase death for themselves.

#### *SEVENTY-FIVE*

"But those who have given up their rods two thirds dried and one third green, these are men who have been trusting, but who grew wealthy and became famous among the gentiles. They clothed themselves with great pride and became high-minded, and abandoned the truth and did not cling to what is right. But they lived together after the manner of the gentiles, and this path appeared happier to them. Yet they did not leave God but continued in trust, although they did not do the deeds of trust.

"Therefore, many of them changed their minds, and they had their habitation within the tower.

"But others who, at the end, lived with the gentiles, and who were made to decay by the worthless opinions of the gentiles, they left God and worked the deeds of the gentiles. These therefore were counted with the gentiles.

"But others among them were double-minded -- not hoping to be saved by reason of the deeds that they had done. Now others were double-minded and made divisions among themselves. For these then who were double-minded by reason of their doings there is still mental change. But it is necessary for

their mental change to be quick, so that their habitation may be within the tower. Now for those who do not change their minds but continue in their pleasures, death is near.

#### *SEVENTY-SIX*

"Now those who gave up their rods green, yet with the extreme ends dried and with cracks -- these were found at all times good and trustworthy and glorious in the sight of God, but they erred to a very slight degree by reason of little desires and because they had grudges against one another. But, when they heard my words, the majority quickly changed their minds, and their homes were assigned within the tower.

"But some of them were double-minded, and some who were double-minded made a greater division. In these then there is still a hope of mental change, because they were always found good; scarcely one of them will die.

"But those who gave up their rods dried, yet with a very small part green, these are those who trusted, but who practiced the deeds of lawlessness. Still they never separated from God, but bore the Name gladly, and gladly received God's servants into their houses. So, after hearing of this mental change they changed their minds without wavering, and they practice all excellence and what is right.

"And some of them even suffer persecution willingly, knowing the deeds that they did. Therefore, all of these will have their homes within the tower."

#### *SEVENTY-SEVEN*

And after he had completed the interpretations of all the rods, he said to me, "Go, and tell everyone to change their minds, and they will live for God. For the Lord in his compassion sent me to give mental change to all, though some of them do not deserve it for their deeds. But since he is long-suffering the Lord wants those who were called through his son to be saved."

I said to him, "Sir, I hope that when they hear these sayings everyone will change their minds. For I am persuaded that each one will change his mind when he fully knows his own deeds and fears God."

He answered, saying to me, "As many," [he said,] "as [will change their minds] out of their whole hearts [and] will cleanse themselves from all the evil deeds mentioned previously, and who will add nothing further to their sins, will receive healing from the Lord for their former sins, unless they are double-minded about these precepts, and they will live for God. [But as many," he said, "as will add to their sins and walk in the strong desires of creation, will judge themselves to the point of death.]

But you walk in my precepts, and live [to God. And as many as will walk in them and will do rightly, will live for God."]

After showing me all these things [and telling them to me] he said to me, "Now the rest I will declare (to you) after a few days."

#### ***Analogy 9***

#### *SEVENTY-EIGHT*

After I had written down the precepts and analogies of the shepherd (the messenger of mental change), he came to me and said to me; "I want to show you all things that the holy Spirit, which spoke with you in the form of the assembly, showed to you. For that Spirit is God's son.

"For when you were weaker in the flesh, it was not revealed to you through a messenger. Then you were strengthened spiritually, and grew mighty in your strength so that also you would be able to see a messenger. Then at length the construction of the tower was revealed to you, through the assembly. You saw all things in a beautiful and appropriate way, as if by a virgin. But now you see from a messenger, through the same spirit indeed.

"Yet it is necessary for you to learn everything more accurately from me. Because for this reason also I was chosen by the glorious messenger to live in your house: that you would see all things strongly, fearing nothing, just as before."

And he took me away into Arcadia, to a certain rounded mountain, and he set me on the top of the mountain and showed me a great plain. Now around the plain were twelve mountains -- the mountains each had a different appearance.

The first was black as soot; the second was bare, without vegetation; the third was thorny and full of briars. The fourth had the vegetation half-dried, with the upper part of the grass green, but the part by the roots was dried, and some of the grass became dried, whenever the sun had scorched it. The fifth mountain had green grass and was rugged. The sixth mountain was full with fissures throughout -- some small and some large, and the fissures had vegetation, but the grass was not very soft, but rather looked as if it had dried out.

The seventh mountain had flourishing vegetation, and the whole mountain was in a thriving condition, and cattle and birds of every kind were feeding on that mountain. Now the more the cattle and the birds fed, the more the grass of that mountain flourished. The eighth mountain was full of springs, and every species of the Lord's creation drank of the springs on that mountain.

The ninth mountain had no water at all and was entirely arid. Now it had in it wild animals and deadly reptiles that destroy human beings. The tenth mountain had very large trees and was completely shaded -- and beneath the shade sheep were lying down, resting and feeding.

The eleventh mountain was thickly wooded all over, and the trees on it were very productive, producing various kinds of fruits, so that anyone who saw them would want to eat their fruits. The twelfth mountain was wholly white and its appearance was pleasant, and the mountain was very beautiful by itself.

#### *SEVENTY-NINE*

Now in the middle of the plain he showed me a great white rock, rising up from the plain. The rock was higher than the mountains and was cubic; it was able to contain the whole land.

Now this rock was ancient, and it had a gate cut out of it. Now the gate seemed to me to have been cut out recently. And the gate glowed more brightly than the sun, so that I wondered about the brightness of the gate.

And around the gate stood twelve virgins. The four who were standing at the corners seemed to me to be more glorious (than the rest), but the others were similarly glorious. Now they stood at the four quarters of the gate, and virgins stood in pairs between them.

And they were clothed in linen tunics and wrapped in appropriate clothing, having their right shoulders free as if they were about to carry a burden. This is how they were prepared, for they were very happy and eager.

After I had seen these things, I wondered to myself about the greatness and the glory of what I was seeing. And again I was confused about the virgins: that (as delicate as they were) they stood up like men, as if they were about to carry the whole sky.

And the shepherd said to me, "Why do you question within yourself, and why are you confused, and why do you bring sadness on yourself? For whatever things you are not able to understand, if you are prudent you will not attempt them. Instead, beg the Lord, so that you would receive understanding to understand them.

"You cannot see what is behind you, but you see what is in front of you. Therefore, leave the things that you are unable to see, and do not worry (about them). But be lord of the things that you see, and do not be so concerned about the rest. Now I will explain to you everything that I show you. Therefore, watch what remains."

#### *EIGHTY*

I saw six men come. They were tall and glorious and alike in appearance. And they called a crowd of men. And also, the others who came were tall men: handsome and strong. And the six men directed them to construct a tower over the gate. And there arose a loud noise from those men who had come to construct the tower as they ran back and forth around the gate.

For the virgins who were standing around the gate told the men to hurry to construct the tower. Now the virgins had spread out their hands, as if they were going to take something from the men.

And the six men directed for stones to be brought up from a certain deep place and to go to the construction of the tower. And ten stones that were cubic and polished (not cut from a quarry) went up.

And the six men called to the virgins, and directed them to carry all the stones that were to go to the tower's construction, and to pass through the gate and to hand them to the men who were about to build the tower.

And the virgins laid the first ten stones that rose out of the deep waters on top of one other, and they carried them together, stone by stone.

#### *EIGHTY-ONE*

Now in the same order as they were standing together around the gate, they carried them. Those who seemed to be strong enough also stooped under the corners of the stone, while the others stooped at the sides of the stone. And so they carried all the stones. And they carried them through the gate as they had been directed, and they handed them to the men for the tower. Now these ones took the stones and constructed.

Now the tower's place of construction was on the large rock and above the gate. Those ten stones were joined together, and they covered the whole rock. And they formed a foundation for the construction of the tower. And [the rock and] the gate supported the whole tower.

Now after the ten stones, another twenty-five stones came up from the deep waters, and these were carried by the virgins (like the earlier ones) and joined into the tower's construction. And thirty-five stones came up after these, and similarly these were joined into the tower. And another forty stones came up after those, and these were all put into the tower's construction. So four rows were made in the foundations of the tower.

Now (the stones) stopped coming up from the deep waters, and the builders likewise stopped for a little while. And again the six men directed the crowd of people to bring in stones from the mountains for the tower's construction.

They were brought in accordingly from all the mountains. They were of different colors, shaped by the men and handed to the virgins. Now the virgins carried them through the gate and handed them over for the tower's construction. Now when the different stones were placed in the building, they all became similar and white, and they lost their different colors.

But some stones were handed over by the men for construction which did not become bright. Instead they were found to be just as they were placed. For these ones were not handed over by the virgins, nor had they been carried in through the gate. Therefore, these stones were unsightly for the tower's construction.

Then when the six men noticed the stones that were unsightly in the construction, they directed them to be removed and carried [below] into their own place from which they had been brought.

Now they said to the men who were bringing the stones in, "Stop handing over stones for the construction *by yourselves*, but place them by the tower, so that the virgins would carry them through the gate and hand them over for construction. For [they said] if they are not carried in through the gate by the hands of these virgins, they will be unable to change their colors. Therefore, do not work worthlessly," they said.

#### *EIGHTY-TWO*

Although the construction was finished that day, the tower was not fully completed, for it was to be carried up [still] higher. And there was a stoppage in the construction, and the six men directed the builders [all of them] to relax for a short time and to rest, but they directed the virgins not to leave the tower. And I thought that the virgins were left to guard the tower.



Now after everyone had relaxed [and rested], I spoke to the shepherd, saying, "Sir, why is it that the tower's construction was not completed?" He said, "The tower cannot yet be fully completed until its lord comes and tests this building, so that if any stones are found crumbling he would change them. For the tower is being constructed according to what he wants."

I said, "Sir, I would like to know what this construction of this tower is, and about the rock and gate, and the mountains, and the virgins, and the stones that came up from the deep waters and were not shaped (but went just as they were into the construction) -- and why ten stones were placed first in the foundations, then twenty-five, then thirty-five, then forty, and about the stones that had gone to the building and were removed again and put away in their own place -- about all these things set my soul at rest, sir, and explain them to me."

He said, "If you are not found to be held by a lazy curiosity, you will know all things. For after a few days we will come here, and you will see the succeeding thing that happens to this tower and will understand all the analogies accurately."

Now after a few days we went to the place where we had sat, and he said to me, "Let's go to the tower, for the owner of the tower is coming to inspect it." And we went to the tower, and there was no one by it at all, except for the virgins alone. And the shepherd asked the virgins whether the lord of the tower had arrived. And they said that he would be there soon to inspect the building.

#### *EIGHTY-THREE*

And look, after a little while I saw a crowd of many men approaching, and in the middle was a man of such tall height that he was higher than the tower.

And the six men who oversaw the construction walked with him on the right side and on the left, and all those who worked at the construction were with him, and many other glorious attendants were around him. And the virgins who watched the tower ran up and kissed him, and they began to walk by his side around the tower.

And that man inspected the building so carefully that he felt each individual stone. And he held a rod in his hand and tapped each individual stone that was constructed into *the tower*.

And when he tapped, some of the stones became as black as dirt. Others became untimely. Others cracked; others broke off; others became neither white nor black; others became rough and did not fit in with the other stones; and others became spotted with many spots. These were the different aspects of the stones which were found to be unfit for the building.

So he directed all of these ones to be removed from the tower, and to be placed by the side of the tower, and for other stones to be brought and put into their place.

And the builders asked him from which mountain he wanted stones to be brought and put into their place. But he did not want them to be brought from the mountains; instead, he directed for them to be brought from a certain plain that was nearby.

Now the plain was dug, and stones were found there which were bright and cubic, but some of them too were smooth. And all the stones that were anywhere in that plain were brought -- every one of them -- and they were carried through the gate by the virgins.

And the cubic stones were carved and set in the place of the ones that had been removed, but the rounded ones were not placed in the construction because it was too difficult to shape them, and it was slow to work on them. So they were placed by the side of the tower, as though they were intended to be shaped and placed in the construction -- for they were very bright.

#### *EIGHTY-FOUR*

So then, after accomplishing these things, the glorious man who was lord of the whole tower called the shepherd to him and handed over to him all the stones that were lying by the side of the tower -- the ones that were thrown out of the construction.

And he said to him, "Clean these stones carefully, and set them in the tower's construction -- I mean, the ones which are able to be fit with the rest. But throw far away from the tower the ones that will not fit."

After giving these directions to the shepherd, he left the tower with all those with whom he had come. And the virgins stood round the tower watching it.

I said to the shepherd, "How can these stones go again to the tower's construction, since they have been rejected?"

He answered, saying to me, "Do you see", he said, "these stones?"

I said, "I see them, sir."

He said, "I will shape the majority of these stones and put them into the construction, and they will fit in with the remaining stones."

I said, "Sir, how can they fill the same space when they are chiseled?"

He answered, saying to me, "As many as will be found small will be put into the middle of the building, but as many as are larger will be placed nearer the outside, and they will tie them together."

After these declarations he said to me, "Let's go away, and after two days let's come back and clean these stones, and put them into the building. For everything around the tower must be made clean. Otherwise, the lord may come suddenly and find the perimeter of the tower unclean, and he will be angry. And so these stones would not go to the tower's construction, and I would seem to be careless in my lord's sight."

And after two days we went to the tower, and he said to me, "Let's inspect all the stones, and see those which can go to the building."

I said to him, "Sir, let us inspect them."

#### *EIGHTY-FIVE*

And so starting first we began to inspect the black stones. And just as they were when set aside from the building, so also they were found. And the shepherd directed them to be removed from the tower and to be put to one side.

Then he inspected those that were untimely, and he took and shaped many of them, and directed the virgins to take them up and put them into the construction. And the virgins took them up and placed them in the tower's construction in a middle position. Now he directed the rest to be placed with the black ones, for these too were found to be black.

Then he began to inspect those that had the cracks, and he shaped many of these, and he directed for them to be carried away by the hands of the virgins for construction. And they were placed near the outside, because they were found to be more solid. But the rest could not be shaped on account of the number of cracks. For this reason therefore they were thrown away from the tower's construction.

Then he continued to inspect the blunted ones, and many among them were found to be black, and some had contracted large cracks. Now also, he directed these ones to be placed with those that had been cast aside. But he cleaned and shaped the ones that remained, and he directed for them to be placed in the construction. So the virgins took them up and fit them into the middle of the tower's construction -- for they were somewhat weak.

Then he began to inspect those that were half white and half black, and many of them were (now) found to be black. Now also, he directed these to be taken up with those that had been cast aside. But all the rest were [found to be white, and were] taken up by the virgins. For since they were white they were fit by [the virgins] them[selves] into the construction. But they were placed towards the outside, because they were found to be solid, so that they could hold together those that were placed in the middle -- for not a single one of them was blunted.

Then he began to inspect the hard and rough ones, and a few of them were thrown away because they could not be shaped. For they were found to be very hard. But the rest of them were shaped [and taken up by the virgins] and fit into the middle of the tower's construction -- for they were somewhat weak.

Then he continued to inspect those that had the spots, and a certain few of these had become black and were thrown away among the rest. However, the remainder were found to be bright and sound, and these were fit by the virgins into the construction. But they were placed towards the outside, since they were strong.

#### *EIGHTY-SIX*

Then he came to inspect the white and round stones, and he said to me; "What will we do with these stones?"

I said, "How would I know, sir?"

[And he said to me,] "Don't you notice anything about them?"

I said, "Sir, I do not possess this art, neither am I a mason, nor can I understand."

He said, "Don't you see that they are very rounded? And if I want to make them square, it is necessary for a lot to be chiseled off from them? Yet by necessity some of them must be placed into the construction."

I said, "Sir, if indeed it is necessary to be this way, why do you worry, and why don't you choose the ones you want for the construction, and fit them into it?"

He chose from among them the large and the bright ones, and he shaped them. And the virgins took them up and fit them into the outer parts of the building. But the rest which remained were taken up

and put aside into the plain whence they were brought. However, they were not thrown away. He said, "Because a little of the tower still remains to be constructed. And the lord of the tower is very anxious that these stones be fit into the construction, for they are very bright."

So twelve physically attractive women, dressed in black, were called, [with their waists wrapped and shoulders bare,] with their hair hanging loose. And I thought that these women had a wild appearance. And the shepherd directed them to pick up the stones which had been thrown out of the construction, and to carry them away to the same mountains from which also they had been brought.

And they took them up joyfully, and they carried away all the stones and put them in the place from which they had been taken. And after all the stones had been taken up, and not a single stone still lay round the tower, the shepherd said to me, "Let's go around the tower and see that there is no defect in it." And I proceeded to go around it with him.

And when the shepherd saw that the tower was very attractive in its construction, he was very glad, for the tower was so well built that when I saw it I strongly desired its construction. For it seemed to have been built from one stone having one fitting in it. And the stone-work appeared as if it had been cut from the rock, for it seemed to me to be all a single stone.

#### *EIGHTY-SEVEN*

And as I walked with him, I was glad to see so powerful a sight. And the shepherd said to me, "Go and bring plaster and fine clay, so that I may fill up the shapes of the stones that have been taken up and put into the building. For it is necessary for all of the perimeter of the tower must be made smooth."

And I did as he asked, and I brought them to him. He said, "Help me, and the work will quickly be completed." So he filled in the shapes of the stones which had gone to the building, and directed the perimeter of the tower to be swept and cleaned.

And the virgins took brooms and swept, and they removed all the trash from around the tower. And they sprinkled water, and the site of the tower became pleasant and attractive.

The shepherd spoke to me, saying, "Everything has now been cleaned. If the lord should come to inspect the tower, he has nothing for which to blame us."

After saying this, he wanted to leave, but I took hold of his purse and began to bind him by an oath to the Lord, so that he would explain to me [all] what he had shown me. He said to me, "I will be busy for a little while, but then I will explain everything to you. Wait for me here until I come."

I said to him, "Sir, when I am here alone what will I do?"

He said, "You are not alone, for these virgins are here with you."

I said, "Then commit me to them."

The shepherd called them to him and said to them, "I commit this man to you until I come," and he left.

So I was alone with the virgins, and they were very happy, and they were nice to me -- especially the four of them who were brighter in appearance.

#### *EIGHTY-EIGHT*

The virgins said to me, "The shepherd is not coming here today."

I said, "Then what will I do?"

They said, "Stay for him until dusk, and if he comes he will speak with you. But if he doesn't come, you will stay here with us till he comes."

I said to them, "I will wait for him until evening, and if he doesn't come, I will go home and return early in the morning."

But they answered, saying to me, "You were entrusted to us. You are unable to leave us." I said, "Then where will I stay?"

They said, "You will spend the night with us as a brother, not as a husband, for you are our brother. And from now on we will live with you, for we love you dearly." But I was ashamed to live with them.

And the one who seemed to be the foremost of them began to kiss and to embrace me. Now when the others saw her embrace me, they too began to kiss me and to lead me around the tower, and to play with me.

And I had become like a younger man, and similarly I started to play with them. For some of them began to dance, [others to skip,] others to sing. But I remained silent and walked with them around the tower, and I was glad to be with them.

But when evening came I wanted to go home, but they would not let me go. Instead, they detained me, and I stayed the night with them, and I slept by the side of the tower.

For the virgins spread their linen tunics on the ground, and made me lie down in their midst, and they did nothing else but pray. And I prayed with them unceasingly and no less than they did. And the virgins rejoiced that I was praying that way. And I stayed there with the virgins until the second hour of the morning.

Then the shepherd came, and he said to the virgins, "Have you done him any harm?" They said, "Ask him."

I said to him, "Sir, I rejoiced to stay with them."

"What did you have for dinner?" he said.

"Sir, I dined on the Lord's saying throughout the night."

"Did they treat you well?" he said.

I said, "Yes, sir."

He said, "Now what do you want to hear first?"

I said, "Sir, in the order as you showed to me, from the beginning, I ask you, sir, to explain to me exactly in the order that I will ask of you."

He said, "According to what you desire, so will I explain to you, and I will hide nothing whatsoever from you."

#### *EIGHTY-NINE*

I said, "Sir, first of all explain this to me. The rock and the gate, what is it?"

He said, "This rock and gate is God's son."

I said, "Sir, how is the rock ancient, but the gate recent?"

He said, "Listen and understand, foolish man."

"God's son is older than all his creation, so that he became the Father's adviser in his creation. Therefore, also he is ancient."

I said, "But the gate, why is it recent, sir?"

He said, "Because he was made apparent in the last concluding days. Therefore, the gate was made recently, that those who are to be saved may enter through it into God's kingdom."

He said, "Did you see that the stones which came through the gate have gone to the tower's construction, but those which came not through it were cast away again to their own place?"

I said, "I saw, sir."

He said, "In this way, no one will enter God's kingdom, unless he receives the name of his son.

"For if you want to enter any city, and that city is walled all around and has only one gate, are you able to enter that city except through the gate which it has?"

I said, "Sir, how is it possible otherwise?"

He said, "So, if you are unable to enter the city except through the gate itself, even so no one is able to enter God's kingdom except by the name of his son who is his beloved.

He said, "Did you see the crowd that is constructing the tower?"

I said, "I saw it, sir."

He said, "They are all glorious messengers. So, with these the Lord is encircled. But the gate is God's son; there is this one entrance only to the Lord. No one then will enter in to him except through his son.

He said, "Did you see the six men, and the glorious and mighty man in their midst -- the one who walked around the tower and rejected the stones from the building?"

I said, "I saw him, sir."

He said, "The glorious man is God's son, and those six are the glorious messengers who guard him on the right side and on the left. Of these glorious messengers," he said, "none will enter in to God without him. Whoever does not want to receive his name will not enter God's kingdom."

## *NINETY*

I said, "But the tower -- what is it?"

He said, "The tower -- this is the assembly."

"And these virgins, who are they?"

He said, "They are holy spirits; and no one can be found in God's kingdom otherwise, unless these ones clothe him with their garment. For if you receive only the name, but don't receive the garment from them, you profit nothing. For these virgins are powers of God's son. [Therefore,] if you carry the name and do not carry his power, you will carry his name worthlessly."

He said, "And the stones that you saw being thrown away, these carry the name but did not clothe themselves with the virgins' clothing."

I said, "Sir, what kind is their clothing?"

He said, "The names themselves are their clothing. Whoever carries the name of God's son, ought to carry the names of these also. For also, the son himself carries the names of these virgins."

He said, "As many stones as you saw enter the tower's construction, being handed over by their hands and waiting for the building, these have been clothed in the power of these virgins. For this reason you

see the tower made a single stone with the rock. So also those who have trusted in the Lord through his son and who clothe themselves in these spirits will become one spirit and one body, and their clothes will be all of one color. But such people who carry the names of the virgins have their home in the tower."

I said, "Then sir, the stones which have been thrown away, why were they thrown away? For they went through the gate and were placed in the tower's construction by the hands of the virgins." He said, "Since all these things interest you, and since you ask diligently, listen as though you are touching the stones that have been cast aside.

[He said,] "All of these people received the name of God's son, and received likewise the power of these virgins. When then they received these spirits, they were strengthened, and were with God's servants, and they had one spirit and one body [and one clothing]; for they had the same attitude, and they worked what is right.

"Then After a certain time they were persuaded by the women whom you saw clothed in black clothes and whose shoulders were bare and whose hair was loose, and who were physically attractive. When they saw them they desired them, and they clothed themselves with their power, but they stripped off from themselves the power of the virgins.

"Then they were thrown away from God's house and handed over to these women. But the ones who were not deceived by the beauty of these women remained in God's house. So," he said, "you have the interpretation of the ones who were cast aside."

#### *NINETY-ONE*

I said, "Sir, then what if these men (who are as they are) should change their minds and put away their desire for these women, and return to the virgins, and walk in their power and in their deeds? Won't they enter God's house?"

He said, "They will enter, if they put away these women's deeds and take again the power of the virgins, and walk in their deeds. For this is the reason why there was also a stoppage in the construction: so that if they change their minds, they would be part of the tower's construction. But if they don't change their minds, then others will go, and these ones will be thrown away at the end."

I gave thanks to the Lord for all these things, because he had compassion on all who called on his name, and sent out the messenger of mental change to us who had erred against him, and he refreshed our spirits, and, when we were already ruined and had no hope of life, he restored our life.

I said, "Sir, now show me why the tower is not built on the ground, but on the rock and on the gate." He said, "[You are asking that question] because you are mindless and without understanding." I said, "Sir, it is necessary for me to ask you all these questions, because I am absolutely unable to understand anything at all. For all of these things are great and glorious and difficult for human beings to understand."

