

The New Testament

A Faithful Translation

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Contents

The Gospel according to Matthew	1
The Gospel according to Mark	50
The Gospel according to Luke	79
The Gospel according to John	128
The Acts of the Apostles	168
The Epistle to the Romans	208
The First Epistle to the Corinthians	225
The Second Epistle to the Corinthians	241
The Epistle to the Galatians	251
The Epistle to the Ephesians	256
The Epistle to the Philippians	262
The Epistle to the Colossians	266
The First Epistle to the Thessalonians	270
The Second Epistle to the Thessalonians	274
The First Epistle to Timothy	276
The Second Epistle to Timothy	281
The Epistle to Titus	284
The Epistle to Philemon	286
The Epistle to the Hebrews	287
The Epistle of James	301
The First Epistle of Peter	306
The Second Epistle of Peter	311
The First Epistle of John	314
The Second Epistle of John	319
The Third Epistle of John	320
The Epistle of Jude	321
The Book of Revelations	323

A Bibliography

343

Preface

The Translation

As anyone who has studied a foreign language or a foreign culture knows, different peoples have subtly different ways of viewing the world, and many of these differences are embodied in their languages. Because of this, the translation process is essentially an attempt to reconcile these differences. Inevitably a translation is a compromise. Languages do not correspond one-to-one.

Virtually all of the great translations of the New Testament take the approach of making the sense of the Original fit ordinary English (or what was at the time ordinary or proper English). This is certainly the best approach for a general-purpose translation. *The Faithful New Testament* tries to complement this approach with a translation in which English is used just a little creatively to better convey the sense of the Original.

The result, of course, is that the English is a little more awkward. Consequently, *The Faithful New Testament* may not be the best choice for quoting scripture passages in public worship, for example. In fact, we think the best way to use *The Faithful New Testament* is alongside your favorite translation as a study aid to see more of the detail and power of the Original.

Example 1

English uses the one word “love” for an enormous variety of types of love; the Greek distinguishes them by using different words. The two principle words for “love” used in the New Testament: are “agape” (“ah-GAH-pay”) and “philia” (“fi-LEE-ah”), and the Faithful New Testament translates them as “agape-love” and “philia-love” respectively.

Some Bible expositors teach that agape-love is “God’s Love” and philia-love is “Man’s Love”. But consider:

Men agape-loved the darkness rather than the light, for their works were pernicious. (John 3:19, *Faithful New Testament*)

How can you have “God’s love” for the darkness? And Paul says

If anyone does not philia-love the lord, let him be accursed. (I Cor. 16:22, *Faithful New Testament*)

This would seem to indicate that philia-love is as important as agape-love.

In our view, the difference between agape-love and philia-love is along the lines of the difference between “love as commitment” and “love as feeling”. But you don’t have to take our word for it: the *Faithful New Testament* enables the English reader to know immediately which of these two words for “love” is used in any passage, which ultimately is the decisive way to understand the different meanings.

Making clear the different Greek words for “love” in the English sometimes dramatically clarifies otherwise confusing passages. For example, in the following passage, the resurrected Jesus is talking to Peter, who had so recently denied Jesus three times (bold is added):

King James:

So when they had dined, Jesus saith to Simon Peter, “Simon, son of Jonas, **lovest** thou Me more than these?” He saith unto Him, “Yes, Lord; Thou knowest that I **love** Thee.” He saith unto him, “Feed my lambs.” (16) He saith to him again the second time, “Simon, son of Jonas, **lovest** thou Me?” He saith unto Him, “Yes, Lord, Though knowest that I **love** Thee.” He saith unto him, “Feed My sheep.” (17) He saith unto him the third time, “Simon, son of Jonas, **lovest** thou Me?” Peter was grieved because He said unto him the third time, “**Lovest** thou Me?” and he said unto Him, “Lord Thou knowest all things; Thou knowest that I **loveth** Thee.” Jesus saith unto him, “Feed My sheep.” (John 21: 15-17)

Faithful New Testament:

When therefore they ate breakfast, Jesus says to Simon Peter: Simon son of John, do you **agape-love** me more than these? He says to them: Yes, Lord, you know that I **philia-love** you. He says to him: Be feeding my lambs. (16) He says to him again a second time: Simon son of John, do you **agape-love** me? He says to him: Yes Lord, you know that I **philia-love** you. He says to him: Be shepherding my sheep. (17) He says to him the third time: Simon Peter, do you **philia-love** me? Peter was grieved because he said to him the third time: Do you **philia-love** me? And he said to him: You know everything, you know that I **philia-love** you. Jesus says to him: Be feeding my sheep. (John 21: 15-17)

The first two times Jesus asks Peter if he **agape-loves** Him, Peter replies that he **philia-loves** Him; the third time when Jesus asks Peter if **philia-loves** Him (which Peter had already said twice that he does), Peter is upset. It's interesting that Jesus questions Peter three times—the same number of times that Peter had denied Him.

Example 2

To a surprising degree, translators sometimes pass over details of the meaning of the Original unnecessarily (in our view). For example, the phrase “the kingdom of heaven,” which appears so frequently in Matthew’s gospel, is not singular, it’s **plural**:

Matt.5:3:

Blessed are the poor in the spirit For theirs is the **kingdom of the heavens**.
Faithful New Testament

Blessed are the poor in the spirit for theirs is the **kingdom of heaven**. *King James*

Blessed are the poor in the spirit For theirs is the **kingdom of heaven**. *RSV*

Blessed are the poor in the spirit For theirs is the **kingdom of heaven**. *NASB*

But in other passages, the New Testament uses “heaven” singular, such as in the Lord’s Prayer:

Your kingdom come, your will come to pass, as in [heaven], so also on [the] earth.
(Matt.6:10)

The Faithful New Testament takes the position that details in the Original like singular and plural should be translated literally as much as possible—especially when they can be translated by perfectly normal English—so English readers can assess the significance for themselves.

Example 3

Greek makes its negatives more emphatic by doubling and sometimes tripling them. The *Faithful New Testament* indicates a double negative by underlining the word “not,” a triple

negative by underlining the word “NOT” (all capital letters):

Heb.13:5

I will not abandon you, and I will NOT forsake you. *Faithful New Testament*

I will never leave thee, nor forsake thee. *King James*

Never will I leave you; never will I forsake you. *RSV*

I will never desert you, nor will I ever forsake you. *NASB*

Although double negatives are fairly common, triple negatives are quite rare, only occurring a half dozen times in the entire New Testament. To have both a double and a triple negative in the same sentence is **extremely unusual**. With the *Faithful New Testament*, English readers can see for themselves the powerful emphasis in the Original: “I will not abandon you, and I will NOT forsake you”. This powerful emphasis is completely lost in other translations.

Or consider (Mark 14):

(22) And while they were eating, taking bread [and] having blessed [it] he broke and gave [it] to them and said: Take, this is my body. (23) And taking the cup [and] having given thanks he gave [it] to them, and they were all drinking of it. (24) And he said to them: This is my blood of the ^a contract being poured out in behalf of many. (25) Truly I say to you that I will NO LONGER drink of the produce of the vine until that day when I drink it new in the kingdom of God.

In this passage, “NO LONGER” is a rare triple-negative—the strongest negative that can be expressed in Greek.

Example 4

In various passages, the New Testament is much more forceful than would appear in other translations:

And behold a leper, having come, prostrated himself before him saying: Lord, if you wish it, you are able to cleanse me. And stretching out his hand he **grasped** him saying: I wish it, be cleansed. (Matt.8:2-3)

Generally verse 3 is translated “... he **touched** him...”, which suggests that perhaps Jesus just barely touched the leper. But the Original makes clear that he grasped the leper - a truly shocking and fearless act. (Imagine confidently grasping someone with a horrifying disease that is transmitted by touch.)

Matt.8:3

And stretching out his hand he **grasped** him... *Faithful New Testament*

And Jesus put forth His hand, and he **touched** him... *King James*

And Jesus put forth His hand, and he **touched** him... *RSV*

And Jesus put forth His hand, and he **touched** him... *NASB*

Example 5

Matt.13:35

I will open my mouth in parables,

I will **shout** things secret

From the foundation of the world. *Faithful New Testament*

I will open my mouth in parables,

I will **utter** things which have been kept secret

From the foundation of the world. *King James*

^ainsert “new” **K** vg many; text: NBD

I will open my mouth in parables,
 I will **utter** what has been hidden
 since the foundation of the world. *RSV*

I will open my mouth in parables;
 I will **utter** things hidden
 since the foundation of the world. *NASB*

The verb translated as “shout” in the *Faithful New Testament* (and “utter” in the others) is used in the Greek to describe the eruption of volcanoes and other forceful discharges—hardly a mild-mannered “utter”!

Example 6

Greek verbs can express “continual action” - action that takes place over a period of time, versus “point” or “matter-of-fact” action - action that takes place essentially at one point in time. For example:

“Now Krispus, the chief of the synagogue, believed [“point action” or “matter of fact”] in the Lord with his whole house, and many of the Corinthians, having heard [“point action” or “matter of fact”], were believing [“continual action”] and were being baptized [“continual action”].

In the case of imperatives especially, the type of action can deepen the meaning considerably. Matt.7:7 is usually translated “Ask … Seek … Knock …”, implying that one need only ask, seek or knock once, whereas the Original makes it clear that a continual course of action is required: “Be [continually] asking …” (that is, don’t stop!) English is perfectly capable of expressing these kinds of distinctions:

Be asking, and it will be given to you;be seeking and you will find; be knocking,
 and it will be opened to you. *Faithful New Testament Matt. 7:7*

Ask, and it shall be given to you;Seek, and you will find; knock, and it will be
 opened unto you. *King James*

Ask, and it will be given you;seek, and you will find; knock, and it will be opened
 to you. *RSV*

Ask, and it will be given to you;seek, and you will find; knock, and it will be
 opened to you. *NASB*

Example 7

The *Faithful New Testament* also translates “technical terms” of the New Testament, such as “sin,” “justice,” “soul,” by the same English word throughout. The intent is to enable the reader to identify the same important Greek word in its various contexts, which is the only real basis for understanding its meaning as the New Testament uses it. Each Greek “technical” term is translated by one English word, e.g. DIKE (“DIH-kay”) as noun, verb, and adjective is translated “Justice,” “Justify,” and “Just.” “Justice” is never used to translate any other Greek word. In those cases when it is impossible to translate a Greek “technical term” by its usual English word, a reference in the footnote will indicate what would have been the usual English “technical term.”

… they have been entrusted^a the words of God.

(footnote:) ^a from “BELIEF”

meaning that “entrusted” corresponds to the same Greek word which is usually translated “believe.”

Example 8

There are two principle words for “love” used in the New Testament: “agape” (“ah-GAH-pay”) and “philia” (“phi-LEE-ah”). Since English uses the same word “love” for so many kinds of

love that are distinguished in the Greek, the *Faithful New Testament* translates them as “agape-love” and “philia-love” respectively.

Some Bible expositors teach that agape-love is “God’s Love” and philia-love is “Man’s Love”. But consider:

Men agape-loved the darkness rather than the light, for their works were pernicious. (John 3:19)

How can you have “God’s love” for the darkness? And Paul says

If anyone does not philia-love the Lord, let him be accursed. (I Cor. 16:22)

This would seem to indicate that philia-love is as important as agape-love. *The Faithful New Testament* enables the English reader to know immediately which of these two words for “love” is used in any passage. (The very few cases where other Greek words for “love” are used are indicated in footnotes.)

(In our opinion, the difference between agape-love and philia-love is along the lines that agape-love is “love as commitment”, where philia-love is “love as emotional connection”. Thus, when an infant is inconsolable at 3am, her parents may unquestioningly agape-love their child, but they may not philia-love her very much in that moment!)

Making clear the different Greek words for “love” in the English sometimes dramatically clarifies otherwise confusing passages. In the following passage, the resurrected Jesus is talking to Peter, who only days previous had denied Jesus three times:

When therefore they ate breakfast, Jesus says to Simon Peter: Simon Peter, do you **agape-love** me more than these? He says to them: Yes, Lord, you know that I **philia-love** you. He says to him: Be feeding my lambs. (16) He says to him again a second time: Simon son of John, do you **agape-love** me? He says to him: Yes Lord, you know that I **philia-love** you. He says to him: Be shepherding my sheep. (17) He says to him the third time: Simon Peter, do you **philia-love** me? Peter was grieved because he said to him the third time: Do you **philia-love** me? And he said to him: You know everything, you know that I **philia-love you**. Jesus says to him: Be feeding my sheep. (John 21: 15-17)

Example 9

Words which are implied by Greek grammar but are not, strictly speaking, found in the original are in square brackets:

But the sting of death [is] sin, and the power of sin [is] law. (I Cor. 15:56)

Idioms are translated literally when they are comprehensible:

And **boiling** in the spirit, he was speaking and teaching carefully concerning Jesus . . (Acts 18:25)

Mary ... was found **having [life] in the belly** (Matt 1:18)

The Underlying Text

In keeping with the principle of presenting the English reader more detail of the meaning of the Original, the *Faithful New Testament* also tries to present the English reader with the details of the underlying textual tradition that forms the basis of the Greek New Testament. Instead of saying “Other ancient manuscripts say...”, the *Faithful New Testament* actually lists the manuscripts, so readers can make up their own minds.

Since we are not in possession of any manuscripts of the New Testament books old enough to be the very original copies (that is, in Matthew’s or Paul’s handwriting), it has been necessary to rely on copies of copies that *have* survived. Considering that there are 3000 partial

or complete copies of the New Testament, not including quotes from the New Testament by the early Christian writers (whose quotations from the New Testament are so extensive that the entire New Testament could be reconstructed from them alone), and not including early translations of the New Testament into Old Latin, Syriac, etc., it is surprising that there is as little disagreement among these “copies of copies” as there is.

Most of these disagreements, or “variant readings,” involve different spellings of proper names and such—not enough difference to be translatable, really. Those variant readings of the Greek wording that change the meaning to an extent that can be translated and which are supported by a significant manuscript or group of manuscripts have been recorded in footnotes. The *Faithful New Testament* also gives some indication of which manuscripts have which wording.

* * *

The number of pre-300 manuscripts in existence is small (50?). With the legalization of Christianity by Constantine (who became Emperor in 311), the number of New Testament documents exploded. At the same time, the Roman Empire was splitting into three political/economic entities: the West (the Holy Roman Empire), Byzantium (with Constantinople as its capital), and Egypt (with Alexandria as its capital).

Before 300, in the height of Christian missionary activity, manuscripts of the New Testament found their way throughout the Mediterranean region; after 300, as a result of the political and economic barriers, variant readings began to group themselves geographically into the “Western,” “Alexandrian,” and “Byzantine” types of text. That is, manuscripts prepared in the same locale tended to read the same way.

In the footnotes, therefore, is an indication of that portion of the text which is in dispute, and the alternative reading(s), each followed by symbols which indicate which manuscripts support them (these symbols are familiar to any New Testament textual scholar):

K (from the Greek word “koine” (“koy-NAY”) which means “common”) means that the Byzantine textual tradition as a whole supports this reading. Since the Byzantine Empire survived until 1453, copying of the New Testament continued undisturbed in the Byzantine area up to modern times. The overwhelming majority of Greek manuscripts that have survived are Byzantine in character, though most Byzantine manuscripts are not old enough to be very helpful in determining the original wording. The Byzantine is that type of Greek text primarily used by the King James translators.

H (from “Hesychios” which means “of Egypt”) means that the Alexandrian textual tradition as a whole supports this reading. There are not nearly as many Alexandrian type manuscripts since copying the New Testament was not exactly encouraged by the Moslems who conquered this region. The Alexandrian is that type of Greek text primarily used by the Revised Standard Version translators.

The Western tradition—the West being the region of the Holy Roman Empire, is represented by very few Greek manuscripts since Latin was the official language of the Catholic Church, and is mostly represented by early Western Christian writers and by the Latin translations. Since there really is no Western Greek manuscript tradition (in the same way that there is a Byzantine and Alexandrian), the *Faithful New Testament* includes instead:

vg (“vulgate”) a translation of the Bible into Latin made around 700 by Jerome (Western in character).

The Western is that type of Greek (and Latin) text underlying the Catholic translations, such as the Confraternity.

Also cited in the footnotes are some of the most important individual New Testament manuscripts:

¶ “Codex Sinaiticus” (4th century) Discovered in a monastery in 1844 by the preeminent 19th century textual scholar Constantinus Tishendorf. ¶ is “aleph,” the first letter of the

Hebrew alphabet.

A “Codex Alexandrinus” (5th century)

B “Codex Vaticanus” (4th century) regarded as Alexandrian

D “Codex Bezae” (4th, 5th century) Western in character

W “Codex Washingtoniensus” (4th, 5th century) mixed in character.

p⁴⁵, p⁶⁶ etc. Early Papyri, generally 3rd century. The papyri, although mostly found in Egypt (the dry desert air preserves them), do not side with any of the text types in particular.

Thus, for example:

(Matt 5:) (22) But I say to you that everyone [being] angry with his brother^a will be liable for judgment.

(See the footnote at the bottom of the page.) This means that Codex Bezae, Codex Washingtoniensus, the Koine (Byzantine) tradition, and most manuscripts read “angry without cause”, but that Codex Sinaiticus, Codex Alexandrinus, a few other manuscripts, and papyrus 67 read as translated in the “text” (that is, they don’t include “without cause”).

The most commonly held view today is that the Alexandrian tradition as a whole is the most reliable, because it has the oldest manuscripts. Within this body of opinion there are disagreements as to which particular Alexandrian manuscripts are the most reliable, etc. But overall this is the prevailing view today.

Regarding which text I incorporate into the text (and consequently which readings I relegate to the footnotes): I subscribe to the view that the best choice of text is that supported by the broadest base of early sources. Thus, if a reading appears in, say, the West and in early papyri, this means (to me) that the reading had to have a much earlier common source. I don’t subscribe to the view of simply going with the reading supported by the single oldest manuscript (maybe that one copyist was particularly careless), or even manuscript tradition (namely the Alexandrian).

There are readings that are only supported by the Byzantine tradition and the earliest papyri (with the Alexandrian tradition reading differently), as well as lists of readings only supported by the Alexandrian tradition and the earliest papyri (with the Byzantine tradition reading differently). Thus the blind acceptance of the Alexandrian tradition is a weak position, in my opinion.

Another view holds that the Byzantine textual tradition is ‘the best’ because it has the greatest sheer number of manuscripts (alas, most of which are relatively late) and a relatively unbroken tradition up to the Renaissance (alas, more opportunity for scribal error).

Significant variants (differences sufficient to alter the English translation) are in the footnotes, so you can assess them for yourself.

^ainsert “without cause” DWK most; text: N B few vg p⁶⁷

The Text

The Gospel according to Matthew

Matthew 1

The Genealogy of Jesus Christ

¹ The scroll^a of [the] lineage of Jesus Christ, son of David son of Abraham:

² Abraham begat^b Isaac,
and Isaac begat Jacob,
and Jacob begat Judah and his brothers,

³ and Judah begat Perez
and Zarah by Tamar^c,
and Perez begat Hezron,
and Hezron begat Aram,

⁴ and Aram begat Aminadab,
and Aminadab begat Nahshon,
and Nahshon begat Salmon,

⁵ and Salmon begat Boaz by Rahab^d,
and Boaz begat Obed by Ruth^e,
and Obed begat Jesse,

⁶ and Jesse begat King David.

And David begat Solomon by the [wife] of Uriah^f.

⁷ And Solomon begat Rehoboam,
and Rehoboam begat Abijah,
and Abijah begat Asaph,

⁸ and Asaph begat Jehoshaphat,
and Jehoshaphat begat Joram,

^aBIBLOS ($\betaι\betaλoς$) The word comes from byblos, which denoted the papyrus plant that grew in marshes or river banks, primarily along the Nile. Writing material was made from the papyrus plant by cutting the pith of the plant in one foot strips and setting it in the sun to dry. The strips were then laid in horizontal rows with rows of vertical strips glued to the horizontal rows in a criss-cross fashion similar to the way plywood is constructed today. The horizontal rows were smoother and became the writing surface. Sections of these strips were glued together to form a scroll up to thirty feet in length.

Books as we know them weren't invented until sometime in the 2nd through 4th centuries. Thus, in the 1st century they would still have been using scrolls.

^bGENNAO "gen-AH-oh" ($\gammaeννaω$) is used of 'begetting' by the father, and 'birthing' by the mother in the Greek literature in general as well as the Septuagint. Thus it refers to the reproductive process as a whole. GENNAO is also used of the special relationship between a Master and his disciples, where no literal begetting or birthing is involved. Since there isn't really an English word that encompasses the whole reproductive cycle, GENNAO is reluctantly translated as 'born' except in those contexts where it would be strange to the English reader to say 'born of a father' or 'begotten by a mother'.

^cGen.38:12-19

^dJosh.2:1

^eRuth 3:1-14

^f2 Sam.11:2-5

and Joram begat Uzziah,
⁹ and Ussiah begat Jotham,
 and Jotham begat Ahaz,
 and Ahaz begat Hezekiah,
¹⁰ and Hezekiah begat Manasseh,
 and Manasseh begat Amos,
 and Amos begat Josiah,
¹¹ and Josiah begat ^a Jechoniah and his brothers in the time of the Babylonian exile.

¹² After the Babylonian exile, Jechoniah begat Salathiel,
 and Salathiel begat Zerubbabel,
¹³ and Zerubbabel begat Abiud,
 and Abiud begat Eliakim,
 and Eliakim begat Azor,
¹⁴ and Azor begat Zadok,
 and Zadok begat Achim,
 and Achim begat Eliud,
¹⁵ and Eliud begat Eliezer,
 and Eliezer begat Matthan,
 and Matthan begat Jacob,
¹⁶ and Jacob begat Joseph the husband of Mary,
 by whom^b was born Jesus the [one] being called Christ.

¹⁷ Therefore all the generations from Abraham until David [are] fourteen generations, and from David until the Babylonian exile [are] fourteen generations, and from the Babylonian exile until the Christ [are] fourteen generations.

The Birth of Jesus Christ

¹⁸ Now the birth of Jesus Christ was thus: Mary his mother having been betrothed to Joseph, before they came together ^c she was found having [life] in the belly by the Holy Spirit. ¹⁹ And Joseph her husband-to-be, being just, and not wishing to put her to open shame^d, purposed to dismiss her secretly. ²⁰ So having pondered these [things], behold [an] angel of the Lord in a dream appeared to him saying: Joseph son of David, you should not fear to take to yourself Mary your wife. For what has been conceived in her is by the Holy Spirit. ²¹ And she will bring forth [a] son, and you will call his name Jesus, for he himself will save his people from their sins. ²² This whole [thing] came about so that the [things] said by the Lord through the prophet be fulfilled when he says^e:

²³ Behold a virgin ^f will have [life] in the belly
 And will bring forth [a] son,
 And they shall call his name "Emmanuel" ^g

^a insert "Joachim; and Joachim begat" few [it won't be fourteen generations if this reading is included. See vs. 17]; as the text reads: ΝΒΩν **κ**Η all

^b"whom" is feminine, thus referring to Mary

^cThe connotation of the Greek is 'before they came together in marital and domestic union'. See Danker (2000) 970 (s.v. *συνερχομαι*)

^dIn those days, being pregnant out of wedlock could get you stoned to death (see Deut.22:22). In the Jewish context, "full betrothal was so binding that its breaking required a certificate of divorce, and the death of one party made the other a widow or widower". See NET (2003), 2, fn. 8

^eIsa.7:13-15

^fOpinions vary on the word *PARTHENOS* (παρθενος), here translated "virgin". Danker (2000), a lexicon for specifically N.T Greek, says this word means 'virgin'. LS (1996), however, a lexicon for Ancient Greek literature in general, says "maiden", "young girl", and cites instances of PARTHENOS (in Sophocles, for example) where it refers to unmarried non-virgin women. However, if the sense is merely 'young girl', then this 'fulfilled prophecy' becomes meaningless as young women have been conceiving since time immemorial. Also, the context says that Mary conceived 'by the Holy Spirit', before she and Joseph 'came together'. Thus the Gospel's author clearly must have had 'virgin' in mind.

^gCuriously, there is no record of anyone actually calling Jesus 'Emmanuel'.

which is, being translated: "God [is] with us." ²⁴ And Joseph having arisen from his sleep, did as the angel of the Lord ordered, and took to himself his wife. ²⁵ And he did not know her until she brought forth [a]^a son, and she called his name Jesus.

Matthew 2

The Visit of the Wise Men

¹ Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold visionaries^b from the east arrived in Jerusalem ² saying: Where is the [one] having been brought forth, [the] king of the Jews? For we saw his star in the East and came to worship him. ³ Now having heard [this] Herod the king was troubled, and all Jerusalem with him. ⁴ And gathering all the chief-priests and scribes of the people he asked from them where the Christ would be born. ⁵ And they said to him: In Bethlehem of Judea. For thus it is written by the prophet^c,

⁶ And you Bethlehem, land of Judah
In no way are you least among the rulers of Judah
For out of you shall come [a] ruler
Who will shepherd my people Israel.

⁷ Then Herod having secretly called the visionaries^d, he exacted from them the time of the appearance of [the] star, ⁸ and having sent them to Bethlehem he said: Having gone, search out accurately concerning the child, and when you find him, report to me, so that I also, having come, may worship him. ⁹ So having heard [this] from the king, they went. And behold the star that they saw in the east led them until, having come, it stood above where the child was. ¹⁰ And having seen the star, they rejoiced with exceedingly great joy. ¹¹ And having come to the house, they saw the child with Mary his mother, and having fallen down they worshipped him, and having opened their treasures they brought to him gifts: gold and frankincense and myrrh. ¹² And having been warned in [a] dream not to return to Herod, by another road they withdrew to their own country.

The Escape to Egypt

¹³ Now when they returned, behold an angel of the Lord appears to Joseph in [a] dream saying: Having arisen, be taking the child and his mother, and be fleeing to Egypt, and be

^a"a son" NB; "her first born son": **DKH** all

^bMAGOS (*μαγος*) In the Greek world in general this word was used to mean: a member of the Persian priestly caste, or a possessor and user of supernatural knowledge and power (namely, a magician).

The LXX has the term only in Dan.2:2 for those who have magical and religious arts in Babylon.

In Matt. the reference seems to be to those who have special wisdom in reading the stars (Matt.2:1, Matt.2:7, Matt.2:16) Astronomy and astrology were inseparable in that day, and represented a very advanced education. Babylonian mathematics in particular was surprisingly advanced: they had calculated the value of $\sqrt{2}$ to 6 significant digits(!), and were able to solve quadratic and cubic equations. In Acts.13:6 and Acts.13:8 MAGOS is parallel to PSEUDOPROPETES ('pseudo-prophets'), and seems to be a reference to a house philosopher, who is possibly tempted to use the name of God magically.

The verb form, MAGEUO 'to perform magic' (*μαγευω*) only occurs in Acts.8:9

(This footnote lists every appearance of MAGOS and MAGEUO).

^cMic.5:2

^dMAGOS (*μαγος*) In the Greek world in general this word was used to mean: a member of the Persian priestly caste, or a possessor and user of supernatural knowledge and power (namely, a magician).