"Listen," he said. "The name of God's son is great and incomprehensible, and sustains the whole universe. Therefore, if the universe is sustained by the son, what do you think of those who are called by him, and carry the name of God's son, and walk according to his precepts?"

"Do you see then what kind of people he sustains? Those who carry his name with their whole heart. Therefore, he himself has become their foundation, and he sustains them gladly, because they are not ashamed to carry his name."

#### *NINETY-TWO*

I said, "Sir, tell me the names of the virgins, and of the women who are clothed in the black garments." He said, "Hear the names of the more powerful virgins, those who are standing at the corners.

"The first is Trust, and the second, Self Control, and the third, Power, and the fourth, Long-Suffering. But the others standing between them have these names -- Simplicity, Innocence, Purity, Cheerfulness, Truth, Understanding, Partnership, Love. Whoever carries these names and the name of God's son will be able to enter God's kingdom."

He said, "Similarly, hear the names of the women who wear the black garments. Of these also four are more powerful than the rest. The first is Distrust; the second, Intemperance; the third, Unpersuasion; the fourth, Deceit; and their followers are called, Sadness, Wickedness, Wantonness, Anger, Lies, Mindlessness, Slander, Hatred. The slave of God who carries these names will see God's kingdom but will not enter it."

I said, "But sir, the stones that came from the deep waters and were fitted into the building, who are they?"

He said, "The first ones (that is, the ten) that were placed in the foundations are the first generation; the twenty-five are the second generation of just men; the thirty-five are God's prophets and his servants; the forty are envoys and teachers of the heralding of God's son."

I said, "Sir, then why did the virgins give in these stones also for the tower's construction and carry them through the gate?"

He said, "Because these first bore these spirits, and they never separated from one another (neither the spirits from the men nor the men from the spirits), but the spirits lived with them until they fell asleep. Now if they had not had these spirits with them, they would not have been found useful for the building of this tower."

#### *NINETY-THREE*

I said, "Sir, show me even more."

"What else do you want to know?" he said.

I said, "Sir, why did the stones come up from the deep waters, and why were they placed into the construction, although they carried these spirits?"

He said, "It was necessary for them to rise up through water, so that they would be made alive. For otherwise they would have been unable to enter God's kingdom -- unless they put aside the deadness of their lives."



"Similarly, those who had fallen asleep received the seal of God's son and entered into God's kingdom. For before someone," he said, "has carried God's name he is dead. But when he has received the seal, he sets aside his deadness and continues living.

"Therefore, the seal is the water. So, they go down into the water dead, and they come up alive. In this way also this seal was heralded to them, and they used it so that they would enter God's kingdom."

I said, "Sir, why did the forty stones also come up with them from the deep waters, although they had already received the seal?"

He said, "Because after these ones -- the envoys and the teachers who heralded the name of God's son - had fallen asleep in the power and trust of God's son, heralded also to those who had fallen asleep before them, and they gave them the seal of the preaching.

"Therefore, they went down with them into the water, and came up again. But these went down alive [and again came up alive]; whereas the others that had fallen asleep before them went down dead and came up alive.

"So by their ways they were made alive and came to the full knowledge of the name of God's son. For this reason also they came up with them, and were joined together with them into the tower's construction and were constructed together with them, without being shaped. For they fell asleep justified and in great purity; not only did they have this seal. You have then the interpretation of these things also." I said, "Sir, I do have."

#### *NINETY-FOUR*

"Now then, sir, explain to me about the mountains. Why are their forms different from one another, and varied?"

He said, "Listen. These twelve mountains are the tribes that live throughout creation. To these ones then God's son was heralded by the envoys."

"But sir, explain to me why these mountains are different, with each having a different appearance."

He said, "Listen. These twelve tribes that live throughout creation are twelve nations. And they are at various levels of understanding and attitude. Therefore, as different as you saw these mountains to be, so also are the differences in the attitudes of these nations, and so is their understanding. And I will show you the conduct of each."

I said, "Sir, first show me this: why the mountains are so different -- yet, when their stones were set into the building, they became bright and of one color, just like the stones that had come up from the deep waters?"

He said, "Because all the nations that live under the sky, when they heard and trusted, were called by the one name of God. So after receiving the seal, they had one understanding, and one attitude, and one trust, and love became theirs. And they carried the spirits of the virgins along with the name. Therefore, the tower's construction became of one color, just as bright as the sun.

"But after they entered together and became one body, some of them defiled themselves and were thrown out from the assembly of the just. These ones became again like they were before -- or rather worse."

#### *NINETY-FIVE*

I said, "Sir, how did they become worse after they had fully known God?" He said, "The one who doesn't know God and commits evil has a certain judgment for his wickedness, but the one who knows God fully should do evil no longer, but do good."

"Then if the one who should do good commits evil, doesn't he seem to do greater evil than the one who doesn't know God? Therefore, those who have not known God and commit evil are judged to the point of death. But those who have known God and seen his mighty deeds, and who still commit evil, will receive a double judgment; they will die permanently. Therefore, God's assembly will be cleansed this way."

"And just as you saw the stones removed from the tower and handed over to the evil spirits, these people will be thrown out, too. And there will be one body of those who are cleansed, just as the tower became like it had been made of one stone, after it was cleansed. This is how it will be also with God's assembly, after it has been cleansed, and the wicked and hypocrites and evil speakers and double-minded and those who commit various kinds of wickedness have been cast out."

"When these have been cast out, God's assembly will be one body: one understanding, one attitude, one trust, one love. And then God's son will rejoice and be glad in them, since he will have received back his people pure."

I said, "Sir, all of these things are great and glorious."

[I said,] "Sir, show me again the force and the doings of each of the mountains, so that every soul that trusts in the Lord, when it hears, would glorify his great and wondrous and glorious name." He said, "Listen to the variety of the mountains and of the twelve nations."

#### *NINETY-SIX*

"From the first mountain, which was black, those who have trusted are like these: the lawless and those who speak evil against the Lord, and betrayers of God's servants. There is no mental change for these, but there is death. For this reason also they are black: for their progeny is lawless."

"And from the second mountain, the barren one, those who trusted are like these: hypocrites and teachers of evil. And therefore, these are like the earlier in not having the fruit of justification. For, just as their mountain is fruitless, so likewise such people as these have a name indeed, but they lack trust, and there is no fruit of truth in them. Therefore, mental change is offered to these -- if they change their minds quickly. However, if they delay, they will have their death with the first group."

I said, "Sir, why is mental change possible for them, but not for the former? For their doings are almost the same."

He said, "Mental change is offered for them for this reason: because they did not speak evil of their Lord, nor did they become betrayers of God's servants. Yet on account of their desire of financial profit

they were hypocrites, and they taught one another [after] the desires of sinful men. Now they will pay a certain penalty; yet mental change is placed for them, because they have not become evil-speakers or betrayers.

#### NINETY-SEVEN

"And from the third mountain, which had thorns and stickers, those who trusted are like these: some of them are wealthy and others are entangled in many business matters. The stickers are the wealthy, and the thorns are those who are mixed up in various business matters.

These people don't cling to God's servants, but they wander, choked by their affairs, but the wealthy unwillingly cling to God's servants, fearing that otherwise they would be asked for something by them. Therefore, people like these *will enter God's kingdom with difficulty*.

For just as *it is hard* to walk on stickers with bare feet, so also it is difficult for such people *to enter God's kingdom*.

Now mental change is possible for all of these, but it must be quick, so that in relation to what they neglected to do earlier, they may now turn back to the earlier days and do good. Then if they change their minds and do good, they will live for God. But if they continue in their doings, they will be handed over to those women, who will execute them.

#### NINETY-EIGHT

"And from the fourth mountain, which had a lot of vegetation, the upper part of the grass green and the part towards the roots dried (and some of it dried up by the sun), those who trusted are like these ones: the double-minded, and those who have the Lord on their lips, but don't have him in their hearts.

"Therefore, their foundations are dry and without authority, and only their words live, but their deeds are dead. Such people are neither alive nor dead. Therefore, they are like the double-minded, for the double-minded are neither green nor dried (for they are neither alive nor dead).

"For as their grass was dried up when it saw the sun, so also the double-minded, when they hear of affliction, on account of their fear they worship idols and are ashamed of the Lord's name.

"Such people are neither alive nor dead. Yet if they change their minds quickly, these too will be able to live. However, if they do not change their minds, they have already been handed over to the women who steal their lives.

#### NINETY-NINE

"And from the fifth mountain, which had green grass and was rugged, those who trusted are like these: they are trusting, but they are slow to learn, and stubborn, and self-pleasers. They want to know all things, and yet they know nothing at all.

"Because of this stubbornness of theirs, understanding stayed far away from them, and a foolish mindlessness entered into them. Now they praise themselves as though they understand, and they want to be self-proclaimed teachers, although they are mindless.

"Therefore, because of this pride in their hearts, many have been made empty while elevating themselves. For stubbornness and worthless boasting is a strong spirit being. Therefore, many of these people were cast away, but some changed their minds, and trusted, and submitted themselves to the ones who had understanding, after learning how mindless they were.

"Yes, and mental change is offered to the rest who belong to this group. For they did not become evil, but instead became foolish and without understanding. Therefore, if these people change their minds they will live for God. But if they do not change their minds, they will have their home with the women who do evil things against them.

#### *ONE HUNDRED*

"Now those who trust from the sixth mountain, the one that had both large and small cracks (and the vegetation dried in the cracks) are like this: those who have the small cracks, these are the ones who hold something against one another, and their trust withers from their backstabbing. Now many of these changed their minds. And the rest will change their minds when they hear my precepts; for their backstabblings are only small ones, and they will quickly change their minds.

"But those who have large cracks, these continue in their backstabbing, and they hold grudges, nurturing anger against one another. Therefore, these ones were thrown far away from the tower and were rejected from its construction. Therefore, people like this will live only with difficulty.

"If God and our Lord, who rules over all things and has the authority over all his creation, does not hold a grudge against those who acknowledge their sins (but atones), does the human being (who is mortal and full of sins) carry a grudge against another person, as though he were able to destroy or save him?

"I am telling you -- I, the messenger of mental change -- to as many as hold this school of thought, put it away from yourself and change your minds, and the Lord will heal your former sins -- if you purify yourselves from this spirit being. But if not, you will be handed over to him to be executed.

#### *ONE HUNDRED ONE*

"Now from the seventh mountain, on which the vegetation was green and pleasant -- and the whole was mountain thriving, and cattle of every kind and the birds of the sky were feeding on that mountain's vegetation -- and the green vegetation on which they fed only grew more lustrous the ones who trusted are like these:

they were ever simple, and without deceit, and blessed, having nothing against one another but rejoicing always in God's servants. And they were clothed in the holy spirit of these virgins, and always had compassion toward all people, and from their work they filled everyone's needs without reproach and without regret.

"So when the Lord noticed their simplicity and whole child-like nature, he made them abundant in the labors of their hands, and he gave generosity to them in all their doings.

"But I told you who are like this -- I, the messenger of mental change -- 'remain to the end just as you are, and your seed will never be blotted out.' For the Lord has tested you, and has listed you among our number, and your whole seed will live with God's son -- for you received from his spirit.

#### *ONE HUNDRED TWO*

"And from the eighth mountain, where there were many springs (and all the Lord's creatures drank from the springs), those who trusted are like these: envoys and teachers, who heralded to the whole creation, and who taught the Lord's message in soberness and purity, and who kept back no part at all for evil desire, but who always walked in justification and truth, just as also they received the holy breath. Therefore, such people will have their entrance with the messengers.

#### *ONE HUNDRED THREE*

"Now from the ninth mountain, the one that was arid (which had [the] reptiles and wild animals in it that destroy humanity), those who trusted are like these: those who have the spots are servants that performed their service badly, and who plundered the savings of widows and orphans, and who made financial profit for themselves from the service that they had received to perform. Therefore, if they remain in the same evil desire, they are dead and there is no hope of life for them. But if they turn again and complete their service in purity, they will be able to live.

"But those who are untimely, these are those who denied and who did not return to their Lord, but who became barren and arid because they do not cling to God's service but remain alone, they are destroying their own souls.

"For just as a vine left alone in a hedge, if it is neglected, is destroyed and wasted by the weeds, and in time becomes wild and is no longer useful to its owner, so also people of this kind have given themselves up in despair and become useless to their Lord by being wild.

"Mental change comes to these people unless they are found to have denied from the heart. But if someone is found to have denied from the heart, I don't know whether it is possible for him to live.

"And I did not say this in reference to these days, so that, after denying, someone should receive mental change. For it is impossible for the one to be saved who now denies his Lord. However, for those who denied him long ago mental change seems to be possible. Therefore, if anyone wants to change his mind, let him do so quickly before the tower is completed; but if not, he will be destroyed by the women and put to death.

"And the stunted ones, these are the treacherous and backbiters. And the wild animals which you saw on the mountain are these. For just as wild animals poison and kill someone with their venom, so also do the sayings of such people poison and kill a person.

"So, these people are broken, blunted, from their trust through the conduct which they have in themselves. Now some of them changed their minds and were saved, and the rest that are of this kind

can be saved if they change their minds. But if they don't change their minds, they will meet their death from those women whose power they have.

#### *ONE HUNDRED FOUR*

"Now from the tenth mountain, where trees were sheltering some sheep, those who trusted are like these: overseers, hospitable people who gladly received at all times God's servants into their houses without hypocrisy. [These people] always and unceasingly sheltered the needy and the widows in their service and conducted themselves in purity at all times.

"So these will be sheltered by the Lord forever. Therefore, those who have done these things are glorious in God's presence, and their place is even now with the messengers, if they will continue to the end serving the Lord.

#### *ONE HUNDRED FIVE*

"Now from the eleventh mountain, where there were trees full of fruit, covered in various kinds of fruits, those who trusted are like these: those who suffered for the name [of God's son], who also suffered willingly with their whole heart, and who gave up their lives."

I said, "Sir, so why do all the trees have fruit, but some of their fruits are more beautiful than others?" He said, "Listen. Whoever suffered for the name's sake, all of these people are glorious in God's presence, and the sins of all these people were taken away, because they suffered for the name of God's son. Now hear why their fruits are different, and why some are better than others."

He said, "Those who were tortured and who did not deny when brought before the courts -- instead suffering voluntarily -- these are the more glorious in the Lord's presence. Their fruit is what excels. But those who became cowards, and were lost in uncertainty, and who reasoned in their hearts whether they should deny or acknowledge, and who suffered anyway, their fruits are less, because this idea entered into their heart. For this idea is evil: that a servant should deny his own lord.

"Therefore, you who consider this idea, be careful; otherwise this idea will remain in your hearts, and you will die to God. But you who suffer for the name's sake are bound to glorify God, because God considered you worthy that you should bear this name, and that all your sins should be healed.

"Therefore, consider yourselves blessed, and rather think that you have done a great deed if any of you suffers for God's sake. The Lord gives life to you, and you did not see it, for your sins weighed you down. And if you had not suffered for the name [of the Lord], you would have died to God by reason of your sins.

"I said these things to you who waver as touching denial and acknowledgement. Acknowledge that you have the Lord, otherwise you will be handed over into prison as you deny him.

"If the gentiles punish their slaves when one denies his lord, what do you think the Lord will do to you -- the one who has authority over all things? Put these ideas away from your hearts, so that you would live forever to God."

#### *ONE HUNDRED SIX*

"Now from the twelfth mountain, which was white, those who trusted are like these: those who are like babies, into whose heart no deceit enters. Nor did they learn what evil is; instead, they remained like babies forever.

"So, people like these live without doubt in God's kingdom, because they defiled God's precepts in nothing but continued like babies with the same attitude all the days of their lives.

He said, "Therefore, as many of you as continue and will be like babies who have no deceit, you will be more glorious than all those who have been mentioned previously. For all babies are glorious God's presence, and stand first in his sight. Therefore, you are blessed, as many as have put away evil from among you, and have clothed yourselves in innocence. You will live for God foremost of all."

After he had finished the analogies of the mountains, I said to him, "Sir, now explain to me about the stones that were taken from the plain and placed into the construction in the room of the stones that were taken from the tower, and about the round ones that were placed into the construction, and about those that were still around."

#### *ONE HUNDRED SEVEN*

He said, "Similarly, hear about all these things. The stones which were taken from the plain and placed in the tower's construction in the place of those that were rejected, these ones are the roots of this white mountain.

"Then when those who believed from this mountain were all found guiltless, the lord of the tower directed that these ones from the roots of the mountain should be placed into the tower's construction. For he knew that if these stones would go into the construction [of the tower], they would remain bright, and not one of them would turn black.

"But if he added some from other mountains, it would have been necessary for him to visit the tower again, to cleanse it. Now all these have been found white, who have trusted and who will trust. For these ones are the same kind. Blessed is this kind, for it is innocent!

"Similarly, hear now about those round and bright stones. All these are from the white mountain. Now for this reason they have been found round: their wealth has darkened and clouded them a little from the truth.

"So when the Lord perceived their minds, that they were able to hold to the truth and likewise remain good, he gave word for their possessions to be cut off from them -- but not to be wholly removed -- so that they would be able to do some good with what was left to them, and that they would live for God -- since they come of a good kind. And therefore they have been cut away a little, and placed in this tower's construction".

#### *ONE HUNDRED EIGHT*

"But the other ones that remained round and were not fitted into the construction -- because they have not yet received the seal, these ones have been replaced in their own places, for they were found very round.

"For the creation and the worthless things of their possessions must be cut off from them, and then they will fit into God's kingdom. For it is necessary that they enter God's kingdom, because the Lord has blessed this innocent kind. Therefore, not one of this kind will be destroyed. Yes, although any one of them (when tested by the most wicked accuser) commits any mistake, he will return quickly to his Lord.

"I said that you all are blessed -- I, the messenger of mental change -- whoever among you are innocent like babies, because your part is good and honorable in God's presence.

"Furthermore, I beg all of you who have received this seal to remain innocent and carry no grudge. And do not continue in your evil nor in the memory of the offenses of bitterness. Instead, become of one spirit, and heal these evil divisions, and remove them from among you, so that the owner of the flocks would rejoice about them.

"For he will rejoice if he finds all things whole. But if he finds any part of the flock scattered, woe to the shepherds!

"For if the shepherds themselves are found to be scattered, how will they answer for the flocks? Will they say that they were troubled by the flock? No one would believe them. For it is an unbelievable thing that a shepherd is harmed by his flock. And he will be chastened more because of his falsehood. Now I am the shepherd, and it is strongly necessary for me to give an account for you.

#### *ONE HUNDRED NINE*

"Therefore, fix yourselves while the tower is still under construction. The Lord lives in people who love peace, for peace is cherished by him. But he stays far away from the contentious and those who are prone to evil. Therefore, restore your spirit to him, as whole as you received it.

"For suppose you have given a new garment whole to a tailor, and that you want to receive it back again whole, but the tailor gives it back to you torn. Do you want to receive it that way? Won't you immediately become enraged and attack him with reproaches, saying, 'The garment which I gave you was whole. Why have you torn it and made it useless? Look, on account of the tear that you have made in it, it cannot be used.' Therefore, wouldn't you say all this to a tailor about a tear that he made in your garment?

"Therefore, if you are so anxious in the matter of your garment, and if you complain because you don't receive it back whole, what do you think the Lord will do to you -- the one who gave you a spirit whole -- if you have made it worthless, so that it is unable to be used by its lord? For its value began to be worthless when it was corrupted by you. Therefore, won't the Lord of the spirit chastise you for this deed of yours?"

I said, "Certainly he will chastise all those whom he finds continuing to carry malice." He said, "Do not trample on his mercy, but rather glorify him, because he is so longsuffering about your sins; he is not like you. So, practice mental change which makes sense for you.



## *ONE HUNDRED TEN*

"I, the shepherd, the messenger of mental change, have declared and spoken to God's servants all these things that were written previously. So if you trust and hear my declarations, and walk in them, and change your ways, you will be able to live. But if you continue in evil and in holding malice, none of this kind will live for God. All things that were to be spoken by me have been spoken to you."

The shepherd said to me, "Have you asked me all your questions?"

And I said, "Yes, sir."

"Then why haven't you asked me about the shapes of the stones placed in the construction, whose shapes we filled?"

And I said, "Sir, I forgot."

He said, "Hear about them now. These are the ones who hear my precepts now, and who practice mental change with their whole hearts. So when the Lord saw that their mental change was good and pure, and that they could continue in it, he directed for their former sins to be blotted out. These shapes then were their former sins, and they have been chiseled away that they would not appear."

## ***Analogy 10***

### *ONE HUNDRED ELEVEN*

After I had completely written out this scroll, the messenger who had handed me over to the shepherd came to the house where I was. Now he sat on a couch, and the shepherd stood at his right side. Then he called me and said this to me, "I handed you and your household over to this shepherd," he said, "so that you would be protected by him."

I said, "Sir, it is true."

He said, "So if you want to be protected from all trouble and all cruelty, and to have success in every good work and word, and all the power of what is right, walk in those precepts of his that I have given you, and you will be able to be lord over all evil."

"For if you keep his precepts, all evil desire and the sweetness of this world will be subject to you. Also, success will meet you in every good undertaking. Hold to his seriousness and self-control, and tell everyone that he is held in great honor and dignity with the Lord, and is a ruler of great authority, and that he is powerful in his place. Authority over mental change has been assigned to him alone in the whole creation. Does he seem to you to be powerful? Yet you hate the seriousness and moderation that he uses towards you."

### *ONE HUNDRED TWELVE*

I said to him, "Sir, ask him whether I have done anything disorderly, from the time that he has been in my house -- anything by which I have caused him to stumble."

He said, "I know that you have done nothing disorderly, nor are you about to do so. And so I am telling you these things so that you would endure. For he has given a good account of you to me. So, you will speak these sayings to others, so that also those who have practiced or will practice mental change may have the same attitude as you do. And he would give a good report of them to me, and I to the Lord."

I said, "Sir, I am also declaring the Lord's great deeds to everyone. For I hope that all who have erred earlier, if they hear these things, will gladly change their minds and recover life."

He said, "Then continue in this service, and complete it to the end. For whoever fulfills his precepts will have life. Yes, such a person will have great honor with the Lord. But whoever does not keep his precepts, but flees from their lives, and opposes him, and does not follow his precepts, but hands himself over to death, each one becomes guilty of his own blood. But I beg you: be persuaded by these precepts, and you will have a remedy for your sins.

#### *ONE HUNDRED THIRTEEN*

"I have also sent these virgins to you so that they would live with you. For I have seen that they are friendly toward you. Therefore, you have them as helpers, so that you would be the better able to keep his precepts. For it is impossible that these precepts are kept without the help of these virgins. I see too that they are glad to be with you, but I will charge them that they never leave your house.

"Only cleanse your house. For they will gladly live in a clean house. For they are clean and pure and hard-working, and they have favor in the Lord's presence. So if they find your house to be clean, they will stay with you. But if the smallest decay arises, they will leave your house at once. For these virgins do not love decay in any form."

I said to him, "Sir, I hope I will please them, so that they would live in my house happily for the age. For just as the one over to whom you handed me makes no complaint against me, so likewise they will make no complaint."

He told the shepherd, saying, "I am mindful that he wants to live as God's servant, and that he will keep these precepts, and will place these virgins in a clean living place."

After these sayings he handed me over to the shepherd again, and he called the virgins and told them: "Since I see that you are glad to live in this man's house, I commit him and his household to you, that you would by no means leave his house." Now they listened to these words gladly.

#### *ONE HUNDRED FOURTEEN*

Then he said to me, "Quit like a man in this service. Announce to everyone the Lord's mighty deeds, and you will have favor in this service. Therefore, whoever walks in these precepts will live and be happy in his life. But whoever ignores them will not live, and he will be unhappy in his life.

"Charge all people who are able to do right, that they would not cease to practice good deeds -- for it is an advantage for them. I am telling you also that everyone should be saved from misfortune. For the one who has need and suffers misfortune in his daily life, is in great torment and is lacking.

"Therefore, whoever rescues a life of this kind from poverty reaps great joy for himself. For the one who is troubled by misfortune of this kind is afflicted and tormented with the same torment as someone who is in chains. For on account of disasters of this kind, because they are unable to bear them any longer, many people place violent hands on themselves. Therefore, whoever knows the calamity of someone of this kind and does not rescue him commits a great error, and becomes guilty of that person's blood.

"Therefore, whoever among you has received something from the Lord, do good deeds. Otherwise, while you delay to do them, the tower's construction might be completed. For it is because of you that the work of the construction has been interrupted. So, if you do not hurry to do right, the tower will be completed, and you will be shut out."

Then when he had finished speaking with me, he got up from the couch and left, taking the shepherd and the virgins with him. However, he told me that he would send the shepherd and the virgins back again to my house.

## **"Clement of Rome" to the Corinthians**

### **Authorship and Date:**

The letter never mentions the name "Clement," nor does it ever suppose itself to have been written by any lone individual. Instead, the letter purports itself to represent the views of the entire group of Christians at Rome. This letter, normally alleged to have been written c. 96, is attributed to a supposed overseer in Rome named Clement, although no information is extant which would verify Clement's existence. Later lists of Roman bishops exist, but since many of those lists arose out of a perceived need to justify their position through apostolic succession, we have no verifiable knowledge that any of those men existed - apart from their appearance as names on a list. Still, someone wrote the letter, alleging to represent the views of the Christians at Rome. For all intents and purposes, we may as well call that person "Clement." Whether or not his views really did represent the opinions of the entire group at Rome is a matter of debate.

There are six manuscripts (two in Greek, one in Latin, one in Syriac, and two in Coptic) which provide the text for 1 Clement. The earlier of the two Greek manuscripts is Codex Alexandrinus, which dates to the fifth century. The only complete manuscript dates to the 11<sup>th</sup> century. The manuscripts display differences, and it is distinctly possible that the text saw editing in order to make it support various later views. The letter reads more like it belongs to the period c. 115-140 CE than to the late First Century, and so it is possibly best to date it to the middle of the II century. There were brief periods of some degree of Roman toleration of Christianity during the reigns of Trajan and Hadrian; given the nature of "Clement's" own tolerance toward the government, one of these periods seems to best fit the date for the letter.

### **Background of the Letter:**

With the absence of the envoys and the separation of gentile Christianity from Judaism (66 - 74 AD), the gentiles who inherited Christianity - some of them would-be prophets - staked out positions for themselves. The authors of this letter appear to have been older people, for they seek to establish a system which would give them and those like them authority over other Christians. The Corinthian group had ceased to listen to certain old people who had been friends of the authors. The author views this as tantamount to the Israelites opposing Moses. The letter's view of God seems to center on the precision of certain Old Covenant statutes. With such a precise deity, certain things are only able to be performed by certain people. In particular, the readers are urged to elevate the older people as the logical successors to the envoys.

With such an attitude being expressed, it is quite natural that later bishops would regard the letter of "Clement" very highly, and in fact, the letter was included together with some copies of the New Testament, even though it was known not to have been written by anyone who knew Jesus and the envoys. Clement misapplies several writings in order to make his point, including a citation of Isa 60:17 that appears to justify having positions called "overseer" and "servant." The letter represents a snapshot of a period in Christian history which is reasonably early and is therefore useful to study.

## The Translation:

### INTRODUCTION

God's assembly that dwells in Rome

To God's assembly that dwells in Korinth, chosen ones, made holy in what God wants through our Lord, Anointed Jesus.

Favor and peace be multiplied to you from almighty God through Anointed Jesus.

### ONE

On account of the suddenties and the results and things that befall which have been happening to us (upon one another), brothers, we think *ourselves* late in turning to be persuaded about those things that are being hunted around you *and* being practiced, beloved ones, *things* both strange and foreign to God's chosen ones, standing in shameful things and ungodliness, which a few reckless and self-pleasing faces are *causing* to be, igniting for so much mental lapse, and so your dignified and illustrious name which is worthy of love from all people has been greatly spoken evil of.

For who was given over to you who did not think your trust to be full of virtue and firm? And who didn't wonder at *your* prudent and reasonable piety in the Anointed? And didn't your relationships herald the magnificence of your love for strangers? And who didn't bless *your* complete and certain knowledge?

For you did all things without personal bias, and you were going toward God's lawful things: submissive to those who were leading you, and assigning *appropriate* value to the older people among you. You *solidified* the young people to mind both measures and dignities, and you charged women to complete all things with a harmless and dignified and pure conscience, having familial love for their husbands appropriately. And you taught them that to be busy at home in a dignified manner, being in the tenet of submission, sober in everything.

### TWO

And all of *you* were humble-minded, in no way being proud. You were submissive rather than making others submit, and *willing* to give *rather* than to receive, satisfied with God's provisions. And, heeding his words, you were filled, embracing *them* with your deep feelings. And his emotions were before your eyes. In that way, a deep and fine peace was given to all, and an insatiable thirst for doing good, and a full outpouring of holy breath happened upon *you* all.

And, full of pious plans, in good eagerness with pious persuasion you stretched out your hands to the Almighty God, begging him to become merciful if you had erred at something unknowingly. You were contesting both day and night on behalf of all the brotherhood, for the salvation (with mercy and consciousness) of the number of his chosen ones. You were sincere and harmless, and you did not remember bad things about one another. Every rebellion and every division was an abomination to you. You mourned about the wanderings of your neighbors; you judged their deficiencies to be your own. You were without regret about any doing of good<sup>623</sup>, "prepared for every good deed." Adorned with a

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<sup>623</sup> Titus 3:1

fully virtuous and august *lifestyle*, you did all things in the fear of him. The arrangements and the right things of the Lord "were written on the tablets of your hearts."<sup>624</sup>

### THREE

All glory and enlargement was given to you, and what was written was fulfilled: "The beloved one ate, and drank, and grew, and became fat, and kicked." From this came jealousy, and envy, and strife, and rebellion, persecution and chaos, war and captivity. Thus, "the honorless ones rose up on the honored ones," those without glory upon those with glory, the mindless upon the mindful, the young upon the old.

On account of this, "justification and peace have gone far away" with the leaving behind of the fear of God, and with being blinded in his trust. *You have left these* neither to go in the codes of his place nor to be a citizen according to what is appropriate with the Anointed One. On the contrary, each one *has left* to *walk* according to the evil strong desires of his heart, being *left* anew to unjust and impious jealousy, through which also "death entered into creation."

### FOUR

For it was written this way: "And after days, it happened that Kain brought a sacrifice to God from the fruits of the land, and Abel too brought his, from the first fruits of the sheep, and from its fat. And God had regard for Abel and for his offerings, but he did not heed Kain and his sacrifices. And Kain was filled with sorrow, and his countenance fell. And God said to Kain, "What have you become sorrowful about? And why has your countenance fallen? If you offer rightly but do not divide rightly, haven't you erred? Be tranquil: it has returned to itself, and you will rule it." And Kain said to Abel his brother, "Let's go out into the field." And it happened during the time when they were in the field that Kain rose up on Abel his brother, and he killed him."<sup>625</sup>

Brothers, you see that jealousy and envy worked out fratricide. On account of jealousy, our ancestor Jacob *walked away* from the presence of Esau his brother. Jealousy made Yosef be persecuted until death and until entering slavery. Jealousy necessitated Moses to flee from the presence of Pharaoh, king of Egypt, *upon* hearing from his yoke-fellow, "Who set you down to be a judge or ruler over us? Are you wanting to kill me in the way that you killed the Egyptian yesterday?" On account of jealousy, Aaron and Miriam *made* their dwelling outside of the encampment. Jealousy led Dathan and Abiram down to Hades, on account of their rebellion toward Moses, God's healer. On account of jealousy, David was afflicted by hatred, not only from foreigners but he was also persecuted by Saul, king of Israel.

### FIVE

But, so that we would not dwell upon ancient examples, let's come to those who have become *heroes* recently. Let us take the true-born examples of our race. On account of jealousy and envy, the greatest and most just pillars have been persecuted and have come to death. Let us take those good envoys before our eyes:

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<sup>624</sup> Prov 7:3

<sup>625</sup> Gen 4:3ff.

Peter, who through wrong jealousy endured not one or two but many labors. And when he had testified, he went into the place of glory which was owed to him.

On account of jealousy and strife, Paulus displayed the reward of endurance, after being carried into bondage seven times, made to flee, stoned, having become a herald both in the East and in the West. He received the reputation of his trust, teaching what is right to the whole of creation and having gone to the terminal point of the West, and he testified before the governors. Thus, he was removed from creation and went into his holy place, having become a great example of endurance.

## SIX

To these men who *lived out* their citizenship piously, a great crowd of chosen ones will be added, who on account of jealousy suffered many indignities and torments. They happened among us as an excellent example.

On account of jealousy, women (Danaides and Dirkae) were persecuted. After suffering terrifying and impious torments, they completed the race with certainty of trust, and they received a noble prize – these who were weak bodily.

Jealousy has alienated wives from husbands and has altered the declaration of our ancestor Adam, "This one is now bone of my bones and flesh of my flesh." Jealousy and strife have overturned great cities and have uprooted great nations.

## SEVEN

Beloved ones, we are writing these things to you not only to admonish but also to remind ourselves. For we are *gladiators* in the same *pit*, and we are assigned the same struggle. So, let us leave behind the vain and worthless attitudes, and let us come to the famous and dignified standard of our tradition. And let us look to what is nice, and what is pleasant, and what is accepted in the presence of the one who made us. Let us look attentively at the Anointed One's blood, and let us know how valuable it is to his Father: because after being shed on account of our salvation, it has conferred the generosity of mental change *on* all the creation.

Let us pass by every generation, and let us learn that *from* generation *to* generation the Master has given a place for mental change to those who wish to turn to him. Noach heralded mental change, and those who listened were saved. Yonah heralded the overturning of the Ninevites, but when they changed their minds away from their sins, they petitioned God with requests and received salvation, although they were foreigners to God.

## EIGHT

The religious servants of God's generosity have spoken through holy breath about mental change. Now the Master of all things has himself spoken about mental change with an oath: "'For I am alive,' says the Lord, 'I do not wish for the death of the errant one; *I wish for* his mental change.'" He also adds this good fact, "Change your minds, house of Israel, away from your lawlessness."<sup>626</sup> "Tell the sons of my people,

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<sup>626</sup> Ezek 18:30

"If your sins are from the land to the sky, and if they are more red than scarlet and more black than sackcloth, if you also turn to me out of your whole hearts and say, 'Father,' I will listen to you like to a holy people."<sup>627</sup>

And in another place, he says it this way, ""Wash yourselves and become clean. Put away the evil from your souls in the presence of my eyes. Stop your evil things; learn to do good; seek out judgment, rescue those who have been wronged, judge orphans, and to justice for widows; and come and let's discuss."<sup>628</sup>

"He says, "Even if your sins are like crimson, I will whiten them like snow. Now if they are like scarlet, I will whiten them like wool. And if you want to, and if you listen to me, you will eat the land's good things. But if you don't want to, *if* you do not listen to me, the sword will devour you. For the Lord's mouth has spoken these things.""

Therefore, wishing that all his beloved ones partake of mental change, he has established it with his almighty plan.

## NINE

So, let us listen to his magnificent and glorious plan, and let us become beggars for his mercy and his gentleness, leaving behind worthless deeds, and strife, and jealousy (which leads to death). Let us gaze at those who have completely performed religious service, to his magnificent glory. Let us take Enoch, who, in listening, was found just. He was transposed, and his death was not found. Noah, who was found trustworthy through his religious service, heralded a regeneration to creation, and through him the Master saved those animals who entered into the ark in unity of mind.

## TEN

Abraham, addressed as "the friend", was found trustworthy as he became a listener to God's declarations. Through listening, he exited from his land, and from his countrymen, and from his father's house, so that by abandoning a little land, and weak countrymen, and a small house, he would inherit God's promises. For *God* had told him, "Go away from your land, and from your countrymen, and from your father's house, into the land that I will show you. And I will make you into a great nation, and I will bless you, and I will make your name great, and you will be blessed. And I will praise those who praise you, and I will curse those who curse you. And in you all the tribes of the land will be blessed."<sup>629</sup>

And again, during his departure from Lot, God told him: "Look up with your eyes. Look from the place where you are to the north, and south, and east, and west. Because all the land that you see, I will give it to you and too your descendants until the age. And I will make your descendants like the sand of the ground. If someone is able to total the sand of the ground, then your descendants will also be totaled."<sup>630</sup>

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<sup>627</sup> Ezek 18:23

<sup>628</sup> Isa 1:16

<sup>629</sup> Gen 12:1f.

<sup>630</sup> Gen 15:5



And again, it says, "God led Abraham out and said to him, "Look up to the sky and count the stars. If you are able to total them, it will be the same way for your descendants." Now Abraham trusted God, and it was recorded for him as justification."

On account of trust and hospitality, a son was given to him in *his* old age. And through listening, he offered him as a sacrifice to God toward one of the mountains which he had showed him.

#### ELEVEN

On account of hospitality and piety, Lot was saved from Sodom when all of the surrounding countryside was judged (through fire and sulfur). The Master made it plain that he does not forsake those who hope in him, but he places those who lean otherwise into chastisement and pain. For his wife, who went out along with him, had a different attitude (and was not likeminded). She was placed as an example, so as to become a pillar of salt until this day, for all to be knowledgeable that the two-souled ones and those who are hesitant about God's power happen into judgment and for a sign to all the generations.

#### TWELVE

On account of trust and hospitality, Rahab the prostitute was saved. For when the spies were sent out from Yoshua (*son* of Nun) into Jericho, the king of the land knew that they had come to do reconnaissance on their country, and he sent out men to capture them, so that (after they were captured), they would be put to death. Therefore, the hospitable Rahab showed them in and hid them in the roof, under the thatch. Now those who had been sent out by the king *arrived* and said, "Those who are doing reconnaissance on the land came to you. Lead them out, for the king has said so." But she answered, "Indeed, the men you are seeking came in to me, but they left immediately and went on their way."<sup>631</sup> Alternatively, she did not reveal them.

And she said to the men, "I know (knowledgeably) that the Lord your god has given you this city, for the fear of you and trembling have fallen on its residents. Therefore, when it happens that you take it, keep me and my father's household safe." And they said to her, "It will be just as you have spoken to us. Therefore, when you know that we are happening by, gather all of yours under your roof, and they will be kept safe. For if they are found outside of the house, they will be destroyed."

And they brought a sign to give to her, so that she would hang a scarlet thread from her house, making it obvious that through the Lord's blood there would be a ransom of all those who trust and hope in God. Beloved, you see that not only trust but prophecy happened in this woman.

#### THIRTEEN

Therefore, brothers, we should be humble-minded, putting aside all pride and nonsense and foolishness and angry *feelings*. And we should do what was written. For the holy Spirit says, "The wise person should not boast in his wisdom, nor should the strong person boast in his strength, nor should the wealthy one boast in his wealth. On the contrary, the one who boasts should boast in the Lord: to chase him and to do justice and what is right."<sup>632</sup>

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<sup>631</sup> Josh 2:1ff.

<sup>632</sup> Jer 13:23, although the author may be citing 2C 11:31.

Remember especially the words of the Lord Jesus that he spoke while teaching meekness and longsuffering. For he said it this way, "Be merciful, so that you would be shown mercy. Forgive, so that it would be forgiven of you. As you do, so it will be done to you. As you give, so it will be given to you. As you judge, so you will be judged. As gentle as you are, so you will be *shown* gentleness. You will be measured with whatever measure you use."<sup>633</sup>

With this precept and these charges we should establish ourselves, to the point of walking as humble listeners to his holy words. For the holy saying says, "On whom should I look, but one the one who is meek, and quiet, and who trembles at my sayings?"<sup>634</sup>

#### FOURTEEN

Therefore, men, brothers, it is just and godly to become listeners of God rather than to follow around those who are founders of a defiled jealousy, in pride and chaos. For no *small* harm will befall us, but rather we will endure great danger if we should give ourselves over recklessly to the wishes of human beings who launch into strife and discord to the point of alienating us from what we hold as nice. We should be gentle toward one another according to the good deep feeling and sweetness of the one who made us. For it was written, "The gentle will have the land as inheritance; the innocent will be left upon it. But the wanderers will be shattered upon it."<sup>635</sup>

And again it says, "I saw the impious exalted and lifted up like the cedars of Lebanon. And I went by, and look, he was not, and I chased after his place, and I did not find it. Guard innocence, and look at straightness, because it will be remembered for the peaceful person."<sup>636</sup>

#### FIFTEEN

So now, let us cling to those who make peace with piety and not to those who plan peace with hypocrisy. For it says somewhere, "This people honors me with the lips, but their hearts are far from me."<sup>637</sup> And again, "They praised with their mouths, but they cursed with their hearts."<sup>638</sup> And again it says, "They loved him with their mouths, and with their tongues they lied to him, but their hearts were not good with him, nor were they trustworthy in his covenant."<sup>639</sup> On account of this, "Let the deceitful lips become mute, according to the judgment *of their* lawlessness."<sup>640</sup> And again, "May the Lord shatter all of the deceitful lips, the big-talking tongue of those who have said, "Let's greatnessen our tongues, for our lips are ours: who is our lord?" the Lord says, "I will oppression of the poor and from the groaning of the needy, I will now arise. I will place him in safety. I will speak freely with him.""

#### SIXTEEN

For the Anointed One is of the humble-minded, not of those who elevate themselves over his flock. The scepter [of God's majesty], [our] Lord, Anointed Jesus, did not come in the pomp of pride or high-

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<sup>633</sup> Lk 6:35

<sup>634</sup> Isa 66:2

<sup>635</sup> Psa 37:9

<sup>636</sup> Psa 78:36

<sup>637</sup> Isa 29:13

<sup>638</sup> Psa 62:4

<sup>639</sup> Psa 78:36-7

<sup>640</sup> Psa 12:3

mindfulness -- although he was able -- but with humility, just as the holy Spirit had spoken about him. For it says, "Oh Lord, who has trusted our report? And the arm of the Lord, to whom was it revealed? We have announced a message in his presence: he is as a child, as a root in thirsty ground. He has neither image nor glory. And we saw him, and he had neither image nor beauty; on the contrary, his image was honorless, left out alongside people's images. He is a person who has disease and grief, and he knew how to carry sorrow: because his face was turned away, deemed honorless and not considered.

"This one carries our sins and is in sorrow concerning us, and we considered him to be in grief, and with disease, and in harm. But he was wounded on account of our sins, and he was bruised on account of our lawlessness. The education of our peace was on him; we are healed with his scourging. We have all gone astray like sheep, *each* person going astray to his own way, and the Lord gave him over on behalf of our sins. And throughout being harmed, he did not open his mouth. He was led like a sheep to slaughter, and as a lamb is mute in the presence of its shearers, so he did not open his mouth. In the humiliation, his justice was removed. Who will declare his generation, because his life was taken from the land?

"From the lawless acts of my people, he went into death. And I will give the evil ones *for* his sepulcher, and the wealthy ones *for* his death, because he did not do any lawlessness, neither was deceit found in his mouth. And the Lord wished to cleanse him of the scourging. If he gives himself concerning error, your life will see its seed prolonged. And the Lord wanted to release him from the grief of his soul, to show him light, and to form understanding--to justify the just one who serves many people well--and he will carry away their sins. On account of this, he will inherit many things and will divide the strong people's spoils. *Because* of this, his life was given over to death, and he was considered to belong to the lawless people. And he carried away the sins of many people, and he was given up on account of their sins."<sup>641</sup>

And again, it says: "But I am a worm and not a human being: a reproach to human beings and despised by the people. All who observe me have mocked me. They have spoken with their lips; they have nodded their heads. "He hoped in the Lord. Let him rescue him. Let him save him, because he wants him."<sup>642</sup>

Beloved men, you see what example has been traced out for us. For if the Lord humbled himself this way, what should we do, we who have come under the yoke of his favor through him?

## SEVENTEEN

We should become imitators, too, of those who walked around in goatskins and in sheepskins heralding the coming of the Anointed One. Now we are talking about Elijah, and Elisha, and also Ezekiel (of the prophets). And to them (and the *others*) there is testifying. It testifies greatly of Abraham, who was addressed as God's friend. And, attentively regarding God's glory, he says, "But I am ground and ashes."

But still it was written, too, about Job, "Now Job was just and blameless: truthful; God-fearing; one who kept away from all badness." But, swearing against himself, he said, "No one is clean from defilement, not even the one whose life is one day."<sup>643</sup>

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<sup>641</sup> Isa 53

<sup>642</sup> Psalms 22:6

<sup>643</sup> Job 1:1; 14:4

Moses was called "trustworthy in the whole of his house," and by his help, God judged Egypt through the plagues and torments. But though honored greatly in this way, he did not magnify his declarations, but, at *the time when* the warning was given to him at the bush, he said, "Who am I, that you are sending me? Now I am weak-voiced and slow-tongued." And again he said, "Now I am steam from a pot."<sup>644</sup>

## EIGHTEEN

Now what will we say of David, who was testified about *and* to whom God said, "I have found a man according to my heart, David the son of Yeshai. I have anointed him with ageless mercy."<sup>645</sup> But also, this one said to God, "Have mercy on me, God, according to your great mercy, and wipe away my lawless acts according to your crowd of compassions. Wash me even more from my lawless acts, and cleanse me from my sins, because I know my lawlessness, and my error is always in my presence. I have erred toward you alone, and I have done evil in your presence. *Have mercy* so that you would be just in your sayings and would be victorious during your judgment. For look, I was conceived in a lawless act, and my mother craved *over* me in sins.

"For look, you have loved truth; you have shown me the unseen and hidden things of your wisdom. You sprinkle me with hyssop, and I will be cleansed. You wash me, I will be made more white than snow. You *make* me hear gladness and merriment; my humbled bones will be gladdened. Turn your face away from my sins, and wipe away all my lawless acts. Create in me a clean heart, oh God, and renew in my insides a straight spirit. Do not cast me from your presence, and do not remove your holy spirit from me. Give the gladness of your salvation back to me, and make me stand *with* your governing spirit. I will teach your ways to lawless people, and the impious will turn to you.

"Rescue me out of blood-guilt, oh God, the god of my salvation. My tongue will be gladdened at your ethics. Oh Lord, you will open my mouth, and my lips will announce your praise, because if you had wanted a sacrifice, I would have given one. In burnt offerings you will not delight. A sacrifice to God is a humbled spirit; God will not despise a broken and humbled heart."<sup>646</sup>

## NINETEEN

And therefore, the humility and the self-binding (through listening) testifying about such great people *as* these makes not only us better but also those generations before us, those who were shown his oracles in fear and truth. Therefore, also, with many great and glorious practices, we should run back to what we saw: that peace that was delivered over to us from the beginning, and we should gaze at the Father and Creator of the entire creation, and let us cling to his majestic and overwhelming gifts and good workings of peace. Let us think of him *with our* minds and look with the soul's eyes at his longsuffering will. Let us be mindful of how angerless he is toward all of his creation.

## TWENTY

The heavens, which are tossing *by* his housekeeping, submit to him in peace. Both day and night finish the course that was arranged by him, never hindering one another. Both sun, and moon, and the

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<sup>644</sup> Ex 4:10

<sup>645</sup> Psalms 89:20

<sup>646</sup> Psalms 51:1-17

choruses of stars, roll out according to his direction with oneness of mind, without any deviation from their directed limits. Fruitful land brings up all abundance of food according to his wishes *at* its own seasons, both for people, and the wild animal, and for all those living beings who are on it, neither hesitating nor altering any of the things that have been decreed by him. Both the unsearchable deep waters and the indescribable underground places hold together by the same arrangement. The vast *and* immeasurable sea, combined according to his labor "into the basins," does not go beyond the shores which are placed around it; on the contrary, it does just as he arranged for it. For he said, "You will come as far as this, and your waves will break together within you."<sup>647</sup>

An ocean is impassable to human beings, and the worlds beyond it are kept straight by the same arrangements of the Master. Seasons of spring, and summer, and autumn, and winter are transferred in peace from one to another. The stations of the winds fulfill their religious service at their own season without supervision. Ever-flowing springs, formed both for enjoyment and health, without fail hand over their breasts for human lives. And the smallest of the animals do their coming together in like-mindedness and peace.

The great Creator and Master of All has arranged these things to be in peace and like-mindedness, as he does good to all things-but overabundantly to us, who have fled to his compassions through our Lord, Anointed Jesus. To *God* be the glory and the majesty to the most remote age. A-mein.