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The verb form, MAGEUO 'to perform magic' (*μαγευω*) only occurs in Acts.8:9

(This footnote lists every appearance of MAGOS and MAGEUO).

there until I say [otherwise] to you. For Herod is about to be seeking the child to destroy him.¹⁴ So having arisen he took the child and his mother by night and withdrew to Egypt.¹⁵ And he was there until the death of Herod, in order that the [things] said by the Lord through the prophet be fulfilled when he says^a:

Out of Egypt I called my son.

¹⁶ When Herod saw that he had been deceived by the visionaries^b he was extremely enraged, and having sent, he carried off all the [male] children in Bethlehem and all its environs from two years and under, according to the time he exacted from the visionaries.¹⁷ Then the [things] said through Jeremiah the prophet were fulfilled when he says^c:

¹⁸ A sound was heard in Rama,
Great wailing^d and lamenting,
Rachel wailing for her children,
And she will not be comforted,
For they are no more.

The Return to Nazareth

¹⁹ Now Herod having come to [his] end^e, behold [an] angel of the Lord appears to Joseph in a dream in Egypt²⁰ saying: Having arisen, be taking the child and his mother and go to the land Israel, for those seeking the psyche-life^f of the child have died.²¹ So having arisen he took the child and his mother and entered into the land Israel.²² And having heard that Archelaus was king of Judea instead of his father Herod, he was afraid to depart from there. And having been warned in a dream he withdrew to the district of Galilee,²³ and having gone he dwelt in [a] city being called Nazareth. In this manner the [things] said through the prophet were fulfilled that he will be called [a] Nazarene.

Matthew 3

The Ministry of John the Baptist

¹ Now in those days John the Baptist comes preaching in the wilderness of Judea² saying: Be repenting, for the kingdom of the heavens is at hand.³ For this is he, the [one] spoken of through Isaiah the prophet when he says^g:

The voice of [one]
Crying in the wilderness,
Prepare the way of the Lord,
Be making his paths straight.

^aHos.11:1

^bMAGOS ($\mu\alpha\gamma\omega\varsigma$) In the Greek world in general this word was used to mean: a member of the Persian priestly caste, or a possessor and user of supernatural knowledge and power (namely, a magician).

The LXX has the term only in Dan.2:2 for those who have magical and religious arts in Babylon.

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The verb form, MAGEUO 'to perform magic' ($\mu\alpha\gamma\epsilon\omega$) only occurs in Acts.8:9

(This footnote lists every appearance of MAGOS and MAGEUO).

^cJer.31:15

^d"wailing" NB vg; "weeping and wailing" DW **HK**

^ei.e. "having died"

^ffrom PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^gIsa.40:3

⁴ Now John himself was having his clothing from camel hairs and [an] animal skin girdle around his waist, and his food was locusts and wild honey. ⁵ At that time Jerusalem and all Judea and all the surrounding country of Jordan were coming to him ⁶ and were being baptized in the Jordan River by him, fully confessing their sins.

⁷ And having seen many of the Pharisees and Sadducees coming up to his baptism, he said to them: [You] born of vipers, who has shown you to be fleeing from the impending wrath?

⁸ Therefore produce fruit worthy of repentance. ⁹ And do not suppose to be saying among yourselves: [the] father we have [is] Abraham. For I say to you that God is able out of these stones to raise up children of Abraham. ¹⁰ Now the ax already lies at the root of the trees. Therefore every tree that is not producing good fruit is cut down and thrown into the fire.

¹¹ I on the one hand baptize you in water to repentance. But on the other hand the [one] coming after me is greater than I, whose sandals I am not worthy to touch. He himself will baptize you in the Holy Spirit and fire, ¹² whose threshing fork [is] in his hand, and he will thoroughly clean his threshing-floor, and he will gather his grain into the storehouse, but the chaff he will burn in unquenchable fire.

The Baptism of Jesus

¹³ At that time Jesus comes to the Jordan to John to be baptized by him. ¹⁴ But he was hindering him saying: I have need to be baptized by you, and you come to me? ¹⁵ And answering Jesus said to him: Permit it just now, for thus it is [a] fitting thing for us to fulfill all justice. Then he permitted him. ¹⁶ And Jesus having been baptized, immediately he came out from the water, and behold the heavens were opened, and he saw the spirit of God coming down like [a] dove, coming upon him. ¹⁷ And behold [a] voice out of the heavens said: This is my agape-beloved son, in whom I am well-pleased.

Matthew 4

The Temptation of Jesus

¹ Then Jesus was led into the wilderness by the spirit to be tested by the devil. ² And having fasted forty days and forty nights, he was afterwards hungry. ³ And the [one] testing him having come, he said to him: If you are [the] son of God, speak in order that these stones become bread. ⁴ But answering he said: It is written^a:

Not on bread alone does man zoe-live^b, but [also] on every word proceeding out of the mouth of God.

⁵ Then the devil takes him to the holy city, and placed him on the pinnacle of the temple. ⁶ And he says to him: If you are [the] son of God, throw yourself down, for it is written^c that:

He will command his angels concerning you
And in their hands they will carry you
Lest you dash your foot against [a] stone.

^a Deut. 8:3

^bfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^c Ps.91:11-12, but note the whole passage: “For He shall give His angels charge over thee, To keep thee in all thy ways. They shall bear thee up in their hands, Lest thou dash thy foot against a stone.” [KJV]

⁷ Jesus said to him: Again it is written^a:

You will not test [the] Lord your God.

⁸ Again the devil takes him to [a] very high mountain, and shows to him all the kingdoms of the world and their glory, ⁹ and says to him: All these I will give to you if, having fallen [down], you will worship me. ¹⁰ Then Jesus says to him: Be departing^b, Satan, for it is written^c:

You will worship [the] Lord your God and to him only will you serve.

¹¹ Then the devil left him, and behold angels came and served him.

Preaching in Galilee

¹² But having heard that John had been delivered up, he withdrew into Galilee. ¹³ And having left Nazareth, having come he dwelt in Capernaum by the sea in the environs of Zebulun and Nephtali, ¹⁴ in order that what was said through Isaiah the prophet be fulfilled saying^d:

¹⁵ Land of Zebulun and land of Naphtali,

Of the nations,

road of the sea,

Across the Jordan, Galilee:

¹⁶ The people sitting in darkness saw [a] great light,

And to those sitting in the land and darkness of death [a] light has arisen for them.

¹⁷ From then on Jesus began preaching and saying: Be repenting, for the kingdom of the heavens is at hand.

The Call of the Disciples

¹⁸ So walking by the sea of Galilee he saw two brothers, Simon the [one] called Peter and Andrew his brother, throwing [a] net into the sea, for they were fishermen. ¹⁹ And he says to them: Come after me, and I will make you fishers of men. ²⁰ And immediately having left their nets, they followed him. ²¹ And proceeding on from there they saw another two brothers, James the son of Zebedee and John his brother in [their] boat with Zebedee their father repairing their nets, and he called them. ²² And immediately having left their nets and father, they followed him.

Jesus' Healing Ministry

²³ And he went around in all of Galilee, teaching in their synagogues and preaching the good-news of the kingdom and healing all sickness and all weakness among the people. ²⁴ And the report of him came into all Syria, and brought to him were all those having [it] evilly: those afflicted by various sicknesses and torments, those demon possessed and those lunatic, and those paralytic, and he healed them. ²⁵ And great multitudes from Galilee and Decapolis^e and Jerusalem and Judea and from across the Jordan followed him.

^a Deut. 8:3

^b“Be departing” *NBW vg*; “Be departing behind me” **DK**

^c Deut. 11:3–4

^d Isa. 9:1,2

^ei.e. “The Ten Cities.” Decapolis is the name given in the Bible and by ancient writers to a region in Palestine lying to the east and south of the Sea of Galilee. It took its name from the confederation of ten cities that dominated the area.

Matthew 5

The Beatitudes

¹ Now having seen the crowd he went up to the mountain, and having sat, his disciples came to him. ² And having opened his mouth he taught them saying:

³ Blessed^a are the beggars^b in spirit
For theirs is the kingdom of the heavens.

⁴ ^c Blessed are those mourning,
For they will be comforted.

⁵ Blessed are the humble,^d
For they will inherit the land^e.

⁶ Blessed are those hungering and thirsting for justice,
For they will be filled.

⁷ Blessed are the merciful,
For they will be shown mercy.

⁸ Blessed are the pure in heart,
For they will see God.

⁹ Blessed are the peacemakers,
For they will be called [the] sons of God.

¹⁰ Blessed are those persecuted because of justice,
For theirs is the kingdom of the heavens.

¹¹ Blessed are you when they reproach you and persecute you and say all wickedness^f against you falsely^g because of me. ¹² Be rejoicing and be being glad, for great [is] your reward in the heavens. For thus they persecuted the prophets before you.

Salt and Light

¹³ You are the salt of the earth. But if the salt become foolish^h, by what will it be made salty? [It is] worthy for nothing except to be thrown out [and] trampled by men. ¹⁴ You are the light of the world. [a] city cannot be hid [when] set on [a] mountain. ¹⁵ Neither do men light [a] lamp and place it under the bushel basket, but [rather] upon the lamp stand, and it illumines all those in the house. ¹⁶ So letⁱ your light shine before men, that they see your good works and glorify your father in the heavens.

Fulfillment of the Law and Prophets

¹⁷ Do not think that I came to destroy the law or the prophets. I came not to destroy but to fulfill^j. ¹⁸ For truly I say to you, until heaven and earth pass away, one dot-of-an-“i” or cross-of-a-“t” will not pass away from the law, until all come to pass. ¹⁹ For whoever sets aside^k one of these least commandments and so teaches men, he will be called least in the

^ameans “truly rich,” was used to describe the state of the gods. Vss. 3–11 use this same word.

^bSomeone completely dependent on the generosity of others

^cvs 4 then vs 5: NBW **HK** all; vs. 5 then vs. 4: D *vg*

^dPRAUS ($\pi\rho\alpha\nu\varsigma$) Danker (2000): “not being overly impressed by a sense of one’s self-importance; gentleness, humility, courtesy, considerateness”. (Perhaps the opposite of HUBRIS—arrogance/pride.)

^eor ‘earth’. See Ps.37:11

^fPONEROS ($\pi\o\nu\rho\o\varsigma$) here. The Greek word KAKOS ($\kappa\alpha\kappa\o\varsigma$) is always translated ‘evil’, PONEROS is usually translated as ‘wicked’ although occasionally as ‘bad’; it can also mean ‘diseased’, ‘sickly’ and is thus translated where appropriate. Like KAKOS, PONEROS also means ‘evil’, but the harm that evil does is more in view, where KAKOS is more ‘evil as evil’.

^g“falsely” **NW****HK** all *vg*; omit: D

^h“tasteless”?

ⁱimperative

^jor “satisfy”

^kor “loosens”, “does away with”

kingdom of the heavens. [But whoever does and teaches [them], this [one] will be called great in the kingdom of the heavens.]^a ²⁰ For I say to you that unless your justice abounds more than [that] of the scribes and Pharisees, you shall not enter into the kingdom of the heavens.

Anger and Murder

²¹ You heard that it was said to the ancients^b: You shall not murder, and whoever murders will be liable for judgment. ²² But I say to you that everyone [being] angry with his brother ^c will be liable for judgment. And Whoever says to his brother: Raka^d, he will be liable to the council, and whoever says: [You] stupid, he will be liable to the Gehenna fire^e. ²³ If therefore you bring your gift to the altar and there remember that your brother has something against you, ²⁴ leave your gift there before the altar, and be going first [and] be reconciled to your brother, and then having come, be bringing your gift. ²⁵ Be being kind to your opponent swiftly while you are with him in the road, lest your opponent deliver you up to the judge and judge to the officer, and you be thrown into prison. ²⁶ Truly I say to you, you shall not come out from there until you have yielded your last penny.

Adultery

²⁷ You heard that it was said^f: You shall not commit adultery. ²⁸ But I say to you that everyone looking at [someone's] wife^g to desire her has already committed adultery with her in his heart. ²⁹ And if your right eye makes you stumble, pluck it out and throw [it] from you, for it is profitable to you that one of your parts perish and not your whole body be thrown into Gehenna^e. ³⁰ And if your right hand makes you stumble, cut it off and throw it from you, for it is profitable to you that one of your parts perish and not your whole body be thrown into Gehenna^e.

Divorce

^h ³¹ And it was saidⁱ: Whoever puts away his wife, let^j him give her [a] divorce. ³² But I say to you that everyone putting away his wife except [by] reason of fornication makes her commit adultery, and whoever marries the [one] having been put away commits adultery.

Oaths

³³ Again you have heard that it was said to the ancients^k: You shall not swear falsely, but you will perform your oaths to the Lord. ³⁴ But I say to you do not swear at all, neither by heaven, for it is God's throne, ³⁵ nor by earth, for it is his footstool, nor by Jerusalem, for it is the city of the great king, ³⁶ neither by your own head, for you are not able to make one

^ainsert "But whoever does... kingdom of the heavens": NDW; omit: everyone else

^bEx.20:13

^cinsert "without cause" DW **K** most; text: NB few *vg* p⁶⁷

^dthe Aramaic word "Raka" means "[You] worthless", "good-for nothing". But 'raqa' in the dialect of Aramaic probably spoken in Jesus' region means 'I spit on you'.

^e"Gehenna" (*γεεννα*) was a garbage dump outside of Jerusalem that was perpetually on fire.

^fEx.20:14

^gthe Greek word GUNA ("GOO-nay") means both 'woman' and 'wife'. Since the context is about *adultery*, where at least one party is married, '[someone's] wife seems the better choice than 'woman'

^hIn Jesus's day it was very easy for a man to divorce his wife, and given the culture of the day she had few choices for economic survival.

ⁱDeut.24:1

^jimperative

^kLev.20:7

hair white or black. ³⁷ Let^a your word yes [be] yes [and] no [be] no, and what is more than this is from the wicked^b [one].

Retaliation

³⁸ You have heard that it was said^c: Eye for eye, and tooth for tooth. ³⁹ But I say to you not to oppose wickedness^b, but whoever strikes^d the right [side] of your cheek, turn to him the other also. ⁴⁰ And to the [one] wanting to sue [you] and take your shirt, give up to him your coat also. ⁴¹ And whoever compels you to go one mile, go with him two. ⁴² Give to whoever requests^e of you, and from the [one] wanting to borrow from you do not turn away.

Love for enemies

⁴³ You have heard that it was said^f: You shall agape-love your neighbor, and you shall hate your enemy. ⁴⁴ But I say to you, be agape-loving your enemies^g and be praying for those persecuting you, ⁴⁵ in order that you become sons of your father in [the] heavens. For he makes his sun [to] rise upon the wicked^b and the good, and sends rain upon the just and the unjust. ⁴⁶ For if you agape-love those agape-loving you, what reward do you have? Don't the tax-collectors do likewise? ⁴⁷ And if you only greet your brothers, what do you do more [than] [anyone] [else]? Don't the nations^h do likewise? ⁴⁸ Therefore be completeⁱ as your heavenly father is completeⁱ.

Matthew 6

Pure-hearted Giving

¹ Be giving heed that you not be doing your justice before men to be beheld by them, otherwise you have no reward from your father in the heavens. ² Whenever therefore you do [a] merciful [thing], do not trumpet before you, like the hypocrites do in the synagogues and in the streets, in order that they be glorified by men. Truly I say to you, they have their reward. ³ But [when] you do [a] merciful [thing], let^a your left hand not know what your right hand is doing, ⁴ in order that your merciful [deed] be in secret. And your father who sees in secret will reward you^j.

Private Prayer

⁵ And when you pray, be not as the hypocrites. For they philia-love to be praying [when] standing in the synagogues and in the street corners, in order that they be manifest to men.

^aimperative

^bPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^cEx.21:24

^dor "thrashes"

^eAITEO "ay-TEH-oh" (*αἰτεῖω*) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωτᾷω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^fLev.19:18

^ginsert "be blessing those cursing you, be doing good to those hating you" DW **K** many; text: N^B few

^hi.e. the Gentiles

ⁱTELIOS "tel-AY-os" (*τελεῖος*) "complete" or "perfect"

^jadd "manifestly" **W^K**; text: N^B *vg*

Truly I say to you, they have their reward. ⁶ But you, when you pray, enter into your closet, and having closed the door, pray to your father that [is] in secret, and your father who sees in secret will reward you ^a ⁷ But when you pray, do not babble^b like the nations^c, for they suppose that by their wordiness they will be heard. ⁸ Be not as they, for your father knows what needs you have before you ask^d him. ⁹ Therefore pray thusly:

Our father ^e in the heavens,
 Let^f your name be holy,
¹⁰ Your kingdom come
 Your will come to pass
 as in heaven, so also on earth.
¹¹ Give us today our bread for the day
¹² And forgive us our debts^g
 As we forgive our debtors.
¹³ And do not lead us into the test,
 but rescue us from [the] wicked^h [one].

¹⁴ ⁱ For if you allow men their shortcomings, your heavenly father will also allow you [yours].

¹⁵ And if you do not allow men [theirs]^j, neither will your father allow [you] your shortcomings.

Proper Fasting

¹⁶ Now when you fast, do not become sullen like the hypocrites, for they darken their faces in order that [their] fastings be manifest. Truly I say to you, they have their reward. ¹⁷ But you, when you fast, anoint your head and wash your face, ¹⁸ in order that your fasting not be manifest to men, but to your father that [is] in secret. And your father who sees in secret will reward you.

Lasting Treasure

¹⁹ Be not treasuring up treasures to yourselves on earth, where moth and rust corrupt, and where thieves break through and steal. ²⁰ But be treasuring up treasures in heaven, where neither moth nor rust corrupt, and where thieves do not break through nor steal. ²¹ For where your treasure is, there will your heart be also.

^aadd “manifestly” **WK**; text: **NBD** *vg*

^bBATTALOGEO (*βατταλογεω*) the meaning of this word is obscure; some translate it “vain repetition”. This is the only place in the N.T. where this word is used, so it’s not possible to determine its meaning from N.T. usage (always the first choice), and the etymology of BATTALOGEO is unclear. BATTOS = ‘stammerer’, however.

To merely repeat a prayer request is apparently not ‘babbling’ in Jesus view since he himself prayed repeating the same words: Matt.26:44.

^jindent Notice that Jesus specifically refers to ‘the nations’—whatever He has in mind was apparently a Gentile practice of the day.

^ci.e. the Gentiles

^dAITEO “ay-TEH-oh” (*αἰτεω*) “request”, “demand”, “beg” something for oneself. Far from humbly requesting—it’s more like ‘demanding’. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωταω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^e“Our father” **NW** *vg* **K**; “God our father” **B**

^fimperative

^gThe primary meaning is a ‘financial debt’, also used for ‘moral’ debts

^hPONEROS (*πονηρος*) here. The Greek word KAKOS (*κακος*) is always translated ‘evil’, PONEROS is usually translated as ‘wicked’ although occasionally as ‘bad’; it can also mean ‘diseased’, ‘sickly’ and is thus translated where appropriate. Like KAKOS, PONEROS also means ‘evil’, but the harm that evil does is more in view, where KAKOS is more ‘evil as evil’.

ⁱadd “For yours is the kingdom and the power and the glory forever, Amen”: **WK** many; text: **H** **N** **B** **D** *vg*

^j“theirs” **N** **D** *vg* many; “their shortcomings” **B** **W** **K** most

²² The lamp of the body is the eye. If therefore your eye be simple^a, your whole body will be radiant. ²³ If however your eye be wicked^b, your whole body will be dark. If therefore the light in you is dark, how great [is] the darkness.

²⁴ No one is able to be slaving-to^c two lords. For either he will hate the one and agape-love the other, or he will hold to the one, and despise the other. You cannot be slaving-to God and Mammon^d.

Do Not Worry

²⁵ Because of this I say to you, be not concerning yourself about your psyche-life^e: what you shall eat, nor with what you will clothe your body. Is not your psyche-life^e more than food and your body [more] than clothing? ²⁶ Behold the birds of the heavens: that they do not sow, nor reap, nor gather into barns, and your heavenly father feeds them. Are you not more significant than they? ²⁷ And which of you by concern is able to add to his height one cubit?

²⁸ And why do you concern yourself about clothing? Learn from the lilies of the field [how they] grow: They neither toil nor spin. ²⁹ Yet I say to you that Solomon in all his glory was not adorned as one of these. ³⁰ Now if God thus clothes the grass of the field which today is, and tomorrow is thrown into the oven, how much more you, O little-faiths? ³¹ Therefore be not concerned saying: What shall we eat? or What shall we drink? or What shall we wear? ³² For the nations^f strive after all these [things]. For your heavenly father knows that you need all these [things]. ³³ Be seeking first the kingdom and its justice, and all these [things] will be added to you. ³⁴ Therefore be not concerned with tomorrow, for tomorrow will be concerned with itself. Enough for the day is its [own] evil.

Matthew 7

Do Not Judge

¹ Be not judging, that you not be judged. ² For with what judgment you judge, you [yourself] will be judged, and with what measure you measure [others], it shall be measured to you. ³ And why do you see the speck in your brother's eye but do not perceive the log in your own eye? ⁴ Or how will you say to your brother: Let me throw the speck out of your eye, and behold the log in your own? ⁵ Hypocrite! First throw the log out of your own eye, and then you will see straight to be throwing the speck out of your brother's eye. ⁶ Do not give holy [things] to dogs, and do not throw your pearls before swine, lest they trample them under their feet^g, and having turned, tear you asunder.

Asking, Seeking, Knocking

⁷ Be asking^h, and it will be given to you; be seeking, and you will find; be knocking, and it will be opened to you. ⁸ For everyone asking^h receives, and [everyone] seeking finds, and

^aor "sincere"—"straight"

^bPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^cbe owned by, and as a slave do what is commanded

^d MAMMON: riches, wealth

^efrom PSYCHE (*ψυχή*): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (*ζωή*)—Life 'collectively', interdependent, interconnected.

^fi.e. the Gentiles

^gor "in their swill"

^hAITEO "ay-TEH-oh" (*αἰτεῖω*) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not

to [everyone] knocking it is opened.⁹ Or what man is among you whose son asks^a him for bread, he does not give him [a] stone, [does he]?^b ¹⁰ Or asks^a for fish, he does not give him [a] snake, [does he]?^b ¹¹ If therefore you being wicked^c know good gifts to be giving to your children, how much more your father in the heavens will give good [things] to those asking^a him. ¹² Therefore everything that you wish that men be doing to^d you, also be doing to^e them. For this is the law and the prophets.

The Narrow Gate

¹³ Enter in through the narrow gate, for wide is the gate and broad is the road leading to destruction, and many are those entering through it. ¹⁴ And confined is the way leading to zoe-life^f, and few are those finding it.

A Tree and Its Fruit

¹⁵ Be giving heed from the false-prophets, who come to you in sheep's clothing, but inside are ravishing wolves. ¹⁶ From their fruits you will know them. They do not gather grapes from brambles or figs from [a] prickly plant, do [they]? ¹⁷ Thus every good tree bears good fruit, but the rotten tree bears bad^c fruit. ¹⁸ [A] good tree is not able to bear bad^c fruit, nor [a] rotten tree to bear good fruit. ¹⁹ Every tree not bearing good fruit will be cut down and thrown in [the] fire. ²⁰ Therefore from their fruits you will know them.

Judgment of Pretenders

²¹ Not everyone saying to me: Lord Lord will enter into the kingdom of the heavens, but the [one] doing the will of my father who [is] in the heavens. ²² Many will say to me in that day: Lord Lord did we not prophesy in your name, and cast out demons in your name, and in your name do many powerful [things]? ²³ And then I will profess to them that I never knew them. Be departing from me you working lawlessness.

requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωτᾶω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^aAITEO “ay-TEH-oh” (*αἰτεῖω*) “request”, “demand”, “beg” something for oneself. Far from humbly requesting—it’s more like ‘demanding’. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωτᾶω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^bGrammar indicates “no” answer expected or expresses uncertainty

^cPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated ‘evil’, PONEROS is usually translated as ‘wicked’ although occasionally as ‘bad’; it can also mean ‘diseased’, ‘sickly’ and is thus translated where appropriate. Like KAKOS, PONEROS also means ‘evil’, but the harm that evil does is more in view, where KAKOS is more ‘evil as evil’.

^dor “for”

^eor “for”

^ffrom ZOE “ZOH-ay” (*ζωή*)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (*ψυχή*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βίος*) for ‘life’ in the sense of biological processes.

Hearing and Doing

²⁴ Therefore everyone who hears these my words and does them, he will be like a shrewd man, who built his house upon the rock. ²⁵ And the rain came down and the rivers came and the winds blew and they fell against that house, and it did not fall, for it had been built on the rock. ²⁶ And everyone hearing these my words and not doing them is like [a] stupid man, who built his house on sand. ²⁷ And the rain came down and the rivers came and the winds blew and fell against that house, and it fell, and great was the fall of it.

²⁸ And it came to pass [that] when Jesus finished these words, the crowd was shocked by his teaching. ²⁹ For he was teaching them as [one] having authority, and not as their scribes.

Matthew 8

Cleansing a Leper

¹ Now when he came down from the mountain, [a] great crowd followed him. ² And behold [a] leper, having come, prostrated himself before him saying: Lord, if you wish [it], you are able to cleanse me. ³ And stretching out his hand he grasped him saying: I wish [it], be cleansed. And immediately his leprosy was cleansed. ⁴ And Jesus says to him: See that you speak to no one, but be going [and] show yourself to the priest, and bring the gift^a prescribed by Moses, for a witness to them.

Healing the Centurion's Servant

⁵ Now when he came into Capernaum [there] came to him [a] centurion calling to him ⁶ and saying: Lord, my child is stricken paralytic in my house, terribly put to the test. ⁷ And he says to him: I, having come, will heal him. ⁸ But the centurion answering him said: Lord, I am not worthy that you should come under my roof, but only say [the] word, and my child will be cured. ⁹ For I also am [a] man under authority^b, having soldiers under me, and I say to this [one]: Be going, and he goes, and to another: Be coming, and he comes, and to my slave: Do this, and he does [it]. ¹⁰ Now having heard [this] Jesus was amazed and said to his followers: Truly I say to you, in Israel I have not found such faith^c. ¹¹ And I say to you that many from east and west will have come and will recline with Abraham and Isaac and Jacob in the kingdom of the heavens. ¹² But the sons of the kingdom will be thrown out into the outer darkness, [where] there will be weeping and gnashing^d of teeth. ¹³ And Jesus said to the centurion: Be going, as you have believed it is come to pass for you. And the child was healed in that hour^e.

Healings at Peter's House

¹⁴ And Jesus having come to the house of Peter, he saw his mother-in-law stricken and feverish. ¹⁵ And he grasped her hand, and the fever left her, and she arose and served him. ¹⁶ Now [that] evening, it came to pass they brought to him demon-possessed, and he threw out the spirits with [a] word, and all those having [it] evil-ly he healed, ¹⁷ in order that what was said through Isaiah the prophet be fulfilled saying^f:

He took our weakness and bore our sicknesses.

^aor "offering"

^b"under authority" **WK**; "appointed by authority" **NB**

^ctext: **NH** most **vg**; "with none have I found such belief in Israel" **WB** few

^dor "snarling," "biting," "grinding"

^e"hour" **NBvgKH**; "day" **W** few

^fIsa.53:4

Challenging Professed Followers

¹⁸ So Jesus having seen [the] crowd around him, he called [for them] to withdraw to the other side. ¹⁹ And, coming to him, [one] of the scribes said to him: Teacher, I will follow you wherever you be going. ²⁰ And Jesus says to him: The foxes have lairs and the birds of heaven [have] nests, but the son of man has nowhere he may lay his head. ²¹ Then another of the disciples said to him: Permit me first to go and bury my father. ²² But Jesus says to him: Be following me, and let the dead bury their own dead.

Stilling of a Storm

²³ And when he entered into the boat, his disciples followed him. ²⁴ And behold [a] great shaking began in the sea, so that the boat is covered by the waves. And he was sleeping. ²⁵ And having come they roused him saying: Lord, save us, we are perishing. ²⁶ And he says to them: What sort of cowards are you, [you] little-faiths? And having roused himself he rebuked the winds and the sea, and there came about [a] great calm. ²⁷ And the men marveled, saying: Whence is this [man], that both the winds and the sea obey him?

Healing the Gadarene Demoniacs

²⁸ And when he came to the other side to the land of the Gadarenes, two demon-possessed met him coming out from among the grave-markers, [being] very hostile, so that no one was mighty [enough] to come through that road. ²⁹ And behold they cried out saying: What [is common] to us and to you, O son of God? Have you thus come before the time^a to torture us? ³⁰ Now there was afar off from them [a] herd of many pigs grazing. ³¹ So the demons were crying out to him saying: If you cast us out, send us into the herd of pigs. ³² And he said to them: Be going. So having gone out they withdrew into the pigs. And behold all the herd rushed headlong down the bank into the waters. ³³ Now those grazing [the pigs] fled, and having withdrawn into the city [they] reported everything also [pertaining to] the demon possessed. ³⁴ And behold all the city came out to meet Jesus, and having seen him they called out to him that he move on from their region.

Matthew 9

Healing and Forgiving a Paralytic

¹ And having stepped into the boat, he crossed over and came to his own city. ² And behold they were bringing to him [a] paralytic lying on [a] bed. And Jesus having seen their belief he said to the paralytic: Be taking courage, child, your sins are forgiven you. ³ And behold some of the scribes said among themselves: This [man] slanders [God]. ⁴ And Jesus having known their thoughts said: For what reason do you think wicked^b [things] in your hearts? ⁵ For which is easier, to say: Your sins are forgiven, or to say: Be rising and be walking? ⁶ But that you may see that the son of man has authority on the earth to be forgiving sins—then he says to the paralytic: Be rising, carry your bed and be going to your own house. ⁷ And having arisen, he departed to his own house. ⁸ And having seen [this], the crowd was afraid^c and glorified God who gave such authority to men.

^aKAIROS (καίρος) 'opportune time', 'proper time', 'season'

^bPONEROS (πονηρός) here. The Greek word KAKOS (κακός) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^c"afraid" NBDW vg **H**; "astonished" **K**

The Call of Matthew; Eating with Sinners

⁹ And proceeding from there Jesus saw [a] man sitting at [a] tax-booth, called Matthew, and he says to him: Be following me. And having stood up, he followed him. ¹⁰ And it came to pass when he was seated at table in the house that, behold, many tax-collectors and sinners came and sat down at table with Jesus and his disciples. ¹¹ And the Pharisees having seen this were saying to his disciples: Why does your teacher eat with tax-collectors and sinners? ¹² But having heard this he said: The healthy have no need of [a] physician, rather those having [it] evil-ly. ¹³ But go and learn what it means^a:

I desire mercy and not sacrifice.

For I did not come to call [the] just, but sinners.

The Superiority of the New

¹⁴ Then the disciples of John come to him saying: Why do we and the Pharisees fast but your disciples do not fast? ¹⁵ And Jesus said to them: Can the sons of the bridegroom mourn as long as the groom is with them? But the day will come when the groom will be taken away from them, and then they will fast. ¹⁶ For no one puts [a] piece of new cloth on [an] old garment, for that which fills it up will take from it, and the tear will become worse. ¹⁷ No one puts new wine into old skins, lest the skins be burst, and the wine run out and the skins be ruined. Rather they put new wine into new skins and both will be preserved.

Restoration and Healing

¹⁸ [While] he was saying these [things] behold [a] ruler coming to him kneels before him saying: My daughter even now has come to the end. But come and lay your hand upon her, and she will zoe-live^b. ¹⁹ And having arisen, Jesus and his disciples followed him. ²⁰ And behold [a] woman having [a] discharge of blood for twelve years came after him [and] grasped the hem of his robe. ²¹ For she was saying in herself: If only I grasp his robe, I will be saved. ²² But Jesus having turned and seen her said: Be taking courage, daughter, your belief has made you whole. And the woman was made whole from that hour. ²³ And Jesus having come to the ruler's house and having seen the flute players and the crowd making an uproar, ²⁴ he was saying: Be withdrawing, for the girl is not dead but sleeps. And they were laughing at him. ²⁵ Now when the crowd was thrown out, having gone in, he took hold of her hand, and the girl arose. ²⁶ And this report went out into all that land.

Healing the Blind and Mute

²⁷ And when Jesus went out from there two blind men followed him crying out and saying: Have mercy on us, son of David. ²⁸ So when he entered into the house, the blind men came in to him, and Jesus says to them: Do you believe that I am able to do this? They say to him, Yes Lord.

^aHos.6:6

^bfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

²⁹ Then he touched their eyes saying: According to your belief be it to you. ³⁰ And their eyes were opened. And he strictly-charged them saying: See that no one knows of this. ³¹ But having gone out they made it known to all that land.

³² Now when he had gone out, behold they brought to him [a] mute who was demon possessed. ³³ And when the demon had been cast out the mute spoke. And the crowd marveled saying: Never was it thus seen in Israel. ²⁴ But the Pharisees were saying: By the ruler of demons he casts out demons.

Workers for the Harvest

³⁵ And Jesus went about all the cities and all the towns, teaching in the synagogues and teaching the good news of the kingdom and healing every disease and weakness. ³⁶ And having seen the crowd he had compassion for them, for they were troubled^a and thrown about as sheep having no shepherd. ³⁷ Then he says to his disciples: The harvest is great, but the workers are few. ³⁸ Therefore ask the Lord of the harvest that he throw workers into his harvest.

Matthew 10

Sending Out the Twelve Apostles

¹ And having called to himself his twelve disciples he gave to them authority over unclean spirits so as to be casting them out, and to be healing every disease and every weakness.

² Now the names of the twelve apostles^b are these: First Simon the [one] called Peter and Andrew his brother, and James the son of Zebedee and John his brother, ³ Phillip and Bartholemew, Thomas and Matthew the tax-collector, James the son of Alphaeus, and Thaddeus, ⁴ Simon the Zealot and Judas Iscariot who also betrayed him.

⁵ Jesus sent out these twelve after he exhorted them saying: Do not go in the road of the nations, and do not enter into the city of Samaritans. ⁶ But be going instead to the lost sheep of the house of Israel. ⁷ And while going, be proclaiming that the kingdom of the heavens [is] at hand. ⁸ Be healing the feeble, be raising the dead, be cleansing lepers, be casting out demons. Freely you have received, freely give. ⁹ Do not take^c gold nor silver nor copper coin in your belt ¹⁰ nor pouch for the road nor two shirts nor sandals nor staves, for the worker [is] worthy of his sustenance. ¹¹ And in whatever city or town you enter, inquire who in it is worthy, and there remain until you leave. ¹² And when you enter into the house, greet it kindly. ¹³ And if the house should be worthy, let your peace come upon it. But if it should not be worthy, let your peace return to you. ¹⁴ And whoever does not receive you nor hear your words, when you come of that house or city, shake the dust off your feet. ¹⁵ Truly I say to you, It will be more bearable for [the] land of Sodom and Gomorrah in the day of judgment than for that city.

Persecution of Disciples

¹⁶ Behold I send you as sheep in the midst of wolves. Become therefore shrewd as foxes and as innocent^d as doves. ¹⁷ But be giving heed of men, for they will deliver you up to the council, and in their synagogues they will flog you, ¹⁸ and before chiefs and kings you will be brought on account of me, as [a] witness to them and to the nations. ¹⁹ Now whenever they deliver you up, do not be concerned about how or what you will speak. For it will be

^a“rent,” “mangled”

^bin Gk: “sent ones”

^cor “acquire”

^d“untouched,” “unharmed”

given to you in that hour what you will say. ²⁰ For you are not the [ones] speaking, but the spirit of your father who speaks in you.

²¹ For brother will deliver up brother to death and [a] father [his] son, and children will rise up against [their] parents and will cause them to die^a. ²² And you will be hated by all because of my name, but the [one] having born up to the end, this [one] shall be saved. ²³ But whenever they persecute you in this city, be fleeing to another, for truly I say to you, you will not complete the cities of Israel until the son of man comes.

²⁴ [A] disciple is not above his teacher nor [a] slave above his Lord. ²⁵ [It is] sufficient to [a] disciple that he become as his teacher and the slave as his Lord. If they call the master of the house Beelzebub, how much more those of his household?

Fear God, Not Man

²⁶ Therefore do not fear them, for nothing is covered that will not be uncovered, and [nothing] secret that will not be known. ²⁷ What I say to you in darkness, you speak in the light, and what you hear in your ear, proclaim in the houses. ²⁸ And do not fear those killing the body but unable to kill the psyche-life^b, but fear rather the [one] able to destroy both body and psyche-life^b in Gehenna^c. ²⁹ Are not two sparrows sold for [a] penny? And one of them will not fall on the ground^d without your father. ³⁰ But the very hairs of your head are all numbered. ³¹ Therefore do not fear; you are worth more than many sparrows.

³² Therefore everyone who will profess me before men, I also will profess him before my father in the heavens. ³³ But whoever will deny^e me before men, I also will deny^f him before my father in the heavens.

Not Peace, but a Sword

³⁴ Do not think that I came to bring peace on the land. I did not come to bring peace but [a] sword. ³⁵ For I came to set [a] man against his father and [a] daughter against her mother, and [a] wife against her in-laws. ³⁶ And [a] man's enemies will be of his own house.

³⁷ The [one] philia-loving father or mother more than me is not worthy of me, and the [one] philia-loving son or daughter more than me is not worthy of me. ³⁸ And whoever does not receive^g his cross and follow after me is not worthy of me. ³⁹ The [one] finding his psyche-life^b shall lose^h it, and the [one] losing^h his psyche-life^b because of me will find it.

Rewards

⁴⁰ Whoever receives you receives me, and he who receives me receives the one who sent me.

⁴¹ The [one] receiving [a] prophet in the name of [a] prophet will receive [a] prophet's reward, and the [one] receiving [a] just [one] in the name of [a] just [one] will receive [a] just [one]'s reward. ⁴² And whoever gives only [a] glass of cold water to one of these little [ones] in the name of [a] disciple, truly I say to you, he shall not lose^h his reward.

^a“be put to death”?

^bfrom PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected.

^c“Gehenna” ($\gamma\epsilon\epsilon\nu\nu\alpha$) was a garbage dump outside of Jerusalem that was perpetually on fire.

^dGE “GAY” ($\gamma\eta$) “earth”, “land” (remember that they didn't understand about the Earth being a planet floating in space yet), sometimes “ground” or “dirt”.

^eor “refuse”

^for “refuse”

^gor “take”

^hAPOLLUMI ($\alpha\pi\omega\lambda\upsilon\mu\iota$) To lose something that one previously possessed. Can also mean ‘ruin’ or ‘destroy’—see Rev.9:11 where the angel of the Abyss is named ‘Apollyon’ (same root word).

Matthew 11

¹ And it came to pass when Jesus finished commanding his twelve disciples he went from there teaching and preaching in all their cities.

Jesus and John the Baptist

² Now John having heard in prison the works of Christ, having sent through his disciples ³ he said to him: Are you the coming [one] or do we look for another? ⁴ And answering Jesus said to them: Go tell John what you hear and see: ⁵ The blind see again, and the lame walk, lepers are cleansed and deaf hear, and dead are raised and [the] poor are good-newsed. ⁶ And blessed is he who shall not be offended in me.

⁷ Now when these are going, Jesus began to be saying to the crowd concerning John: What did you come out into the wilderness to see, [a] reed shaken by the wind? ⁸ So what did you come out to behold? [a] man clothed in soft [things]? Behold those wearing soft [things] are in the houses of the kings. ⁹ So why did you come out? To behold [a] prophet? Yes, I say to you, and much more than a prophet. ¹⁰ This is he of whom it is written^a:

Behold I send my messenger before my face,
Who will prepare the way before me.

¹¹ Truly I say to you, there has not arisen [one] born of women greater than John the baptizing [one]. But the least in the kingdom of the heavens is greater than he. ¹² But from the days of John the baptizing [one] until now the kingdom of the heavens suffers violence, and violent men ravish^b her. ¹³ For all the prophets and law until John prophesied [it]. ¹⁴ And if you wish to accept [it], he himself is Elijah, the [one] destined to be coming. ¹⁵ The [one] having ears to be hearing^c let^d him be hearing.

¹⁶ So to what shall I liken this generation? It is like children sitting in the market-place who call to the others ¹⁷ saying:

We played the flute for you and you did not dance,
We mourned and you did not beat yourself.

¹⁸ For John came neither eating nor drinking, and you say: He has a demon. ¹⁹ The son of man came eating and drinking, and you say: Behold [this] man is [a] glutton and [a] wino, [a] friend of tax-collectors and sinners. And wisdom is justified by her children^e.

Woes on Unrepentant Cities

²⁰ Then he began to be reproaching the cities in which had come to pass the most of his miracles, because they had not repented: ²¹ Woe to you Chrazin! Woe to you Bethsaida! Because if the miracles that came to pass in you had come to pass in Tyre and Sidon, long ago they would have repented in sackcloth and ashes. ²² Moreover I say to you, it will be more bearable for Tyre and Sidon in the day of judgment than for you. ²³ And you Capernaum, aren't you exalted to the heavens? You will go down to Hades^f; because if the miracles that came to pass in you had come to pass in Sodom, it would have remained until this day. ²⁴ Moreover I say to you that it will be more bearable for [the] land of Sodom in the day of judgment than for you.

^aMal.3:1

^bor "carry her off"

^c"ears to be hearing" Κ W **H** vg most; "ears" BD

^dimperative

^e"children" DK most vg; "works" NBW

^f"Hades" (αδης), the Greek underworld.

Jesus's Invitation

²⁵ In that opportune-time^a Jesus answered saying: I confess to you^b, O father, Lord of heaven and earth, that you have hidden these [things] from the wise and intelligent, and have revealed these [things] to the childish. ²⁶ Yes, O father, for thus [your] purpose came to pass before you. ²⁷ Everything has been delivered to me by my father, and no one knows the son except the father, nor does anyone know the father except the son and [the one] to whom the son intends to reveal [him].

²⁸ Come to me all [you who are] exhausted and heavy laden, and I will give you rest. ²⁹ Take my yoke upon you and learn from me, because I am gentle and humble in heart, and you will find rest for your psyche-lives^c. ³⁰ For my yoke is kind and my burden is light.

Matthew 12

Lord of the Sabbath

¹ In that opportune-time^a Jesus went through [a] corn-field on the Sabbath, and his disciples hungered, and began to be plucking the ears and eating. ² But the Pharisees having seen [this] said to him: Behold your disciples do that which is not allowed to be doing on the Sabbath. ³ But he said to them: Do you not know what David did, when he and those with him hungered? ⁴ How he entered into the house of God and they ate the shew-bread, which was not allowed for him nor those with him to eat, but only for the priests alone? ⁵ Or do you not know in the law that on the Sabbath the priests in the temple profane the Sabbath and are blameless? ⁶ But I say to you that here [is] something^d greater than [the] temple. ⁷ But if you knew what this is:

I desire mercy and not [a] sacrifice.^e

you would not have condemned the blameless. ⁸ For the son of man is Lord of the Sabbath.

⁹ And proceeding on from there he came into their synagogue. ¹⁰ And behold [there was] a man having [a] shriveled hand. And they asked him saying: Is it allowed to heal on the Sabbath? in order that they may denounce him. ¹¹ But he said to them, What man among you, who will have one sheep, and if this [sheep] fall into [a] pit on the Sabbath, will not lay hold of [it] and raise [it] out? ¹² Therefore [a] man is worth much more than [a] sheep. Therefore it is allowed on the Sabbath to do good. ¹³ Then he says to the man: Be stretching forth your hand. And he stretched it out, and it was restored healthy like the other. ¹⁴ But when they came out the Pharisees took council against him how they may destroy him.

God's Special Servant

¹⁵ But Jesus having known [this] went out from there. And many followed him, and he healed them all, ¹⁶ and he commanded them that they not make him known, ¹⁷ in order that what was said by Isaiah the prophet be fulfilled when he says^f:

¹⁸ Behold my son whom I chose
My agape-beloved who pleases my psyche-life^c
I will place my spirit upon him
And he will report judgment to the nations,

^aKAIROS (*καιρός*) 'opportune time', 'proper time', 'season'

^bor "agree with you"

^cfrom PSYCHE (*ψυχή*): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (*ζωή*)—Life 'collectively', interdependent, interconnected.

^dor "someone"

^eHos.6:6

^fIsa.42:1-4

¹⁹ He will not strive nor cry out
 Nor will anyone hear his voice in the streets.
²⁰[A] bruised reed he will not break
 And [a] smoking cord he will not put out
 Until judgment be cast out to victory
²¹ And the nations hope in his name.

Jesus and Beelzebul

²² Then there was brought to him [a] blind and mute demon-possessed. And he healed him, so that the mute [one is] speaking and seeing. ²³ And all the crowd was astonished and was saying: Is not this [one] the son of David? ²⁴ But the Pharisees having heard [this] said: This [one] does not cast out demons except by Beelzebub the ruler of demons. ²⁵ But knowing their thoughts he said to them: Every kingdom divided against itself becomes [a] wasteland, and every city or house divided against itself will not stand. ²⁶ And if Satan casts out Satan, he has divided against himself. How therefore will his kingdom stand? ²⁷ And if I cast out demons by Beelzebub, by whom do your sons cast out demons? Because of this they will be your judges. ²⁸ But if I cast out demons by the spirit of God, then the kingdom of God has overtaken you. ²⁹ Or how is anyone able to enter into the house of the strong man and carry off his goods unless the strong man first be bound? And then he will ravish his house. ³⁰ The [one] not being with me is against me, and the [one] not gathering with me scatters. ³¹ Because of this I say to you, every sin and slander will be forgiven men, but the slander of the spirit will not be forgiven. ³² And whoever should say [a] word against the son of man, it will be forgiven him. But whoever should say [a word] against the Holy Spirit, it will not be forgiven him neither in this age nor in the one to come.

Trees and their Fruit

³³ You will either make the tree good and its fruit good, or you will make the tree and its fruit rotten. ³⁴ Generation of vipers, how can you speak good, [You] being wicked^a? For the mouth speaks out of the fullness of the heart. ³⁵ The good man out of his good treasure brings forth [the] good, and the wicked^a man out of his wicked^a treasure brings forth [the] wicked^a. ³⁶ But I say to you that every idle word^b that men will speak, they will require from him [a] word^c in the day of judgment. ³⁷ For by your words^c you will be justified, and by your words^c you will be condemned.

The Sign of Jonah

³⁸ Then some of the scribes and Pharisees distinguished themselves to him saying: O teacher, we desire from you to see [a] sign. ³⁹ But answering them he said to them: [a] wicked^a and adulterous generation seeks [a] sign, and [a] sign will not be given to [it] except the sign of Jonah the prophet. ⁴⁰ For just as Jonah was in the belly of the whale^d three days and three nights, thus will the son of man be in the heart of the land three days and three nights. ⁴¹ The men of Ninevah will rise up in the judgment against this generation

^aPONEROS (πονηρός) here. The Greek word KAKOS (κακός) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^bRHMA ("RAY-mah") (ῥῆμα) 'word' in the sense of an utterance, as opposed to LOGOS which is more like what that utterance means (LOGOS). Something like: 'friend' and 'amigo' are different RHMAS, but the same LOGOS. RHMA is also used of a body of teaching.

^cLOGOS (λογος) 'word' in the sense of the concept behind it, as opposed to RHMA which is the utterance itself. Something like: 'friend' and 'amigo' are different RHMAS, but the same LOGOS. LOGOS is also used of 'accounting' (in the sense of keeping track of money).

^dor "big fish," "sea monster"

and will bring judgment against it, because they repented in the proclamation of Jonah, and behold here [is] [one] greater than Jonah.⁴² [The] queen of [the] south will rise in the judgment against this generation and will bring judgment against it, because she came from the other side of the land to hear the wisdom of Solomon, and behold here [is] [one] greater than Solomon.

The Return of the Unclean Spirit

⁴³ But whenever the unclean spirit goes out from the man, it passes through dry regions seeking rest, and it does not find [it].⁴⁴ Then he says: I will return to my house from where I came, and having come he finds it vacated and swept and set in order.⁴⁵ Then he goes and brings with him seven other spirits more wicked^a than himself, and having entered in they set up house there. And the latter state of that man is worse than the first. Thus it will also be for this wicked^a generation.

Jesus's True Family

⁴⁶ While he was speaking to the crowd, behold his mother and brothers had stood out seeking to speak to him.⁴⁷ ^b And someone said to him: Behold your mother and brothers have stood out seeking to speak to you.⁴⁸ But answering he said to him saying to him: Who is my mother, and who are my brothers?⁴⁹ And having stretched out his hand over his disciples he said: Behold my mother and my brothers.⁵⁰ For whoever does the will of my father in the heavens, he himself is my brother and my sister and my mother.

Matthew 13

The Parable of the Sower

¹ In that day when Jesus went out of the city he sat by the sea,² and [a] great crowd gathered by him, so that having embarked he sat in [a] boat, and all the crowd stood on the shore.³ And he said to them many [things] in parables saying:

Behold the sower went out to be sowing.⁴ And among what he sowed some on the one hand fell by the road, and when the birds came they ate it.⁵ On the other hand [some] fell on the rocky soil where it did not have much earth^c, and immediately it sprang up because of not having depth of earth^c;⁶ so when the sun rose it was scorched, and because of not having root it was withered.⁷ On the other hand [some] fell among the thistles, and the thistles came up and choked it.⁸ On the other hand some fell on the good soil^c, and was giving fruit, on the one hand hundredfold, on the other sixtyfold, [and] on the other thirtyfold.⁹ The [one having] ears to be hearing^d, let^e him be hearing.

¹⁰ And when his disciples came they said to him: Why do you speak in parables to them?

¹¹ But when he answered he said: To you it is given to know the mysteries of the kingdom of the heavens, but to those it is not given.¹² For whoever has, it shall be given to him, and will be more than enough. But whoever does not have, even what he has will be taken from him.¹³ I speak to them in parables because of this: Because looking they do not look, and

^aPONEROS ($\pi\alpha\eta\rho\sigma$) here. The Greek word KAKOS ($\kappa\alpha\kappa\sigma$) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^bInclude vs. 47: DWK vg; omit vs 47: NB

^cGE "GAY" ($\gamma\eta$) "earth", "land" (remember that they didn't understand about the Earth being a planet floating in space yet), sometimes "ground" or "dirt".

^d"ears to be hearing": C KD most; "ears" N B

^eimperative

hearing they do not hear not understand^a. ¹⁴ And the prophesy of Isaiah is fulfilled in them which said^b:

Hearing they will hear and will not understand
 And looking they will look, and will not see.
¹⁵ For the heart of this people has grown fat^c
 An with their ears they heard with disgust,
 And their eyes they have closed Lest they see with their eyes
 And understand with their hearts and turn back
 And I heal them.

¹⁶ But blessed are your eyes because they look, and [your] ears because they hear. ¹⁷ For truly I say to you that many prophets and just men lusted to see what you look at and they did not see, and to hear and they did not hear.

¹⁸ Therefore hear the parable of the sower. ¹⁹ When anyone hears the word of the kingdom and does not understand, the wicked^d [one] comes and carries off what was sown in his heart. This is what was sown by the road. ²⁰ And what was sown on the rocky soil, this is the one hearing the word and immediately receives it with joy, ²¹ but it has no root in him, but is transitory, so when trouble or persecution comes to pass because of the word, immediately he stumbles. ²² And what was sown in the thistles, this is the one hearing the word, and the concerns of the^e age and the guile of riches chokes the word, and it becomes unfruitful. ²³ But what was sown on the good soil^f, this is the [one] hearing the word and understanding, who indeed bears fruit and produces on the one hand [a] hundredfold, on the other sixty fold, [and] on the other thirty fold.

The Parable of the Weeds

²⁴ Another parable he placed before them saying: The kingdom of the heavens is like [a] man sowing good seed in his field. ²⁵ But while the man sleeps his enemy came and sowed tares among the wheat and left. ²⁶ So when the grass sprouted and bore fruit, then the tares also became manifest. ²⁷ So when the slaves of the householder came they said to him: Lord, did we not sow good seed in the field? Whence therefore does it have tares? ²⁸ But he told them, [An] enemy did this. So the slaves say: Do you wish therefore when we go that we gather them? ²⁹ But he tells them, No, lest gathering the tares you uproot the wheat with them. ³⁰ Allow them to grow together until the harvest, and in the time^g of the harvest I will say to the harvesters: Gather first the tares and bind them into bundles in order to burn them, but the wheat gather into my storehouse.

The Parable of the Mustard Seed

³¹ Another parable he placed before them saying: The kingdom of the heavens is like [a] mustard seed, which when [a] man takes he plants in his field, ³² which indeed is smaller than all seeds, but when it has grown is the larger of the herbs and becomes [a] tree, so that the birds of heaven come and rest in its branches.

^a“because looking they do not look, and hearing they do not hear and understand” N B KW most; “in order that looking they may not look, and hearing they may not hear not understand” D many

^bIsa.6:9-10

^cor “thick”

^dPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated ‘evil’, PONEROS is usually translated as ‘wicked’ although occasionally as ‘bad’; it can also mean ‘diseased’, ‘sickly’ and is thus translated where appropriate. Like KAKOS, PONEROS also means ‘evil’, but the harm that evil does is more in view, where KAKOS is more ‘evil as evil’.

^e“the” NBD; “this” K most

^fGE “GAY” (*γῆ*) “earth”, “land” (remember that they didn’t understand about the Earth being a planet floating in space yet), sometimes “ground” or “dirt”.

^gKAIROS (*καιρός*) ‘opportune time’, ‘proper time’, ‘season’

The Parable of the Yeast

³³ Another parable he spoke to them: The kingdom of the heavens is like leaven, which when [a] woman takes she hides [it] in three statons^a of meal, until all of it is leavened.

The Purpose of Parables

³⁴ All these [things] Jesus spoke in parables to the crowd, and without parables he said nothing to them. ³⁵ Thus what was said by the prophet was fulfilled when he says^b:

I will open my mouth in parables,
I will shout [things] secret
From the foundation of the world.

Explanation for the Disciples

³⁶ Then having left the crowd he came into the house. And his disciples came to him saying: Explain to us the parable of the tares of the field. ³⁷ So answering he said: The [one] sowing the good seed is the son of man. ³⁸ And the field is the world, and the good seed these are the sons of the kingdom, and tares are the sons of the wicked^c [one]. ³⁹ And the enemy who sows these is the devil, and the harvest is the completion of the age, and the harvesters are angels. ⁴⁰ As therefore they gather the tares and burn them in fire, thus it will be in the completion of the age. ⁴¹ The son of man will send his angels and they will gather out of his kingdom all [those] causing stumbling^d and those doing lawlessness. ⁴² And they will throw them into the fiery furnace, where there will be wailing and grinding^e of teeth. ⁴³ Then the just will shine as the sun in the kingdom of their father. The [one] having ears to be hearing^f, let^g him be hearing.