#### TWENTY-ONE

Brothers, look, lest his many good deeds happen as judgment for us all, if we do not walk around worthy of him, doing with like-mindedness the things that are nice and well-pleasing to him. For it is written how, "A spirit is the Lord's candle, searching out the parts of the stomach."<sup>648</sup> We should notice how near he is, and that none of our thoughts or our reasonings that we make escape his notice. Therefore, it is just for us not to desert what he wants. Rather than *making* God *stumble*, let us make the unwise, and mindless, and haughty, people stumble-and those who boast in the pride of their speech. We should turn toward the Lord Jesus, whose blood was given on our behalf. We should have respect for those who are going out ahead of us; we should honor our older people. We should educate the young ones with the education of the fear of God.

We should reconcile our women to what is good. They should display the lovely custom of purity. They should make obvious the unalloyed plan of their gentleness. They should make the hold of their tongues apparent through silence. They should hold out their love, not according to an inclination but to all those who fear God piously.

Your children should partake of the education in the Anointed One. They should learn how strong humility is with God-how powerful pure love is with God-how nice and great his fear is-and that it saves all those who turn themselves piously to it with clean minds. For he is a searcher of minds and desires, whose breath is in us, and when he wants he will take it.

#### TWENTY-TWO

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<sup>647</sup> Job 33

<sup>648</sup> Prov 20:27

Now trust in the Anointed One *makes* all of these things sure. For also through the holy Spirit, he calls to us this way, "Come, children: listen to me. I will teach you the fear of the Lord. Who is the person who wants life, loving to see good days? Keep your tongue from what is bad, and do not speak guilt *with* your lips. Depart from what is bad, and do good. Seek peace and pursue it. the Lord's eyes are on the just, and his ears are *opened* toward their prayers. Now the Lord's face is on those who do what is bad, to cut off their remembrance from the land. The just one called out, and the Lord heard him and led him out of all his afflictions. Many are the afflictions of the just, and the Lord rescues him from all of them." "Many are the whippings of the errant one, but mercy will come to those who hope in the Lord."<sup>649</sup>

### TWENTY-THREE

Merciful according to all things and doing good, the Father has deep feelings toward those who fear him. He both kindly and gently gives out his free gifts to those who come to him with single minds. So, we should not be double-minded; neither should our souls be flashed at his surpassing and glorious gifts. This writing has become far from us which says, "The double-minded, are low--those who doubt in the hearts--those who say, 'We have heard these things even at *the times* of our fathers. And look, we have aged, and none of them has befallen us.'"<sup>650</sup> Oh mindless ones! Compare yourselves to a tree: take a wood tree. First indeed it drops its leaves, then buds happen, then leaves, then flowers; and after these things the grape, then the ripe fruit. You see that in a short season the fruit of the wood tree arrives at maturity. From truth, quickly and suddenly his plan will be completed, with the writing also testifying that "He is coming quickly and is not delaying," and "the Lord – even the holy one that you are looking for -- is coming suddenly into his temple."<sup>651</sup>

### TWENTY-FOUR

Beloved, we should consider how the Master continues to prove to us that the resurrection is about to be. By raising him from among the dead, he has made the Lord, Anointed Jesus, a first-fruit of this. Beloved, we should notice the resurrection which is happening seasonally. Day and night are declaring a resurrection to us: night sleeps; daytime gets up; daytime leaves, night comes. We should take the fruits: how also the spore becomes *in* a certain place. The sower exits and throws each of the seeds to the ground, being scattered to the ground dry and naked, it is dissolved. Then from the dissolution, the majesty of the foreknowledge of the Master resurrects it, and from the one arise many, and they yield fruit.

### TWENTY-FIVE

We should notice the incredible sign which happens in the Eastern places--those near Arabia. For there is a bird that is called by the name phoenix. This one happens to be unique, living for five hundred years. And when it already happens to be dissolved to its death, it makes itself a nest of incense, and balsam, and other spices. In the fullness of time, it enters *this nest* and is completed. But a certain maggot is born as the flesh is decaying, which overturns from the moisture of the dead bird and grows wings. Next, becoming *true to its birth*, it takes up that nest, in which are the bones of its parents, and accomplishes *a trip* with these from the Arabian countryside to Egypt--into what is called Heliopolis. And flying by day, seen by all, it places them on the high place of the sun, and so it returns to the other place.

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<sup>649</sup> Psa 24

<sup>650</sup> Jam 1:8

<sup>651</sup> Hab 2:3

Therefore, the priests oversee the registers of the times, and they find that it has come when five hundred years are fulfilled.

#### *TWENTY-SIX*

Therefore, should we consider it to be great and wonderful if the Author of All Things makes a resurrection of those who were his slaves in a godly way-in a persuasion of good trust, when also he shows us through a bird the majesty of his promise? For it says in a place, "And you will raise me up, and I will acknowledge to you." And, "I laid down and slept." "I woke up because you are with me."<sup>652</sup> And again Job said, "And you will raise up this flesh of mine which has been flooded with all of these things."<sup>653</sup>

#### *TWENTY-SEVEN*

Therefore, with this hope our souls should be bound to the one who is trustworthy in the promises and just in his judgments. The one who charged not to lie rather more will not lie. For nothing is impossible for God except to lie. Therefore, let his trust be stirred up within us, and let us think that all things are near to him. With a saying of his majesty he made all things to stand, and he is powerful enough to overturn them with a saying. "Who will say to him, "What have you done? Or who will stand against the control of his strength?" When he wants to, and as he wants, he will do all things, and none of what is fixed by him will pass away. All things are open to him, and nothing is hidden from his plan, since, "The heavens declare God's glory, and the solid place announces that it is made by his hands. Day to day issues a declaration, and night to night announces knowledge. And there are no sayings or speeches whose voices are not heard."<sup>654</sup>

#### *TWENTY-EIGHT*

Therefore, since all things are seen and heard, we should fear him and put away foul deeds of blood-stained desires, so that we would be sheltered with his mercy from the coming judgments. For how is one of us able to flee from the control of his right hand? Now what universe would receive any of the ones who desert him? For the writing says someplace: "Where will I go and where will I hide from your presence? If I go up into the sky, you are there. If I go down into the most remote parts of the land, your right hand is there. If I make my bed in the deep waters, your spirit is there."<sup>655</sup> Therefore, where will anyone go, or where is there an escape from the one who surrounds all things?

#### *TWENTY-NINE*

Therefore, we should approach him with piousness of soul, lifting up pure and undefiled hands toward him, loving our merciful and compassionate Father, who made for us a part with the chosen ones. For it was written this way: when the Highest One divided nations, as he scattered Adam's descendants, he fixed the boundaries of the nations according to the number of God's messengers. "His people of Jacob became the Lord's portion, and Israel became the lot of his inheritance."<sup>656</sup> And in another place, it says:

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<sup>652</sup> Psalms 3:5

<sup>653</sup> Job 19:23

<sup>654</sup> Psalms 19:1

<sup>655</sup> Psalms 139:7

<sup>656</sup> Deuteronomy 32:8-9 from the LXX

"Look, the Lord is taking for himself out of the midst of the nations, just as "a person takes his first-fruit of the threshing floor".<sup>657</sup> And, "the Holiest One will come from that nation."

### THIRTY

Therefore, since we exist from holy parts, we should do all those things that are from holiness, fleeing bad speech, both hated and impure intertwinings, drunkenness and also *sexual* innovations and disgusting desires, hated adultery, and disgusting high-mindedness. "For God," it says, "stands opposed to the high-minded, but he gives favor to the humble." Therefore, we should cling to the ones to whom favor from God has been given. We should clothe ourselves with unity, being humble, exercising self-control, making ourselves far away from all gossip and bad speech, being justified by deeds and not words. For it says, "The one who says many things will hear *many things* in return. Or does the one who praises, is he presumed to be just? Praised is the one born of a woman who lives a short time. Do not become verbose in declaration."<sup>658</sup> Our praise should be in God, and not from ourselves. For God hates those who praise themselves. The testimony to our good practices should be given by others, just as it was given to our just ancestors. Brashness, and self-pleasing, and daring were given to those who are cursed by God. Reason, and humility, and meekness are for those who have been blessed by God.

### THIRTY-ONE

Therefore, we should cling to his praise, and we should notice what are the paths of praise. We should unroll the things that have happened from the beginning. For what favor was our ancestor Abraham praised? Wasn't it that he made justification and truth through trust? With persuasion, knowing what was about to happen, Isaak led himself as a sacrifice. With humility, Jacob went out from his land on account of a brother, and he went to Laban and served-and the scepter of the twelve *tribes* of Israel was given to him.

### THIRTY-TWO

If anyone will pay attention to each thing, *in a manner* tested by sunlight, he will recognize the greatness of the gifts that were given by *Abraham*. For from him were the priests and all the Levites, who performed religious service to God's altar. From him was the Lord Jesus (according to the flesh). From him were kings, and rulers, and leaders (according to *the tribe of Judah*). Now the rest of his tribes exist with no small glory, as God has promised that, "Your seed will be as the stars of the sky." Therefore, all were honored and magnified--not on account of themselves, or their deeds, or right practices that they worked out, but through his wishes. Therefore, we too were called through his wishes in Anointed Jesus and were justified not on account of ourselves, nor on account of our wisdom, or understanding, or piety, or deeds that we worked out with godliness of heart, but through trust. Through this, from the age, the Almighty God has justified all people. To him be the glory forever and ever. A-mein.

### THIRTY-THREE

Therefore, what will we do, brothers? Should we be lazy *in* doing good, and stop *loving*? May the Master *make* not even one of us become like this. On the contrary, with energy and forethought we should hurry to complete every good deed. For the author and master of all things rejoices at his deeds. For *by*

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<sup>657</sup> Deut 4:34

<sup>658</sup> Job 11:2-3 from the LXX



his ever-great control he established the heavens, and *by* his incomprehensible understanding he adorned them. And he divided the land from the water that surrounds it, and it fixed *it* on the firm foundation of his own planning. And, *by* giving word, he arranged the animals that walk in the sky to be. And ahead of time he authored the sea and those animals that are in it, and he enclosed *them* with his power. On top of all *of this*, with sacred and undefiled hands he molded humanity, the most prominent and ever-great (mentally), the sculpture of his image. For God says it this way, "I make humanity according to my image and according to my likeness. And God made humanity...male and female he made them." Therefore, having finished all of these things, he elevated and praised them, and said, "Increase and multiply."<sup>659</sup>

We see that all just people have been adorned with good deeds. Therefore, also, The Lord himself rejoiced, adorning himself with good deeds. Therefore, having this inscription, we should without delay go toward what he wants; we should work the work of justification from the whole of our strength.

#### THIRTY-FOUR

The good worker takes the bread of his work with freedom of speech; the sluggish and slack one does not look his boss in the eyes. Therefore, it is necessary for us to be ready for doing good, for all things are from him. For he said to us ahead of time, "Look, it is the Lord, and his reward is ahead of his presence, to repay each person according to his work."<sup>660</sup> Therefore, he directs us to trust from our whole heart in him *and* to be neither lazy nor slack at every good deed. Our boasting and our freedom of speech should be in him. We should submit ourselves to what he wants. Let us consider the full multitude of his messengers-how they stand by performing religious service for what he wants. For the writing says, "Ten thousand times ten thousand stood by him, and thousands of thousands performed religious service for him and called out, 'Holy, holy, holy is the Lord of hosts! All the creation is full of his glory!'"<sup>661</sup> Therefore, we too should gather with shared knowledge, with our minds on the same *wavelength*, and we should shout to him earnestly as from one mouth so that we might become partakers of his great and glorious promises. For it says, "The eye has not seen -- and the ear has not heard, and it has not gone up into the human heart -- the things that he has prepared for those who wait for him."<sup>662</sup>

#### THIRTY-FIVE

Beloved, God's gifts are so blessed and wonderful! Life in immortality, brilliance in justification, truth in freedom of speech, trust in persuasion, self-control in holiness! And all of these things fall under our minds. Therefore, so what are those things that are prepared for those who wait? The author and father of the ages, the ever-holy one, he knows their amount and beauty. Therefore, we should struggle to be found among the number of those who are waiting for him, so we might partake of the promised gifts. But how will this be, beloved? If our minds are fixed by trust toward God, if we seek out the things that are well-pleasing and acceptable to him, if we finish the things that are unified with his blameless plan and follow the path of truth...throwing away from us all wrong, and lawlessness, greed, strife, both craftiness and deceit, both worthless conceit and lack of love for strangers. For the ones who practice

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<sup>659</sup> Gen 1:20, 27, 28

<sup>660</sup> Isa 40:10. See also Isa 52:11.

<sup>661</sup> Dan 7:10, Isa 6:3

<sup>662</sup> Isa 54:4

these things exist as detestable to God-not only those who practice such things, but also those who give their consent to those *who practice them*.

For the writing says, "Now God said to the errant one, 'For what reason are you declaring my right deeds and taking my covenant into your mouth? But you hate education, and you throw away my sayings behind you. If you were watching a thief, you were running with him, and you cast your lot with adulterers. Your mouth has been full of badness, and your tongue has woven deceit. You sit and speak against your brother, and you place a stumbling block for your mother's son. You did these things, and I was silent. Lawless one, you took this *to mean* that I was like you. I will reprove you, and I will set you against your presence. Now take hold of these things, you who forget God. Otherwise, he will rend you like a lion, and no rescuer will be there. A sacrifice of praise will glorify me, and there is a path which I will show him-God's salvation.'"<sup>663</sup>

### THIRTY-SIX

Beloved, this is the path in which we find our salvation, Anointed Jesus, the high priest of our offerings, the helper and assistant of our weakness.

Through him, we look up into the heights of the heavens.

Through him, we see the reflection of his spotless and highest aspect.

Through him, the eyes of our hearts are opened.

Through him, our minds, without understanding and darkened, are revived into the light.

Through him, the Master wished that we should taste the knowledge of immortality, "who was the shining brightness of his" majesty *and* "is as much greater than the messengers as the name he has inherited is more excellent than theirs."<sup>664</sup>

For it was written this way: "The one who makes the winds his messengers, and fiery flame his religious servants."<sup>665</sup> But the Master says on his son, "You are my son. Today I have fathered you. Ask of me, and I will give you nations as your inheritance, and your possession will be the most remote parts of the land." And again it says to him, "Sit at my right side until I place your enemies as a footstool for your feet." Therefore, who are the 'enemies'? The foul people, and those who place themselves against what God wants.<sup>666</sup>

### THIRTY-SEVEN

Therefore, men, brothers, let us be soldiers with all eagerness in his spotless directions. We should consider those who are soldiers to those who are guiding us: how orderly, how habitually, how submissively they complete the things that they are instructed. Not all are national governors, nor commanders, nor centurions, nor leaders of a company of fifty, nor the like, but each one with his own arrangement carries out the things directed by the king and his leaders.

The great ones are unable to be without the small - nor the small without the great. There is a mixture in all things, and an advantage in these. Let's take our bodies: neither is the head without the feet; in the

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<sup>663</sup> Psa 1:15ff.

<sup>664</sup> Heb 1:3-4

<sup>665</sup> Psa 109:4

<sup>666</sup> Much of this paragraph adapts ideas from Hebrews 1.

same way nor are the feet without the head. But the smallest parts of our bodies are necessities and useful things to the whole of the body. But they all breathe together and make one useful submission for the salvation of the whole of the body.

#### *THIRTY-EIGHT*

Therefore, our whole body should be saved in Anointed Jesus, and each should submit to his neighbor, just as also he has been placed in his gift. The strong should not neglect the weak, but the weak should turn to the strong. The wealthy should provide the needs of the poor, but the poor should be thankful to God, because he gave him someone through whom his necessity may be fulfilled. The wise person should display his wisdom not with words but with good deeds. The humble person should not testify about himself, but let it be upon another to testify about him. The one who is pure in the flesh should not also boast about it, knowing that it is another who gifted him with self-control. Therefore, brothers, we should consider out of what kind of forest we happened, and what kind of someones entered creation, out of what kind of sepulcher and darkness. The one who molded us, the author, made us enter creation - after preparing his good deeds for us ahead of our being born. Therefore, since we have all of these things from him, we should look to thank him for everything. To him be the glory to the most remote age. A-mein.

#### *THIRTY-NINE*

Mindless people, and without understanding, and foolish, and uneducated - they mock us and sneer, planning to elevate themselves with their own minds. For what is a mortal able to do? Or what strength in one born from the ground? For it was written, "There was no form in front of my eyes, but I heard a sound and a voice: 'For what? Will a mortal be clean in the presence of the Lord? Or will such a man be spotless in his deeds, if he does not trust his servant boys, but he perceives something perverse against his messengers?' Now the sky is not clean in his presence; 'what about those who stay in houses of clay' - from which also we ourselves were made? They are ashamed in the moth's place, and from morning to evening they still are not. They are destroyed, unable to get help for themselves. He breathed on them, and they were completed, since they did not have wisdom.' But call on him, if anyone will answer you, or if someone will look to the holy messengers. For also rage destroys the unwise person, but jealousy makes dead of the wanderers. Now I have seen the unwise taking root, but their dwelling was immediately cursed. Let his sons be far from salvation; they are crushed at the gate, and there is no one to save them. For the just will eat what was prepared for them, but they will not be saved from bad things."

#### *FORTY*

Therefore, since these things are obvious to us, and since we see into the depths of the divine knowledge, it becomes a necessity to do all the things appropriately that the Master directed to be done. At directed seasons, he directed both offerings and religious service to be completed, and not without purpose or arrangement, but at regular seasons and hours. Now where and through what people he wants these things to be completed, he regulated with his own surpassing plan, so that all things will happen in a godly way in delight, acceptable their offerings seasonally, are both accepted and blessed. For since they follow the Master's codes, they are not erring. For his own religious services have been given to his high priest, and his priests have been arranged their own places, and their own services fall to the Levites. The civilian person has been given civilian arrangements.

#### FORTY-ONE

Brothers, each of you should give thanks to God in his own arrangement, being with a good conscience, not going beyond the regular ruler of religious service with sobriety. Brothers, the daily sacrifices are not offered in every place - nor the peace *offerings*; nor those about error and wandering -- but in Jerusalem alone. Now they are not offered in every place there, but at the altar in the presence of the temple, after what is offered is inspected by the high priests and those religious servants who were previously mentioned. Therefore, those who do something beyond what agrees with his plan have the further reward of death. Brothers, you see that as we are worthy of greater knowledge, we lie under rather so much danger.

#### FORTY-TWO

The envoys have given the good message to us from the Lord, Anointed Jesus. Anointed Jesus was sent from God. Therefore, the Anointed One was from God, and the envoys were from the Anointed One. Therefore, both things happened in an orderly way, from God's wishes. Therefore, they took their charges, and being fully assured through the resurrection of our Lord, Anointed Jesus, and trusting in God's message with full assurance of holy breath, they went out telling the message that God's kingdom was about to come. Therefore, heralding in the countryside and in cities, they set down their first fruits, testing as to the breath, to the point of their being overseers and servants of those who were about to trust. And this was not new, for already from many times it had been written about overseers and servants. For the writings says this in one place to them, "I will set down their overseers in justification and their servants in trust."<sup>667</sup>

#### FORTY-THREE

And what wonder is it if those who are in the Anointed who were entrusted by God with such a deed set down those who were previously mentioned, when the blessed Moses, "a trustworthy servant in the whole household," also noted in the sacred scrolls all the directions that were marked for him, and the remaining prophets that followed after him also testified with him to the code set down by him? For when jealousy came up about the priesthood, and when the tribes stood against one another as to which should be adorned with the glorious name, he gave word to the twelve tribes to bring rods to him (each one inscribed according to the name of the tribe). And he took them, and bound them, and sealed them with the rings of the tribal leaders, and he placed them up in the tent of the testimony on God's table. And after closing the tent, he sealed the keys in the same way as he had sealed the doors. And he said to them, "Men, brothers, the tribe whose rod blossoms is the one that God has chosen for the priesthood and to give religious service to him." Now after morning happened, he called together all of Israel - six hundred thousand men - and he showed the seals to the tribal leaders, and he opened the tent of the testimony brought out the rods. And Aaron's rod was found not only to have blossomed but also to have fruit.

Beloved, what do you think? Didn't Moses know in advance that this was about to be? Above all, he knew. But so that chaos would not happen in Israel, he did it this way, to glorify the name of the true and only the Lord. To him be glory to the most remote age. A-mein.

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<sup>667</sup> Isa 60:17 reads, "I will give peace for your rulers and justification for your overseers," but the LXX has "your rulers in peace, and your overseers in justification."

#### FORTY-FOUR

And our envoys knew, through our Lord, Anointed Jesus, that there would be strife at the name of oversight. On account of this, therefore, since they had complete knowledge ahead of time, they put into place those who have been previously mentioned, and afterwards they gave elaboration how if they fell asleep, other approved men should succeed them in their religious service. Therefore, those who were set down by them, or afterward by other accountable men (together with the opinion of all the assembly) - these who also provided spotless religious service to the Anointed One's flock with a humble, quiet, and unmechanical attitude (testified to by all for a long time) - we give the opinion that these people are not being justly cast out from religious service.

For our error will not be small if we cast out those who have spotlessly and in a godly manner applied the gifts of oversight. Blessed are the old people who have traveled ahead of us and who have made a fruitful and complete departure. For they do not behave like someone will unseat them from the places where they are seated. For we see that you have moved some of nice behavior from their blameless, honored religious service.

#### FORTY-FIVE

Brothers, you are friendly toward quarrels, and you are jealous about things which do not come to salvation. Step down into the true writings, those which are of the holy Spirit. Put it down that nothing unjust or falsely made is written in them. You will not find a just person cast away from godly men. The just were persecuted, but by the lawless. They were imprisoned, but by the ungodly. They were stoned by those who eluded the code. They were killed by the cursed and by those who took unjust jealousy into their hands. Suffering these things, they endured famously. For what should we say, brothers? Was Daniel cast into the lions' den by those who feared God? Were Hananiah, Azariah, and Mishael shut into a fiery furnace by those who were devoted to the great and glorified devotion to the Highest One? Let it by no means happen!

Therefore, who did these things? The hateful, who were also full of every kind of badness, went into such stubborn emotion that they tossed around mistreatment on those who were enslaved to God with godly and blameless standing, not knowing that the Highest One is the defender and protector of those who perform religious service to his all-excellent name with clean consciences. To him be the glory to the most remote age. A-mein.

Now those who underwent with persuasion have inherited glory and honor. They happen to have been elevated and inscribed to God in their remembrance, to the most remote age. A-mein.

#### FORTY-SIX

Therefore, brothers, it is necessary that we cling to such examples. For it was written, "Cling to the holy things, because the ones who cling to them will be made holy."<sup>668</sup> And again in another place, it says, "You will be *proven* harmless with a harmless man, and you will be *proven* chosen with a chosen person, and you will be *proven* perverse with a perverse person."<sup>669</sup> Therefore, we should cling to those who are harmless and just; now these are God's chosen ones. Why is there strife, and emotional outbursts, and

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<sup>668</sup> This quote is not from the LXX or New Testament.

<sup>669</sup> Psa 17:2

separations, and divisions, and war among you? Or don't we have one God, and one Anointed One, and one breath of the gift poured out on us? And isn't there one calling in the Anointed? Why do we divide and separate the parts of the Anointed One? And we rebel to our own body? And have we come to such mindlessness that we allow it to escape notice that "we are parts of one another?" Remember the sayings of Jesus our Lord, for he said, "Woe to that person! It was a nicer thing for him if he had not been born than to have caused one of my chosen ones to stumble. It was better for him to have a millstone hung on him and to be cast into the sea than for him to turn away one of my chosen ones." Your division has turned away many people, has cast many into emotionlessness, has cast many into doubt, has cast us all into grief, and yet your stand continues.

#### FORTY-SEVEN

Take up the letter of the blessed Paulus the envoy. What did he write to you at first, at the beginning of the good message? From truth, he wrote spiritually to you about both himself and Kefa and Apollos, on account of which even then your partiality had been made. But that partiality of preference was a less weak error for you. For your partialities were toward witnessed envoys and toward a man approved by them. But now think about who has turned you away and have lessened the chastity of your well-known brotherly affection. Beloved, it is a social disgrace, and an excessive disgrace, and a thing unworthy of your leading in the Anointed One, to hear that the sure and old Korinthian assembly should rebel at the old people on account of one or two faces! And this report has come not only to us but also to those who happen to lean against us. And so, this has caused even evil speaking at the Lord's name, on account of your mindlessness, but danger has also affected you.