Parables on the Kingdom of the Heavens

⁴⁴ The kingdom of the heavens is like [a] treasure hidden in the field, which when [a] man found he hid, and from his joy he goes and sells whatever he has and buys that field.

⁴⁵ Again the kingdom of the heavens is like [a] traveler seeking beautiful pearls. ⁴⁶ And when he finds one costly pearl, having gone he has sold all that he had and bought it.

⁴⁷ Again the kingdom of the heavens is like [a] net having been thrown in the sea and having gathered out of every kind, ⁴⁸ which when it was filled they drag [it] to the shore and having sat they gather the good into containers, but the rotten they throw out. ⁴⁹ Thus it will be in the completion of the age. The angels will come and separate the wicked^c from the midst of the just. ⁵⁰ And they will throw them into the fiery furnace. There shall there be wailing and grinding of teeth. ⁵¹ Have you understood all these [things]? They say to him: Yes.

⁵² So he said to them: Because of this every scribe who becomes [a] disciple in the kingdom of the heavens is like [a] man [who is a] householder, who brings out of his treasure new [things] and old.

^asaton = 21 pints

^bPs.78:2

^cPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^dor "ruin", "disaster"

^e"snarling," "biting," "gnashing."

^f"ears to be hearing" W KD most; "ears" N B

^gimperative

Rejection at Nazareth

⁵³ And it came to pass Jesus then finished these parables, [and] he departed from there. ⁵⁴ And having come to his own native-land he taught them in their synagogue, so that they were amazed and were saying: Whence [is] this wisdom and power to this [man]? ⁵⁵ Is this not the carpenter's son? Is not his mother called Mary and his brothers James and Joseph^a and Simon and Judas? ⁵⁶ And are not all his sisters with us? Whence therefore are all these [things] to this [man]? ⁵⁷ And they were being stumbled in him. So Jesus says to them: [a] prophet is not without honor except in his own native-land and in his house. ⁵⁸ And he did not do many miracles there because of their unbelief.

Matthew 14

The Death of John the Baptist

¹ In that opportune-time^b Herod the tetrarch heard the fame^c of Jesus. ² and he said to all his servants: This is John the baptizer, he is risen from the dead, and because of this are the powers^d working in him. ³ For Herod having laid hold of John bound [him] and put [him] in prison because of Herodias the wife of Phillip his brother. ⁴ For John was saying to him: It is not allowed for you to be having her. ⁵ And wishing to kill him he feared the crowd, because they counted him as [a] prophet. ⁶ So when Herod's birthday came to pass Herodias' daughter danced before them and pleased Herod. ⁷ And so with an oath he promised^e to her to do whatever she would ask^f. ⁸ So having been induced by her mother she told [him], Give me here upon [a] plate the head of John the baptizer. ⁹ And [though] the king was pained by the oaths and those reclining at table with him, he ordered it be given [her]. And having sent he beheaded John in the prison. And his head was brought upon [a] plate and given the damsel, and she brought [it] to her mother. ¹² And his disciples having come, they took the corpse and buried him, and having come they reported [it] to Jesus.

The Feeding of the Five Thousand

¹³ Now Jesus having heard, he went out from there in [a] boat to [a] deserted place by himself. And when the crowd heard they followed him on foot from their cities. ¹⁴ And having come out he saw [a] great crowd, and had compassion on them and healed their sick. ¹⁵ Now when it became evening, the disciples came to him saying: This place is [a] desert and the hour has already past. Therefore disperse the crowd so having gone into the towns they may buy themselves bread. ¹⁶ But Jesus said to them: They have no need to be going. You give to them to be eating. ¹⁷ But they say to him: We do not have here but five loaves and two fishes. ¹⁸ So he says: Be bringing them here to me. ¹⁹ And having ordered the crowd to lay back on the grass, taking the five loaves and the two fishes, looking up to heaven he gave thanks, and having broken [them] he gave to the disciples the loaves, and disciples [gave] [them] to the crowd. ²⁰ And all ate and were fattened. And they took the surplus of the fragments, twelve baskets full. ²¹ And those eating were about five thousand men apart from women and children.

^a“Joseph” **H**NB *vg* ; “Joses” W many

^bKAIROS (*καιρός*) ‘opportune time’, ‘proper time’, ‘season’

^cor “report,” “hearsay”

^dor “abilities”

^e“professed,” “agreed”

^fAITEO “ay-TEH-oh” (*αἰτεώ*) “request”, “demand”, “beg” something for oneself. Far from humbly requesting—it’s more like ‘demanding’. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωτάω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

Walking on Water

²² And he compelled his disciples to embark in the boat and go to the other side, until he disperse the crowd. ²³ And having dispersed the crowd he went up to [a] mountain by himself to pray. ²⁴ Now the boat was already many stadioms away from the land, being put to the test by the swells, for the wind was against them. ²⁵ So in the fourth watch of the night he came to them walking on the sea. ²⁶ Now the disciples having seen him walking on the sea, they were frightened saying: It is [a] ghost, and they screamed from fear. ²⁷ But immediately Jesus spoke to them saying: Take courage, It is I, Be not fearing. ²⁸ But Peter answering said to him: Lord if it is you, order me to be coming to you on the water. ²⁹ So he said: Come. And coming out of the boat Peter walked on the water and came towards Jesus. ³⁰ But seeing the strong^a wind he was afraid, and beginning to sink he cried out saying: Lord, save me. ³¹ So immediately Jesus having stretched out his hand laid hold of him, and says to him: O little-faith, why did you doubt^b? ³² And when they came into the boat the wind abated. ³³ And those in the boat worshipped him saying: Truly you are [the] son of God.

³⁴ And having come to the other side they went on the land to Gennesaret. ³⁵ And the men of that place having knowledge of him, they sent into all that surrounding region, and brought to him all those having [it] evil-ly, ³⁶ And they were calling out to him in order that they only grasp^c the hem of his robe; and whoever grasped^d [it] was made whole.

Matthew 15

Breaking Human Traditions

¹ Then came to Jesus from Jerusalem Pharisees and scribes saying: ² Why do your disciples transgress the traditions of the elders? For they do not wash their hands when they eat bread. ³ But answering he said to them: And why do you transgress the commandment of God because of your tradition? ⁴ For God said: Honor your father and your mother, and, The [one] speaking evil of father or mother shall be brought to the end by death. ⁵ But you say: Whoever should say to his father or mother, That [thing] by which you may have profited by me [is] [a] gift [to God], ⁶ he should not honor his father^e. And you make void the word^f of God by your tradition. ⁷ Hypocrites, well did Isaiah prophesy concerning you when he says^g:

⁸ This people honors me with their lips
But their heart holds off from me afar

⁹ Futilely they worship me
Teaching [as] teachings [of] [God]
[the commandments of men]

¹⁰ And calling out to the crowd he said to them: Be hearing and be understanding: ¹¹ not what enters into the mouth defiles the man, but what comes out of the mouth, this defiles the man.

¹² Then the disciples came to him saying to him: Do you know that when the Pharisees heard the statement they were stumbled? ¹³ But answering he said: Every plant that my heavenly father did not plant will be rooted up. ¹⁴ Let them be^h. They are blind guides

^a“strong” DWK; omit: NB

^bor “Why were you at a loss?”

^cor “touch”

^dor “touched”

^eadd: “or mother” K most; omit it: BND few

^f“word” BD; “law” N; “commandment” W K vg

^gIsa.29:13

^hor “Send them away,” “Tolerate them.”

^a. But if blind guide blind, both will fall into the pit. ¹⁵ But Peter answering said to him: Explain to us the parable. ¹⁶ But he said: Are you also still without understanding? ¹⁷ Don't you know that everything entering the mouth proceeds into the belly and is expelled into the latrine? ¹⁸ But the [things] coming out of the mouth proceed out of the heart, and these defile the man. ¹⁹ For out of the heart proceed wicked^b reasonings, murders, adulteries, fornications, thefts, false witnessings, slanders, ²⁰ these are the [things] defiling the man. But to be eating with unwashed hands does not defile the man.

A Canaanite Woman's Faith

²¹ And when Jesus went out from there he withdrew to the region of Tyre and Sidon. ²² And behold [a] Canaanite woman from the region came crying out saying: Have mercy on me, Lord, son of David, my daughter is evil-ly demon possessed. ²³ But he did not answer her [a] word. And his disciples came to him asking^c him saying: Get rid of her, because she cries out after us. ²⁴ But answering he said: I was not sent except to the lost sheep of Israel. ²⁵ But the [one] who came knelt before him saying: Lord, help me. ²⁶ But answering he said: It is not good to take the children's bread and to throw it to the dogs. ²⁷ But she said: Yes, Lord, yet the dogs eat of the crumbs falling from the Lord's table. ²⁸ Then Jesus answering her said: O woman, great is your faith. Let^d it [now] come to pass for you as you wish.

Healing Many Others

²⁹ And when he passed over from there Jesus came by the sea of Galilee, and having gone up to the mountain he sat there. ³⁰ And many crowds came to him having with them crippled, deformed, blind, mute, and many others, and they laid them at his feet, and he healed them, ³¹ so that when the crowd saw, they marveled [that] mute [were] speaking, and crippled walking, and blind seeing, and they glorified the God of Israel.

The Feeding of the Four Thousand

³² But when Jesus summoned his disciples he said: I have compassion on the crowd, because already three days they remain with me and do not have anything to eat. I do not want to send them away hungry, lest they give out in the road. ³³ And the disciples said to him: Where in the desert [is] for us so much bread so as to fill such [a] crowd? ³⁴ And Jesus says to them: How many loaves do you have? And they said: Seven, and [a] few little fish. ³⁵ And when he instructed the crowd to recline on the ground^e, ³⁶ he took the loaves and the fish, and when he gave thanks he broke [them], and gave [them] to the disciples, and the disciples [gave] them to the crowds. ³⁷ And they all ate and were filled and they collected the surplus of the fragments, seven baskets full. ³⁸ But those eating were four thousand men, apart from women and children. ³⁹ And when he sent the crowd away he embarked in [a] boat, and went to the hill country Magadan.

^aadd "of the blind" vg KW; text: NBD few

^bPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^cEROTAO (*ἐρωτῶ*) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^dimperative

^eGE "GAY" (*γῆ*) "earth", "land" (remember that they didn't understand about the Earth being a planet floating in space yet), sometimes "ground" or "dirt".

Matthew 16

The Demand for a Sign

¹ And when the Pharisees and Sadducees came to him, testing him, they asked him to show them [a] sign out of heaven. ² But he answered them saying: When it has become late you say: Fair weather, for the sky is fiery red, ³ And early, Today bad weather, for the sky is fiery red becoming gloomy. On the one hand you know how to discern the face of the sky, but you are unable [to] [discern] the sign of the times^{ab}. ⁴ A wicked^c and adulterous generation seeks after [a] sign, and [a] sign will not be given to it except the sign of Jonah. And having left them he departed.

The Yeast of the Pharisees and Sadducees

⁵ And when the disciples came to the other side they forgot to take bread. ⁶ And Jesus said to them: Be watching and guarding yourself from the leaven of the Pharisees and Sadducees. ⁷ And they reasoned among themselves that: We [may] not take bread. ⁸ But Jesus knowing [this] said: Why do you reason among yourselves, [You] little-faiths, that you [may] not have^d bread? ⁹ Do you not yet understand, or have you forgotten the five loaves of the five thousand and how many baskets you took? ¹⁰ Or the seven loaves of the four thousand and how many baskets you took? ¹¹ How do you not understand that I spoke to you not concerning bread? Be guarding yourself from the leaven of the Pharisees and Sadducees. ¹² Then they understood that he did not say to guard oneself from the leaven of bread, but from the teachings of the Pharisees.

Peter's Confession

¹³ When Jesus came into the region of Caesarea of Phillip he asked^e his disciples saying: Who do men say the son of man to be? ¹⁴ So they said: Some on the one hand John the baptist, others Elijah, others Jeremiah or [one] of the prophets. ¹⁵ He says to them: But who do you say I am? ¹⁶ And Simon Peter answering said: You are the Christ the son of the zoe-living^f God. ¹⁷ Jesus answering said to him: Blessed are you, Simon Barjonah, for flesh and blood did not reveal [this] to you but my father in heaven. ¹⁸ And I say to you that: You

^aKAIROS (καιρός) 'opportune time', 'proper time', 'season'

^b"When it has become late . . . sign of the times" (vss 2,3): DWK vg maj; omit: NB

^cPONEROS (πονηρός) here. The Greek word KAKOS (κακός) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^d"have": NBD vg; "take": WK

^eEROTAO (ερωτάω) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^ffrom ZOE "ZOH-ay" (ζωή)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (ψυχή): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βίος) for 'life' in the sense of biological processes.

are Peter^a, and upon this rock^a will I build my assembly^b, and the gates of Hades^c will not prevail against it.¹⁹ I will give to you the keys of the kingdom of the heavens, and whatever you bind on earth will have been bound in the heavens, and whatever you loose on earth will have been loosed in the heavens.²⁰ Then he censured the disciples that no one may say that he is the Christ.

First Prediction of Jesus's Death and Resurrection

²¹ From then on Jesus began to explain to the disciples that he must depart into Jerusalem and suffer many [things] from the elders and chief priests and scribes and be killed and rise on the third day.²² And Peter taking him aside began to be rebuking him saying: Mercy to you, Lord! This will not be for you!²³ But Jesus turning said to Peter: Withdraw behind me, Satan. You tempt me because you do not think on the [things] of God but of men.²⁴ Then Jesus said to his disciples: Whoever wishes to come after me, he must deny himself and take up his cross and follow me.²⁵ For whoever wishes to save his psyche-life^d will lose^e it, and whoever loses^e his psyche-life^d because of me will find it.²⁶ For how will [a] man be profited if he should gain the whole world and forfeit^f his own psyche-life^d? Or what will [a] man give in exchange for his psyche-life^d?²⁷ For the son of man will come^g in the glory of his father with his angels, and then he will render^h to each according to his doings.²⁸ Truly I say to you that there are some standing here who will not taste of death until they see the son of man coming in his kingdom.

Matthew 17

The Transfiguration

¹ And after six days Jesus took Peter and James and John his brother and brought them up to [a] high mountain by themselves.² And he was transformed before them, and his face shown as the sun, his garment became white as light.³ And behold Moses and Elijah were seen by them conversing with him.⁴ But Peter answering said to Jesus: Lord, it is goodⁱ [that] we are here. If you wish, we will build three shelters, one for you and one for Moses and one for Elijah.⁵ While he was yet speaking behold [a] radiant cloud overshadowed them, and behold [a] voice out of the cloud said: This is my agape-beloved son with whom I am well-pleased. Be hearing him.⁶ And when the disciples heard they fell on their faces and feared greatly.⁷ And Jesus came and grasping them said: Rise and be not fearing.⁸ And when they lifted up their eyes they saw nothing except Jesus himself only.

^aPETROS (*πέτρος*) Greek for 'rock'

^bEKKLESIA (*εκκλησια*) from "called out". Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from 'synagogue' (SYNAGOGE (*συναγωγή*) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly 'called to assemble', and also of those 'called' to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as 'church' doesn't really reflect 1st century usage—it seems to mean more like 'a group of people assembled for some specific purpose'.

^c"Hades" (*αδης*), the Greek underworld.

^dfrom PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (*ζωη*)—Life 'collectively', interdependent, interconnected.

^eAPOLLUMI (*απολλύμι*) To lose something that one previously possessed. Can also mean 'ruin' or 'destroy'—see Rev.9:11 where the angel of the Abyss is named 'Apollyon' (same root word).

^fZEMIOO "zeh-mi-AW-oh" (*ζημιωω*) to suffer the loss of something which one has previously possessed, with the emphasis on the hardship that this causes.

^gor "is about to come," or "is soon coming"

^hor "give back what is due," "repay"

ⁱor "beautiful"

⁹ And while coming down the mountain Jesus commanded them saying: Tell the vision to no one until the son of man rises out of [the] dead. ¹⁰ And the disciples asked him saying: Why therefore do the scribes say the Elijah must come first? ¹¹ And answering he said: Elijah indeed comes and restores^a everything. ¹² But I say to you that Elijah already came and they did not know him, but did with him whatever they wished. Thus also is the son of man about to be suffering by them. ¹³ Then the disciples understood that he spoke to them concerning John the Baptist.

The Disciples's Failure to Heal

¹⁴ And when they came to the crowd [a] man came to him kneeling before him ¹⁵ and saying: Lord, have mercy on my son, for he is insane^b and suffers evil-ly. For often he falls into the fire and often into the water. ¹⁶ And I brought him to your disciples and they were unable to heal him. ¹⁷ Jesus answering said: O unbelieving and perverted nation, How long will I be with you? How long will I endure you? Be bringing him here to me. ¹⁸ And Jesus rebuked him and the demon came out from him and the child was healed from that hour. ¹⁹ Then when the disciples came to Jesus privately they said: Why were we unable to cast it out? ²⁰ So he says to them: Because of your unbelief^c. Truly I say to you, if you have belief like [a] grain of mustard, you will say to this mountain: Go from here to there, and it will go, and nothing will be impossible to you. ²¹ ^dBut this type does not go out except in prayer and fasting.

Second Prediction of Jesus's Death and Resurrection

²² When they came together in Galilee Jesus said to them: The son of man is about to be delivered into the hands of men. ²³ And they will kill him, and on the third day he will arise. And they were greatly disturbed.

The Temple Tax

²⁴ When they came into Capernaum the [ones] collecting double-drachmas came to Peter and said: Doesn't your teacher pay [the] double-drachma? ²⁵ He says: Yes. And when they came to the house Jesus came before him saying: How does it seem to you Simon? From which do the kings of the earth collect taxes or tolls? From his sons or from the strangers^e? ²⁶ So when he said: From the strangers^f, Jesus said to him: Therefore the sons are exempt. But in order that we not cause them to stumble, having gone to the sea throw [a] fishhook and take the first fish you bring up, and opening its mouth you will find [a] stater. Taking this give [it] to them for me and you.

Matthew 18

Questions About the Greatest

¹ In that hour the disciples came to Jesus saying: Who then is greater in the kingdom of the heavens? ² And when he called [a] child he stood him in their midst ³ and said: Truly I say to you, unless you turn and become as the child, you will not enter into the kingdom

^aor "reestablishes"

^bliterally "moon-struck"—"epilepsy" (?)

^c"unbelief" DWK vg; "little-belief" NB

^dvs 21: DWK vg; omit the verse: BN few

^eor "foreigners"

^for "foreigners"

of the heavens. ⁴ Whoever therefore humbles himself as this child, this is the greater in the kingdom of the heavens. ⁵ And whoever receives [one] such child in my name receives me.

⁶ but whoever causes one of these little [ones] believing in me to stumble, it is better for him that [a] millstone be hung around his neck and he be sunk in the depths of the sea.

⁷ Woe to the world because of those^a causing stumbling. It is necessary for stumbling to come, nevertheless woe to the man through whom comes the stumbling. ⁸ But if your hand or your foot causes you to stumble, cut it off and throw [it] from you. It is better for you to enter into zoe-life^b crippled or deformed than having two hands or two feet to be thrown into the eternal fire. ⁹ And if your eye causes you to stumble, tear it out and throw [it] from you. It is better for you to enter into zoe-life^b one-eyed than having two eyes to be thrown into the Gehenna of fire^c.

Parable of the Lost Sheep

¹⁰ Be seeing that you do not despise one of these little [ones], For I say to you that their angels in [the] heavens always see the face of my father in the heavens. ¹¹ For the son of man came to save the lost.^d

¹² How does it seem to you? If it should come to pass to [a] certain man one hundred sheep and one of them gone astray, will he not leave the ninety-nine on the mountains and having gone seek the [one] gone astray? ¹³ And if it come to pass he finds it, truly I say to you that he rejoices upon it more than upon the ninety-nine that had not gone astray. ¹⁴ Thus it is not [a] wish before your father in the heavens that [one] of these little [ones] be lost^e.

Restoring Relationships

¹⁵ But if your brother sins, go tell him between you and him only. If he hears you, you have won your brother. ¹⁶ But if he not hear you, take along with you yet one or two, that on [the] mouth of two or three testifiers might stand every word. ¹⁷ But if he not hear them, speak to the assembly^f. And if he refuse to hear the assembly^f, he must be to you as the gentile and the tax-gatherer.

¹⁸ Truly I say to you, whatever you bind on the earth will have been bound in heaven, and whatever you loose on the earth will have been loosed in heaven. ¹⁹ Again I truly say to you

^acan also mean "those things"

^bfrom ZOE "ZOH-ay" (ζωη)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for 'life' in the sense of biological processes.

^c"Gehenna" (γεεννα) was a garbage dump outside of Jerusalem that was perpetually on fire.

^dvs. 11: DW **K** vg few; omit vs. 11: NB

^eAPOLLUMI (ἀπολλύμι) To lose something that one previously possessed. Can also mean 'ruin' or 'destroy'—see Rev.9:11 where the angel of the Abyss is named 'Apollyon' (same root word).

^fEKKLESIA (εκκλησια) from "called out". Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from 'synagogue' (SYNAGOGE (συναγωγη) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly 'called to assemble', and also of those 'called' to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as 'church' doesn't really reflect 1st century usage—it seems to mean more like 'a group of people assembled for some specific purpose'.

that if two among you be in agreement on the earth concerning any matter that they ask^a, it will come to pass from my father in [the] heavens. ²⁰ For when two or three are gathered in my name, I am there in their midst.

²¹ Then Peter having come he said to him: Lord, how often will my brother sin against me and I forgive him? Until seven? ²² Jesus says to him: I do not say to you until seven, but until seventy times seven.

The Parable of the Unforgiving Slave

²³ Because of this the kingdom of the heavens is like to [a] man [who is] king, who wished to settle accounts with his slaves. ²⁴ So when he began to be settling [them], there was brought to him [a] debtor of [a] thousand talents. ²⁵ And not having [them] to pay, the lord ordered him to be sold and his wife and his children and all that he has for payment. ²⁶ The slave therefore falling down knelt before him saying: Be patient with me, and I will pay all to you. ²⁷ And the lord having compassion on this slave loosed him, and allowed him the loan. ²⁸ So when that slave went out he found one of his fellow-slaves, which owed him [a] hundred denari, and laying hold he was choking him saying: Pay what you owe! ²⁹ Falling down therefore his fellow-slave knelt before him saying: Be patient with me and I will pay you. ³⁰ But he did not wish to, but having departed, threw him into prison until he pay the debt. ³¹ His fellow-slaves therefore seeing what came to pass were greatly troubled, and having come, reported to their lord all that came to pass. ³² Then when his lord called him he said to him: Wicked^b slave, all this debt I allowed you because you called upon me. ³³ Mustn't you also have mercy on your fellow-slave as I also had mercy on you? ³⁴ And having been angered, his lord gave him over to the torturer^c until he pay all his debt to him. ³⁵ Thus also your heavenly father will do to you, if you do not forgive each of your brothers from your heart.

Matthew 19

Questions About Divorce

¹ And it came about when Jesus finished these words they went away from Galilee and came into the region of Judea on the other side of the Jordan. ² And many crowds followed him, and he healed them there. ³ And Pharisees came to him testing him and saying: Is it allowed to put away your wife for any reason?

⁴ But answering he said: Have you not read that the [one] having created from the beginning made them male and female, ⁵ and said: For this reason [a] man will leave his father and mother and join together^d to his wife, and the two shall be into one flesh? ⁶ Thus they are no longer two but one flesh. What therefore God has yoked together, man shall^e not sunder. ⁷ They say to him: Why therefore did Moses command to give [a] scroll of divorce^f and put [her] away? ⁸ He says to them: because Moses tolerated [it] to you because your

^aAITEO “ay-TEH-oh” (*αἰτεῖω*) “request”, “demand”, “beg” something for oneself. Far from humbly requesting—it’s more like ‘demanding’. Jesus uses AITEO only of the prayer of others, not of His own (cf. John. 16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωτᾷω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John. 14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John. 16:26.

^bPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated ‘evil’, PONEROS is usually translated as ‘wicked’ although occasionally as ‘bad’; it can also mean ‘diseased’, ‘sickly’ and is thus translated where appropriate. Like KAKOS, PONEROS also means ‘evil’, but the harm that evil does is more in view, where KAKOS is more ‘evil as evil’.

^cor “jailer”. Jailors at that time were also responsible for torturing.

^dor “unite,” “cling to”

^eor “must”—imperative

^fliterally “departure”

hard-heartedness. This did not come to pass from the beginning. ⁹ ^a But I say to you that whoever puts away his wife makes her commit adultery, and the one having married the [one] having been put away commits adultery^b. ¹⁰ The disciples say to him: If this is the relationship of the man with his wife, it is not advantageous to marry. ¹¹ But he said to them: Not all accept this statement, but to you it is given. ¹² For there are some eunuchs born that way from their mothers' belly, and there are some eunuchs castrated by men, and there are some eunuchs [who] castrate themselves because of the kingdom of the heavens. The [one] able to be accepting^c, let^d him be accepting^e [it].

Jesus and Little Children

¹³ Then they brought to him children in order that he lay his hands on them and pray [for them], but the disciples rebuked them. ¹⁴ But Jesus said: Allow the children and do not hinder them to come to me, for of such is the kingdom of the heavens. ¹⁵ And after he lay his hands on them he went from there.

The Rich Young Man

¹⁶ And behold [one] having come to him said: Good^f teacher, What good [thing] should I do in order that I have eternal zoe-life^g? ¹⁷ So he said to him: Why do you ask^h me concerning the good? [Only] one is goodⁱ. But if you wish to enter into zoe-life^g, be keeping the commandments. ¹⁸ He says to him: Which? So Jesus said: Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, ¹⁹ Honor father and mother, and agape-love your neighbor as yourself. ²⁰ The young man says to him: All these have I kept^j. What do I yet lack? ²¹ Jesus said to him: If you wish to be complete, be going, sell your possessions and give to the poor, and you will have treasure in heaven, and Come! Be following me. ²² But when the young man heard this statement he went away troubled, for he was having many possessions.

²³ But Jesus said to his disciples: Truly I say to you that the rich hardly^k enter into the kingdom of the heavens. ²⁴ But again I say to you it is easier for [a] camel to go through the eye of [a] needle than for [the] rich man to enter into the kingdom of God. ²⁵ When the disciples heard [this] they were exceedingly amazed saying: Who then is able to be saved? ²⁶ But looking at [them] Jesus said to them: With man this is impossible, but with God everything is possible. ²⁷ Then Peter answering said to him: Behold we have forsaken all and have followed you, what then will be to us? ²⁸ And Jesus said to him: Truly I say to you that you the [ones] following me, in the renewal, when the son of man sits on the throne of his glory, you yourselves shall also sit upon twelve thrones judging the twelve

^aSee Matt.5:32 and Mark.10:5 ff.

^bomit "and the one having married the [one] having been put away commits adultery": ND many; as the text reads: p²⁵B **K** maj

^cor "grasping," "understanding"

^dimperative

^eor "grasping," "understanding"

^f"Good" W vg **K**; omit: NBD

^gfrom ZOE "ZOH-ay" (ζωη)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for 'life' in the sense of biological processes.

^hEROTAO (ερωταω) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

ⁱtext: **W****K**; "Why do you call me good? One is good—God" NBD

^jadd "since my youth" D **K** most

^kor "with great difficulty"

tribes of Israel. ²⁹ And everyone who forsakes houses or brothers or sisters or father or mother or children or land because of my name, will receive a hundred^a times as much and will inherit eternal zoe-life^b. ³⁰ But many [who are] first will be last and last first.

Matthew 20

Workers in the Vineyard

¹ For the kingdom of the heavens is like [a] man [who is] master of the house, who went out early to hire workers for his vineyard. ² And having agreed with the workers on [a] denarius [for] the day he sent them into his vineyard. ³ And having gone out around the third hour he saw others standing in the market place idle. ⁴ And to those he said: You also be going into my vineyard, and whatever is just I will give you. ⁵ Again having gone out around the sixth and seventh hour he did likewise. ⁶ And around the eleventh hour having gone out he found others standing and says to them: Why have you stood here the whole day idle? ⁷ They say to him: Because no one has hired us. He says to them: You also be going into the vineyard. ⁸ Now when it became late the Lord of the vineyard says to his steward: Call the workers and pay the wage, beginning with the last until the first. ⁹ So the [ones] having come around the eleventh hour each received [a] denarius. ¹⁰ And the [ones] who came first thought they would receive more, and they themselves also received [a] denarius each. ¹¹ But when they received [it] they were murmuring against the master of the house ¹² saying: These last [ones] worked one hour, and they [are] equal to us [who] worked enduring the burden of the day and the heat. ¹³ But the [one] answering said to one of them: Friend, I did not do you injustice, Did you not agree with me on [a] denarius? ¹⁴ Take what is yours and be going, for I wish to this last [one] to give as also [I gavel] to you. ¹⁵ Am I not allowed to do what I wish with mine own? Or is your eye wicked^c because I am good? ¹⁶ Thus will the last be first and the first last. For many are called but few are chosen^d.

Third Prediction of Jesus's Death and Resurrection

¹⁷ As Jesus was going up to Jerusalem, he took the twelve aside privately, and said to them on the way: ¹⁸ Behold we go up to Jerusalem, and the son of man will be given over to the chief priests and scribes, and they will condemn him to death. ¹⁹ And they will give him over to the Gentiles to mock and flog and crucify [him], and the third day he will rise again.

A Request for James and John

²⁰ Then the mother of the sons of Zebedee came to him with her sons kneeling before [him] and asking^e something from him. ²¹ So he said to her: What do you wish? She says to

^a"a hundred" NDW vg **K**; "many" B

^bfrom ZOE "ZOH-ay" (ζωη)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for 'life' in the sense of biological processes.

^cPONEROS (πονηρός) here. The Greek word KAKOS (κακός) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^d"For many are called ... chosen" **KD** most; omit; \aleph few

^eAITEO "ay-TEH-oh" (αἰτεῖω) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not

him: Say that these my two sons shall sit one on your right and one on your left in your kingdom. ²² But Jesus answering said: You do not know what you ask^a. Are you able to drink the cup that I am about to be drinking? They say to him: We are able. ²³ He says to them: Indeed you will drink my cup, but to sit on my right and my left, this is not mine to give, but [is] to be given to those for whom it is prepared by my father.

²⁴ And when the [other] ten heard, they were indignant concerning the two brothers. ²⁵ But Jesus having called them said: You know that the rulers of the nations Lord it over them, and they exercise great authority over them. ²⁶ It will not be^b thus among you, but whoever wishes to become great among you, he will be your servant. ²⁷ And whoever wishes to be first among you, he will be your slave, ²⁸ Just as the son of man did not come to be served, but to serve and to give his psyche-life^c [as] ransom for many.

Two Blind Men Healed

²⁹ And when they went out from Jericho [a] great crowd followed him. ³⁰ And behold two blind men sitting by the road, having heard that Jesus passes by, cried out saying: Lord, have mercy on us, son of David! ³¹ But the crowd rebuked them that they be silent, but they cried out more saying: Lord, have mercy on us, son of David!! ³² And having stood [still] he called them and said: What do you wish I do for you? ³³ Lord, that our eyes be opened. ³⁴ So having compassion, Jesus touched their eyes, and immediately they regained [their] sight, and they followed him.

Matthew 21

The Triumphal Entry

¹ And when they drew near to Jerusalem and came to Bethphage to the Mount of Olives, then Jesus sent two disciples, ² Saying to them, Be going into the village opposite you and straightway you will find [an] ass tied and [a] colt with her. Having loosed [them] bring [them] to me. ³ And if anyone say anything to you, say that: The Lord has need of them. And immediately he sent them. ⁴ And this is come to pass in order that what was spoken through the prophet be fulfilled when he says:

⁵ Say to the daughter of Zion
Behold her king comes to her
Gentle and riding on [an] ass
And upon [a] colt, the foal of [an] ass.

⁶ And the disciples having gone and having done as Jesus directed them, ⁷ they brought the ass and the colt, and placed on them their garments, and he sat upon them. ⁸ And [a] very great crowd spread their garments in the way, others cut branches from the trees and spread them in the way. ⁹ And the crowd going before him and following were crying out saying^d:

requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωταω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^aAITEO “ay-TEH-oh” (*αἰτεω*) “request”, “demand”, “beg” something for oneself. Far from humbly requesting—it’s more like ‘demanding’. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωταω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^b“will not be” NW *νγ* **K**; “is not” BD

^cfrom PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (*ζωη*)—Life ‘collectively’, interdependent, interconnected.

^dPs.118:25-26

Hosanna^a to the son of David
 Blessed is he coming in the name of [the] Lord
 Hosanna in the highest.

¹⁰ And when he entered into Jerusalem the entire city shook saying: Who is this? ¹¹ And the crowd was saying: This is the prophet Jesus from Nazareth of Galilee.

Cleansing the Temple

¹² And Jesus entered into the temple, and threw out all those selling and buying in the temple, and he overturned the tables of the moneychangers and the seats of those selling doves, ¹³ And he says to them: It is written: My house will be called [a] house of prayer, but you make it [a] den of thieves.

¹⁴ And the blind and lame came to him in the temple, and he healed them. ¹⁵ But when the chief priests and the scribes saw the wonders that he did and the children crying out in the temple and saying: Hosanna to the son of David, they were indignant, ¹⁶ and said to him: Do you hear what these say? And Jesus says to them: Yes, Have you never read that^b:

Out of the mouth of babes and nursing infants I will prepare praise?

¹⁷ And leaving them he went out of the city to Bethany and lodged there.

The Withered Fig Tree

¹⁸ Now returning to the city early, he hungered. ¹⁹ And seeing one fig tree on the road he came to it, and found nothing on it except leaves only, and he says to it: No longer shall fruit grow on you for eternity. And immediately the fig tree withered. ²⁰ And when the disciples saw they marveled saying: How is the fig tree immediately withered? ²¹ Jesus answering said to them: Truly I say to you, If you have belief and do not doubt, not only this of the fig tree will you do, but if you say to this mountain: Be taken and be thrown into the sea, it will come to pass. ²² And everything that you ask^c in prayer, believing, you will receive.

The Authority of Jesus

²³ And when he came into the temple, while he was teaching the chief priests and the elders of the people came to him saying: By what authority do you do these things? And who gave this authority to you? ²⁴ And answering Jesus said to them: And I will ask^d you one question that if you tell me, I also will tell you by what authority I do these things: ²⁵ Whence was John the Baptist? From heaven or from men? And they considered among themselves saying: If we say: From heaven, he will say to us: Why then did you not believe him? ²⁶ But if we say: From man, we fear the crowd, for all hold John as prophet. ²⁷ And answering Jesus they said: We do not know. And he says to them: Neither do I tell you by what authority I do these [things].

^aHebrew: "Help" or "Save I pray"

^bPs.8:2

^cAITEO "ay-TEH-oh" (*αἰτεω*) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf. John. 16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωταω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John. 14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^dEROTAO (*ερωταω*) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

The Parable of the Two Sons

²⁸ But how does it seem to you? [a] man had two sons. Coming to the first he said: Son, be going today, be working in the vineyard. ²⁹ But answering he says: I will not, but later repenting he went. ³⁰ Coming to the second he said likewise. And answering he said: I will Lord, and went not. ³¹ Which of the two did the will of his father? They say: The first. Jesus says to them: Truly I say to you that the tax-collectors and the harlots will precede you into the kingdom of God. ³² For John came to you in the way of justice and you believed him not, but the tax-collectors and the harlots believed him. But you when you saw neither repented later that [You] might believe in him.

The Parable of the Tenants

³³ Hear another parable. [There was a] man [who] was Lord of the house who planted a vineyard and built [a] fence around it, and dug [a] winepress in it and built [a] tower and leased it to vinedressers and went on [a] journey. ³⁴ Now when the time^a of the fruits drew near, he sent his slaves to the vinedressers to be taking his fruit. ³⁵ And taking his slaves the vinedressers beat one and killed another and stoned another. ³⁶ Again he sent other slaves more than the first, and they did to them likewise. ³⁷ And later he sent to them his son saying: They will respect my son. ³⁸ But the vinedressers seeing the son said among themselves: This is the heir. Come let us kill him and we will have his inheritance. ³⁹ And taking him they threw him out of the vineyard and killed [him]. ⁴⁰ When therefore the Lord of the vineyard comes, what will he do to those vinedressers? ⁴¹ They say to him: He will badly destroy those evil [ones], and he will lease the vineyard to other vinedressers, who give him the fruits in their own seasons^a. ⁴² Jesus says to them: Have you never read in the scriptures^b:

The stone that the builders rejected
This became the head of the cornerstones.
By the Lord this came to pass
And is a wonder in our eyes.

⁴³ Because of this I say to you that the kingdom of God shall be taken from you and given to [a] nation producing the fruits of it. ⁴⁴ And the [one] falling on this stone will be dashed to pieces, and upon whom it falls, it will crush him.^c ⁴⁵ And when the chief priests and the scribes heard his parable they knew that he speaks concerning them. ⁴⁶ And though seeking to lay hold of him, they feared the crowds, because they were holding him as prophet.

Matthew 22

The Parable of the Wedding Banquet

¹ And answering Jesus again spoke to them in parables saying: ² The kingdom of heaven is like [a] man [who] [was] king, who gave [a] wedding for his son. ³ And he sent his slaves to call those invited^d to the wedding, and they did not want to come. ⁴ Again he sent other slaves saying: Say to those invited^e: Behold my noon meal is prepared, my bull and my fattlings are killed, and five [are] ready. Come to the wedding. ⁵ But being unconcerned they left, one to his own field, and one to his business. ⁶ The rest laying hold of his slaves committed outrages and killed them. ⁷ And the king was angered and sending his troops, he destroyed those murderers and burned their city. ⁸ Then he says to his slaves: The

^aKAIROS (*καιρός*) 'opportune time', 'proper time', 'season'

^bPs.118:22

^cinclude vs 44: NBW **K** *vg*; omit vs 44: D

^dliterally "called"

^eliterally "called"

wedding is ready, but the invited^a were not worthy. ⁹ Go therefore to the street-corners^b or "crossroads", and whoever you find call to the wedding. ¹⁰ And going out into the road these slaves gathered all they found, wicked^c and good. And the wedding hall was filled with guests. ¹¹ And when the king came in to behold the guests he saw there [a] man not clothed in wedding clothes. ¹² And he says to him: Friend, how do you come here not having wedding clothes? But he was silent. ¹³ Then the king said to the servants: Having bound him hand and foot, throw him into the outermost darkness. There will there be wailing and grinding^d of teeth. ¹⁴ For many are called, but few [are] chosen.

Paying Taxes to Caesar

¹⁵ Then when the Pharisees departed they plotted how they may trap him in word. ¹⁶ And they sent to him their disciples with those of Herod saying: Teacher, we know you are true and you teach the way^e of God in truth, and are anxious toward no one, for you do not see the appearances of men. ¹⁷ They said therefore to him: How does it seem to you, is it permissible to pay Caesar's poll tax or not? ¹⁸ But Jesus having known^f their perniciousness said to them: Why do you test me, [You] hypocrites? ¹⁹ Show me the coin of the poll-tax. So they brought him [a] denarius. ²⁰ And he says to them: Whose is this image and superscription? ²¹ They say: Caesar's. Then he says to them: Render^g to Caesar the things [that] [are] Caesar's, and to God the things [that] [are] God's. ²² And when they heard [this] they were amazed, and going forth they left.

Marriage and the Resurrection

²³ In that day the Sadducees came to him, who say [there] is no resurrection, and they questioned him ²⁴ saying: Teacher, Moses said: If anyone die not having children, his brother shall marry^h his wife and raise up seed to his brother. ²⁵ Now there were beside him seven brothers. And the first who married came to his end, and not having seed left his wife to his brother. ²⁶ Likewise also the second and the third until the seventh. ²⁷ Last of all the wife died. ²⁸ In the resurrection therefore whose of the seven is the wife? For all had her. ²⁹ But answering Jesus said to them: You are misled, not knowing the scriptures nor the power of God. ³⁰ For in the resurrection they neither marry nor are given in marriage, ³¹ but are asⁱ the angels in heaven. But concerning the resurrection of the dead, haven't you read the [thing] spoken to you from God saying: ³² I am the God of Abraham and the God of Isaac and the God of Jacob? He is not God of the dead but of the zoe-living^j. ³³ And hearing this the crowds were astounded at his teaching.

^aliterally "called"

^bor "crossroads"

^cPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^dor "gnashing," "biting," "snarling"

^eor "road," "path"

^for "knowing"

^gor "give back what is due," "repay"

^h"marry as next of kin". The idea is that if a husband died childless, the wife would have children by his brother so she would have children to take care of her in her old age

ⁱor "like"

^jfrom ZOE "ZOH-ay" (*ζωή*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχή*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βίος*) for 'life' in the sense of biological processes.

The Greatest Commandment

³⁴ But when the Pharisees heard that he had silenced the Sadducees, they were gathered together, ³⁵ And one of them, [an] expert on the Law, testing him asked, ³⁶ Teacher, what sort of commandment [is] great in the Law^a? ³⁷ So he said to him: You will agape-love the Lord your God in all your heart and in all your psyche-life^b and in all your mind. ³⁸ This is the great and first commandment. ³⁹ The second is like it: You will agape-love your neighbor as yourself. ⁴⁰ In these two commandments hang all the law and the prophets.

The Messiah: David's Son and Lord

⁴¹ Now when the Pharisees gathered together Jesus questioned them ⁴² saying: How does it seem to you concerning the Christ? Whose son is he? They say to him: David's. ⁴³ He says to them: How therefore does David in the spirit call him Lord saying^c

⁴⁴ The Lord said to my Lord:
Be seating yourself at my right hand
Until I place your enemies beneath your feet?

⁴⁵ If therefore David calls him Lord, how is he his son? ⁴⁶ And no one was able to be answering him [a] word nor did any dare from that day to ask him anything.

Matthew 23

Seven Woes

¹ Then Jesus spoke to the crowds and to his disciples ² saying: Upon the seat of Moses the scribes and Pharisees sit. ³ All therefore that they say to you, do and keep, but do not be doing according to their deeds, for they say and do not do. ⁴ They bind heavy burdens and place them on the shoulders of men, but they will not move them with their finger. ⁵ But all their works they do to be seen by men, for the enlarge their phylacteries and lengthen their hems, ⁶ And they philia-love the place of honor in banquets and the first seats in the synagogues ⁷ and the salutations in the synagogues and to be called by men Rabbi. ⁸ But do not be called Rabbi^d, for one is your teacher, and all [of] you are brothers. ⁹ And do not call [anyone] your father on the earth, for one is your father in the heavens^e. ¹⁰ neither be called leaders^f, for your leader^g is one, the Christ. ¹¹ But the greater of you will be your servant. ¹² But whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.

¹³ But woe to you, scribes and Pharisees, hypocrites, for you shut the kingdom of the heavens before men. For you yourselves do not enter, neither do you permit the entering to enter. ¹⁴ ^h Woe to you, scribes and Pharisees, hypocrites, for you devour widow's houses and in pretense make long prayers. Because of this you will receive greater judgment. ¹⁵ Woe to you, scribes and Pharisees, hypocrites, for you travel about sea and land to make one proselyte, and whenever he is made, you make him twice the son of Gehennaⁱ you [are].

^aor "of what sort is a great commandment?"

^bfrom PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^cPs.110:1

^dmeans "Teacher". Compare 1Tim.2:7, 2Tim.1:11.

^e "your father in the heavens" **KD** most; "your heavenly father" few

^for 'guides'

^gor 'guide'

^hinclude vs. 14: **WK** few; omit vs. 14: **NBDH**

ⁱ"Gehenna" ($\gamma\epsilon\epsilon\nu\nu\alpha$) was a garbage dump outside of Jerusalem that was perpetually on fire.

¹⁶ Woe to you, blind guides who say: Whoever swears by the temple, it is nothing, but whoever swears by the gold in the temple, he transgresses^a. ¹⁷ Stupid and blind-men, for which is greater, the gold or the temple which made the gold holy? ¹⁸ And, Whoever swears by the altar, it is nothing, but whoever swears by the gift upon it, he transgresses^b. ¹⁹ Stupid and^c blind, for which is greater, the gift or the altar making the gift holy? ²⁰ Therefore the [one] who swore by the altar swears by it and by all upon it, ²¹ and the [one] who swore by the temple swears by it and by what^d inhabits it, ²² and the [one] who swore by heaven swears by the throne of God and the [one] sitting on it.

²³ Woe to you scribes and Pharisees, hypocrites, for you tithe mint and dill and cumin, and omit the weightier [things] of the Law: judgement and mercy and faith. These you ought to do and not leave the others undone. ²⁴ Blind guides, straining out [a] gnat, but swallowing [a] camel.

²⁵ Woe to you scribes and Pharisees, hypocrites, because you clean the outside of the cup and dish, but within they are full of greed and self-indulgence. ²⁶ Blind Pharisees, first clean the inside of the cup that the outside also may become clean.

²⁷ Woe to you, scribes and Pharisees, hypocrites, because you are like white-washed graves that outside appear lovely, but inside are full of bones and every uncleanness. ²⁸ Thus you also outside seem just to men, but inside you are full of hypocrisy and lawlessness.

²⁹ Woe to you, scribes and Pharisees, hypocrites, for you build the tombs of the prophets and adorn the graves of the just, ³⁰ and you say: If we were in the days of our fathers, we would not have been their partners in the blood of the prophets. ³¹ Thus you witness against yourselves that you are sons of those having murdered the prophets. ³² Fill up then the measure of your fathers. ³³ Serpents, generation of vipers, how will you flee from the judgment of Gehenna^e? ³⁴ For this reason behold I send to you prophets and wise and scribes. Some you will kill and crucify, and some you will flog in you synagogues and persecute from city to city.

³⁵ in order that all the just blood come upon you poured upon the land from the blood of just Abel until Zachariah son of Barachiah, whom you murdered between the temple and the altar. ³⁶ Truly I say to you, he will bring all these [things] upon this generation.

Judgment on Israel

³⁷ Jerusalem Jerusalem, who killed the prophets and stoned those sent to you, how often I would gather your children, just as [a] bird gathers her chicks under her wings, and you would not. ³⁸ Behold your house is abandoned to you desolate. ³⁹ For I say to you, you will not see me from now until you will say^f:

Blessed is the [one] coming in the name of the Lord.

Matthew 24

The Destruction of the Temple

¹ And coming out Jesus departed from the temple and his disciples came to him to point out to him the buildings of the temple. ² And answering he said to them: Do you not see all these [things]? Truly I say to you there will not be left here [a] stone upon [a] stone that will not be thrown down.

^aor "is a debtor"

^bor "is a debtor"

^c"Stupid and" BWK most; omit: ND

^dor "whom"

^e"Gehenna" ($\gamma\epsilon\epsilon\nu\nu\alpha$) was a garbage dump outside of Jerusalem that was perpetually on fire.

^fPs.118:26

Signs of the End of the Age

³ And when he sat upon the mount of olives the disciples came to him privately saying: Tell us when will these [things] be? And what are the signs of your coming and the completion of the age? ⁴ And answering Jesus said to them: Be seeing that no one deceive you. ⁵ For many will come on my name saying: I am the Christ, and many will be deceived. ⁶ But you will hear [of] wars and the rumor of wars. See that you are not being troubled, for these [things] must come to pass, but not yet is the end. ⁷ For nation will rise against nation and kingdom against kingdom, and there will be famines and earthquakes in diverse places. ⁸ All these [things] are the beginning of birth-pangs.

Persecution of Disciples

⁹ Then they will give you over to affliction and they will kill you, and you will be hated by all the nations because of my name. ¹⁰ And then many will be stumbled^a and they will betray each other and will hate each other. ¹¹ And many false prophets will rise and will deceive many. ¹² And because lawlessness shall abound, the agape-love of many will grow cold. ¹³ But the [one] having endured to the end, this [one] will be saved. ¹⁴ And this gospel of the kingdom will be preached in the whole world as [a] witness to all the nations, and then will the end come.

The Abomination of Desolation

¹⁵ When therefore you see the abomination of devastation^b, the [thing] said through Daniel the prophet, stand in the holy place, the [one] who reads, let^c him understand, ¹⁶ then those in Judea, let^c them flee to the mountains. ¹⁷ The [one] on the roof, let^c him not come down to take anything out of his house, ¹⁸ and the [one] in the field, let^c him not turn back to take his clothes, ¹⁹ but woe to the pregnant and those giving suck in those days. ²⁰ But be praying in order that your flight not come to pass in winter or on the Sabbath. ²¹ For then will there be great afflictions such as have not come to pass from the beginning to this time nor shall ever be. ²² And if those days were not shortened, no flesh would be saved, but because of the chosen those days will be shortened. ²³ Then if any say to you: Behold here [is] the Christ, or: There, do not believe him. ²⁴ For false Christs and false prophets shall rise and shall give great signs and wonders^d, so as to deceive, if possible, even the chosen. ²⁵ Behold I have forewarned you. ²⁶ If therefore they say to you: Behold he is in the desert, do not go. Behold he is in the inner room, do not believe. ²⁷ For as the lightning comes out from the east and shines to the west, thus is the coming of the son of man. ²⁸ Where the carcass is, there will be gathered the vultures.

The Arrival of the Son of Man

²⁹ But immediately after the affliction of those days the sun will be darkened and the moon will not give its radiance, and the stars will fall from heaven, and the powers of the heavens will be shaken. ³⁰ And then will be manifest the sign of the son of man in heaven, and then all the tribes of the land will hide and will see the son of man coming on the clouds of heaven with power and great glory. ³¹ And he will send his angels with great trumpet-calls, and they will gather his chosen from the four winds, from one end of heaven to the other.

^aor "offended"

^bor "desolation"

^cimperative

^dor "omens"

The Parable of the Fig Tree

³² Learn from the fig tree the parable: When its branches already become tender and the leaves put forth, you know that summer is near. ³³ Thus you also when you see all these [things], you will know that it is near, [even] at the doors. ³⁴ Truly I say to you that this generation shall not pass away until all these [things] come to pass. ³⁵ Heaven and earth will pass away, but my words will not pass away.

Be Ready!

³⁶ Concerning that day and hour nobody knows, not even the angels of the heavens, nor the son^a, except the father only. ³⁷ For as the days of Noah, thus will be the coming of the son of man. ³⁸ For as they were in those days before the deluge gnawing^b eating and drinking, marrying and being given in marriage until which day Noah entered into the ark, ³⁹ and they did not know until the deluge came and took them all, thus also will be the coming of the son of man. ⁴⁰ Then will two be in the field, one is taken and one is left. ⁴¹ Two [are] grinding in the mill, one is taken and one left.

⁴² Be watching therefore, for you know not what day your Lord comes. ⁴³ But this you know that if the master of the house knew in which watch the thief comes, he would have watched and would not have allowed his house to be broken into. ⁴⁴ For this reason you also become ready, for in which hour you do not suppose the son of man comes.

The Faithful and Wise Slave

⁴⁵ Who therefore is the trustworthy and shrewd slave who the Lord appointed over his household to give them food at the proper-time^c? ⁴⁶ Blessed is that slave who when his Lord comes he will find thus doing. ⁴⁷ Truly I say to you that he will appoint him over all his possessions. ⁴⁸ But if that evil slave should say in his heart: My Lord delays, ⁴⁹ and begins to be beating his fellow-slaves, eating and drinking with the drunks, ⁵⁰ the Lord of that slave will come in [an] hour which he knows not, ⁵¹ and he will cut him asunder, and appoint [him] his portion with the hypocrites. There will there be wailing and grinding^d of teeth.

Matthew 25

The Parable of the Ten Virgins

¹ Then the kingdom of the heavens will be likened to ten virgins, who taking their lamps went out to meet the bridegroom. ² But five of them were foolish and five shrewd. ³ For when the foolish took their lamps they did not take oil with them. ⁴ But the shrewd took oil in vessels with their lamps. ⁵ Now when the bridegroom delayed they all became drowsy and were sleeping. ⁶ So in the middle of the night [a] cry came about: Behold the bridegroom, be going out to meet [him]. ⁷ Then all those virgins arose and trimmed their lamps. ⁸ So the foolish said to the shrewd: Give us some of your oil, for our lamps are going out. ⁹ But the shrewd answered saying: Never, there is not enough for us and you. Be going rather to the sellers and buy for yourselves. ¹⁰ While they went to buy, the bridegroom came, and the prepared went in with him into the wedding, and the door was shut. ¹¹ Later the rest of the virgins came saying: Lord, Lord, open to us. ¹² But answering he said: Truly I say to you I know you not. ¹³ Be watching therefore, for you know neither the day nor the hour.

^a“nor the son” NBD many; omit: W vg **K**

^bTROGO “TROH-GO” ($\tau\rho\omega\gamma\omega$), ‘to gnaw’, not the usual verb ‘to eat’ (ESTHO $\epsilon\sigma\theta\omega$)

^cKAIROS ($\kappa\alpha\iota\rho\omega\varsigma$) ‘opportune time’, ‘proper time’, ‘season’

^dor “gnashing,” “biting,” “snarling”

The Parable of the Talents

¹⁴ For likewise [a] man going on a journey called his own slaves and committed to them his possessions. ¹⁵ And to one he gave five talents, and to another two, and to another one, each according to his own ability^a, and left. ¹⁶ Straightway the [one] receiving five talents went and worked in them and gained another five. ¹⁷ Likewise the [one receiving] five gained another two. ¹⁸ But when [he] receiving one went forth he dug in [the] ground^b and hid his master's silver. ¹⁹ Now after [a] long time the lord of those slaves comes and settles accounts with them. ²⁰ And when [he] receiving the five talents came he brought another five talents saying: Lord, five talents have you given me, Behold I gained another five talents. ²¹ His lord said to him: Excellent, good and trustworthy slave. Over little were you trustworthy, over much will I appoint you, Enter into the joy of your lord. ²² And when he [receiving] the two talents came he said: Lord, two talents have you given me. Behold I gained another two talents. ²³ His Lord said to him: Excellent, good and trustworthy slave, over little were you trustworthy, over much will I appoint you. Enter into the joy of your lord. ²⁴ But when [he] having received one talent also came he said: Lord, having known you, that you are [a] hard^c man, reaping where you did not sow, gathering whence you did not scatter, ²⁵ and being afraid, having gone I hid your talent in the ground^b. Behold you have your own. ²⁶ But answering his lord said to him: Wicked^d and troublesome slave, you knew that I reap where I did not sow, and gather whence I did not scatter? ²⁷ You ought therefore to have given my silver to the bankers^e, and when I came I would have received mine own with interest. ²⁸ Take therefore from the talent and give it to him having the ten talents. ²⁹ For to him having all will more be given and it will overflow. But from him not having even what he has will be taken from him. ³⁰ And throw the worthless slave into the outer darkness. There will there be wailing and grinding^f of teeth.