#### FORTY-EIGHT

Therefore, we should soon remove *this*, and we should fall down to the Master, and we should wish to cry as we approach him, so that he would become merciful and be reconciled to us, and so that he would restore us to our pure leading of august brotherly affection. For it is a gate of justification opening into life, just as it was written, "Open to me the gates of justification, so that I will enter through them and acknowledge the Lord. This is the Lord's gate; the just will enter through it."<sup>670</sup> Therefore, with many gates open, the one of justification is the one in the Anointed One; all those who have entered through it are blessed and have directed their goings with godliness and justification, completing everything without disorder. Someone should be trustworthy. He should be powerful in the expression of knowledge. He should be wise in judging sayings. He should be vigorous in deeds. He should be pure. For he is bound to be so much rather humble, the one who seems to be rather greater. And he is to seek the common good of all people, and not his own.

#### FORTY-NINE

The one who has love in the Anointed One should do the Anointed One's charges. Who is able to relate the bond of God's love? Who is *strong* enough to tell of the greatness of its beauty? The height to which love lifts is indescribable! Love unites us to God. "Love covers a multitude of sins." Love holds on to all things; it suffers long with all things. There is nothing mechanistic in love; there is nothing high-minded. Love has no division. Love does not form discord. Love does everything with the same mindset. All of God's chosen ones have been made complete in love. Nothing is a delight to God without love. The Master has taken us to himself in love. On account of the love he had toward us, Anointed Jesus our

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<sup>670</sup> Psa 98:19-20

Lord gave his blood on our behalf, as God wished- and his flesh on behalf of our flesh, and his soul on behalf of our souls.

#### *FIFTY*

Beloved, do you see how great and wonderful love is? And there is no relating its completion! Who is strong enough to be found in it, except those whom God makes worthy? Therefore, pray and ask of his mercy, so that we would be found as blameless in love, without human partialities. The generations, all of them from Adam up to the present day have passed, but those who were made complete in love according to God's generosity have a country among the pious. They will appear at the oversight of God's kingdom. For it was written, "Enter your chambers....for such a short time, until the rage and my emotion have passed."<sup>671</sup> And, "I will remember a good day and will lift you up from your tombs."

Beloved, we are blessed if we do God's instructions with oneness of mind in love, to the point of our sins being forgiven through love. For it was written, "Blessed is the one whose lawless acts are forgiven and whose sins are covered. Blessed is the man to whom the Lord does not record error, in whose mouth there is no deceit."<sup>672</sup> This blessing happens to those who have been chosen by God through Anointed Jesus our Lord. To God be the glory to the most remote age. A-mein.

#### *FIFTY-ONE*

Therefore, we should be worthy to be forgiven of what we sat by and did on account of those who belong to the opponent. But also everyone who happens to be a beginner of rebellion and separation is bound to look to the common hope. For those who are citizens with fear and love want rather that they should fall into torture than their neighbor. But they carry blame for themselves, rather than blame that nice and just oneness of mind that has been handed down to us. For it is a nicer thing for a person to acknowledge about his faults than that he should stupefy his heart, as those who were rebellious toward God's attendant, Moses, and whose judgment became obvious. For they went down into Hades alive, and "death feeds them." Pharaoh, and his army, and all Egypt's governors, "and the chariots and their riders," on account of certain guilt, sank into the Red Sea and were destroyed. But it happened on account of the stupidities of their mindless hearts, after the signs and miracles had happened in the land of Egypt, through God's attendant, Moses.

#### *FIFTY-TWO*

Brothers, the Master happens to be without need of anything. He requires nothing of anyone except to acknowledge him. For David, the chosen one, declares, "I will acknowledge the Lord, and it will please him more than a young bull that has horns and hooves. The poor should see this and be glad."<sup>673</sup> And again he says, "Sacrifice to God the sacrifice of praise, and repay debts to the Highest One. And call on me in the day of affliction, and I will free you, and you will glorify me."<sup>674</sup> For, "a sacrifice to God is a broken spirit."<sup>675</sup>

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<sup>671</sup> Isa 26:20

<sup>672</sup> See Psalms 32.

<sup>673</sup> Psalm 69:31

<sup>674</sup> Psalm 50:14

<sup>675</sup> Psalm 51:17

### *FIFTY-THREE*

For, beloved, you trust and trust well the sacred writings, and you have stepped down into God's oracles. Therefore, we write these things toward remembrance. For Moses went up into the mountain and did forty days and forty nights in fasting and humility, and God said to him, "Moses, Moses, go down quickly from here, because your people - whom you brought out of the land of Egypt - have been lawless. They have quickly left the path that I gave them the precept about, making themselves molten images." And the Lord said to him, "I spoke to you once and a second time, saying, 'I have seen this people, and look, it is stiff-necked.' Allow me to wipe them out, and to blot out their name under the sky, and I will make you into a great and wondrous nation - and more numerous than this." And Moses said, "No way, Lord! Forgive this people's error, or also blot me out from the scroll of the living."<sup>676</sup>

Oh great love! Oh unsurpassable completion! The assistant is speaking freely to the lord, asking forgiveness for the crowd, or also to blot out himself with them in kind.

### *FIFTY-FOUR*

Therefore, who among you is noble? Who is compassionate? Who is fully carried by love? He should say, "If, on account of me there are rebellion, and strife, and division, I will leave if you prefer it, and I will do the things arranged by the crowd. Only let the Anointed One's flock be at peace with those old people who have been set down." This person who does this will cause himself a great calling in the Anointed One, and every place will accept him. For "the land is the Lord's, and its fullness."<sup>677</sup> Those who are citizens, living God's citizenship without regret, have done and will do these things.

### *FIFTY-FIVE*

But so that we might also bring out examples to the nations, many kings and governors, at various seasonal placements, when their matters had been advised by an oracle, they handed themselves over to the point of death, so that through their blood they would rescue the citizens. Many have left their cities in the same way, so that there would not be greater rebellion. We trust many among us, who have handed themselves over into bondage, so that they would be ransomed for others. Many have handed themselves over into slavery, and taking their value, they fed others.

Many women have been empowered through God's generosity and have completed many manly things: Judith the blessed one, during the siege of her city, placed it by the old people to ask for her to go out into the foreigners' camp. Therefore, she gave herself over to danger and went out on account of love of the country and those people who were under siege. And the Lord handed over Holofernes by a woman's hands.<sup>678</sup> And Esther, who was complete according to trust, handed herself over to no weaker danger, so that she would rather rescue the twelve tribes of Israel from destruction. For through fasting and humility, she asked the almighty Master, the eternal God. When he saw the humility of her soul, he rescued the people, for whom she had risked favor.

### *FIFTY-SIX*

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<sup>676</sup> Ex 32

<sup>677</sup> Psalms 24:1

<sup>678</sup> This is a reading of Judith 8.



Therefore, we too should fall in with those who have happened into any wandering, so that gentleness and humility would be given to them to the point of their giving way not to us but to what God wants. For in the same way, they will be fruitful and complete in memory, with compassions both toward God and the holy ones. Beloved, we should receive education, at which everyone is bound not to be indignant. The warnings that we make to one another are nice and are highly profitable, for they unite us to what God wants. For the holy message makes this known, "the Lord has educated me with education and has not handed me over to death."

"For the Lord educates the one he loves, and every son whom he receives is chastened."<sup>679</sup>

It makes this known: "For the just one will educate me in mercy, and he will reprove me, but do not let errant ones' oil fatten my head."<sup>680</sup> And again it says, "Blessed is the person whom the Lord reproves. Now do not reject the Almighty's warning. For he makes sorrow and again restores. He wounds, and his hands heal. He will bring you out of six necessities, but in the seventh nothing bad will touch you. In famine he will rescue you from death, now in war he will free you from the hand of the sword, and he will hide you from the scourge of the tongue, and by no means will you fear when bad things come. You will laugh at the unjust and lawless ones. Now you will not fear anything from the field animals, for the wild animals will come to peace with you."

"Then you will know that your household will be peaceful. Now your tent's way of life will not sin. Now you will know that your descendants will be many; your children will be like the grass of the field. Now you will go into the grave just as ripe corn is reaped at the season, or as a pile on the threshing floor is gathered at the hour."<sup>681</sup>

Beloved, you see what great "protection belongs to those who are educated by the Master. For since the Father is good, he educates us to the point of our admonition," through his pious education.

#### *FIFTY-SEVEN*

Therefore, you who made the foundation of this chaos should submit yourselves to the old people, and you should be educated to the point of mental change, bending the knees of your hearts. You should learn to submit, putting aside the proud and high-minded arrogance of your tongues. For it makes more sense for you to be found small and yet counted in the Anointed One's flock than that you should assume yourself to surpass and yet be cast out from his hope.

For the all-excellent wisdom says this, "Look, I will bring you my spirit's declarations; I will teach you my message. Since I called, and you did not listen; I held out my sayings, and you did not approach (on the contrary, you made my plans nothing, and you were not persuaded by my reproofs) - and so then I too will laugh at your destruction. Now I will rejoice whenever ruin comes to you, and whenever confusion appears and overtakes you, or when and overturning shows itself as a storm, or when affliction and oppression come to you."

"For it will be that when you call on me, I will not hear you. The bad people will seek me, and they will not find. For they hated wisdom, but they did not come to the fear of the Lord, nor would they come to

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<sup>679</sup> Prov 3:11

<sup>680</sup> Psalms 96:5

<sup>681</sup> Job 5:17ff.

my plans, but they despised my reproofs. And so then they will eat the fruit of their path, and they will fill up with their impiety. For they will be slaughtered against the injustice they did to babies; there will be visitation for the impious, but the one who hears me will make his rest in hope and he will be unmoved and unafraid of anything bad."<sup>682</sup>

#### *FIFTY-EIGHT*

Therefore, we should listen to his ever-holy and glorious name, fleeing from the warnings to the unpersuaded (which came through wisdom), so that we might make steady our persuasion at the godly name of his greatness. Receive our counsel, and you will be without regret. For God lives<sup>o</sup>, and both the trust and the hope of the chosen, that the one who does the right things and directions that were given from God in humility and with immediate gentleness, he will be placed and will be counted in the number of those who are being saved through Anointed Jesus. Through him is glory to *God* forever and ever. A-mein.

#### *FIFTY-NINE*

But if some are unpersuaded by the things that have been spoken by him through us, let them know that they will be involving themselves in wandering and no small danger. But we will be innocent of this error, and we will be quickly making prayer and asking, and so the author of all things will guard unbroken the completed number of his chosen ones in the whole universe, through his beloved servant boy, Anointed Jesus, through whom he called us from darkness into light, from ignorance into recognition of the glory of his name. [Oh Lord,] to hope in your name - the foremost thing for every creature! You have opened the eyes of our hearts for the knowledge of you, the one who alone "rests in the highest and holiest of places," who "makes humble the highness of the high-minded," who "lets the reasonings of the gentiles go," who "makes the low things high" and "the high things low," who "makes wealthy and makes poor," who "kills and makes alive" - the only good doer of spirits and god of all flesh, the one who "examines the deep waters," the one who sees human deeds, the help to those in danger, the "savior of the despairing," the creator and overseer of every spirit, the multiplier of nations on the land, and the one who chose your loved ones from all people through Anointed Jesus your beloved servant boy. Through him you educated, made holy, and honored.

Master, let us be worthy that you would become our "helper and protector." Save those of us in affliction, show mercy to the humble, lift the fallen, make things apparent to those in need, heal the [sick], return the wanderers of your people, feed the hungry, redeem those of us in bondage, raise up the weak, advise those with little souls. Make all the nations know that, "you alone are God," and that Anointed Jesus is your servant boy, and that "we are the sheep of your flock."

#### *SIXTY*

You made the fabric of the universe to stand, through your hand-made workings. Lord, you created the habitation - you who are trustworthy in all generations, just in judgments, wonderful in strength and majesty, the wise one in creating and with understanding in securing the things that happen, the good one among those who are seen, and trustworthy among those who are persuaded by you. "Merciful and Compassionate One," forgive us of our sins, and wrongs, and wanderings, and errors of judgment. Do not record every error of your slaves and servant-children, but cleanse us with the cleansing of your

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<sup>682</sup> Prov 1:23f.

truth. And "straighten our paths to go in godliness," and justification, and sincerity of heart, and "to do what things are nice and well-pleasing in your presence" and in the presence of our rulers. Yes, Master, "let your face appear to us" for goodness in peace, to the point of our being shielded by your hand of might and rescued from all sins with your uplifted arm. And rescue us from those who hate us unjustly. Give unity of mind and peace both to us and to everyone who dwells in the land, just as you gave to our ancestors when they called on you in godly manner in trust and truth, since we happen to be submissive to your almighty and all-excellent name.

#### *SIXTY-ONE*

To those who rule and govern us on the land, you Lord gave the authority of their kingdom, through your majestic and unspeakable might, to the point of our knowing glory and honor given to them by you and submitting to them, never opposing what you want. Oh Lord, give them health, peace, unity of mind, good standing, to the point of conducting themselves with the leadership given them by you without stumbling. For you, heavenly Master, King of the Ages, give to the sons of people glory and honor and authority over the things that are on the land. Lord, straighten their plans according to what is nice and well-pleasing in your presence, so that they would conduct themselves piously in peace and meekness with the authority given to them from you and would reach your mercy. You alone are powerful enough to do these things and to make abundant goodness with us. We praise you through the high priest and guardian of our souls, Anointed Jesus, through whom glory, and majesty are yours - both now and for a generation, and forever and ever. A-mein.

#### *SIXTY-TWO*

Indeed men, brothers, we have written a long enough letter to you about the things that relate to our ceremonies, and to the things that are most profitable for a productive life (for those who want to make amends piously and justly). For we have touched at every place about trust, and mental change, and sincere love, and self-control, and sobriety, and patience, reminding that it is necessary in a godly manner for you to be well-pleasing in what is right, and truth, and longsuffering to almighty God, being united in mind, with love and peace not remembering badness with intense fairness, just as also our previously known ancestors were well-pleasing with their humble attitudes toward the Father (that is, God and Creator) and toward all people. And we remind you of these things with pleasure, since we were clearly assured that we were writing to trustworthy men who were also well-spoken of and who had stepped down into the oracles of God's education.

#### *SIXTY-THREE*

Therefore, it is allowed to approach such good and so many examples, and to place our necks under them, and to fulfill the place of listening, to lean toward the beginnings of your souls that you are beginning, so that - quieted from worthless standings - we might reach our goal that we see in truth, without any blame. For you will provide us joy and gladness if you listen to what was written by us through the holy breath and uproot the rage of your jealousy that is not allowed, according to the conversation that we made about peace and unity in this letter.

Now we have sent trustworthy and sober men whose conduct from youth to old age has been blameless among us - these ones will also be witnesses between you and us. Now we have done this so that you would know that our attitude both happened to be and is for you to be at peace quickly.

#### *SIXTY-FOUR*

Here is what remains: may the all-seeing God, who is also the Master of Spirits and Lord of All Flesh, who has chosen the Lord, Anointed Jesus (and us through him), for a special people give to every soul who calls on his majestic and holy name trust, fear, peace, endurance, longsuffering, self-control, purity, and sobriety, to the point of his name being well-pleased, through our high priest and outstanding example, Anointed Jesus, through whom are glory and majesty, might, and honor to him, both now and for all of the ages. A-mein.

#### *SIXTY-FIVE*

Now send back to us those sent from us -- Klaudius, Efebos, and Valerius Bito, with Fortunatus also -- in peace, with joy quickly, so that they would soon relate to us your peace and unity, which has been prayed for and yearned for, and that we would rejoice about your good standing.

May the favor of our Lord, Anointed Jesus, be with you and with everyone everywhere who are called by God and through him. Through him are glory, honor, might, majesty, and the throne of the ages to *God*, from the ages and forever. A-mein.

## The Woman Caught in Adultery

### Authorship and Date:

The story of the woman caught in adultery is generally regarded as an authentic story about an event in the life of Jesus. In its usual location (after Johannes 7), the passage disturbs the context. However, the passage does not appear in any early Greek manuscripts of Johannes. It is omitted by the following:

Manuscript	MS Date
p <sup>66</sup>	c. 200
p <sup>75</sup>	III
Sin.	c. 325
B	IV
C (app.)	V
L	VIII
N	VI
T	V
W	V
F	VI
33	IX
plus the following	

several other Greek MSS; Latin MSS a (IV), f (VI), l, and q; Syriac; several other versions; Tertullian; Origen.

The passage is included in certain minuscules including "family 1" (f<sup>1</sup>), "family 13" (f<sup>13</sup>), and 1333. It is found in manuscript D and part of the Latin tradition.

In some of the manuscripts where it is found, the passage appears after Lukas 21:38; at the end of Lukas; or in other locations. The passage most commonly appears after Johannes 7:52 in the later manuscripts.

In this translation, the passage appears separately. Because of the nearly unanimous agreement that the story represents an authentic tale in the life of Jesus, it must appear somewhere, even though it may have been written much later by followers of Jesus who had passed on the story orally before then. However, scholars are also in strong agreement that the passage was neither part of Lukas nor part of Johannes originally. Therefore, it does not belong with either of those accounts but separately, as it appears here. Interestingly, nowhere in the canonical writings does Jesus write anything, except for in this passage. Some variants add that he wrote down the sins of the woman's accusers, but this is clearly a later addition. Perhaps his writing was meant only as a sign that he was ignoring them.

### **The Translation:**

[And each one went to his own house, but Jesus went to the Mountain of Olive Trees. Now at dawn he happened by the temple court again, and all the people came to him, and he sat down and taught them.]

Now the scribes and the Perushim led a woman grabbed *during* adultery and stood her in the middle. They said to him, "Teacher, this woman was grabbed in the act of committing adultery. Now in our Torah, Moses gave the precept for such people to be stoned. So, what do you say?" [Now they said this to test him, so that they would have *a reason* to accuse him.]

Now Jesus bent down and wrote in the ground with his finger. Now as they continued to ask him, he stood up and told them, "The one of you who is without error should throw the first stone at her." And again he bent down and wrote in the ground.

But those who heard exited one by one, beginning from the older people, and he was left alone-- and the woman who was standing in the middle. Now Jesus stood up and said to her, "Woman, where are they? Is no one condemning you?" Now she said, "No one, sir." And Jesus said, "Neither do I condemn you. Go on, and from now on, err no longer."

## The Letter of Polycarp to the Filippians

### Background:

Polycarp was an older person in the congregation in Smurna, largely during the II century. At about 135 CE, he wrote to the group at Filippi warning them about the teachings of an opponent whom he believed to claim that there was no afterlife. It is possible to identify his opponents as former Jews who believed that the judgment (Mt 24-5) had already come upon Israel.

Even more so than "Clement" before him, Polycarp claims positional authority for himself -- something that he believes he needs in order to combat his chief opponent, whom he labels as "the firstborn of the Enemy." It is claimed of Polycarp that he was a personal student of Johannes the envoy, although there is no indication whatsoever that this is true. In fact, later Christians may have concocted this story in order to give his (and their own) teachings more credence. Polycarp cites Johannes' first letter once, but otherwise he generously quotes Paulus and Peter, with occasional references elsewhere.

In his letter, Polycarp also refers to a certain Valens. By this time, the older people were regarded as having almost apostolic authority, and Valens had used the position given him by the people in order to make money for himself. Since this accusation of greed appears twice in the earlier parts of the letter, it is quite probable that what Valens was doing was providing support for the opposing teachings. It is the view of the majority of exegetes that Markion of Synope is the chief opponent of Polycarp in this correspondence. Yet if Markion is in view at all in this letter, it is surprising that his followers should be labeled as greedy -- for Markion promoted extreme asceticism. Perhaps the attachment to Markion comes from the later forgery, the "Martyrdom of Polycarp," which expressly uses the "firstborn of the Enemy" quote to refer to Markion. It is distinctly likely, then, that this letter does not refer to Markion at all, nor to any of his teachings.

Indeed, more of the letter is actually directed toward persuading the people to follow the older people and the servants as they would follow God and Jesus (chs. 4-6) than addresses the rogue teachings (largely ch. 7). The growing crowd of opposition is called "the Many," which he appears to borrow from a saying of Jesus -- that "many" desire to enter his joy. The Many appear to have been so numerous that they were regularly converting Polycarp's readers. He constantly urges them to remain faithful to the teaching that he believes to be the truth. Polycarp seems far from the envoys and misapplies several writings, but his realization of the threat of this rapidly-spreading teaching comes forth clearly in his letter.

In conclusion, if the letter refers to Markion's growing following at all, Polycarp either misunderstands or misrepresents his teachings. Otherwise, the Filippians' opposition remains unknown -- although they seem to have been interested in taking over the group for financial reasons. At any rate, Polycarp occupies more time "organizing the church" than he does refuting the alleged false teachings of the Many. Never once does he quote Revelation, and perhaps he was not aware of the writing, or maybe he rejected it as supporting his opponents' opinions.

Polycarp does not appear to identify Jesus with God, although it is possible to construe certain off-hand comments as though he is doing so. If he did believe this, in no way does he indicate the specific nature of his belief. Perhaps Polycarp had no distinct understanding of Jesus' relationship to his Father, or quite possibly he held the traditional Jewish Christian belief of a human Messiah.

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**Translation:**

Polycarp, and the older people who are with him,  
to the God's assembly which is staying at Filippi:  
Mercy and peace be multiplied to you from Almighty God, and from the Lord Anointed Jesus, our Savior.

**ONE**

I have rejoiced greatly together with you in our Lord, Anointed Jesus, because (as it was appropriate for you) you have followed the example of true love and have accompanied those who were bound in chains, the ornaments of holy people, and which are indeed the crowns of the true chosen ones of God and of our Lord; and because the strong root of your trust, spoken of in days long past, remains even until now and produces fruit to our Lord, Anointed Jesus, who suffered for our sins even to the point of death. "God raised him from the dead, having loosed the suffering of Hades." "You trust in him, though now you do not see him, and in trusting, you rejoice with unspeakable joy and full of glory." Into this joy many desire to enter, knowing that "by generosity you are saved, not of deeds," but by God's wishes through Anointed Jesus.

**TWO**

"For this reason, wrap your waists," and "serve the Lord in fear" and truth, as those who have forsaken the worthless, empty talk and error of the Many, and "trusted in the one who raised up our Lord, Anointed Jesus, from the dead, and gave him glory," and a throne at his right side. To him "all things in the sky and on land" are subject. Every wind serves him. He is coming as the judge of the living and the dead. God will require his blood of those who are unpersuaded by him, but the one who raised him up from the dead will raise up us also, if we do what he wants, and walk in his precepts, and love what he loved, keeping ourselves from all wrong: greed, love of money, evil speaking, false testimony; "not rendering evil for evil, or swearing for swearing," or blow for blow, or cursing for cursing, but being mindful of what the Lord said in his teaching: "Do not judge, so that you will not be judged; forgive, and it will be forgiven you; be merciful, so that you may obtain mercy; with what measure you use, it will be measured back to you;" and once more, "Blessed are the poor, and those who are persecuted for the sake of what is right, for God's kingdom belongs to them."

**THREE**

Brothers, I am writing these things to you about justification not because I charged myself, but because you have invited me to do so. For neither I, nor any other such person, am able to approach the wisdom of the blessed and glorified Paulus. When he was among you, he accurately and surely taught the message of the truth face to face with those who were then alive. And when absent from you, he wrote you a letter; if you look at it diligently, you will be able to be built up in that trust that was given to you, and if it is followed by hope and preceded by love towards God, and the Anointed One, and our neighbor, then it "is the mother of us all." For if anyone has these generous gifts inside, he has fulfilled the precept of justification, since whoever has love is far from all sin.



#### FOUR

"But the love of money is the root of all kinds of evil." Therefore, knowing that "just as we brought nothing into creation, so we can carry nothing out," we should arm ourselves with the "armor of Right;" and let us teach ourselves, first of all, to walk in the Lord's precepts. Next, your women should walk in the trust given to them, and in love and purity loving their own husbands in all truth, and loving all people equally in all cleanliness; and to educate their children in the knowledge and fear of God. The widows should be sober-minded about the trust of the Lord, praying continually for all, being far from all slander, evil-speaking, false testimony, love of money, and every kind of evil; knowing that they are God's altars, that he clearly perceives all things, and that nothing is hidden from him: neither discussions, nor intentions, nor any of the heart's secrets.