The Judgment

³¹ But when the son of man comes in his glory and all his angels with him, then will he sit on the throne of his glory. ³² And all the nations will be gathered before him, and he will separate them from one another, as the shepherd separates the sheep from the goats. ³³ And he will place the sheep on his right, but the goats on his left. ³⁴ Then the king will say to those on his right: Come you blessed of my father, Inherit the kingdom prepared for you from the foundation of the world. ³⁵ For I hungered and you gave me to eat, I thirsted and you gave me to drink, I was [a] stranger and you gathered me, ³⁶ naked and you clothed me, I was sick and you looked after me, in prison and you came to me. ³⁷ Then the just will answer him saying: Lord, when did we see you hungry and we fed you, or thirsty and we gave you to drink? ³⁸ And when did we see you [a] stranger and we gathered you, or naked and we fed you? ³⁹ And when did we see you sick or in prison and we came to you? ⁴⁰ And answering the king will say to them: Truly I say to you, inasmuch as you did [it] to one of the least of these my brothers, you did it to me.

⁴¹ And then will he say to those on his left: Be departing from me, you cursed, into the eternal fire prepared for the devil and his angels. ⁴² For I hungered and you did not give me to eat, I was thirsty and you did not give me to drink, ⁴³ I was [a] stranger and you did not gather me, naked and you did not clothe me, sick and in prison and you did not look after me. ⁴⁴ Then they also answered saying: Lord, when did we see you hungering or

^aor "power"

^bGE "GAY" (γῆ) "earth", "land" (remember that they didn't understand about the Earth being a planet floating in space yet), sometimes "ground" or "dirt".

^cor "harsh"

^dPONEROS (πονηρός) here. The Greek word KAKOS (κακός) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^eor "money-changers"

^for "gnashing," "biting," "snarling"

thirsting or [a] stranger or naked or sick or in prison and we did not serve you? ⁴⁵ Then he will answer them saying: Truly I say to you, inasmuch as you did it not to one of the least of these, neither did you do it to me. ⁴⁶ And these will go into eternal punishment, but the just into eternal zoe-life^a.

Matthew 26

The Plot Against Jesus

¹ And it came to pass when Jesus finished all these words, he said to his disciples: ² You know that with two days the Passover comes to pass, and the son of man is given over to be crucified. ³ Then the chief priests and the elders of the people were gathered in the courtyard of the chief priest being called Caiaphas. ⁴ And they plotted in order that by stealth they may lay hold of and kill Jesus. ⁵ But they were saying: Not on the festival day lest there be [a] riot among the people.

Jesus's Anointing

⁶ Now when Jesus was in Bethany in the house of Simon the leper ⁷ [a] woman having [an] alabaster flask of expensive ointment came to him and poured [it] out on his head while he was at table. ⁸ But when the disciples saw they were indignant saying: Why this waste? ⁹ For this could bring in much and be given to [the] poor. ¹⁰ But when Jesus understood, he said to them: Why do you cause trouble for the woman? For she worked [a] good work to me. ¹¹ For you always have the poor with you, but me will you not always have. ¹² For her having poured this ointment on my body prepared me for burial. ¹³ Truly I say to you: wherever this gospel be preached, in the whole world, it will also be told what she did in remembrance of her.

The Plan to Betray Jesus

¹⁴ Then when [one] of the twelve went forth, the [one] being called Judas Iscariot, to the chief priests, ¹⁵ he said: What will you give me, and I deliver him up to you? And they placed before him thirty silver pieces. ¹⁶ And from then [on] he sought opportunity to deliver him up.

The Passover

¹⁷ Now on the first [day] of unleavened bread the disciples came to Jesus saying: How do you wish we prepare for you to be eating the Passover? ¹⁸ But he said: Be going into the city to [a] certain man and say to him: The teacher says: My time^b is at hand, With you would I do the Passover with my disciples. ¹⁹ And the disciples did as Jesus directed them, and prepared the Passover.

²⁰ Now when it became late he was at table with the twelve. ²¹ And while they ate he said: Truly I say to you that one of you will deliver me up. ²² And being greatly troubled they

^afrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^bKAIROS (καιρος) ‘opportune time’, ‘proper time’, ‘season’

began to be saying to him each one: Is it I, Lord?^a ²³ But answering he said: The [one] who dipped with me his hand in the dish, this [one] will deliver me up. ²⁴ On the one hand the son of man departs just as it is written concerning him, but on the other, Woe to that man through whom the son of man is delivered up. It would have been good to him if that man had never been born. ²⁵ But Judas the [one] delivering him up answering said: Is it I, Rabbi?^a

The Last Supper

²⁶ He says to him: You said [it]. Now while they were eating, Jesus having taken bread and having given thanks [he] broke [it] and having given it to his disciples said: Take, be eating. This is my body. ²⁷ And having taken the cup and having given thanks he gave [it] to them saying: Drink all of it. ²⁸ For this is my blood of the new^b contract, being poured out for many for [the] forgiveness of sins. ²⁹ For I say to you, I will not drink from now on of this the fruit of the vine until that day when I drink it new with you in the kingdom of my father. ³⁰ And when they sang [a] hymn they went out to the mount of olives.

The Prediction of Peter's Denial

³¹ Then Jesus says to them: You will all be stumbled in me in this night. For it is written: I will smite the shepherd, and the sheep of the flock will be scattered. ³² But after I arise I will go before you to Galilee. ³³ But answering Peter said to him: If all be stumbled in you, I will never be stumbled. ³⁴ Jesus said to him: Truly I say to you that in this night before the cock crows thrice you will renounce me. ³⁵ But Peter says to him: If I must die with you, I will not renounce you. And all the disciples said likewise.

Gethsemane

³⁶ Then Jesus comes with them to the place being called Gethsemane, and he says to the disciples: Sit here while having departed from here I pray. ³⁷ And taking Peter and the two sons of Zebedee he began to be pained and anguish. ³⁸ Then he says to them: My psyche-life^c is deeply pained to death. Remain here and be watching with me. ³⁹ And going forth [a] small ways he fell on his face praying and saying: My father, if it is possible, let this cup pass from me. Nevertheless not as I will but as you will. ⁴⁰ And he comes to the disciples and finds them sleeping, and says to Peter: Do you thus have not the strength to watch with me one hour? ⁴¹ Be watching and praying, that you not enter into temptation, for the spirit is ready^d, but the flesh is weak^e. ⁴² Again having gone forth he prayed saying: My father, if it is not possible for this cup to pass away except I drink it, let^f your will come to pass. ⁴³ And when he came he again found them sleeping, for their eyes were weighted down. ⁴⁴ And having left them again having gone forth he prayed the third time saying again the same words. ⁴⁵ Then he comes to the disciples and says to them: Be sleeping now on, and be taking rest. Behold the hour is at hand and the son of man is delivered up into the hands of sinners. ⁴⁶ Be arising, let us be going, Behold the [one] delivering me up is at hand.

^aGrammar indicates "no" answer expected or expresses uncertainty

^b"new" DW *vg* **K** most; omit: p³⁷,p⁴⁵ NB

^cfrom PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^dor "willing," "eager"

^eor "sick"

^fimperative

Betrayal and Arrest

⁴⁷ And while he was yet speaking, Behold Judas one of the twelve came, and with him [a] great crowd with swords and clubs from the chief priests and elders of the people. ⁴⁸ And the [one] delivering him up gave them [a] sign saying: Whom I kiss is he, lay hold of him. ⁴⁹ And straightway coming to Jesus he said: Greetings, Rabbi, and he kissed him. ⁵⁰ But Jesus said to him: Friend, for whom are you here? Then those having come lay their hands on him and took him. ⁵¹ And behold one of those with Jesus stretching forth his hand drew out his sword and having struck the slave of the chief priest he cut off his ear. ⁵² Then Jesus says to him: Put away your sword from this place, for all who take the sword are destroyed^a by the sword. ⁵³ Or do you suppose that I am unable to call upon my father, and he will place at my disposal at once more than twelve legions of angels? ⁵⁴ How then would the scriptures be fulfilled that must thus come to pass? ⁵⁵ In that hour Jesus said to the crowds: As upon [a] robber have you come out with swords and clubs to seize^b me? Daily with you I sat in the temple teaching, and you did not lay hold of me. ⁵⁶ but this whole [thing] came to pass in order that the scriptures of the prophets be fulfilled. Then having left him all the disciples fled.

Condemned by the Sanhedrin

⁵⁷ But the [ones] having laid hold of Jesus brought him before Caiphas the high priest, where the scribes and the elders were gathered. ⁵⁸ But Peter followed him far off until the courtyard of the chief priest, and entering he sat with the assistants to see the outcome. ⁵⁹ Now the chief priests and the whole council^c were seeking false testimony against Jesus so they might put him to death, ⁶⁰ and they found none though many came in bearing false witness. But later two came in ⁶¹ who said: This [one] said: I am able to destroy the temple of God and in three days to build [it]. ⁶² And having arisen the chief priests said to him: Have you nothing to say, what these witness against you? ⁶³ But he was silent. And the chief priest said to him: I adjure you by the zoe-living^d God that you tell us if you are the Christ the son of God. ⁶⁴ Jesus says to him: You said [it]. Nevertheless I say to you, hereafter will you see the son of man sitting at the right hand of power and coming upon the clouds of heaven. ⁶⁵ Then the chief priest tore his robe saying: He has slandered [God]. What further need do we have of witnesses? Behold now we have heard his [God]-slander. ⁶⁶ How does it seem to you? And the chief-priests said: He is deserving of death. ⁶⁷ Then they spit in his face and beat him, and they struck him ⁶⁸ saying: Prophesy to us, Christ, who is the [one] who struck you? ⁶⁹ But Peter sat outside in the courtyard, and one of the servant-girls came to him saying: Weren't you also with Jesus of Nazareth?

Peter's Denials

⁷⁰ But he renounced [him] before all of them saying: I do not know of whom you speak. ⁷¹ and having gone out into the entrance another saw him and said to those there: This [one] was with Jesus of Nazareth. ⁷² And again he renounced [him] with [an] oath that he knew not the man. ⁷³ And after [a] little, after those that stood there entered they said to Peter:

^aor "die"

^bor "arrest"

^c"Sanhedrin"

^dfrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

Truly you also are among them, for your speech makes you evident. ⁷⁴ Then he began to be cursing and swearing^a that he knew not the man. And straightway the cock crowed. ⁷⁵ And Peter remembered the words that Jesus had said that: Before the cock crows thrice you will betray me, and going out he wept bitterly.

Matthew 27

Jesus Brought Before Pilate

¹ Now when it became early all the chief priests and elders of the people took council against Jesus so as to put him to death. ² And when they bound him they brought him forth and delivered him up to Pilate^b the governor.

Judas' Suicide

³ Then when Judas the [one] having delivered him up saw that he was condemned, having regretted it he returned the thirty silver pieces to the chief priests and elders ⁴ saying: I sinned delivering up innocent blood. But they said: What [is] that to us? You see [to it]. ⁵ And having thrown the silver-pieces into the temple he withdrew and having departed he hanged himself. ⁶ Now when the chief priests took the silver pieces they said: It is not allowed to put them in the treasury, since it is the price of blood. ⁷ So having taken council they bought with it the potter's field for burial of strangers^c. ⁸ Therefore that field was called "[the] field of blood" until today. ⁹ Then was fulfilled what was said through Jeremiah the prophet when he says:

And they took the thirty silver pieces
The price of him that was valued
Who they of the sons of Israel valued
¹⁰ And gave^d them for the potter's field
Just as the Lord directed me.

Jesus and Pilate

¹¹ Now Jesus stood before the governor, and the governor asked him saying: Are you the king of the Jews? And Jesus said: You said [it]. ¹² And while he was accused by the chief priests and elders he answered nothing. ¹³ Then Pilate says to him: Don't you hear how many things they accuse of you? ¹⁴ And he did not answer him with even one word, so that the ruler marveled greatly.

¹⁵ Now at the festival the governor was accustomed to releasing one prisoner to the crowd that they wished. ¹⁶ And they were then holding [a] notorious prisoner being called Barabbas. ¹⁷ Therefore when they gathered, Pilate said to them: Who do you wish that I release to you, Barabbas or Jesus the [one] being called Christ? ¹⁸ For he knew that they delivered him up because of jealousy. ¹⁹ Now while he sat on the judgment seat his wife sent to him saying: Have nothing to do with^e that just [one], for I suffered greatly in [a] dream because of him. ²⁰ But the chief priests and the elders persuaded the crowds that they should request^f Barabbas and destroy Jesus. ²¹ So the governor answering said to them: Who do

^aor "oathing"

^b"Pilate"NB; "Pontius Pilate" W vg **K**

^cor "foreigners"

^d"gave" B vg **KH**; "I gave" NW

^eliterally: "Let there be nothing with you and"

^fAITEO "ay-TEH-oh" (*αἰτεῖσθαι*) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO

you wish from the two that I should release to you? But they said: Barabbas.²² Pilate says to them: What therefore should I do with Jesus the [one] being called Christ? They all say: Let him be crucified^a.²³ And he said: But what evil did he do? And they screamed all the more: Let him be crucified^a!

Jesus is Condemned and Mocked

²⁴ Now Pilate seeing that he accomplished nothing but [that] rather [a] riot comes to pass, taking water he washed his hands before the crowd saying: I am innocent of this blood^b. You see [to it].²⁵ And answering all the people said: His blood [be] upon us and upon our children.²⁶ Then he released to them Barabbas, but having been flogged he delivered Jesus up to be crucified.²⁷ Then when the soldiers of the governor took Jesus to the Praetorium they gathered to him the whole cohort.²⁸ and having stripped him they put [a] scarlet cloak around him.²⁹ and having woven [a] crown from thorns they put [it] upon his head and [a] reed in his right hand, and having fallen on their knees before him they mocked him saying: Hail, King of the Jews.³⁰ And having spat upon him they took the reed and were hitting it on his head.³¹ And then they mocked him, and took off him the cloak and clothed him with his robe, and led him away to be crucified.

The Crucifixion

³² Now coming out they found [a] Cyrenian man, by name Simon. This [one] they compelled that he should take up his cross.³³ And having come to the place being called Golgotha, that is to say: Place of [the] Skull,³⁴ they gave to him wine mixed with gall to drink, and when he tasted it he would not drink.³⁵ So having crucified him they divided his robe throwing lots,³⁶ And sitting down they were watching him there.³⁷ And they put above his head his charge^c written: This is Jesus the king of the Jews.³⁸ Then they crucified with him two robbers, one on his right and one on his left.³⁹ But those passing by were slandering him shaking their heads⁴⁰ and saying: You destroying the temple and in three days building [it], save yourself, if you are the son of God, and come down from the cross.⁴¹ Likewise the chief priests were mocking [him] with the scribes and elders saying:⁴² He saved others, but he is unable to save himself. He is king of Israel, let him now come^a down from the cross and we will believe on him.⁴³ He has believed in God, let^a him not deliver [him] if he wants him. For he said that he is the son of God.⁴⁴ And the thieves also who were being crucified with him mocked him [saying] the same.

Jesus's Death

⁴⁵ Now from the seventh hour it became dark on all the land until the ninth.⁴⁶ And around the ninth hour Jesus cried out with [a] great voice saying: Eli Eli Lema Sabachthani? which is: My God my God why have you forsaken me?⁴⁷ And when some of those having stood there heard they were saying that: This [one] cried out for Elijah.⁴⁸ And straightway one of them having run and having taken [a] sponge filled with vinegar and putting [it] around [a] reed gave him to drink.^{49d} But another having taken a spear pierced his side, and there came out blood and water.⁵⁰ But Jesus again having cried out in [a] great voice he gave up his spirit.⁵¹ And behold the veil of the temple was rent from top to bottom in two, and the land was shaken, and the rocks were rent,⁵² and the graves were opened and many

(ερωτῶ), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^aimperative

^b"this blood" BD few, "the blood of this just man": **KH**

^ci.e. his crime

^dinsert vs.49: **NBH**; omit vs.49: **DWK** vg most

bodies of the saints having fallen asleep arose.⁵³ And having come out of their graves after the resurrection they entered into the holy city and appeared to many.⁵⁴ But the centurion and those with him watching Jesus having seen the earthquake and the [things] coming to pass, they feared greatly, saying: Truly this was [the] son of God.⁵⁵ Now may women were there beholding from afar, who followed Jesus from Galilee serving him,⁵⁶ among whom were Mary the Magdalene and Mary the mother of James and John, and the mother of the sons of Zebedee.

Jesus's Burial

⁵⁷ Now it having become late [a] rich man from Arimathea came, named Joseph, who himself also had become [a] disciple of Jesus,⁵⁸ when this [one] went to Pilate he requested^a the body of Jesus. Then Pilate ordered it to be given.⁵⁹ And having taken the body, Joseph wrapped it in clean linen,⁶⁰ And placed it in his new grave that he hewed out in the rock, and having rolled [a] great stone to the door of the grave he left.⁶¹ And Mary the Magdalene was there and the other Mary, sitting opposite the tomb.

The Guard at the Tomb

⁶² Now on the next day, which is after the preparation, the chief priests and the Pharisees were gathered to Pilate⁶³ saying: Lord, we remember that this deceiver said while zoe-living^b: After three days I arise.⁶⁴ Order therefore the tomb to be secured until the third day, lest having come the disciples steal him and say to the people: He arose from the dead, and the last deceit will be worse than the first.⁶⁴ Pilate said to them: You have [a] guard, Go secure [it] as you think [best].⁶⁶ So having departed they secured the tomb sealing it along with [posting] the guard.

Matthew 28

The Resurrection

¹ Now after the Sabbaths^c, at dawn on the first [day] of the Sabbaths, Mary the Magdalene and the other Mary came to see the tomb.² And behold [a] great earthquake came to pass, for [an] angel of the Lord having come down from heaven and having come rolled away the stone and sat on it.³ Now his appearance was as lightning, and his clothing white as snow.⁴ But from fear of him those watching were shaken and became as dead.⁵ But answering, the angel said to the women: Be not fearing, for I know that you seek Jesus who was crucified.⁶ He is not here, for he arose just as he said. Come see the tomb where he

^aAITEO “ay-TEH-oh” (*αἰτεω*) “request”, “demand”, “beg” something for oneself. Far from humbly requesting—it’s more like ‘demanding’. Jesus uses AITEO only of the prayer of others, not of His own (cf. John. 16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωταω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John. 14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John. 16:26.

^bfrom ZOE “ZOH-ay” (*ζωη*)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt. 9:18, Matt. 27:63, Luke. 2:36, Acts. 25:24, Rom. 7:2, 2Cor. 1:8, 1Thes. 4:17, 1Tim. 5:10, Rev. 19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke. 15:13, Luke. 16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt. 16:16). The Septuagint (LXX) in Gen. 2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor. 15:45); and Gen. 3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John. 12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for ‘life’ in the sense of biological processes.

^cThe “Sabbath” is a holy day. In the Jewish tradition, every Saturday is a “Sabbath”, and as we know from Genesis 1, the Sabbath is the seventh day. Thus the “first day of the Sabbath” is Sunday. Other holy days that don’t fall on Saturday are also “Sabbaths”.

lay. ⁷ And quickly having gone, tell his disciples that he arose from the dead, and behold he goes before you to Galilee, there you will see him. ⁸ And quickly departing from the grave with fear and great joy they ran to tell his disciples. ⁹ And behold^a Jesus met them^b saying: Greetings. And having come they laid hold of his feet and knelt before him. ¹⁰ Then Jesus says to them: Be not fearing. Be going, tell my brothers, in order that they go forth to Galilee. There will they see me.

The Guards's Report

¹¹ So while they were going behold some of the guard having come into the city told the chief priests all that came to pass. ¹² And when they were gathered with the elders, having taken council, they gave [a] large sum of silver to the soldiers ¹³ saying: You saw that his disciples having come during [the] night stole him while we fell asleep. ¹⁴ And if this should be heard by the governor, we will persuade [him] and will make you free from concern. ¹⁵ So having taken the [silver] they did as they were taught. And this word spread widely from Judea to today.

The Great Commission

¹⁶ But the eleven disciples went to Galilee, to the mountain Jesus designated [to] them. ¹⁷ And when they saw him they worshipped before [him], but some doubted. ¹⁸ And having come Jesus spoke to them saying: All authority in heaven and on [the] earth has been given me. ¹⁹ Having gone therefore, make disciples of all nations, baptizing them in the name of the father and the son and the Holy Spirit, ²⁰ teaching them to observe all that I commanded you. And behold I am with you all the days until the completion of the age.

^a“And behold”NBDW *vg*; “Now as they were going to report to his disciples, behold” **K**
^bfeminine

The Gospel according to Mark

Mark 1

The Ministry of John the Baptist

¹ [This is the] beginning of the good news of Jesus Christ, son of God^a, ² just as it is written in the prophets^{bc}:

Behold I send my messenger before your face,
 Which will prepare your way,
³[A] voice in the wilderness:
 Prepare the way of [the] Lord,
 Make straight his paths.

⁴ John appeared, the [one] baptizing in the wilderness preaching baptism of repentance for remission of sins. ⁵ And all the Judea region and all the inhabitants of Jerusalem were going forth to him and were being baptized by him in the Jordan river confessing their sins. ⁶ And John had clothed himself [with] camel's hairs and [a] leather belt [about] his loins, and eating locusts and wild honey. ⁷ And he was preaching saying: [The one] mightier [than] me comes after me, of whom I am not sufficient having stooped down to loose the thong of his sandals. ⁸ I baptized you with water, but he himself will baptize you with the Holy Spirit.

The Baptism and Temptation of Jesus

⁹ And it came to pass in those days [that] Jesus from Nazareth of Galilee came and was baptized in the Jordan by John. ¹⁰ And straightway coming up out of the water he saw the heavens being rent and the spirit as [a] dove coming down to him. ¹¹ And [a] voice came to be out of the heavens: You are my agape-beloved son, in you I am well pleased. ¹² And straightway the spirit drives him into the wilderness. ¹³ And he was in the wilderness forty days being tested by Satan, and he was with the beasts, and the angels were serving him.

Preaching in Galilee and the Call of the Disciples

¹⁴ And after John was handed over, Jesus came to Galilee preaching the good news of the kingdom of God^d, ¹⁵ and saying: The time^e has been completed and the kingdom of God is at hand. Be repenting and be believing in the good news. ¹⁶ And passing by the side of the sea of Galilee he saw Simon and Andrew the brothers of Simon casting nets in the sea, for they were fishermen. ¹⁷ And Jesus said to them: Follow after me, and I will make you to become fishermen of men. ¹⁸ And straightway having left [their] nets they followed him. ¹⁹ And having gone forward [a] little he saw James the [son] of Zebedee and John his brother and [saw] them in the ship mending the nets ²⁰ And straightway he called them, and having left their father Zebedee in the ship with the hired servants they went after him.

Jesus's Authority

²¹ And they go into Capernaum and straightway on the Sabbath having gone into the synagogue he was teaching. ²² And they were being amazed concerning his teaching, for he

^a“son of God”: BDW *vg* **K**; omit: **N** few

^b“the prophets”: **KW** many; “Isaiah the prophet”: **H** few

^cA composite quotation: Mal.3:1, Isa.40:3

^d“good-news of the kingdom of God” DW**Kvg** many; “good-news of God”: **NB** few

^eKAIROS (*καιρός*) ‘opportune time’, ‘proper time’, ‘season’

was teaching them as having authority and not as the scribes. ²³ And straightway there was in their synagogue [a] man in [an] unclean spirit and he cried out ²⁴ saying: What [is in common] to us and to you, Jesus the Nazarene? Have you come to destroy us? I know who you are, the holy [one] of God! ²⁵ And Jesus admonished him saying: Be silenced and go out of him. ²⁶ And the unclean spirit, having convulsed him and having cried out with [a] loud voice, he went out of him. ²⁷ And all were astonished, so that they were discussing saying: Who is this? [Here is] new teaching according to authority, and [to] the unclean spirits he commands, and they obey him. ²⁸ And straightway the report of him went out everywhere to all the surrounding region of Galilee.

Healings at Simon's House

²⁹ And straightway having gone out of the synagogue he went to Simon's and Andrew's house with James and John. ³⁰ But Simon's mother-in-law being ill of [a] fever was lying down, and straightway they speak to him concerning her. ³¹ And having drawn near he raised her, having taken hold of her hand; and the fever went from her, and she was serving him. ³² But evening having come, when the sun had set, they were bringing to him all those having [it] evil-ly, and the [ones] being possessed, ³³ and the whole city was gather at the door. ³⁴ And he healed many having [it] evil-ly with various diseases, and he cast out many demons, and he was not permitting the demons to be speaking, because they had known him^a.

Praying and Preaching

³⁵ And very early by night having risen up, he came out and went away to [a] deserted place, and there he was praying. ³⁶ And Simon and those with him pursued him closely, ³⁷ and found him and say to him that all look for him. ³⁸ And he says to them: Let us go elsewhere to the near country towns in order that I also preach there; for I came for this. ³⁹ And he came preaching in their synagogues in all Galilee and casting out demons.

Cleansing a Leper

⁴⁰ And [a] leper comes to him calling him and falling down before him saying to him: If you be wishing, you are able to be making me clean. ⁴¹ And having felt compassion and having stretched out his hand he laid hold [of him] and says to him: I wish [it], be cleansed. ⁴² And straightway the leprosy came out from him and he was cleansed. ⁴³ And having sternly admonished him he sent him away, ⁴⁴ and says to him: Be seeing [that] to no one may you say anything, but be departing, show yourself to the priest and offer concerning your cleansing [that] which Moses prescribed beforehand, for a witness to them. ⁴⁵ But having gone out he began to be preaching much and to be spreading around the word, so that [he] no longer [was] able to openly enter into [a] city, but was outside at wilderness places; and they were coming to him from all sides.

Mark 2

Healing and Forgiving a Paralytic

¹ And having entered again into Capernaum during the day it was heard that he is home.

² And many were gathered so as no longer to be having space for holding [any] not even at the door, and he was speaking the word to them. ³ And [some] come bearing to him [a] paralytic being carried by four. ⁴ And not being able to bring [him] to him because of the

^atext: ND **K** vg; "to be the Christ": BW

crowd they unroofed the roof where he was, and having dug [it] out they lower the stretcher on which the瘫痪者 was lying sick. ⁵ And Jesus having seen their belief he says to the瘫痪者: Child, your sins are forgiven. ⁶ But some of the scribes were there sitting and reasoning in their hearts: What does this [one] speak in this manner? ⁷ [God] slanderer! Who is able to be forgiving sins except one: God? ⁸ And immediately Jesus having known in his spirit they are reasoning in this manner among themselves, he says to them: Why do you reason these [things] in your hearts? ⁹ What is easier to say to the瘫痪者: Your sins are forgiven, or to say: Rise and take up your stretcher and be walking? ¹⁰ But in order that you may know that the son of man has authority to be forgiving sins upon the land—he says to the瘫痪者: ¹¹ To you I say, Arise, take up your stretcher and be departing to your house. ¹² And he was raised and immediately having taken up the stretcher he went out in front of all so that all were amazed and were glorifying God saying that: We never saw [anything] like this!

The Call of Levi: Eating with Sinners

¹³ And he went out along the sea, and all the crowd was coming after him, and he was teaching them. ¹⁴ And [while] passing by he saw Levi the [son] of Alpheus sitting at the toll-house, and he says to him: Be following me. And after rising he followed him. ¹⁵ And it comes to pass he [was] reclining in his house and many tax-collectors and sinners were gathered with Jesus and his disciples, for there were many, and they were following him. ¹⁶ And the scribes from the Pharisees, having seen that he is eating with tax-collectors and sinners, were saying to his disciples, [Why] is he eating with tax-collectors and sinners? ¹⁷ And Jesus having heard [it] he says to them: The strong have no need of a physician, but [rather] those having [it] evil-ly; I did not come to call just [ones] but sinners.

The Superiority of the New

¹⁸ And the disciples of John and the Pharisees were fasting; and they come and say to him: Because of what do the disciples of John and the disciple of the Pharisees fast, but the disciples with you do not fast? ¹⁹ And Jesus says to them: Are the sons of the bridegroom able, while the bridegroom is with them, to be fasting?^a As much time they have the bridegroom with them, they are not able to be fasting. ²⁰ But days will come when the bridegroom be taken away from them, and then they will fast in that day. ²¹ No one sews [a] patch from [a] piece of new cloth upon [an] old garment; but if not, the new takes the fullness of it from the old, and it becomes [a] worse tear. ²² And no one throws new wine into old skins; but if not, the new will rend the skins and the wine pour out^b and the skins perish. But [one] [throws] new wine into fresh skins.

Lord of the Sabbaths

²³ And it came to pass he in the Sabbaths was passing through the cornfields, and his disciples began to be making [a] path [while] plucking off ears of corn. ²⁴ And the Pharisees were saying to him: See [here], why do they do on the Sabbaths what is not permitted? ²⁵ And he says to them: Have you not read what David did, when he had need, and he himself was hungry and those with him? ²⁶ How he went into the house of God in the time of Abiathar [the] high priest and they ate the 'Bread of the Setting Forth' that is not permissible to eat except [for] the priests, and also gave to those being with him? ²⁷ And he was saying to them: The Sabbath came into being because of man, and not man because of the Sabbath, ²⁸ so that the son of man is Lord of the Sabbath also.

^aGrammar indicates "no" answer expected or expresses uncertainty

^b"pour out" NW vg **K** most; omit: BD

Mark 3

Healing a Withered Hand

¹ And he came in again into [the] synagogue, and [a] man was there having [a] withered hand. ² And they were watching him closely if on the Sabbaths he will heal him, in order that they may accuse him. ³ And he says to the man having the withered hand: Rise to the middle. ⁴ And he says to them: Is it permissible on the Sabbaths to do [a] good [thing] or to do evil, to save [a] psyche-life^a or to kill? But they keep silence. ⁵ And having looked around at them with anger, being grieved concerning the hardness of their hearts, he says to the man: Be stretching out the hand. And he stretched [it] out and his hand was restored. ⁶ And straightway the Pharisees having gone out with the Herodians were giving counsel against him, how they may destroy him.

Crowds by the Sea

⁷ And Jesus with his disciples withdrew to the sea; and [a] great multitude from Galilee followed, also from Jordan, ⁸ and from Jerusalem and from Idumea and the other side of the Jordan and [from] around Tyre and Sidon, [a] great multitude, hearing how many [things] he does, they came to him. ⁹ And he spoke to his disciples in order that [a] boat attend to him because of the crowd in order that they not press him. ¹⁰ For he had healed many, so as to be falling on him in order that from him they lay hold of him [for] whatever they were having as [a] scourge. ¹¹ And the unclean spirits, whenever they were seeing him, were falling down before him, and were crying out saying: You are the son of God. ¹² And he was rebuking them much, in order that he not be made manifest.

Appointing the Twelve Apostles

¹³ And going up to the mountain, and calling to himself whoever he wished, they also departed to him. ¹⁴ And he produced twelve^b in order that they be with him, and in order that he send them to be preaching, ¹⁵ and to be having authority to be casting out demons, and he produced the twelve. ¹⁶ And he set aside to Simon [a] name: Peter, ¹⁷ and James the [son] of Zebedee and John the brother of James, and he set aside [a] name to them, Boanerges, which is “son of thunder,” ¹⁸ and Andrew and Phillip and Bartholemew and Matthew and Thomas and James the [son] of Alpheus and Thaddeus and Simon the Zealot ¹⁹ and Judas Iscariot, who also betrayed him.

Jesus and Beelzebul

²⁰ And he comes to [the] house, and again the crowd comes with [him] so that they are not able not even to eat bread. ²¹ And when those beside him heard they came out to take hold of him, for they were saying that he was crazy. ²² And the scribes having come down from Jerusalem were saying that: Beelzebub has [him], and that: By the ruler of demons he casts out demons. ²³ And having called them he was saying to them: How is Satan able to be casting out Satan? ²⁴ And if [a] kingdom against itself be divided, is that kingdom able to be stood firm? ²⁵ And if [a] house be divided against itself, that house will not be able to stand. ²⁶ And if Satan had stood up against himself and was divided, he is not able to stand but the end has [him]. ²⁷ But no one is able having gone into the house of [a] strong [one] to plunder his goods unless first he bind the strong [one], and then will he plunder his house. ²⁸ Truly I say to you that all will be forgiven by the son of man, sins and slanders,

^afrom PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected.

^binsert “whom he also named apostles” N HBW; text: DK vg

whatsoever they slander. ²⁹ But whoever slanders against the Holy Spirit does not have forgiveness to eternity, but is guilty of eternal sin. ³⁰ For they were saying that he has [an] unclean spirit.

Jesus's True Family

³¹ And his mother and his brothers come and standing outside they sent to him calling him. ³² and the crowd was sitting near him, and they say to him: Behold outside your mother and your brothers and your sisters seek you. ³³ And answering them he says: Who is my mother and my brothers? ³⁴ And having looked around at those sitting near him round [about] he says: Behold my mother and my brothers. ³⁵ Whoever does the will of God, this is my brother and my sister and my mother.

Mark 4

Parable of the Sower

¹ And again he began to be teaching by the sea. And [an] exceedingly great crowd was gathered to him, so that having embarked he was sitting in [a] boat in the sea, and the crowd was on the land facing the sea. ² And he was teaching them many [things] in parables, and he was saying to them in his teaching: ³ Be listening: Behold the [one] sowing came out to sow. ⁴ And it came to pass while sowing some fell beside the road, and the birds came and devoured it. ⁵ And other [seed] fell upon the rocky [places], where it was not having much soil^a, and immediately it sprang up because it was not having depth of earth^a. ⁶ And when the sun rose it was burned up, and because it was not having root it was withered. ⁷ And other [seed] fell into thorns, and the thorns came up and choked it, and it gave no fruit. ⁸ And others fell into the good soil^a and coming up and growing it was giving fruit and it was bearing to thirty[fold] and within sixty and within hundred[fold]. ⁹ And he was saying: He who has ears to be hearing, let him be hearing^b.

The Purpose of Parables

¹⁰ And when he came to be alone, those around him with the twelve were asking^c him with regard to the parables. ¹¹ And he was saying to them: To you the mystery of the kingdom of God has been given, to those outside all things come^d in parables, ¹² in order that^e

Looking they look and may not see
And hearing they hear and may not understand
Lest ever they turn around and he forgive them.

¹³ And he says to them: You do not know this parable, how also will you know all the parables? ¹⁴ The sower sows the word. ¹⁵ But these are those beside the road, how the word is sown, and when they hear, immediately Satan comes and takes the word having been sown in them. ¹⁶ And these being sown upon the rocky [places] are likewise, which when they hear the word, immediately they receive it with joy. ¹⁷ And they have no root in themselves, but are temporary, then [when] tribulation or persecution comes because of the word, they stumble. ¹⁸ And these are those being sown into the thorns, these are those having heard the word, ¹⁹ and [when] the cares of the age and the deceitfulness of wealth

^aGE “GAY” (γῆ) “earth”, “land” (remember that they didn’t understand about the Earth being a planet floating in space yet), sometimes “ground” or “dirt”.

^bimperative

^cEROTAO (ερωτᾶω) “Ask”, but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^dor “are given”

^eIsa.6:9-10

and the lusts [about] the rest enter, they choke the word, and it becomes fruitless.²⁰ And these are those having been sown upon the good soil^a, which hear the word and receive [it] and bear fruit in thirty and in sixty and in a hundred.

The Parable of the Lamp

²¹ And he says to them that: Does [a] lamp come in order that it be placed under the bushel or under the bed? Is it not in order that it be placed upon the lampstand? ²² For is anything hidden if not in order that it be revealed? ²³ If anyone has ears to be hearing, let him be hearing^b. ²⁴ And he says to them: Be watching what you are hearing. With what measure you measure it shall be measured to you, and shall be put to you. ²⁵ For whoever has, it shall be given to him, and whoever does not have, even what he has shall be taken away.

The Parable of the Growing Seed

²⁶ And he was saying: The kingdom of God is thus, as [a] man throws the seed upon the earth^a ²⁷ and he sleeps and gets up night and day, the seed sprouts and grows when he did not know it. ²⁸ By itself the land bears fruit, first grass, then [an] ear, then full grain on the ear. ²⁹ When the fruit permits, immediately he sends the sickle because the harvest has come.

The Parable of the Mustard Seed

³⁰ And he was saying: How shall I liken the kingdom of God? or by means of what shall I set it forth in [a] parable? ³¹ As with [a] grain of mustard, which when sown upon the ground, being smaller than all the seeds upon the ground, ³² and when sown, it comes up and becomes [the] greater of all the herbs, and it produces great branches, so that the birds of heaven are able to be dwelling under its shadow.

The Use of Parables

³³ And he was speaking to them the word with many such parables, just as they were able to be hearing,³⁴ but without parables he was not speaking to them, but privately he was explaining everything to his own disciples.

Stilling of a Storm

³⁵ And he says to them in that day, evening having come: Go through to the other side. ³⁶ And the crowd having departed they took him with them as he was in the boat, and another boat was with him. ³⁷ And there comes [a] great hurricane of wind, and the waves were casting into the boat, so that already the boat was being filled. ³⁸ And he himself was in the stern upon the cushion sleeping. And they rouse him and say to him: Teacher, is it of no concern to you that we are perishing? ³⁹ And having been awakened he rebuked the wind and said to the sea: Be still, be silent. And the wind ceased, and there came [a] great calm. ⁴⁰ And he said to them: Are you such cowards in this manner? How do you have no faith? ⁴¹ And they were afraid with [a] great fear, and were saying to one another: What then is this [one], that even the wind and the sea obey him?

^aGE “GAY” (γῆ) “earth”, “land” (remember that they didn’t understand about the Earth being a planet floating in space yet), sometimes “ground” or “dirt”.

^bimperative

Mark 5

Healing of the Demoniac

¹ And they came to the other side of the sea to the region of the Gerasenes. ² And when he came out of the boat straightway [a] man met him with [an] unclean spirit ³ who had his dwelling among the graves; neither chain nor anyone [at all] were able to bind him, ⁴ because often he had been bound with shackles and chains, and had torn from himself the chains, and had smashed the shackles, and no one was strong [enough] to subdue him. ⁵ And day and night among the tombs and in the mountains he was crying out and cutting himself with stones. ⁶ And seeing Jesus from afar he ran and worshipped him. ⁷ And crying out in [a] loud voice he says: What have you to do with me^a, Jesus son of the most high God? I implore you by God, [that] you not torment me. ⁸ For he was saying to him: Throw the unclean spirit out of the man. ⁹ And he asked him, What is your name? And he says: Legion is my name, for we are many. ¹⁰ And he called upon him much that he should not send them out of the region. ¹¹ Now there was on the mountain [a] great herd of swine grazing. ¹² And they called upon him saying: Send us into the swine, that we may enter into them. And he sent them. ¹³ And when the unclean spirits went out they entered into the swine, and the herd rushed headlong down the bank into the sea, as two thousand, and drowned.

¹⁴ Now those grazing them fled and reported [it] in the city and in the country, and they came to see what is this [thing that] came to pass. ¹⁵ And they came to Jesus, and they beheld the demon possessed [one] sitting being clothed and being of sound mind, the [one] who had the legion, and they were afraid. ¹⁶ And those who had seen related to them what came to pass to the demon possessed [one] and concerning the swine. ¹⁷ And they began to be calling upon him to depart from their region. ¹⁸ And while he embarked in the boat [the] demon possessed [man] called upon him that he may be with him. ¹⁹ But he permitted him not, but says to him: Be going into your city to your own, and report to them all that the Lord has done for you, and had mercy on you. ²⁰ And he departed and began to be preaching in the Decapolis^b all that Jesus did for him, and they all marveled.

Restoration and Healing

²¹ And when Jesus crossed over in the boat again on the other side was gathered [a] great crowd upon him, and he was by the sea. ²² And one of the chiefs of the synagogue comes; Jairus by name, and seeing him fell at his feet. ²³ And he calls upon him much saying that: My little daughter is near the end, [I beseech you]^c in order that having come you lay your hands on her, in order that she be saved and zoe-live^d. ²⁴ And he departed with him and [a] great crowd followed him, and pressed upon him.

²⁵ And [a] woman being in flow of blood twelve years ²⁶ and having suffered much from many physicians and having spent all she had, and having profited nothing but rather having become worse, ²⁷ having heard concerning Jesus, having come in the crowd from behind, she touched his robe. ²⁸ For she said that: If I even touch his garments, I will be saved. ²⁹ And straightway the fount of her blood was dried up, and [she] knew in her body

^aliterally "What [is] to you and to me?"

^b"the Ten Cities"

^cor "[I am here]"

^dfrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

that she was healed from her suffering.³⁰ And straightway Jesus having known in himself [that] power had gone out of him, having turned around in the crowd he said: Who touched my garment?³¹ And his disciples were saying to him: You see the crowd pressing upon you, and you say: Who touched me?³² And he looked [about] [him] to see the [one] having done this.³³ Now the woman having feared and trembling, having seen what came to pass to her, she came and fell before him and told him all the truth.³⁴ But he said to her: Daughter, your belief has saved you. Be going in peace, and be healthy from your torment.

³⁵ While he was yet speaking, there came from the chiefs of the synagogue [those] saying that: Your daughter has died; why further trouble the teacher?³⁶ Now when Jesus heard the word spoken he says to the chief of the synagogue: Be not fearing, only be believing.³⁷ And he did not allow anyone to accompany him except Peter and James and John the brother of James.³⁸ And they came into the house of the chief of the synagogue, and he see the distress, and weeping and much wailing,³⁹ and having entered he says to them: Why are you distressed and weeping? The child has not died but sleeps.⁴⁰ And they were ridiculing him. But he himself having thrown [them] all out he takes the father and mother of the child and those with him, and goes in where the child was.⁴¹ And having laid hold of the child's hand he says to her: Talitha koum, which is being translated: Maiden, I say to you, arise.⁴² And straightway the maiden stood up and walked, for she was twelve years. And they were astonished with great amazement.⁴³ And he ordered them much that no one should know, and he said for her to be given [something] to be eating.

Mark 6

Rejection at Nazareth

¹ And he went out from there, and he comes to his native-land, and his disciples followed him.² And the Sabbath having come to pass he began to be teaching in the synagogue. And many who heard were astounded saying: From where [are] these [things] to this [one], and what [is] this wisdom given to this [one that] even such powers through his hands come to pass?³ Is this not the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us? And they were stumbled in him.⁴ And Jesus was saying to them that: [a] prophet is not dishonored except in his own native-land, and among his relatives and in his own house.⁵ And he was not able to do any mighty work, except [a] few sick having laid on his hands he healed.⁶ And he marveled at their unbelief. And he went around [about] the villages teaching.

Sending out the Twelve Disciples

⁷ And he called upon the twelve, and began to be sending them two by two, and was giving them authority over the unclean spirits.⁸ And he directed them that they should be taking nothing for the road except [a] staff only, no bread, no knapsack, no copper coin in the girdle,⁹ but having been shod with sandals, not wear two shirts.¹⁰ And he was saying to them: Wherever you enter [a] house, there be remaining until you depart from there,¹¹ and whatever place should not receive you nor hear you, going out from there shake off the dust under you feet as [a] witness to them.¹² And having gone out they preached in order that they repent,¹³ and many demons they were casting out, and they were anointing with oil many sick and were healing [them].

The Death of John the Baptist

¹⁴ And the king Herod heard, for his name had become known, and he was^a saying that John the baptizing [one] is risen from the dead, and because of this the powers are at work

^a"he was" **HKN** *vg* most; "they were" **BW**

in him.¹⁵ But others were saying that: He is Elijah, and others were saying that: [He is] a prophet like one of the prophets.¹⁶ Now when Herod heard he was saying: John whom I beheaded, this one arose.¹⁷ For Herod himself having sent laid hold of John and bound him in prison because of Herodias the wife of Phillip his brother, for he had married her.¹⁸ For John was saying to Herod that: It is not allowed for you to be having the wife [of your] brother.¹⁹ So Herodias was having [a] grudge against him and was wishing to kill him, and she was not able;²⁰ For Herod feared John, seeing him [a] just and holy man, and protected him, and when he heard him did many [things]^a, and heard him gladly.

²¹ And when [a] suitable day came to pass, when Herod on his birthday did [a] dinner for his chief men and high captains and the foremost of Galilee,²² and when the daughter of this Herod came in and danced, she pleased Herod and those who sat with him. So the king said to the girl: Ask^b of me whatever you wish, and I will give [it] to you.²³ And he swore to her that: If you should ask^b I will give to you to half of my kingdom.²⁴ And having gone out she said to her mother: What should I ask^b? And she said: The head of John the baptizing [one].²⁵ And straightway having gone in with haste to the king she asked^b saying: I wish that you give to me at once the head of John the baptist.²⁶ And the king having become deeply grieved because of his oaths and those sitting with him did not wish to refuse her.²⁷ And straightway the king having sent the executioner he commanded his head be brought. And having departed he beheaded him in the prison.²⁸ And he brought his head upon [a] platter and gave it to the maiden, and the maiden gave it to her mother.²⁹ And when the disciples heard of it they came and took his body and placed it in [a] grave.

The Feeding of the Five Thousand

³⁰ And the disciples are gathered to Jesus, and they report to him everything, whatsoever they did and whatsoever they taught.³¹ And he says to them: Come you yourselves, privately to the deserted place and rest [a] little. For those coming and going were many, and they had no opportunity to be eating.³² And they departed in the boat to the deserted place privately.³³ And they saw them departing and many knew [him] and they ran together by land from all the cities and went before him.³⁴ And having come out he saw [a] great crowd, and had compassion on them because they were as sheep not having [a] shepherd, and he began to be teaching them many [things].

³⁵ And many hours already having come to pass his disciples having come to him were saying that: This place is deserted and already the hour [is] great.³⁶ Disperse them, that having departed into the surrounding fields and villages they may buy for themselves something to eat.³⁷ But answering he said to them: You yourselves give them to eat. And they say to him: Having gone shall we buy with two hundred denari loaves, and give to them to eat?³⁸ But he says to them: How many loaves have you? Go see. And when they knew they say: Five, and two fish.³⁹ And he commanded them to all lie down group by group, upon the green grass.⁴⁰ And they reclined group by group, according to [a] hundred and according to fifty.⁴¹ And taking the five loaves and two fish, having looked up into heaven he blessed [them] and broke the loaves and was giving to the disciples that they set them before them, and the two fish he divided to all.⁴² And all ate and were filled,⁴³ and they took up fragments twelve baskets full, and of the fish.⁴⁴ And those who ate the loaves were five thousand men.

^a"did many [things]" DK vg many; "was greatly unsettled" BN

^bAITEO "ay-TEH-oh" (*αἰτεῖω*) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωτᾷω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

Walking on Water

⁴⁵ And straightway he brought his disciples to embark in the boat and to be going before [him] to the other side to Bethsaida until he disperse the crowd. ⁴⁶ And having taken leave of them he departed to the mountain to pray. ⁴⁷ And having become late the boat was in the midst of the sea, and he only on the land. ⁴⁸ And having seen them tormented in the advance, for the wind was against them, around the fourth watch of the night he comes to them walking on the sea, and he wanted to pass them by. ⁴⁹ But when they saw him upon the sea walking they supposed that: It is [a] phantasm^a, and they cried out, ⁵⁰ for all saw him and were unsettled. So straightway he spoke with them, and says to them: Take courage, It is I, Be not fearing. ⁵¹ And he went up to them into the boat, and the wind ceased, and they were very amazed and marveled ^b in themselves to excess, ⁵² for they had not understood [about] the loaves, but their heart was hardened.

Healing the Sick

⁵³ And having crossed over to the land they came to Gennesaret and came into harbor. ⁵⁴ And when they came out of the boat straightway having known him ⁵⁵ they ran [about] that whole region and began to be carrying [about] on pallets those having [it] evil-ly, where they heard that he is. ⁵⁶ And wherever he entered into village, or into city, or into field, [or] in the market place they placed those being sick^c, and they were calling upon him that even the hem of his garment they may grasp; and whoever grasped it was saved.

Mark 7

Breaking Human Traditions

¹ And the Pharisees and some of the scribes are gathered to him having come from Jerusalem. ² And having seen some of his disciples that with defiled hands, that is unwashed, eat bread, ³—for the Pharisees and all the Jews, if they not wash to [the] fist their hands, they do not eat, holding the tradition of the elders. ⁴ And from the fields, if they should not sprinkle, they do not eat, but indeed many things there are that they have received to be holding, [the] dipping^d of cups and pitchers and kettles and [dining] couches— ⁵ and the Pharisees and the scribes ask him, Why do your disciples not walk according to the tradition of the elders, but with defiled hands eat bread? ⁶ But he says to them: Well did Isaiah prophesy concerning you hypocrites, as it is written that^e:

This people honors me with their lips
But their heart holds off from me afar;
⁷ But futilely they worship me
Teaching [as] teachings the commandments of men.

⁸ Having left the commandment of God you hold the traditions of men. ⁹ And he says to them: Well do you set aside the commandments of God, that you may keep your traditions. ¹⁰ For Moses said: Be honoring your father and your mother, and the [one] speaking evil of father or mother shall be brought to the end^f by death. ¹¹ But you say: If [a] man should say to his father or mother: Corban, which is: [a] gift [to God], whatever by me you may have been profited, ¹² You no longer allow him to do anything for his father or mother, ¹³ making void the word of God by your traditions that you have handed down, and many such similar [things] you do.

^aor “ghost”

^b“amazed and marveled” DW **K** many; “amazed” NB vg

^cor “weak”

^d[BAPTISMOS]

^eIsa.29:13

^fimperative

¹⁴ And again having called upon the crowd he says to them: Hear from me, all [of you], and understand. ¹⁵ There is nothing outside of man entering into him that is able to defile him; But the [things] proceeding out are the [things] defiling the man. ¹⁶ ^a If anyone has ears to be hearing, let him be hearing^b.

¹⁷ And when he entered into the house from the crowd, his disciples asked him [about] the parable. ¹⁸ And he says to them: Are you thus also without understanding? Do you not understand that everything outside entering into the man is not able to defile him? ¹⁹ That it does not enter into the heart but into the belly, and proceeds out into the latrine? Thus he declares all foods clean. ²⁰ But he was saying to them that: What comes out of man, this defiles the man. ²¹ For from inside the heart of men proceed out evil reasonings, fornications, thefts, murders, ²² adulteries, avarices, wickedness^c, deceit, licentiousness, [an] evil eye, slander, arrogance, ²³ all these wicked^c [things] from inside proceed out and defile the man.

A Syrophoenician Woman's Faith

²⁴ Having gone up from there he departed into the region of Tyre and Sidon^d. And having entered into [a] house he wished no one to know, and he was unable to escape notice. ²⁵ But straightway [a] woman having heard concerning him, whose daughter was having [an] unclean spirit, having come fell before his feet. ²⁶ But the woman was [a] Greek, in the race Syrophoenician, and she asked^e him that he cast the demon out of her daughter. ²⁷ And he was saying to her: Let the children first be filled^b, for it is not good to take the bread of the children and throw [it] to the puppies^f. ²⁸ But she answered and says to him: Yes^g Lord, and the puppies under the table eat from the children's crumbs. ²⁹ And he said to her: Because of this word, Be going, the demon is come out [of your] daughter. ³⁰ And having departed into her house she found the child thrown upon the bed and the demon gone out.

Healing a Deaf Mute

³¹ And again having gone out of the regions of Tyre, he came through Sidon to the sea of Galilee up along the middle of the regions of the Decapolis^h. ³² And they brought to him [a] deaf and speech impeded [man], and they called upon him in order that he lay his hand on him. ³³ And taking him aside from the crowd privately, he thrust his fingers into his ears and having spat he touched his tongue. ³⁴ And having looked up into heaven he groaned and says to him: Ephphatha, which is: Be opened up. ³⁵ And his hearing was opened, and straightway the bonds of his tongue were loosed, and he spoke straight. ³⁶ And he ordered them in order that they tell no one; but as much as he ordered them, these rather heralded all the more. ³⁷ And beyond all measure they were astounded saying: He has done everything well, and the deaf he makes to be hearing and the mute to be speaking.

^avs 16: DW *vg* **K** most; omit vs. 16: BN few

^bimperative

^cPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^d"and Sidon" **NBHK** *vg* most; omit: DW

^eEROTAO (*ερωτάω*) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^for "little dogs"

^g"Yes" **NBKH** *vg* most; omit: p⁴⁵ DW

^h"the Ten Cities"

Mark 8

The Feeding of the Four Thousand

¹ In those days again there was [a] great crowd, and [they] not having anything to eat, [Jesus] having called his disciples says to them: ² I have compassion on the crowd, for already three days they remain with me, and they have not anything they may eat. ³ And if I send them fasting to their house, they will give out in the road, and some of them are from afar. ⁴ And his disciples answered him that: How will anyone be able to fill them with loaves here in the desert? ⁵ And he asked^a them: How any loaves have you? And they said: Seven. ⁶ And he instructs the crowd to recline on the ground^b; and having taken the seven loaves, having given thanks he broke and was giving [them] to his disciples in order that they set [them] before [them], and they set [them] before the crowd. ⁷ And they were having [a] few little fish, and having blessed them he said to be setting these also before [them]. ⁸ And they were eating and were filled, and they took up [an] abundance of fragments, seven baskets. ⁹ Now they were nearly four thousand. And he dispersed them. ¹⁰ And straightway having embarked in the boat with his disciples he came to the distant Dalmanoutha.

The Demand for a Sign

¹¹ And the Pharisees came out and began to be debating with him, seeking by him [a] sign from heaven, testing him. ¹² And having groaned in his spirit he says: Why does this generation seek [a] sign? Truly I say to you that [no]^c sign will be given to this generation. ¹³ And having again left them having embarked he departed to the other side.