#### FIVE

Therefore, since we know that "God is not to be mocked," we should walk worthily of his precept and glory. In the same way, servants should be blameless in the presence of his justifying face, since they are the servants of God and of the Anointed One, and not of people. It is necessary that they not be slanderers, double-tongued, or lovers of money, but moderate in all things, compassionate, diligent, walking according to the Lord's truth -- he became the servant of all. If we please him in this present age, we will receive also the imminent age, according to what he promised to us that he will raise us again from the dead, and that if we live worthily of him, "we will also reign together with him," if indeed we trust.

In the same way, young people should also be blameless in all things, preserving purity ahead of everything, and keeping themselves in control, as with a bridle, from every kind of evil. For it is a good thing that they should be cut off from the strong desires that are in creation, since "every strong desire wars against the spirit;" and "neither prostitutes, nor soft men, nor homosexual *idol-worshippers*, will inherit God's kingdom," nor those who do similar things. So it is necessary to abstain from all these things, submitting yourselves to the older people and the servants as to God and to the Anointed One. It is also necessary for the virgins to walk with blameless and pure consciences.

#### SIX

Now the older people should be compassionate and merciful to all, turning back those who go astray, visiting all the sick, and not neglecting the widow, the orphan, or the poor person, but always "providing for what is attractive in sight of God and people;" abstaining from all anger, personal bias, and unjust judgment; keeping far away from all greed, not quickly believing anything against anyone, not quick with judgment, as ones who know that we are all under a debt of sin. If then we beg the Lord to forgive us, we ourselves should forgive; for we are in the presence of the eyes of our Lord and of God, and "we must all appear before the tribunal of the Anointed One, and every one must give an account of himself." Therefore, we should serve him in fear, and with all reverence, just as he himself gave us the precept, and as the envoys who heralded the good message to us, and as the prophets who heralded ahead of time about the Lord's coming taught. Let us be jealous in the pursuit of what is good, keeping ourselves from causes for stumbling, from false brothers, and from those who bear the Lord's name in hypocrisy, and draw away worthless men into error.

#### SEVEN

"For whoever does not acknowledge that Anointed Jesus has come in the flesh, is opposing the Anointed One;" and whoever does not acknowledge the testimony of the cross is of the accuser; and whoever changes the Lord's oracles to his own desires, and says that there is neither a resurrection nor a judgment, he is the first born of the Enemy. For this reason, forsaking the worthlessness of the Many and their false teachings, let us return to the message that was handed down to us from the beginning: "watching to the point of prayer," and continuing to fast; asking the all-seeing God in our beggings "not to lead us into trial." As the Lord said: "Truly, the spirit is willing, but the flesh is weak."

#### *EIGHT*

Therefore, we should continually endure in our hope, and the earnest of our justification, which is Anointed Jesus, "who carried our sins in his own body on the tree," "who committed no error, neither was any guilt found in his mouth," but he endured all things for us, so that we might live in him. Let us then be imitators of his endurance. And if we suffer for his name's sake, let us glorify him. For he has given us this example in himself, and we have trusted this.

#### *NINE*

Therefore, I advise you all to listen to the message of justification, and to practice all endurance, such as you have seen before your eyes in the case of the blessed Ignatius, and Zosimus, and Rufus, and also in others among yourselves, and in Paulus himself, and the rest of the envoys. Do this with the assurance that all these people have not run worthlessly, but in trust and justification, and that they are in their worthy place in the Lord's presence, with whom also they suffered. For they did not love this present creation, but the one who died for us, and who for our sakes was raised again by God from the dead.

#### *TEN*

Therefore, stand firm in these things, and follow the Lord's example: be firm and unchangeable in trust; love the brotherhood; and be affectionate to one another, partners with the truth, bearing with one another with the Lord's gentleness; and hate no one. When you can do a good thing, do not delay, because "a charitable deed saves from death." All of you submit to one to another, "having your conduct blameless among the gentiles," so that you may receive praise for your good deeds, and "so that the Lord may not be spoken evil of on account of you." But woe to him on account of whom the name of the Lord is spoken of as evil! So, teach sobriety to all people, in which you should also walk.

#### *ELEVEN*

I am greatly grieved for Valens, an older person who was once among you, because he was ignorant of the place that was given to him. Therefore, I advise that you abstain from greed, and that you be pure and truthful. "Abstain from every form of evil," for if someone is unable to control himself in these things, how will he charge others with them? If someone does abstain from greed, he will be defiled by idolatry, and will be judged as one of the gentiles, who do not know about the Lord's judgment. As Paulus teaches, "Don't we know that the holy ones will judge creation?" But I have neither seen nor heard of any such thing among you, in the midst of whom the blessed Paulus worked, and who are praised at the beginning of his letter. For he boasts of you in all those assemblies which alone knew the Lord back then (but we did not know him yet). Therefore, brothers, I am deeply grieved for him and for his wife. May the Lord give them true mental change! And you be sober about this matter, and "do not

hold such as enemies," but restore them as suffering and straying members, so that you may save your whole body. For if you practice this, you will build yourselves up.

#### *TWELVE*

For I trust that you are knowledgeable in the "sacred writings" and that nothing is hidden from you; but it has not yet been given to me. It is declared in the writings, "When angry, do not sin," and, "Do not let the sun go down on your anger." Blessed is the one who remembers this, which I trust you do. But may the God and Father of our Lord, Anointed Jesus, and Anointed Jesus himself, who is God's son and our everlasting high priest, build you up in trust and truth, and in all meekness, mercy, patience, longsuffering, endurance, and cleanliness; and may he give you a lot and inheritance among his holy people, and on us with you, and on all who are under the sky who will trust in our Lord, Anointed Jesus, and in his Father, who "raised him from the dead." Pray for all the holy ones. Pray also for kings, and powers, and princes, and for those who persecute and hate you, and for the enemies of the cross, so that your fruit may be obvious to all, and that you may be complete in him.

#### *THIRTEEN*

Both you and Ignatius wrote to me that if anyone were to go to Syria, he should carry your letter with him. I will keep this request if I find an appropriate opportunity -- either personally, or through another sent on my behalf. We have sent you the letters of Ignatius that were sent by him to us, and the others that we have near us, as you charged. They are attached to this letter, and you will greatly profit from them, for they consist of trust and endurance, and all things that lead to construction in our Lord. Have the goodness to make known to us any sure information that you may have obtained about both Ignatius himself and those who were with him.

#### *FOURTEEN*

These things I have written to you by Crescens, whom I committed to you recently, and am now committing. For he has walked blamelessly among us, and I believe also among you similarly. Also, you will value his sister when she comes to you.

Goodbye in the Lord Anointed Jesus.

Generosity be with you all. A-mein.

## Second Century

### Endings for Markus

**Background:** The account of Jesus' life that is normally attributed to Markus appears in the most reliable Greek manuscripts as it does in the NET -- ending with the discovery of the empty tomb by Jesus' female students. Due to the existence of two "endings" for the account, some have suggested that the original ending was lost. Another group of Christian scholars accepts the ending as it appears in the NNT, with 16:8 as the last verse. Still other Christians believe one of the existing endings to have been the original conclusion.

The fact is that we do not know whether the account originally ended with 16:8. It is quite possible that there was an ending after that point which was lost before the middle of the II century. On the other hand, it may be the case that the author intended to finish writing at 16:8 and that any attempts to (re)construct an ending for Markus are unnecessary. At any rate, some time during the II century, two endings began to be constructed for the existing work that appeared to be lacking. By the IV century, both endings were circulating well enough to be known by various commentators, but the United Bible Societies text denotes them in double brackets, indicating that the endings were "clearly not a part of the original text" (Aland and Aland, p. 232). These conclusions have come to be known as the "Short Ending" and "Long Ending," respectively. In some manuscripts (L, Y, 099, 0112, etc.), the two endings occur together, sometimes with marginal notes indicating that the endings are additions. Also, a few manuscripts contain an extended "long ending," called the Freer Logion. In the present translation, support for the two endings are given together with their renderings into English and a theory of composition.

#### *The Short Ending*

**Date of Composition:** the middle of the II century, possibly 130-150 CE.

**Earliest Support:** Latin manuscript k (Codex Bezae Cantabrigiae), dating from the end of the IV century, is the oldest testimony to the short ending. Scholars generally agree that this particular manuscript represents a textual style of the II century (Aland and Aland, p. 187). It is the only extant manuscript to contain only the short ending to Markus. In addition to k, the variant is supported by certain Sahidic and Bohairic (Coptic) manuscripts.

The **purpose** for the short ending was simply to bring the account to a more adequate conclusion than the seemingly abrupt ending at 16:8. This ending, though, appears to have been judged inadequate; over time it was rejected in favor of the more elaborate long ending.

#### **Translation:**

But they related briefly to Peter all the things that had been charged to them. Now after these things, Jesus himself also sent out through them, from east to west, the sacred and incorruptible heralding of eternal salvation.

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#### *The Long Ending*

**Date of Composition:** likely the third quarter of the II century, 150-175 CE.

**Earliest Support:** The earliest Biblical manuscripts to contain the long ending are A, C, and D -- all dating to roughly the same time in the V century. Codex W, also from this period, contains the long

ending with the extended Freer Logion. However, portions of the ending are cited by two church commentators prior to this time.

In the currently-possessed text of Irenaeus (*Against Heresies* III, 10: 5), he clearly identifies the next to last verse of the long ending as being part of Markus. The citation seems to date to c. 180-90. Tertullian (II century) also comments on a portion of the long ending. On the other hand, Clement of Alexandria (c. 210) and Origen (c. 250) deny its authenticity, as do several later Christian apologists.

**Theory of Composition:** Near the end of the II century, the followers of various schools of thought (e.g., Markion's) had concocted various means of supposedly proving that their way of thinking was the right one. One of those means of establishing one's identity was the occurrence of the "spiritual gifts", which some early writers claimed to have disappeared in the First Century. If a group could demonstrate somehow that they possessed the gifts, then they could attempt to prove that their teachings were the correct interpretations of what Jesus had taught. Tertullian himself claimed that his group, not Markion's, practiced the genuine gifts -- Markion's "gifts" were regarded as fraudulent.

It is in this atmosphere that the long ending was born. The author had in his possession a copy of Markus -- possibly containing the short ending -- as well as one of Lukas (the account relied upon by Markion) and a portion of the apocryphal *Gospel of Nicodemus* known as the *Acts of Pilatus*.

**Structure:** The long ending starts a bridge where Markus left off, then immediately begins summarizing the ending found in Lukas. After following Lukas through 24:44, the Freer Logion -- clearly a still later addition -- occurs. The original author resumes, paraphrasing Lukas' account of the Great Commission in Lk 24:45-7. The Gospel of Nicodemus indicates (10:20) after the Great Commission that Jesus said something about baptism. The author of the long ending includes that statement. NOTE: that the Acts of Pilate were written earlier (at least in some form) is evidenced by references to it and by the fact that the Acts nowhere else refer to Markus. Consequently, the ending of Markus quotes from it, and not vice versa.

Following his citation from the apocryphal work (which he clarifies), the author inserts the passage which was the purpose for the ending: the manifesto for identifying believers by the spiritual gifts. The author believes that his group and not any of the opposing groups will be found to possess the genuine gifts.

After the new portion, the author returns to Lukas (24:50-1), mentioning the ascension. Finally, the short ending of Markus occurs -- but in an altered state. The reference to the "heralding" of the Eleven is made, along with the assertion that they went out everywhere, but the author paraphrases the short ending so as to include a mention of the accompanying signs that Jesus is alleged to have just mentioned. The long ending gave fuel to support the groups that claimed to possess the spiritual gifts. Becoming more popular than the short ending, it eventually came to dominate the Greek tradition, occurring in nearly all later manuscripts.

### **Translation:**

*In the translation, the Freer Logion (from Codex W) occurs in double brackets.*

Now after rising, early on the first day of the week, he appeared first to Miriam the Magdalene, from whom he had cast out seven spirit beings.

She went and announced to those who had been with him, as it happened that they were mourning and crying. But when they heard that he was alive and had been observed by her, they did not trust.

Now after these things, he appeared to two of them in open country, in another form. Now they went back and announced to the rest, but they did not trust.

Later he appeared to the Eleven as they were reclining, and he reproved their distrust and hardheartedness, because they had not trusted those who had observed him after he had risen. [[And they defended themselves, saying, "This age of lawlessness and distrust is under the Enemy, who (through unclean spirits) does not permit people to understand God's truth *and* power. On account of this, reveal your justification already."

They spoke this way to the Anointed One, and the Anointed One replied to them, "The limit of the years of the Enemy's authority has been fulfilled, but other horrors are nearing. And I was handed over to the point of death on behalf of those who erred, so that they would return to the truth and err no longer -- so that they would inherit what is in heaven: the spiritual and incorruptible glory of what is right."]]

And he told them, "Go into all creation and herald the good message to all the creation.

"The one who trusts and is baptized will be saved; the one who does not trust will be condemned."

"Now these signs will follow those who do trust: in my name they will cast out spirit beings; they will speak with new tongues; [and with their hands] they will pick up serpents; and if they should drink any deadly thing, it will not harm them; they will place their hands on the sick, and they will have power to be well."

Therefore, indeed, after saying these things, Jesus was taken up into heaven and sat at God's right side.

Now they went out and heralded everywhere, with the Lord working with them, and they confirmed the message through the accompanying signs.

## The Muratorian Canon

### Background:

L. A. Muratori (d. 1750) discovered a Latin catalog of the New Testament writings and published the text in 1740. Judging from the content, the original manuscript (possibly in Greek) must have dated from some time in the second half of the II Century CE. The text on hand is fragmentary, and in particular the beginning is missing. It is normally presumed that Matthaiah and Markus are the first two "gospel" accounts, since Lukas' version is here called the "third." The term *gospel* has been retained in this translation since after Markion the term εὐαγγέλιον came to refer to one of the written accounts of Jesus' life. Fragmentary manuscripts discovered in 1897 have helped piece together the text, which differs slightly in the manuscripts.

### Translation:

...at which *point*, he [Markus?] was present and thus set them down.

The third book of the gospel is the one according to Lukas. After the ascension of Christ, this physician Lukas composed it in his own name, since Paulus had taken him with himself as *a traveling companion*. He wrote what he thought, although he himself did not see the Lord physically. Therefore, he set down the events from the birth of John as far as he could ascertain it.

The fourth gospel is that of Johannes, one of the students. When his fellow students and overseers called him aside, he said, "Fast with me for three days from today, and let us relate to one another whatever might be revealed to each of us." During that same night it was revealed to Andreas, one of the envoys, that Johannes would write down in his own name what all of them remembered. And therefore, although various *different things* are taught in the books of the gospel, this means nothing to the trust of believers, since everything is declared in all of *them* by the one principal breath -- about the birth; about the suffering; about the resurrection; about the discussions with his students; and about his two comings: first hated in humility (which has happened); second glorious with royal power (which is in the future). Therefore, why wonder that Johannes (who was constantly true to himself) brings up certain points in his letters too, saying of himself: "What we have seen with our eyes, and our ears heard, and our hands felt...we have written to you." For so he acknowledges being not only a witness who saw and heard but also a writer of all of the Lord's wonders, in order.

However, the Actions of the Envoys are included in one book. Lukas addresses them to the "most excellent Theophilus," the things that happened in his own presence. He makes this clear by the omission of Peter's suffering and of Paulus' journey when he left the city of *Rome* for Spain.

However, as for Paulus' letters:

They make it clear (to those who want to know) whose they are and from what place and why they were written. First of all, to the Korinthians, admonishing about divisions by school of thought; then to the Galatians, forbidding circumcision; and then to the Romans, explaining that Christ is both the measure of the writings and also their principle -- he wrote *here* at length.

\* It is necessary to discuss these separately, since the blessed envoy himself followed the example of Johannes who preceded him, and he wrote to not more than seven assemblies, in this order:

the first to the Korinthians;

the second to the Ephesians;

the third to the Filippians;

the fourth to the Kolossaeans;

the fifth to the Galatians;  
the sixth to the Thessalonians;  
the seventh to the Romans.

Although he wrote one more time to the Corinthians and to the Thessalonians for their correction, it is recognizable that one assembly has spread across the whole globe of the earth. For in the in the Revelation, Johannes writes indeed to seven assemblies yet is speaking to all.

He wrote besides these one to Filemon, one to Titus, and two to Timotheos. These were written in personal affection, but they have been *regarded as* holy in honor by the universal assembly, for the ordering of discipline in the assembly.

There are extant also *a letter* to the Laodiceans, and another to the Alexandrians, forged in Paulus' name to further Markion's school of thought. And there are many others which cannot be received into the universal assembly, for "it is not fitting for vinegar to be mixed with honey."

Indeed, the letter of Judah, and two entitled Johannes, are accepted in the universal assembly, along with the Wisdom, written by the friends of Solomon in his honor. We receive also the Revelations of Johannes and Peter, the latter of which some refuse to have read in the assembly.

But the Shepherd was written very recently in our time by Hermas in the city of Rome, when his brother overseer Pius was seated in the chair of the Roman assembly. Therefore, indeed, it should be read, but it cannot be read publicly among the people in the assembly -- either *as* among the Prophets (since their number is complete) or among the envoys, *whose* time has ended.

Now we accept nothing at all from Arsinous, or Valentinus and Miltiades, who also wrote a new book of songs for Markion, together with Basilides of Asia Minor, the founder of the Katafrygians.

#### **Notes:**

The second-century author speculated on certain points, relating various legends (like Peter's death). By this time, the stories about the authorship of Lukas and Johannes were widespread. Textually, at some points there appears to have been some addition made by later editors. The letter fails to mention either of the two letters of Peter, the letter of Jacob, and the anonymous treatise that we call Hebrews. One of the letters of Johannes is also missing. Still, the canon attests to all of Paulus' personal letters. Mentioned additionally is the OT deuterocanonical book, *Wisdom of Solomon*, which was known not to have been composed by Solomon. Furthermore, the *Revelation of Peter* was accepted by the author. Perhaps to capitalize on its acceptance, a book called the "Revelation of Peter" was written by gnostics. Although he refers to his opinions as "universal," this list is an attempt to exclude writings that were circulating locally and which contradicted the author's views.

The author of the list was generally anti-gnostic. Following three of the men mentioned in the note – Basilides, Markion, and Valentinus – many Christians in the Second Century were combining Greek and Hebrew thought, introducing their own writings to explain and make valid their positions. As time passed, the schools of thought would solidify around those writings which best supported their cases. Those writings were accepted. By the fourth century, the list settled down to approximately the place where it is today.

Athanasius wrote in his 39<sup>th</sup> Festal Letter (367 CE):



Continuing, I must without hesitation mention the writings of the New Testament; they are the following: the four gospels according to Matthew, Mark, Luke, and John, after them the Acts of the Apostles and the seven so-called universal letters of the apostles – namely, one of Jacob, two of Peter, then three of John and after these one of Jude. In addition there are fourteen letters of the apostle Paul written in the following order: the first to the Romans; then two to the Corinthians and then after these the one to the Galatians; following it the one to the Ephesians; after that the one to the Philippians, and the one to the Colossians, and two to the Thessalonians; and the letter to the Hebrews and then immediately two to Timothy, one to Titus and lastly the one to Philemon. After this still there is the Revelation of John

These are the fountains of salvation, in order that the one who is thirsty may fully refresh himself with the sayings contained in them. In these alone is the teaching of piety proclaimed. Let no one add anything to them or take anything away from them....

Since I am constrained to write, now for the sake of greater accuracy I add that there are also other books besides these – ones that have not indeed been put in the canon, but which have been appointed by the ancestors as reading-matter for those who have just come forward and who are to be instructed in the teaching of piety: the Wisdom of Solomon; the Wisdom of Sirach; Esther; Judith; Tobit; the so-called Teaching of the Apostles; and the Shepherd. And although, beloved, the former are in the canon and the latter serve as reading matter, yet mention is nowhere made of the ‘apocrypha;’ instead, those are the creation of the heretics, who write them down when it pleases them and generously assign to them an early date of composition in order that they may be able to draw upon them as supposedly ancient writings and have in them occasion to deceive the guileless.

After this, in 382 CE, Damasus of Rome (who had commissioned the Latin Vulgate) proclaimed:

Now indeed we must treat of the divine writings, what the universal Catholic Church accepts and what she ought to shun.

The order of the Old Testament begins here:

Genesis one book; Exodus one book; Leviticus one book; Numbers one book;

Deuteronomy one book,

Joshua *son of Nun* one book; Judges one book; Ruth one book; Kings four books;

Chronicles two books;

Psalms one book; Solomon three books; Proverbs one book; Ecclesiastes one book; Song of Songs one book; likewise Wisdom one book; Ecclesiasticus one book.

Likewise the order of the Prophets:

Isaiah one book; Jeremiah one book, with Ginoth, that is, with his lamentations;

Ezekiel one book; Daniel one book; Hosea one book; Micah one book; Joel one book;

Obadiah one book; Jonah one book; Nahum one book, Habakkuk one book;

Zephaniah one book; Haggai one book; Zachariah one book; Malachi one book.

Likewise the order of the histories:

Job one book; Tobit one book; Esdras two books; Esther one book; Judith one book;

Maccabees two books.

Likewise the order of the writings of the New and eternal Testament, which the holy and Catholic Church supports:

Of the Gospels,

according to Matthew one book; according to Mark one book; according to Luke one book; according to John one book.

The letters of Paul [the apostle] number fourteen: to the Romans one; to the Corinthians two; to the Ephesians one; to the Thessalonians two; to the Galatians one; to the Philippians one; to the Colossians one; to Timothy two; to Titus one; to Philemon one; to the Hebrews one.

Likewise the Revelation of John, one book, and the Acts of the Apostles one book.

Likewise the canonical letters in number seven: of Peter the Apostle two letters; of Jacob the Apostle one letter; of John the Apostle one letter; of another John, the old man, two letters; of Judah the Zealot, the Apostle one letter.

The canon of the New Testament ends here.

## **APPENDICES**

- A. The Synoptic Problem
- B. The Transmission of the Greek New Testament
- C. Issues in Translation
- D. The Bible in English
- E. Early Christian Timeline

## The Synoptic Problem

The term “synoptic” is usually translated literally as “seen together.” When discussing the accounts of Matthew, Mark, and Luke, the term is used to indicate the close relationship between the three. Sometimes, all three are nearly word-for-word the same.

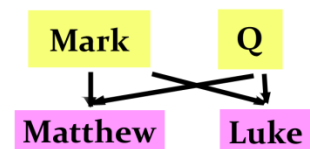
## Theory of Composition

Given that over 90% of the account attributed to Mark is reproduced somewhere in either Matthew’s or Luke’s version, there is clearly a literary relationship between the three. Luke openly claims to have used sources, so no problem exists in claiming that he used one or both of the other Synoptics when he compiled his own account of the events.

Since there are cases wherein each pair of the Synoptics agrees with one another in the details but differs with the third, the one that was written last must have employed the other two as sources. It is also distinctly likely that the second account to be written employed the first as a source. Whether Mark was written before or after Luke cannot be so readily determined; however, there are factors leading us to the conclusion that Mark copied Matthew and not the other way around. Competent arguments have been made that Mark was written last, and that Lukas used Matthew as a source, meaning that Matthew’s account was written first. Trying to determine the order in which the accounts were written is often called the “Synoptic Problem.”

## Two-Source Hypotheses

The most popular theories of composition of the three Synoptic gospels involve the proposed existence of an additional source called “Q”. This source was supposedly used by both Matthew and Luke – explaining why they agree occasionally. The letter “Q” was used to describe this (non-extant) source because the German word for source is *quelle*. A diagram of this hypothesis looks like this:



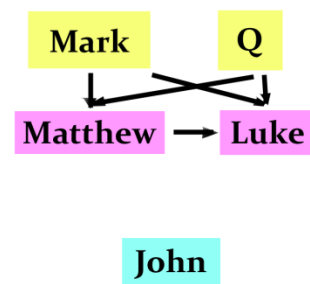
As you can see, the two-source hypothesis assumes that Mark’s account was written first. This is called “**Markan Priority**.” Those who believe that Mark was written before Matthew or Luke argue this because:

- Mark’s account is shortest
- Mark’s grammar and language are simplest
- Mark has occasional expressions in Aramaic that are lacking in Matthew and Luke.

John

## Three-Source Hypotheses

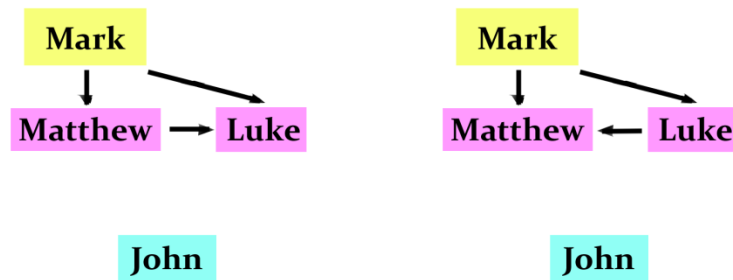
Some scholars propose that the Two-Source Hypothesis does not fully explain the relationship between Matthew and Luke. They claim that Luke also used Matthew as a source. A diagram of this hypothesis looks like this: There are several variations on the Two-Source and Three-Source hypotheses – nearly all of which propose the existence of the “lost” gospel, Q. Some of these propose that Luke also had his own source material; that material is sometimes called “L.”



John

## Farrer's Two-Gospel Hypotheses

James Ropes, Austin Farrer, and others accept the concept of Markan Priority. However, Farrer and his allies do not accept the necessity for a lost gospel. Under their hypotheses, Mark was a common source for both Matthew and Luke. Either Matthew used Luke as a source, or vice-versa. Diagrams of these proposals look like this:

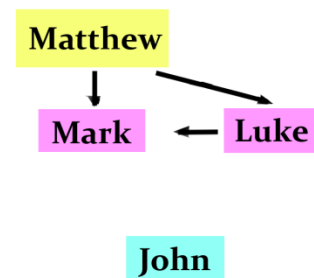


## Griesbach's Two-Gospel Hypotheses

Henry Owen, JJ Griesbach, and others regard Mark as a secondary account. That is, Mark used both Luke and Matthew as sources. Most scholars who regard Mark as secondary do so because:

- No hypothetical “source” documents have been found, nor are they mentioned
- Certain literary issues are best explained if Mark used Matthew or Luke as a source
- Matthew and Luke occasionally agree with one another, differing from Mark
- Early testimony has Matthew written before Mark, including Clement of Alexandria – who placed Mark third.

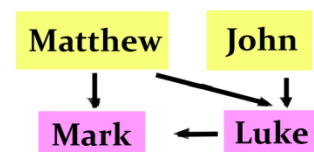
Griesbach himself proposed **Matthean Priority** – that is, he claimed that Matthew was written first. This is more popular than the proposal of **Lukan Priority**. A diagram of the Griesbach Hypothesis looks like this:



Augustine proposed that Matthew's version was condensed by Mark and that Luke used both as sources.

## Robinson's Two-Gospel Hypotheses

John A. T. Robinson proposed an altogether different relationship between the four accounts of Jesus' life. He accepted Griesbach's basic premise but concluded that John's chronology and Luke's chronology intersect – with John being a source for Luke. The diagram shows the possible relationship between the four accounts – although it is also possible that Mark was written before Luke.



None of the proposals is perfect, and the issue of the **dates** of the four accounts also factors into the discussion. Was the sequence...

Mark (c. 50)	Matthew (c. 55-60)	Luke (c. 63)	John (c. 90)	?	
Mark (c. 70)	Matthew (c. 75)	Luke (c. 85)	John (c. 90)	?	“late dates”
Matthew (c. 50)	Mark (c. 55-60)	Luke (c. 63)	John (c. 90)	?	
John (c. 40)	Matthew (c. 45-50)	Mark (c. 60-65)	Luke (c. 63)	?	“early dates”

Or is another set of dates to be preferred?

Late dates are often assigned based on the description of the fall of the Temple in Jerusalem. Scholars who adopt the late set of dates reason that the accounts were written after the destruction of the temple, which occurred in 70 AD.

Others reason that the gospels contained predictions of the destruction of the Temple that were based in part on the description of the Temple’s desecration by Antiochus IV in approximately 167 BC. They claim, then, that there is no need to regard the authors as writing about the Temple after its destruction. If manuscript p<sup>64+67</sup> is to be dated to the first century (as Carsten Thiede suggests), then one of the last two timelines is more likely correct.

The present translator agrees in chief with Robinson’s assessment and orders the books as follows: Johannes; Matthaiah; Markus; Lukas.

## The Transmission of the Greek New Testament

### *Papyri, Uncials, and Minuscules*

The first thing that needs to be realized is that during the period when the New Testament was written, ordinary writing was done on pressed sheets of **papyrus fibers**. This plant was commonly used in Egypt and around the Mediterranean Sea for writing purposes...and it was inexpensive. Most literature from the period was collected into scrolls which could be rolled up into a bundle and would be unrolled when the time came to read them. OT manuscripts, written on leather parchment, were bundled this way. However, for reasons still unknown to us, the New Testament writings are ***not found in the scroll format***, but in **codex** or book form. That is, sheets of papyrus would be arranged into a book, which was sewed together similar to the way modern books are made. It may be that blank codices were easy to come by.

By the fourth century, parchments made from animal hide came into widespread use. Parchment was far more durable than papyrus but had some obvious drawbacks: to transcribe the entire NT onto parchment would require the killing of a good sized flock of sheep or goats! Therefore, parchment manuscripts could only be commissioned by those who were very wealthy. In later centuries (IX on), paper came into use, eliminating the need to slaughter animals for parchment.

All of the Greek New Testament originals were written in **ALL CAPITAL LETTERS** with no spaces and probably no punctuation, and all of the earlier manuscripts are in this style, whether on parchment or papyrus. This is because the Greek alphabet did not have punctuation until at least the II century, and there were no minuscule (lower case) letters until much later. The surviving manuscripts on papyrus are classed by themselves: **papyri**. The parchment manuscripts written in all capitals are called **uncials**, and those written later (IX century on) using upper and lower case letters are called **minuscules**. Various commonly written words were often abbreviated. These are mistakenly called *nomina sacra*, "sacred names," but it is not only special names and titles which were abbreviated this way.

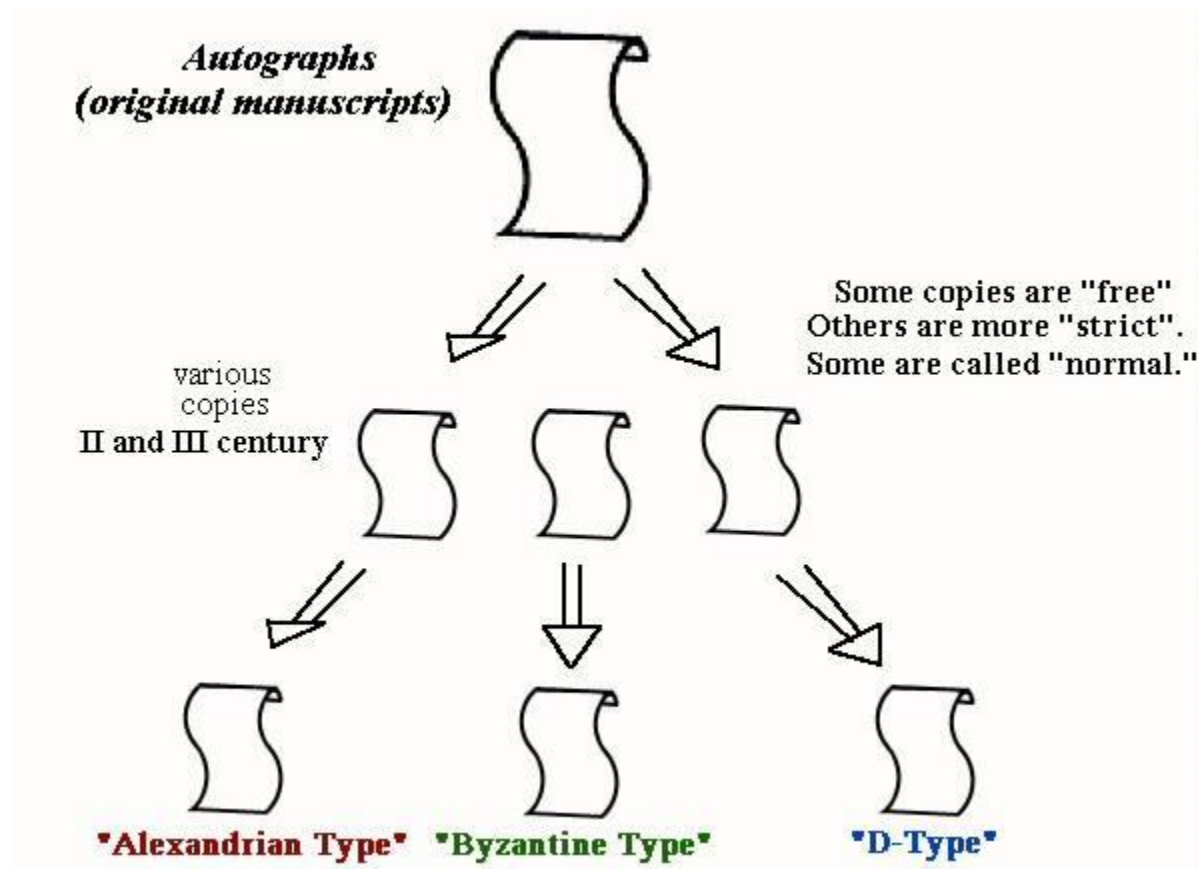
### Examples

<b>Example of a Greek Text in <i>Uncial</i> style</b>
ΕΝΑΡΧΗΗΝΟΛΟΓΟΣΚΑΙΟΛΟΓΟΣ
<b>Example of the same text in <i>Miniscule</i> style</b>
Εν αρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος

### *The Development of Text Types*

As far as we can tell, most or all of the earliest copies were done in what is called a "**free**" style. People copied liberally, perhaps correcting what they saw as mistakes, and even adding comments in the margin. Some copies are called "**normal**" because they are not exactly free, but then again they do not

appear to fall into the third category of **"strict"** copies. Strict copies, like their name suggests, have little or no paraphrasing, comments, etc.; the copyist was trying to preserve the exemplar exactly. Strict copying would become more common as time passed.



Copying freely and then more strictly tended to produce local variations in the text. As more copies were made, as time passed, the text of the New Testament came to settle down into roughly two or three **Text Types**. Each text type preserves certain variants in the text, and as even more time passed, manuscripts which are partly of one text type and partly of another would appear. The formation of Text Types is generally assigned to the **fourth century**. After this time, it became more common to make multiple copies from a single exemplar in scriptoria. Aland writes: *"Until the beginning of the fourth century the text of the New Testament developed freely. It was a 'living text' in the Greek literary tradition, unlike the text of the Hebrew Old Testament, which was subject to strict controls..."* [on account of Rabbi Aqiba's masoreh process]. He remarks that to an extent, within their text types, the text remained "living" throughout the centuries.

The **Alexandrian** Text Type seems to have largely developed around Egypt. It is the general scholarly consensus that the Alexandrian type often preserves the original reading. The typical Alexandrian manuscript is older than the typical manuscript of the other major type. Codex Sinaiticus, Codex Vaticanus (B), and quite a few other uncials and miniscules follow this type.

The **Byzantine** Text Type seems to have developed in the area of Syria. Some call this the Koine type or (when they all agree) the Majority Text. The vast majority of late miniscule manuscripts belong to the



Byzantine type, including those which were used in making early translations from Greek into English. The earliest extant manuscript of the Byzantine type is Codex Q, of the fifth century.

The **D Type** may have developed in Egypt also, although it was once called "Western." The champion of the D Type manuscripts is Codex Bezae Catabrigiensis (D 05). Some people once believed that wherever the D Type reading was shorter, it represented the original reading. This is now known not to be true. However, the D Type often preserves unique readings, some of which may be the original. Some alterations in the D Type are regarded as intentional.

Note: Of the manuscripts known as of 1989, the earliest manuscript is of the style that would become the D Type dates to the III century. The Byzantine influence probably began in the IV century. As Latin became the major world language, the demand for Greek manuscripts declined. By the time the lower case alphabet came into widespread use, the majority of manuscripts being copies in Greek were from areas where the Byzantine text type was dominant. There is still some debate as to whether the Byzantine type preserves the original readings.

## Issues Surrounding the Translation of the Bible

### *Introduction*

An "interlinear" translation of one language into another is simply a word-for-word rendering, in the same word order as the original. This would seem to be as literal as possible, wouldn't it? But even an interlinear rendering requires the interjection of some degree of **opinion** into the text. Some words have more than one meaning, and how the words are translated will depend on how the translator views the context of the word. The simple Greek word λογος (logos) can be translated any of the following ways: a word; phrase; saying; statement; message; account; speech. Some translators even leave the word UNTRANSLATED in places, writing it as "logos." When this is done, the practice is called "transliteration".

Still, an interlinear translation would be a MESS, due to the different rules of grammar in the different languages. In Greek, for example, words are often arranged in an order that is pleasing in a poetic way. It isn't necessarily the case that we would read the words from left to right, like in English. And of course, Hebrew is written from right to left anyway, which means the word order would have to be rearranged to suit an English reader. Still, translating verbatim produces a translation that is essentially unreadable, especially if the author was trying to reproduce an expression of some kind.

### *Idioms*

A common Hebrew example of an idiom would be the practice of repeating something to create a superlative. In English, we change "er" to "est" to create a superlative, but that's not how it's done in Hebrew. There are also plenty of other idiomatic expressions. Here are a few examples:

"king of kings"	most royal king
"lord of lords"	most noble lord
"ages of ages"	most remote age
"ancient of days"	old one
"eat dust"	experience defeat

### *Structure*

Another snag that translators must wrestle with is that of poetic structure. When translating unstructured prose, a translator has more freedom. But how do you render a passage that was deliberately structured a certain way by the author? In some cases, we CAN'T. For example, some of the psalms were written to the tunes of popular songs, so that they would be more easily remembered. Others of the psalms (9, 34, etc.) were written as **acrostics**, with the first letters of each verse in Hebrew following the alphabet. Again, it is almost impossible to reproduce this structure without making the English translation a bizarre one indeed!

John 1:1-5, a familiar passage, contains an interesting structure in Greek. The ends of certain phrases tie in to the beginnings of the phrases that follow:

**In the beginning** was the **message**,  
and the **message** was directed toward **God**,  
and "**God**" the **message** was.  
The **same one** was directed toward **God in the beginning**.

Notice how the last sentence ties together the elements of the earlier phrases. Then we have two pairs of opposites, followed by more of the structure above.

Through it, all things were done,  
And without it nothing was done.

What has been done in it was life.  
And the life was the light of humanity.  
And the light shone in the darkness,  
But the darkness did not understand it.

The **Natural New Testament** attempts to reproduce this structure, but doing so loses some of that easy "flow" that comes from reading a book that was not a translation from another language.

### **Word Games**

In addition to the acrostics found in various passages of the Old Testament, even the NT contains various word games. How can these be reproduced? Many times, they cannot. Here's an example from Matthew 3:

"God is able to raise up children for Abraham from these stones!"

John the Baptizer was certainly speaking his native language of Aramaic, and in that language a word game appears. The word for "children" (sons) is *banim*, while the word for "stones" is *abanim*. John uses a word game to help the people remember more easily that God could turn these **abanim** into **banim**!

Here's another word play, courtesy of Jn 12:25. There, Jesus contrasts two words that convey almost the same thing in English, but the first refers more closely to one's natural or earthly life, while the second refers to life or growth in general:

"The one who affectionately loves his life (ψυχῇ) will lose it,  
and the one who hates his life (ψυχῇ) in this creation will keep it into  
eternal life (ζωῇ).

Another similar game appears in John 21, where two words for love, two words for feed, and two words for sheep are used!

Much has been made of this next play on words (Mt 16:18), but in the original language, there is little there. Since meeting Jesus (John 1), Simon's nickname had been Peter (rock), which in Aramaic is **Kefa**. In Aramaic, Jesus made a play on Peter's name:

"And I am telling you that you are **Kefa**, and on this **kefa** I will build...."

Written in Greek, the word for "rock" is feminine and must be masculinized to become a male name. Still, the word game is supposed to be the same:

"...you are Πετρος, and on this πετρα...."

Some have tried to take a point of doctrine from the forms of the words used, but in reality, nothing can be said from the words themselves, which were meant to be the same. Any doctrinal points need to be made from the context of what is said. Still, in English, this comes out as:

"...you are Peter, and on this rock...,"

while it might ought to be written, "...you are Rocky, and on this rock...."

Consequently, translators have to provide a footnote to indicate that Jesus is playing a word game, prompted by Peter's confession of faith.

### ***Transliterations***

Some words are often transliterated rather than translated. In some cases, doing so provides a mystical or cultic meaning that was not present in the original language. The NET attempts to avoid this, but in some cases, transliteration may be justified, especially if the normal use of the transliterated word is accurate. Here are a few transliterations and their meanings.

<b>Transliteration</b>	<b>Language</b>	<b>Meaning</b>
angel	Greek	messenger
deacon	Greek	servant
minister	Latin	servant
bishop	Latin	overseer
apostle	Greek	envoy
exorcist	Greek	one who binds by oath
demon	Greek	spirit being
devil	Greek (corrupted)	accuser
Satan	Hebrew	enemy
Christ	Greek	Anointed One
baptize	Greek	ritually purify

In some cases, transliteration is taken to such an extreme that the meaning becomes completely lost. For example, many treat "Christ" as though it were Jesus' last name. Consider John 1:41, where we usually read, "We have found the Messiah (which, translated, means Christ)." The author was trying to relate to the Greek-speaking reader the meaning of a certain Hebrew/Aramaic word. In English, we have one foreign word explained in terms of another!

Sometimes, though, transliteration may be necessary. In the last example above, the meaning of the word in *classical* Greek is most certainly "immerse." But the meaning of βαπτίζω in Jewish Greek can be

shown NOT to be the same as the secular meaning. Therefore, the transliteration "baptize" is normally used. So we shouldn't think of all transliteration as a plot to obscure the meaning of a word, but we must remember that (after all) we are not reading the text in its original language.

### ***Establishing a Text***

Speaking of text, the translator's FIRST priority is not to deal with any of the above problems but to "establish a text." This means asking what the Hebrew or Greek text is that we will be translating. Someone following a purely Byzantine manuscript might come up with a very different translation of certain passages than someone translating from an Alexandrian or D-Type manuscript. It is therefore the translator's goal to attempt to **determine what the original text read** before making any translation whatsoever. Before one English word gets written down, the translators have to know what words, phrases, books (etc.) they are translating. Most commonly today, translators use one of the published editions, such as **Nestle-Aland 28**. This leaves the decision of establishing a text to the people who compiled the Greek New Testament.

## **The Bible in English**

### ***Early Translations***

The first translation into any language of England is still supposed to be that of **Bede** (who is usually known by the title "the Venerable Bede") in the VIII century. Bede's translation was attested to by others; it is known that he translated at least portions of John. After this, there appeared in the next two centuries a few more incomplete translations into the language of the people, including the so-called Alfred version (reputed to be by King Alfred) of some of the Psalms. During the Norman centuries which followed, the language of English was developing--changing rapidly--and no major translations are known to survive, although two "transcripts" of the gospels into West-Saxon were produced.

### ***John Wycliffe***

After several incomplete Bible translations were made into English in the 14th century, John Wycliffe (or Wyclif) "and his followers" produced a complete translation from the Latin Vulgate into English--the first of its kind. Naturally, since the printing press had not yet been invented, it was quite an achievement to translate the entire Bible by hand into a new language.

### ***William Tyndale***

Tyndale made good use of the printing press, translating the New Testament from the Greek into English for the first time, releasing his first edition in 1526. By 1531, he had translated and printed some of the Old Testament, too, but he was executed in 1536, leaving work undone. Tyndale's translation would have a profound effect on those who followed.

### ***Miles Coverdale***

Coverdale is the first to have the entire Bible translated into English and printed. His printed edition was released in 1535. Several versions based on his and on Tyndale's version would quickly emerge.

### ***The Geneva Bible***

English Protestant reformers favored translations like Tyndale's over the Vulgate preferred in the Catholic Church. They determined to produce their own translation, and in 1557 a NT translation was published in Geneva. By 1560 the OT was complete, and this became the first edition of the so-called "Geneva Bible," which was so popular that over 140 editions of the GB were produced in the next century. The OT was a revision of an earlier translation "The Great Bible," with comparisons made to the Hebrew Masoretic Text. The Geneva Bible was popular among protestants but not among the leadership of the Catholic Church.

### ***The Bishops' Bible***

The translation called the Geneva Bible had been deemed too Calvinistic, and so the authorized Great Bible of 1538 stood up for an authorized revision. The Bible passages were divided among various bishops (and others), and the translation they produced (1568) was generally called the Bishops' Bible. It

suffered, though, from a lack of literary quality. People kept the Geneva Bible, preferring its language to the Bishops', which was also inconsistent in translation.

### ***The Rheims-Douay Version***

The Church of England was content to keep the Bishops' Bible until they could prepare a new approved translation of their own, but the Catholic Church quickly went to work on one. Several of the most learned Catholic scholars produced a New Testament, published at Rheims in 1582, and later a full Bible (containing the Rheims NT), published at Douay in 1609. The translation generally follows the Latin Vulgate closely, although the original languages were used in translation. This was the first translation prepared *expressly* for Catholics. From this point on, the Catholic Church has prepared their own translations.

### ***The King James Version***

The Bishops' Bible was in drastic need of revision. King James appointed a commission to revise the Bishops' Bible, which was to contain 54 members and be a comprehensive revision, comparing the Greek text of Erasmus and the Hebrew Masoretic text--along with earlier translations. As it turned out, 47 translators began the work in 1607 that was completed in 1611. Originally, the deuterocanonical works were translated and included in printed copies, but as the KJV became the translation of choice for English Protestants, the deuterocanonical books were dropped from subsequent printings. The KJV was a fine and literary work, unlike the Bishops' Bible or earlier Great Bible, and as a result it gained widespread popularity. In fact, the KJV was not surpassed in popularity by any other English translation until 1987!

### ***The Revised Version of 1881 (1885)***

The Greek text used in translating the KJV New Testament had been based on just a few late miniscule manuscripts: 1<sup>ea</sup>, 1<sup>r</sup>, 2<sup>ap</sup>, 2<sup>r</sup>, 4<sup>ap</sup>, and 7<sup>p</sup>. The recently written miniscule 61 was also used in preparing Erasmus' last Greek edition, which was the basis for the later editions of Stephanus and Beza that were used as the source for the NT of the KJV. In fact, the text of Revelation had been incomplete; Erasmus had gone to the Latin Vulgate and translated the Latin back into Greek!

There had been revisions of the KJV before 1881, but by the middle of the 19th century, enough manuscripts of the other text types had been discovered that a thorough revision was deemed necessary. In fact, Codex Sinaiticus and Codex B had been discovered by this time, both Alexandrian-type manuscripts of the IV century...the oldest manuscripts in the world at the time. Revisers **Westcott and Hort** created a thoroughly updated Greek New Testament, based on the newly-discovered textual information gained from the recently found manuscripts, which were more than 500 years OLDER than the oldest manuscripts used in the earlier form of the Greek text. The Bible was completed in translation in 1885 and is usually called the Revised Version.

Conservatives who wished to retain the King James Version went into an uproar. They had opposed earlier attempts at revision, but the new version, based on a new (presumed wrong) Greek text was an outrage. Men like Dean John Burgon championed the KJV cause, proclaiming the KJV to be God's Word for the English speaking people. An Americanized version of the RV, known as the **American Standard Version** was completed in 1901. Both the RV and ASV are literal translations.

### ***The Revised Standard Version***

Following the publication of quite a few new English translations, both Catholic and Protestant came a revision of the ASV. The Revised Standard Version (RSV) made use of a more modern form of English and of greater knowledge regarding the Greek and Hebrew texts. The NT was released in 1946, with the whole Bible to follow in 1952--in both Catholic and Protestant editions. The RSV, still quite literal, proved to be popular--but never as popular as the KJV.

### ***The New World Translation***

The Jehovah's Witnesses, Watchtower Bible and Tract Society, produced their own version, called the NWT, in 1960. This version uses "Jehovah" as the name of God where earlier translations had written "the LORD."

### ***New American Standard Bible***

A revision of straight from the old ASV, the NASB sought to modernize and make use of new manuscript discoveries, while retaining the literalness of the earlier translation. It succeeded, but as a translation it never arose to the prominence of the KJV or RSV.

### ***The New American Bible***

This was a thoroughly-redone Catholic translation, highly noted for its scholarship and leaning away from literal renderings more than any of their earlier translations had done. 1970.

### ***The Living Bible***

Following other less literal translations, the Living Bible (of 1971) is very loose. As such, it reads very well, but scholars immediately attacked its deviation from the Hebrew and Greek texts.

### ***The New International Version***

Another committee translation, but this committee (largely of evangelicals) produced an entirely new translation. Not as paraphrased as the Living Bible but not as literal as, say, the KJV or RSV, the NIV began slowly to win acceptance. By 1987, the NIV had become the most popular of all English translations. This is the translation of choice for the majority of Protestants today. The NIV NT was translated from the 21st edition of the Nestle Greek text, the most up-to-date available. A few minor revisions of the NIV have been made since the first edition in 1973.

### ***New King James Version***

In an effort to make a modern translation that reminded people of the KJV and to answer the critics of the post-1881 translations, a revision of the KJV was made. However, this translation did not win approval from the general public, nor has it replaced the KJV among KJV supporters. The translation appeared in 1979.



### ***The New Revised Standard Version***

This most recent revision of the RSV modernizes it considerably and uses "inclusive" language where the translators deemed it sensible to do so. The NRSV is replacing the RSV these days, but it has not risen to the popularity of the NIV and suffers from what conservatives label an appeal to liberalism.

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Didn't find your favorite translation above? This page doesn't claim to list them all, but the most popular or influential translations are listed. Even today, quite a number of new translations are emerging. Drowning as we are in an alphabet soup of translations, we may wish to proclaim as Jerome: ***"There are as many translations as there are Bibles!"***

Yet there are so many Bibles not only because English is a changing language but because the many people, groups, and denominations in the English-speaking church view the same Bible in many different ways. Rather than there being a plot to corrupt the Bible's true meaning, every translator (or group of translators) can only translate the Bible as it is understood. One translates according to one's paradigm.

## **Early Writings Connected With Christianity**

This is a list of writings that are extant in more than quotations. In most cases, these are extant in at least one manuscript of reasonable length.

### ***Letter of Mara bar Serapion* – c. 105**

This is not a Christian writing. It was probably written by a gentile worshiper of God after his own city was destroyed by the Romans in 73 CE. The letter was most likely written well after 73 but well before 130, when the seeds of the Second Revolt were taking root. It contains a reference to Jesus in connection with the destruction of the temple.

“What are we to say, when the wise are dragged by force by the hands of tyrants, and their wisdom is deprived of its freedom by slander, and they are plundered for their intelligence, without a defense? *They are not wholly to be pitied.* For what benefit did the Athenians obtain by executing Socrates, since they received as retribution for it famine and pestilence? Or the people of Samos by the burning of Pythagoras, since in one hour the whole of their country was covered with sand? Or the Jews *by the murder* of their Wise King, since from that time their kingdom was driven away *from them*? For with justice God gave a repayment to the wisdom of the three of them. For the Athenians died by famine; and the people of Samos were covered by the sea without remedy; and the Jews, brought to desolation and expelled from their kingdom, were driven away into every land. *No*, Socrates did not die, because of Plato; nor yet Pythagoras, because of the statue of Hera; nor the Wise King, because of the new precepts that he enacted.”

### **The Letters of Ignatius** – c. 112 – 117 (with later additions)

Five Ignatian letters (those to the Magnesians, Trallians, Romans, Philadelphians, Smyrnaeans) appear to us with later additions. His letter to the Ephesians is marked by a great deal of additions from later in the century. Whatever might remain of the original correspondence of Ignatius is likely the earliest extant Christian writing after AD 68.

### **1 Clement** – c. 115 – 140

### **The Didache** – fourth chapter c. 120

The Two Ways teaching (chs. 1-2) was adapted from Judaism and was popular among the Zadokites around the time of the destruction of the temple. These chapters may have been written as early as 100-110 – with adaptations from the written teachings of Jesus. Chapter four seems to have been written next. It displays knowledge of Paul’s writings, including the pastoral letters. The other chapters were written quite a bit later – perhaps not finishing until the end of the Third Century.

### **The Defense made by Markianus Aristides before Hadrian** – c. 125

The short defense is probably historical, but in its present form it has been supplemented a great deal with material in opposition to the other religions of the world. In a modified form the same material appears later as part of the Life of Barlaam and Joasaph – a Christianization of the life of Gautama Buddha. Since Hadrian was a great admirer of the Greeks, a “defense” of Christianity condemning both the Greek people and their gods would only have angered the emperor. Portions of the document do appear to demonstrate how beneficial Christians were in Roman society, however; these are most likely authentic.

### **Letter of Bar-Nabas** – c. 120 – 140

### **The Shepherd (by Hermas) – c. 120 – 140**

### **PEgerton 2 – c. 135-150**

These fragments of an unknown set of sayings of Jesus appear to be a response to the time of the Second Revolt. They quote Jesus in rebuttal to the Jewish leadership, but they are not inflammatory.

### **Polycarp to the Filippians – c. 135 – 150**

Nothing is known about Polycarp other than what is found in his single letter, but a great deal of legend emerged about him later in the century – making him out to be an aged martyr. There are forged letters purporting to have been written to him (including one “from” Ignatius), and there are accounts of his alleged martyrdom. Removing all of these later legends, Polycarp does not even claim to be an overseer, although he wrote his letter with the assent of the older people and was possibly elderly himself.

### **The Odes of Solomon – c. 140 – 150**

By and large, these odes appear to combine the concepts in the Wisdom Literature with those of John’s writings. The author may have been familiar with some of Paul’s letters as well.

“I put on immortality through his name, and took off corruption by his grace.

Death has been destroyed before my presence, and Hades has been vanquished by my word.

And eternal life has arisen in the Lord’s land, and it has been declared to his trusting ones, and has been given without limit to all that trust in him.” (from Ode 15)

### **Gospel of Thomas – c. 150-180**

This sayings gospel contains a mixture of sayings borrowed from the canonical writings and sayings that support Gnostic beliefs.

### **The Acts of Pilatus – c. 150**

This portion of the Gospel of Nicodemus probably circulated independently at first, judging from the references to a “report” from Pilatus found in some 2<sup>nd</sup> century writings. Chapter 14 provides a source for a portion of the long ending of Mark:

“And Phineas a priest, and Adas a teacher, and Haggai a Levite, came down from Galilaiah to Jerusalem, and said to the rulers of the synagogue, and the priests and the Levites: We saw Jesus and his students sitting on the mountain called Mamilch; and he said to his students, ‘Go into all the creation and herald to all creation: the one who trusts and is baptized will be saved, and the one who does not trust will be condemned. And these signs will follow those who have trusted: in my name they will cast out spirit beings, speak new languages, take up serpents; and if they drink any deadly poison, by no means will it harm them; they will place their hands on the sick, and they will be well. And while Jesus was speaking to his students, we saw him taken up to heaven.”

### **POxy 1224 – c. 150**

This may have been an account of Jesus’ life from the standpoint of one of the Christian groups of the middle of the second century. Very little survives.

**Revelation of Peter (ApPt) – c. 150**

Possibly mentioned by the Muratorian Canon, the Revelation of Peter exists in Greek and Ethiopic recensions. These surely underwent quite a bit of editing, and as the centuries passed they came to contain descriptions of the afterlife.

**The Letter of the Envoys (Epistula Apostolorum) – c. 150**

Either this treatise against certain elements of Gnosticism was written shortly after the Revelation of Peter, or it was revised at a later time. The earliest manuscript is in Coptic and dates to c. 400. The author was familiar also with the Letter of Bar-Nabas and the Shepherd.

**The Dialogue of the Savior – c. 150 – 175**

Largely based on the Gospel of Thomas, this Gnostic writing exists only in a fragmentary Coptic manuscript from the IV century.

**The First Defense of Justin, c. 157 – 161**

This treatise was probably written around the same time as the long ending of Mark. It is addressed to Roman Emperor M. Antoninus Pius and to his sons, Marcus Aurelius (Verissimus) and Lukius, although we do not know whether the letter was actually contemporary to them. It may have been a response to the recent death of Polycarp (c. 155), although he is not mentioned by name. The author draws connections between Roman mythologies and the teachings of and about Jesus.

**Hidden Book of Jacob (Apocryphon of James) – c. 160 – 175**

Likely written after the Revelation of Peter – and possibly after the Gospel of Peter, the Hidden Book of Jacob assembles various sayings into a narrative. Due to its reference to Jesus' crucifixion as a genuine, physical event, the main author was not likely a Gnostic; however, it contains sayings that certainly relate to Gnostic thought. Thus, it could be a response to the emerging idea that Jesus only appeared to die.

**Hidden Book of John (Apocryphon of John) – c. 160 – 175**

The manuscripts of the Hidden Book of John come from the IV and V centuries. The Berlin Codex (V) appears to contain the earliest form of the text. The narrative takes place primarily in a spiritual realm and attempts to explain the origins of good and evil, and the nature of humanity, from a Gnostic perspective.

**Actions of Paul – c. 160-180**

The text tracks Paul's movements and concocts details of his life. It exists in several large fragments, but no complete text is known. The best-preserved segment is a narrative of his association with a female leader, Thekla. On account of the positive role given to Thekla, Tertullian (see below) condemned this writing.

**The Actions of Peter and the Twelve – c. 160-220.**

In its early state, this writing is similar in portions to the Shepherd (of Hermas). Its language is somewhat Gnostic in nature, and it currently exists only in a Sahidic (Coptic) translation (c. 4<sup>th</sup> century) and is part of Nag Hammadi Codex VI. Excerpt:

"Rightly have you spoken, John, for I know that the doctors of this world heal what belongs to the world; however, the doctors of souls heal the heart."

***The Passing of Perigrinus*** [by Lukian of Samosata] – c. 165-175.

This anti-Christian writing satirizes the Christians, as though they are only seeking popularity. An excerpt follows:

“First and foremost, the poor wretches have convinced themselves that they are going to be immortal and live forever. Because of this they hate death and even willingly give themselves into custody – most of them. Also, their first lawgiver persuaded them that they are all brothers of one another after they have wandered once, for all by denying the Greek gods and by worshipping that crucified sophist himself and living under his laws. Therefore, they hate all things indiscriminately and consider them common property, receiving such teachings as tradition without any definite evidence. So if any charlatan and trickster who is able to profit by occasions comes among them, he quickly acquires sudden wealth by imposing on these simple people.” (from section 13)

**Gospel of Truth** – c. 170

Authored by one of the followers of early Gnostic leader Valentinus, the Gospel of Truth is one of the early Gnostic manifestos.

**Gospel of Peter** – c. 175

The most complete manuscript dates to the VIII-IX century and may have been redacted. Its account indicates familiarity with the canonical accounts and indicates that Jesus was focused on the judgment of the First Revolt.

“Then the Jewish leaders (including the old people and the priests), knowing what bad thing they had done to themselves, began to lament and to say, ‘Woe for our sins: the judgment has neared, and the end of Jerusalem.’ And with my companions I was grieved; and being wounded in mind we hid ourselves: for we were being hunted by them as evildoers, and as those who wanted to set fire to the temple.” (GPeter 25-26)

**The Actions of Andrew** – c. 175 [completed c. 250].

Most of the text of this writing is missing. Like the other purported Actions, this writing depicts Peter’s brother as traveling around, performing miracles, and spreading the message. There is also a document (possibly separate originally) describing Andrew’s death.

**The Infancy Narrative of Jacob** – c. 175 – 200

This story borrows from Luke, from Matthew, from the Septuagint, and from outside traditions.

**The Three-Formed First Thought** – c. 175 – 200

This Gnostic writing borrows from and expands on the Hidden Book of John.

**Gospel of Mary (Magdalene)** – c. 175 – 300

This book, connected with Gnosticism, is found only in the Berlin Codex from the V century – and there it is incomplete. Its purpose seems to be to encourage members of the sect to share their message with others despite persecution.

**A Plea for the Christians** [by Athenagoras of Athens] – c. 177.

The treatise is styled as an argument to the Roman Emperors that Christians had been mistreated and misunderstood. In particular, many Romans appear to have believed at this time that Christians were atheists because they did not participate in acts of worship in buildings (see also “The Passing of Perigrinus,” above). The author also demonstrates a more advanced Christology, using *λογος* in the later sense of divine Reason: “God’s son is the Father’s Logos in pattern and in working.”

**Sibylline Oracle III** – shortly before 180

This oldest of the oracles is not a Christian writing, although it was later edited by Christians. In its earliest form it was cited between 180 and 183 by Theophilus of Antioch. The Christian oracles (and Christian additions to the Jewish oracles) were likely written during the III century and later.

**The Passion of the Scillitan Witnesses** – 180.

This brief narrative tells the story of several martyrs who were executed by imperial decree for having identified themselves as Christians, and for refusing to recant.

“Speratus said a second time, ‘I am a Christian,’ and they all agreed with him.”

**Muratorian Canon** – c. 180

**Octavius** [by Minukius Felix] – c. 180-200.

These actions, mentioned by Tertullian, appear as the author’s remembrances of a fellow Christian. In the style of a debate, the author provides arguments against and in favor of Christianity. The author defends the fact that Christians did not have rituals, public lectures, or public meeting places:

“For why do they try so hard to hide and to cloak whatever they worship, since honorable things always rejoice in being public, while crimes are kept secret? Why do they have no altars, no temples, no acknowledged images? Why do they never speak openly and never meet publicly, unless for the reason that what they adore and are hiding is either worthy of punishment, or is something to be ashamed of?” (ch. 10)

**The Actions of Johannes** – c. 180–200.

The text of this writing exists in a mixed and partially fragmented state. The author creates a back story for Johannes’ exile on Patmos – something that is not mentioned in the New Testament. Additions to the text tell of his performing miracles, and eventually of his death.

**Theophilus of Antioch** – Defense to Autolykus, 180-183.

Theophilus wrote in opposition to the followers of Markion. Therefore, he describes the attributes of God and of Jesus as he views them. Here are a few excerpts.

“On the fourth day the stars happened....Similarly also the three days that happened before the stars are types of the three: of God, and of his message, and of his wisdom. Now the fourth is a type of humanity, who needs the light, so that there are: God, the message, wisdom, humanity. On account of this also the stars happened on the fourth day.” (Book II, ch. 15) The Greek text follows.

Τετάρτη ἡμέρᾳ ἐγένοντο οἱ φωστήρες....Ὡσαύτως καὶ αἱ τρεῖς ἡμέραι πρὸ τῶν φωστήρων γεγονυῖαι τύποι εἰσὶν τῆς τριάδος, τοῦ θεοῦ καὶ τοῦ λόγου αὐτοῦ καὶ τῆς σοφίας αὐτοῦ. τετάρτῳ

δὲ τόπῳ ἐστὶν ἄνθρωπος ὁ προσδεῖς τοῦ φωτός, ἵνα ᾗ θεός, λόγος, σοφία, ἄνθρωπος. διὰ τοῦτο καὶ τετάρτῃ ἡμέρᾳ ἐγενήθησαν φωστῆρες.

“For if I say he is light, I tell of his work;  
if I say message, I tell of his beginning;  
if I say mind, I tell of his attitude;  
if I say spirit, I tell of his breathing;  
if I say wisdom, I tell of his offspring;  
if I say strength, I tell of his control;  
if I say power, I tell of his energy;  
if I say foreknowledge, I tell of his goodness;  
if I say kingdom, I tell of his glory;  
if I say lord, I tell of his judgeship;  
if I say judge, I tell of him as being just;  
if I say father, I say all things are his;  
if I say fire, I tell of his anger.” (Book I, ch. 3)

“Brothers, it is necessary for us to be mindful about Anointed Jesus, as about God, as about a judge of the living and dead, and it is necessary for us not to have a small attitude about our salvation. For in having a small attitude about it, we should also expect to receive little. And those *of us* who listen as though it were a small thing, we are erring: not knowing the place from which we were called, nor by whom, nor into what place, nor what great things Anointed Jesus endured to suffer on our behalf.”

#### **Against Heresies** [by Irenaeus of Lyons] – c. 180-189.

That is the popular title, although Irenaeus apparently referred to his treatise as “*A Refutation and Overthrow of What is Falsely Called Knowledge*.” Irenaeus completed the books of this treatise in sections (according to the introductions to books III and IV). Most of what he wrote was in counter to Valentinus and his students, but others are also mentioned. This work became a foundation for most of the anti-Gnostic thought that followed it. In particular, Irenaeus interpreted John 1 as deifying Jesus, but he did not acknowledge multiple deities. Instead, he identified Jesus with the one God who was Jesus’ father. “Very properly, then, did he say, “In the beginning was the Word,” for he was in the son; “and the Word was toward God,” for he was the beginning; “and the Word was God,” of course, for that which is born of God is God.” (I, 8, 5)

#### **Treatise on the Afterlife** – c. 190-200.

This Gnostic writing attempts to answer questions about what life after death is like. A brief quote:

“So, what is the afterlife? It is always the disclosure of those who have risen. For if you remember reading in the Gospel that Elijah appeared and Moses with him, don’t think the afterlife is an illusion. It is no illusion, but it is truth! Indeed, it is more appropriate to say that creation creation is an illusion, rather than the afterlife which has come into being through our Lord the Savior, Jesus Christ.”

#### **On Baptism** [by Tertullian] – c. 190-220.

Against his opposition, Tertullian makes a claim that the rite of baptism is a permanent and necessary one. In his argument he conveys the opinion that the authority to baptize is given primarily to the bishop. In the bishop’s absence, various others may baptize, depending on who is present.

In this writing he condemns the Actions of Paul because it allegedly promotes the authority of women to baptize:

“But the woman of imprudence who has usurped the power to teach will of course not give birth for herself likewise to a right of baptizing, unless some new wild animal arises like the former; so that, just as the one abolished baptism, so some other should in her own right confer it! But since the writings that are wrongly attributed to Paul's name claim Thekla's example as permission for women's teaching and baptizing, let people know that the older man in Asia who wrote that writing, as if he were augmenting Paul's fame from his own store, was convicted and acknowledged that he had written it from love of Paul; he was removed from his office. For how credible would it seem, that he who has not permitted a *woman* even to *learn* with over-boldness, should give a *female* the authority of *teaching* and of *baptizing*!” (chapter 17)

### **The Ascension of Isaiah, completed c. 200**

This document was compiled from several sources; as a result it does not tell a single, coherent story but is broken into sections. The early section speaks much of “lawlessness,” an indication that the author believed that the Christian group was not doing what he would have wanted for them to do. He portrays either himself or another in his school of thought as Isaiah – rejected by an “evil” philosophical opponent (Manasseh, in the narrative), whom he portrays as a liar. There is an interesting prophetic section looking ahead to a future coming of Jesus. Since the author realized that Revelation had been about Nero's return, he depicts Beliar as coming in the form of “a lawless king, the slayer of his mother” – that is, Nero. Therefore, we have here an early extension of Revelation into his own generation. Based on the point of inclusion in the narrative, the author appears to equate the returned Nero with the leader of his opposition, whom everyone was following.

### **An Anonymous Letter to Diognetos – c. 200**

The unknown author, sometimes called simply “a student,” structures this lesson as though it were written in a letter to a Roman named Diognetos. That name indicates someone who is a follower of Zeus, and so this lesson may be directed at the followers of Zeus at the beginning of the III century. The letter is not cited by anyone, though, and may be as late as the beginning of the IV century.

### **The Interpretation of Knowledge – c. 200.**

This is a Gnostic text from the Nag Hammadi library that borrows from the works of Valentinus, from the Gospel of Truth, and from other sources.

### **The Testimony of Truth – c. 200.**

This Gnostic text from the Nag Hammadi library draws distinct contrast between Gnostic beliefs and the opinions of others, labeling the Gnostic viewpoints as “true testimony” and “the message of truth.”

### **The Letter of Peter to Philip – c. 200-220.**

Styled as a letter from one envoy to another, the treatise answers questions that the people were having about “the fullness of the ages.”

### **The Actions of Peter – c. III.**

These Acts were probably composed in their original state in Greek around 200 CE. The present text exists with segments in Coptic, Latin, and Greek. Portions of the work appear to borrow from the



Actions of Johannes. The book concludes with Peter asking to be crucified upside down during the reign of Nero, representing the earliest telling of that story.

## **2 Clement – an Anonymous Lesson – c. III.**

This treatise is nowhere attributed to anyone called Clement and was not written in the form of a letter. It does not appear anywhere until the V century, and there is no reason to suppose that it is much earlier than that.

## **Childhood Miracles of Jesus [attributed to Thomas] – c. III.**

This is a series of legends about Jesus, supposedly indicating things that he did from age 5 to age 12. It is probably Syrian in origin.

## **Book of Thomas the Contender – c. 200-250.**

This is a compilation of two or more different works, ascribed in the final form to someone named Matthias. They follow the Gnostic tradition of containing secret knowledge; the work is part of the Nag Hammadi library.

## **The Paraphrase of Shem – c. 220-250.**

This is a more developed Gnostic writing. It describes human beings as being composed of a *body* originating with Darkness and Fire; a soul (ψυχη) that came about through the defilement of the winds and the spirit beings; part of the Mind, which was once Darkness's possession but which was rescued by the Spirit and to whom the savior granted a light called Trust (πιστις); and a thought produced by the wonder of the Spirit (πνευμα). Brief quote:

“For the soul is a burden of the Darkness, and those who know where the soul’s root came from will be able to grasp after Nature also.”

## **The Testimony of Polycarp – c. 250**

This story of Polycarp’s death claims to have been written shortly after his death (c. 155) and modified after the time of Irenaeus (c. 180). More likely, it was written during the middle of the III century.

## Ignatius to Smyrna

(This is the same translation as above with all of the later additions removed.)

Ignatius, who is also Theoforus, to the assembly of God the Father and of the beloved Anointed Jesus, which has obtained every gift through mercy, which is filled with trust and love, not lacking in any gift, is most worthy of God, and is adorned with holiness: to the one in Smyrna in Asia, much joy through the blameless breath and in God's message.

I glorify God ((and Anointed Jesus)), who has made you so wise. For I have observed that you have been made complete in an immovable trust, as though you were nailed to the cross of our Lord Anointed Jesus, and you were established in love in the Anointed One's blood.

You have done well, since you have received as servants of the Anointed One, of God, Philo and Rheus Agathopus. They have followed me for God's sake. They also return thanks to the Lord on your behalf, because you have refreshed them in every way. Nothing will be lost to you. My spirit is given for you, and my bonds, (which you have neither hated nor have been ashamed of). Neither will the complete faith, even Anointed Jesus, be ashamed of you.

Your prayer came to the assembly that is at Antioch in Syria. *Coming* from there I greet everyone, being bound with most godly bonds. I am not worthy to be away from there, since I am the least of them. But I was considered worthy, according to his wishes: not from *anything I deserve* that I am conscious of, but from God's generosity, which I pray may be given to me completely, so that (through your prayers) I may reach God. Therefore, so that your work would be complete--both on earth and in heaven--it is appropriate that your assembly should select a worthy ambassador for the honor of God, who, when he comes Syria would congratulate them, since they are at peace, and that they have received their proper greatness, and that their own government has been restored to them. So, it has seemed to me to be a worthwhile thing *that you* should send someone of your people with a letter, so that together with them he would glorify the tranquility which has happened to them according to God's *wishes*, and because it has already reached the harbor on account of your prayer. Since you are complete, you should also think those things that are complete. For if you want to do well, God is also ready to help you.

The love of the brothers in Troas greets you. From there also I am writing to you by means of Burrhus, whom, together with your brothers the Ephesians, you sent along with me. In all ways he has refreshed me, and I wish that all would imitate him; he is a type of the service of God. Generosity will reward him in all things!

I greet also your Overseer, who is worthy of God, and your godly old people, your servants (who are my fellow-servants), and all of you, both individually and in common, in the name of Anointed Jesus, in the unity of both God and of you.

To you let there be generosity, mercy, peace, and patience for the age.

I greet my brothers' families, together with their wives and children, and the virgins who are called widows. Succeed with the power of the breath.

Philo, who is with me, greets you.

I greet the house of Tavius, which I pray would be fixed in trust and love, both physical and spiritual.

I greet Alke, the one I desire, and Daphnus the incomparable, and Eutecnus, and everyone by name.  
Succeed with the generosity of God!