The Yeast of the Pharisees and Herod

¹⁴ And they forgot to take loaves and except one loaf they were not having [any] with them in the boat. ¹⁵ And he was directing them, saying: See, be looking to the leaven of the Pharisees and the leaven of Herod^d. ¹⁶ And they reasoned with one another that they do not have loaves. ¹⁷ And having known he says to them: Why do you reason that you don't have loaves? Do you not yet perceive nor understand? You have hardened your heart. ¹⁸ Having eyes they do not see, and having ears they do not hear? And do you not remember, ¹⁹ when having broken the five loaves to the five thousands how many baskets full of scraps you took up? They say to him: Twelve. ²⁰ When the seven to the four thousand, how many baskets full of scraps did you take up? And they say: Seven. ²¹ And he was saying to them: Do you not yet understand?

A Two-state Healing

²² And they come into Bethsaida. And they bring to him [a] blind [man], and they call upon him in order that he touch [him]. ²³ And taking hold of the hand of the blind [man], he led him out of the village, and having spat in his eye, having laid his hands on him, he asked him, Do you see? ²⁴ And looking up he was saying: I see men, that as trees I see them walking [about]. ²⁵ Then again he laid his hands on his eyes, and he saw clearly and was restored and saw everything clearly. ²⁶ And he sent him to his house saying: Neither enter into the village nor speak to anyone in the village.

^aEROTAO (ερωταω) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^bGE "GAY" (γη) "earth", "land" (remember that they didn't understand about the Earth being a planet floating in space yet), sometimes "ground" or "dirt".

^cActually a 'Semiticism'—essentially an Aramaic idiom showing up in the Greek. More literally this passage reads "[May God do such and such to me] if a sign be given to this generation." See I Sam 3:17, Ps. 130:2 LXX

^d"Herod" NBD vg **ΚΗ**; "the Herodians" p⁴⁵W

Peter's Confession

²⁷ And Jesus and his disciples went out to the villages of Caesarea of Phillip; and in the road he asked his disciples saying to them: Who do men say I am? ²⁸ But they said to him saying that: John the Baptist, and others Elijah, and others that: One of the prophets. ²⁹ And he asked him: But who do you say I am? Peter answering says to him: You are the Christ. ³⁰ And he rebuked them in order that they speak to no one concerning him.

First Prediction of Jesus' Death and Resurrection

³¹ And he began to be teaching that: It is necessary [that] the son of man suffer many [things], and be rejected by the elders and the chief priests and the scribes and be killed and after three days to arise. ³² And he was speaking the word plainly. And Peter taking him aside began to be rebuking him. ³³ And having turned around and having seen his disciples he rebuked Peter and says: Be getting behind me, Satan, because you do not think on the [things] of God but the [things] of men.

Following Jesus

³⁴ And calling upon the crowd with his disciples he said to them: If anyone would come after me, let him renounce^a himself and take up his cross, and be following me. ³⁵ For whoever would save his psyche-life^b will lose^c it, but whoever loses^c his psyche-life^b because of me^d and the gospel will save it. ³⁶ For what does it profit [a] man to gain the whole world and forfeit^e his psyche-life^b? ³⁷ For what will [a] man give in exchange for his psyche-life^b? ³⁸ For whoever is ashamed of me and my words in this adulterous and sinful generation, the son of man will also be ashamed of him, when he come in the glory of his father with^f the holy angels.

Mark 9

¹ And he saying to them: Truly I say to you that there are some of [those] standing here who will not taste^g of death until they see the kingdom of God be come in power.

The Transfiguration

² And after six days Jesus takes Peter and James and John, and he leads them to [a] high mountain privately alone. And he was transformed before them. ³ And his garments became shining very white, such as the bleacher on Earth is not able thus to whiten. ⁴ And there was seen by them Elijah with Moses, and he was speaking together with Jesus. ⁵ And answering Peter says to Jesus: Rabbi, it is good we are here, and let us make three shelters^h, one for you and one for Moses and one for Elijah. ⁶ For he had not known what

^aimperative

^bfrom PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^cAPOLLUMI ($\alpha\pi\sigma\lambda\lambda\upsilon\mu\iota$) To lose something that one previously possessed. Can also mean 'ruin' or 'destroy'—see Rev.9:11 where the angel of the Abyss is named 'Apollyon' (same root word).

^d"me and" \aleph *N* *B* *W* *vg* **K**; omit: p⁴⁵D

^eZEMIOO "zeh-mi-AW-oh" ($\zeta\eta\mu\iota\omega$) to suffer the loss of something which one has previously possessed, with the emphasis on the hardship that this causes.

^f"with" \aleph *N* *B* *D* **KH** *vg* all; "and" p⁴⁵W

^gthe sense is not "taste a little bit", rather "experience something cognitively or emotionally, come to know something"

^hor "booths", "shelters", referring to the temporary booths constructed in the celebration of the feast of Tabernacles.

he should answer. For they became terrified. ⁷ And [a] cloud came to pass overshadowing them, and [a] voice came to pass out of the cloud; This is my agape-beloved son, Be hearing him. ⁸ And suddenly having looked [about] they no longer saw anything except Jesus alone with them.

⁹ And when they were coming down from the mountain, he ordered them that to no one what they saw should they recount, except when the son of man go up out of the clouds. ¹⁰ And they laid hold of the word to them, debating what is the going up out of the clouds.

¹¹ And they asked him saying: Why do the scribes say the Elijah must first come? ¹² But he said to them: Elijah indeed having come first will set everything in order. And how is it written [about] the son of man, in order that many [things] he should suffer and should be treated with contempt? ¹³ But I say to you that Elijah has come, and they did to him how much they wanted, just as it is written [about] him.

The Disciples' Failure to Heal

¹⁴ And having come to the disciples they saw [a] great crowd around them and scribes debating with them. ¹⁵ And straightway all the crowd when they saw him were amazed, and running up were clinging to him. ¹⁶ And he asked them, What do you debate with them? ¹⁷ And one out of the crowd answered him: Teacher, I brought my son to you, having [a] mute spirit, ¹⁸ and whenever he overtakes him, he throws him down, and froths at the mouth, and grinds his teeth, and wither; and I spoke to your disciples in order that they cast him out, and they had not the strength. ¹⁹ But answering he says to them: O unbelieving generation, until when will I be with you? Until when will I endure you? Be bringing him to me. ²⁰ And they brought him to him. And when the spirit saw him, straightway he convulsed him, and having thrown [him] on the ground^a he was rolling, frothing at the mouth. ²¹ And he asked his father, How long [a] time is as this come to pass to him? But he said: From childhood. ²² And often even into fire he threw him and into the waters in order that he should destroy him; but if you are able, help him, having had compassion upon him. ²³ But Jesus said to him: If you are able, everything [is] possible to the [one] believing. ²⁴ Straightway the father of the child having cried out, with tears^b was saying: I believe, Be helping my unbelief.

²⁵ And when Jesus saw that [the] crowd came running together, he rebuked the unclean spirit saying: Mute and deaf spirit, I command you, come out of him and no longer may you enter into him. ²⁶ And having cried out and greatly convulsed, he went out, and he became as dead, so that many said that he died. ²⁷ But Jesus having laid hold of his hand raised him, and he stood.

²⁸ And when he entered into the house his disciples privately asked him: Why were we not able to cast it out? ²⁹ And he said to them: This type is able to come out of no one except by prayer and fasting^c.

Second Prediction of Jesus' Death and Resurrection

³⁰ And having gone out from there they were proceeding [about] Galilee, and he did not want that anyone know. ³¹ For he was teaching his disciples, and was saying to them that: The son of man will be delivered up into the hands of men, and they will kill him, and having been killed with three days he will arise. ³² But they were ignorant of the word, and were fearing to ask him.

^aGE "GAY" ($\gamma\eta$) "earth", "land" (remember that they didn't understand about the Earth being a planet floating in space yet), sometimes "ground" or "dirt".

^b"with tears" **DK** *vg*; omit: p⁴⁵**NB**

^c"and fasting" p⁴⁵ **DWKH** *vg* all; omit: **NB**

Questions about the Greatest

³³ And they came to Capernaum. And having come to pass in [a] house he asked them, What were you considering in the road? ³⁴ But they were being silent, for they had been reasoning with each other in the road who [is] greater. ³⁵ And having sat he called the twelve and says to them: Whoever would be first, he will be last of all and servant of all. ³⁶ And having taken [a] child he stood him in their midst, and taking him in his arms he said to them, ³⁷ Whoever receives one of such children in my name receives me; and whoever receive me, receives not me but the [one] having sent me.

On Jesus's Side

³⁸ John said to him: Teacher, we saw someone in your name casting out demons, who follows us not, and we forbid him, for he did not follow us. ³⁹ But Jesus said: Be not forbidding him, for there is no one who does [a] power in my name and is able at once to speak evil of me; ⁴⁰ For whoever is not against us is for us. ⁴¹ For whoever give you [a] cup of water in [my] name, because you are of Christ, truly I say to you that he will not lose^a his reward.

⁴² And whoever should stumble one of these little [ones]believing, it is good to him rather to wear [a] donkey's millstone around his neck and be cast into the sea. ⁴³ And if your hand stumble you, cut it off; It is good [that] deformed you enter into zoe-life^b than having your two hands depart into Gehenna^c, into the inextinguishable fire, ⁴⁴ where their worm does not die and the fire does not extinguish. ⁴⁵ And if your foot stumble you, cut it off, It is good [that] you enter into zoe-life^b crippled than having your two feet be thrown into Gehenna^c into the inextinguishable fire, ⁴⁶ ^d where their worms not die and the fire does not extinguish. ⁴⁷ And if your eye stumble you, cast it out, for it is good [that] one-eyed you enter into the kingdom of God than having two eyes be thrown into Gehenna^c, ⁴⁸ where their worm does not die and the fire does not extinguish. ⁴⁹ For all will be salted in^e fire. ⁵⁰ The salt is good. But if the salt become saltless, with what will you season it? Be having in yourselves salt and be having peace with one another.

Mark 10

Divorce

¹ And going up from there he goes to the region of Judea and [the] other side of the Jordan, and again crowds go with him, and as he was accustomed he again was teaching them.

² And Pharisees coming out asked him if it is allowed for [a] man to put away his wife, testing him. ³ But answering he said to them: What did Moses command you? ⁴ So they said: Moses tolerated [a] scroll of divorce^f to write and to put [her] away. ⁵ But Jesus said

^aAPOLLUMI ($\alpha\pi\sigma\lambda\lambda\upsilon\mu\iota$) To lose something that one previously possessed. Can also mean 'ruin' or 'destroy'—see Rev.9:11 where the angel of the Abyss is named 'Apollyon' (same root word).

^bfrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

^c"Gehenna" ($\gamma\epsilon\epsilon\upsilon\upsilon\alpha$) was a garbage dump outside of Jerusalem that was perpetually on fire.

^dinclude vs. 44,46: DK vg most; omit vs. 44,46: NBW

^eor "by"

^for "departure"

to them, For your hard-heartedness he wrote for you this commandment.⁶ But from the beginning of creation:

He made them male and female.
⁷ For this reason [a] man will leave
 his father and mother
 And be united with his wife^a
⁸ And they will be two into one flesh,
 So that no longer are they two but one flesh.
⁹ What therefore God has yoked^b together
 Man shall not sunder^c.

¹⁰ And in the house his disciples again asked him [about] this. ¹¹ And he says to them; Whoever puts away his wife and marry another, commits adultery upon her. ¹² And whoever having put away her husband marries another, commits adultery.

Jesus and Little Children

¹³ And they were bringing to him children in order that he touch them; but his disciples were rebuking them. ¹⁴ And when he saw, Jesus was indignant and said to them: Permit the children to come to me, do not be hindering them; for of such is the kingdom of God. ¹⁵ Truly I say to you: whoever does not receive the kingdom of God as [a] child, he may not enter into it. ¹⁶ And taking them into his arms he blesses them, laying his hands upon them.

The Rich Man

¹⁷ And when he went out into the road, [one] having run up and having knelt before him asked him, Good teacher, what should I do in order that I may inherit eternal zoe-life^d? ¹⁸ But Jesus said to him: Why do you call me good? No one [is] good except one—God. ¹⁹ You know the commandments: Do not murder, do not commit adultery, do not steal, do not bear false witness, do not defraud^e, honor your father and mother. ²⁰ But he said to him: Teacher, these [things] have I observed from childhood. ²¹ But Jesus having fixed his gaze on him agape-loved him and said to him: One [thing] you lack. Be going, whatever you have sell and give to the poor, and you will have treasure in heaven, and Come! Be following me. ²² But having been appalled upon this word, he departed being deeply pained, for he was having many possessions.

²³ And having looked [about], Jesus says to his disciples: How difficultly will those having possessions enter into the kingdom of God. ²⁴ But his disciples were being amazed at his words. But Jesus again answering says to them: Children, How difficult it is for those trusting upon possessions^f to enter into the kingdom of God. ²⁵ It is easier for [a] camel to go through the eye of the needle than for the rich to enter into the kingdom of God. ²⁶ But they were being exceedingly amazed saying among themselves: And who is able to be

^a“and be united with his wife”: DW **K** *vg* most; omit: NB

^bor “joined”

^cimperative

^dfrom ZOE “ZOH-ay” ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for ‘life’ in the sense of biological processes.

^e“do not defraud” ND *vg* **K** many; omit: BW

^f“for those trusting upon possessions”: D *vg* **K** most; omit: NB

saved? ²⁷ Having fixed his gaze on them Jesus says: With man [it is] impossible, but not with God, for everything is possible with God. ²⁸ Peter began to be saying to him: Behold we have left everything and have followed you. ²⁹ Jesus said: Truly I say to you, there is no one who has left houses or brothers or sisters or mothers or fathers or wives or children or fields because of me and because of the good-news, ³⁰ who does not receive hundredfold now in this time^a houses and brothers and sisters and mothers and children and fields with persecutions, and in the coming age eternal zoe-life^b. ³¹ But many first will be last, and the last first.

Third Prediction of Jesus's Death and Resurrection

³² Now they were in the road going up into Jerusalem, and Jesus was going before them, and they were being amazed, and those following were fearing. And having again called upon the twelve he began to be telling them the [things] [about] to happen to him, ³³ that: Behold, we go up into Jerusalem, and the son of man will be delivered up to the chief priests and the scribes and they will condemn him to death and will deliver him up to the Gentiles. ³⁴ And they will mock him and spit on him and flog him and kill him, and with three days he will arise.

The Request of James and John

³⁵ And James and John the sons of Zebedee came to him saying: Teacher, we would that whatever we ask^c [of you], you do for us. ³⁶ So he said to them: What do you want me to do for you? ³⁷ And they said to him: Give to us that one on your right and one on you left may sit in your glory. ³⁸ But Jesus said to them: You do not know what you ask^c. Are you able to drink the cup that I drink, or to be baptized in the baptism with which I am baptized? ³⁹ And they said to him: We are able. But Jesus said to them: The cup that I drink you will drink, and the baptism with which I am baptized you will be baptized. ⁴⁰ But to sit on my right or my left is not mine to give, but [is] for whom it has been prepared.

⁴¹ And when the ten heard they began to be indignant concerning James and John. ⁴² And calling upon them Jesus says to them: You know that the [ones] accounted to be ruling the nations lord it over them and the great of them tyrannize them. ⁴³ It is^d not thus among you, but whoever would become great among you, he will be your servant, ⁴⁴ and whoever would among you be first, he will be slave of all. ⁴⁵ For even the son of man did not come to be served, but to serve and to give his psyche-life^e [a] ransom for many.

^aKAIROS (*καιρός*) 'opportune time', 'proper time', 'season'

^bfrom ZOE "ZOH-ay" (*ζωή*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχή*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βίος*) for 'life' in the sense of biological processes.

^cAITEO "ay-TEH-oh" (*αἰτεω*) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf. John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωτᾶω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^d"is" ΝΒΔΩ *vg*; "will be" **K** many

^efrom PSYCHE (*ψυχή*): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (*ζωή*)—Life 'collectively', interdependent, interconnected.

Healing Blind Bartimaeus

⁴⁶ And they came to Jericho. And having come out of Jericho and his disciples and [a] large crowd, the son of Timaios, blind Baptimaios the beggar, sat by the road. ⁴⁷ And having heard that it is Jesus the Nazarene he began to be crying out and to be saying: Son of David, Jesus, have mercy on me. ⁴⁸ And many were rebuking him that he be silent; but he rather was crying out more: Son of David, have mercy on me! ⁴⁹ And having stood [still] Jesus said: Call him. And they call the blind [man] saying: Be taking courage, be arising, he calls you. ⁵⁰ And having thrown off his garment, having jumped up, he came to Jesus. ⁵¹ And answering him Jesus said: What do you want me to do for you? And the blind [man] said: Rabbi, that I see. ⁵² And Jesus said to him: Be going, your faith has saved you. And straightway he saw, and followed him in the road.

Mark 11

The Triumphal Entry

¹ And having drawn near to Bethphage and Bethania to the mount of olives, he sends two of his disciples ² and says to them: Be departing to the village opposite you, and straightway proceeding into it you will find [a] colt bound upon whom no man has yet sat. Loose it and be bringing [it]. ³ And if anyone say to you: Why do you do this? say: The Lord has need of it, and straightway he again sends them thither. ⁴ And they departed and found the colt bound to [a] door outside in the street, and they loose it. ⁵ And some of those who stood there were saying to them: What are you doing loosing the colt? ⁶ But they said to them just as Jesus said, and they permitted them. ⁷ And they bring the colt to Jesus, and throw upon it their garments, and he sat upon it. ⁸ And many spread their garments in the street, but others [spread] leafy branches having been cut in the fields, ⁹ And those preceding and those following were crying out^a,

Hosanna!

Blessed [is] he coming in the name of [the] Lord!

¹⁰ Blessed [is] the coming kingdom of our father David!

Hosanna in the highest.

¹¹ And they entered into Jerusalem into the temple. And having looked around [at] everything, the hour already being late, he went out to Bethany with the twelve.

Cursing of the Fig Tree

¹² And on the next day when they went out from Bethany he hungered. ¹³ And seeing [a] fig tree from afar having leaves he came if then he will find something on it. And having come upon it he found nothing on it except leaves, for it was not the season^b for figs. ¹⁴ And answering he said to it: No longer to eternity may anyone eat fruit from you. And his disciples heard.

Cleansing the Temple

¹⁵ And they come into Jerusalem. And having entered into the temple he began to be throwing out those selling and those buying in the temple, and he overturned the tables of the moneychangers and the seats of those selling doves. ¹⁶ And he did not allow anyone to bring anything through the temple, ¹⁷ and he was teaching and saying to them: Is it not written that My house will be called [a] house of prayer by all nations? But you have made

^aPs. 118:9-10

^bKAIROS (*καιρός*) 'opportune time', 'proper time', 'season'

it [a] den of robbers.¹⁸ And the chief priests and the scribes heard, and were seeking how they may destroy him; but they were fearing him, for all the crowd was being astounded by his teaching.¹⁹ And whenever it became late, he was^a going out of the city.

The Withered Fig Tree

²⁰ And passing by early they saw the fig tree withered from the roots.²¹ And Peter having remembered says to him: Rabbi, Behold the fig tree that you cursed has withered.²² And answering Jesus says to them: Be having^b faith in God.²³ Truly I say to you that whoever says to this mountain: Be taken and be thrown into the sea, and does not doubt^c in his heart but believes that what he says will come to pass, it will be to him.²⁴ Because of this I say to you, everything whatever you pray and ask^d, be believing that you have received^e, and it will be to you.²⁵ And whenever you stand praying, forgive if you have anything against anyone, in order that your father in the heavens forgive you.²⁶ ^fBut if you do not forgive, neither will your father in the heavens forgive your trespasses.

The Authority of Jesus

²⁷ And they come again into Jerusalem. And in the temple while he was walking [about] there came to him the scribes and the Pharisees and the elders.²⁸ And they were saying to him: In what sort of authority do you do these [things] Or who has given you this authority in order that you may do these [things]?²⁹ But Jesus said to them: I will ask you one statement, and you answer me, and I will tell you in what sort of authority I do these [things].³⁰ Was the baptism of John from heaven or from men? Answer me.³¹ And they were reasoning among themselves saying: If we say: From heaven, he will say, Why then did you not believe him?³² But if we say: From men—they were fearing the crowd. For all were having John that truly he was [a] prophet.³³ And answering Jesus they say: We do not know. And Jesus says to them: Neither do I tell you in what sort of authority I do these [things].

Mark 12

The Parable of the Tenants

¹ And he began to be speaking to them in parables: [a] man planted [a] vineyard, and put [a] fence around [it], and dug [a] winepress, and built [a] tower, and leased it to vinedressers, and went away.² And he sent [a] slave to the vinedressers in the proper-time^g, in order that he receive from the fruit of the vineyard from the vinedressers.³ And having taken [him] they beat [him] and sent [him] away empty.⁴ And again he sent to them another slave; and that [one] they struck on the head and insulted.⁵ And he sent another; and that [one] they killed, and many others, beating some, and killing some.⁶ Yet one [more] was he sending: his agape-beloved son; he sent him last to them saying that: They will respect^h my son.⁷

^a“he was” ND vg **K**; “they were” BW

^b“be having” BW **Kvg**; “if you have” ND

^cor “hesitate”

^dAITEO “ay-TEH-oh” (*αἰτεω*) “request”, “demand”, “beg” something for oneself. Far from humbly requesting—it’s more like ‘demanding’. Jesus uses AITEO only of the prayer of others, not of His own (cf. John. 16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωταω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John. 14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John. 16:26.

^e“have received” NBW; “receive” **K**; “will receive” Dvg

^finclude vs. 26: **K vg**; omit vs. 26: NBW

^gKAIROS (*καιρος*) ‘opportune time’, ‘proper time’, ‘season’

^hor “be put to shame by”

But those vinedressers said to themselves that: This is the heir. Come let us kill him, and the inheritance will be ours. ⁸ And having taken [him] they killed him, and threw him out of the vineyard. ⁹ What will the lord of the vineyard do? He will come and destroy those vinedressers, and will give the vineyard to others. ¹⁰ Have you not read this scripture^a:

A stone that the builders rejected
This became the chief cornerstone.
¹¹ By the Lord this came to pass
And is wondrous in our eyes.

¹² And they were seeking to lay hold of him, and they feared the crowd; for they knew that he spoke the parable toward them. And having left him they departed.

Paying Taxes to Caesar

¹³ And they send to him some of the Pharisees and Herodians in order that they may catch him in word. ¹⁴ And having come they to him, Teacher, we know that you are true and it is not [a] worry for you concerning anyone; for you do not regard the appearance of men, but in truth you teach the way of God; Is it allowed to give the poll-tax to Caesar or not? Should we give or not give it? ¹⁵ But knowing their hypocrisy he said to them: Why do you test me? Bring me [a] denarius in order that I may see it. ¹⁶ So they brought [one]. And he says to them: Whose is this image and inscription? So they said to him: Caesar's. ¹⁷ But Jesus said to them: Render^b the [things] of Caesar to Caesar and the [things] of God to God. And they were marveling upon it.

Marriage and the Resurrection

¹⁸ And Saducees come to him, who say there is no resurrection, and asked him saying: ¹⁹ Teacher, Moses wrote to us that^c:

If any brother die, and leave behind [a] wife and not leave children, that his brother should take the wife and raise up seed to his brother.

²⁰ There were seven brothers. And the first took [a] wife, and when he died he did not leave seed. ²¹ And the second took her and died not having left seed; and the third likewise. ²² And the seven did not leave seed. Last of all the wife also died. ²³ In the resurrection ^d, whose will the wife be? For the seven had her [as] wife.

²⁴ Jesus said to them: Not because of this are you deceived, not knowing the scriptures nor the power of God? ²⁵ For when they are resurrected from the dead, they neither marry nor are given in marriage, but are as angels in the heavens. ²⁶ Now concerning the dead that they arise, have you not read in the scroll of Moses at the bush how the Lord spoke to him saying^e:

I am the God of Abraham and God of Isaac and God of Jacob?

²⁷ He is not God of the dead but of the zoe-living^f. You are greatly deceived.

^aPs.118:22

^bor "repay"

^cDeut.20:5-6

^dor "be put to shame by"

^eEx.3:2-6

^ffrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE

The Greatest Commandment

²⁸ And one of the scribes having come to [him] who heard them debating, having seen that he answered them well, asked him: What sort of commandment [is] first of all? ²⁹ Jesus answered that: Here is the first^a:

Be hearing, Israel, [the] Lord your God is one Lord, ³⁰ and you will agape-love your God from all your heart, and all your psyche-life^b, and all your mind, and all your strength.

This [is the] first commandment. ³¹ The second [is] like [it, namely] thus^c:

You will agape-love your neighbor as yourself.

There is no other commandment greater than these. ³² And the scribe said to him: Very good, teacher, in truth have you said that he is one and there is no other beside him. ³³ And to be agape-loving him from all your strength, and to be agape-loving your neighbor as yourself is greater than all burnt offerings and sacrifices. ³⁴ And Jesus, having seen that he answered thoughtfully, said to him: You are not far from the kingdom of God.

The Messiah: David's Son and Lord

³⁵ And answering, Jesus was saying, teaching in the temple: How do the scribes say that the Christ is David's son? ³⁶ For David himself said in the Holy Spirit^d:

The Lord said to my Lord, Sit at my right hand
Until I put your enemies under your feet.

³⁷ David himself calls him Lord, and whence is his son? And the great crowd heard him gladly.

Warnings About Experts in the Law

³⁸ And in his teaching he was saying: Be looking to the scribes wanting to be walking [about] in long robes and [wanting] greetings in the market-place ³⁹ and the first seats in the synagogues and the chief places in the banquets, ⁴⁰ those devouring widow's houses and in pretense praying long, these will receive greater judgment.

The Destruction of the Temple

⁴¹ And having sat opposite the treasury he beheld how the crowd throws money into the treasury. And many rich were throwing [in] much; and having come, one poor widow threw [in] two small coins, which is [about] 1/4 cents. ⁴² And calling upon his disciples he said to them: Truly I say to you that this poor widow has thrown [in] more than all those throwing into the treasury. ⁴³ For all threw [in] from their excess, but she from her lack threw [in] all that she had, her entire living.

occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

^aDeut.6:4-5

^bfrom PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^cLev.19:18

^dPs.110:1

Mark 13

The Destruction of the Temple

¹ And when he went out of the temple one of his disciples says to him: Behold how great [are] the stones and how great [are] the buildings. ² And Jesus said to him: Do you see these great buildings? There will not be left stone upon stone that will not be thrown down.

Signs of the End of the Age

³ And when he sat on the mount of olives opposite the temple Peter and James and John asked him privately: ⁴ Tell us, when will these [things] be, and what [is] the sign when these [things] are [about] to complete everything? ⁵ So Jesus began to be saying to them: Be seeing that no one deceive you. ⁶ Many will come on my name saying that: It is I, and will deceive many. ⁷ But whenever you hear wars and rumors of wars, Do not be being frightened; it must come to pass, but the end is not yet. ⁸ For nation will rise against nation and kingdom against kingdom, there will be earthquakes in diverse places, there will be famines and disorders^a ^b. These are the beginning of birth-pains.

Persecution of Disciples

⁹ But you be looking to yourselves. For they will deliver you up to the council and you will be beaten in the synagogues and be stood before governors and kings because of me as [a] witness to them. ¹⁰ And to all the nations is it first necessary [that] the gospel be preached. ¹¹ And whenever they may bring you being delivered up, do not concern yourself beforehand what you will say, but whatever be given to you in that hour, this be speaking; for the [one] speaking is not you but the Holy Spirit. ¹² And brother will deliver up brother to death and father child, and children will rise up against parents and will kill them. ¹³ And you will be hated by all because of my name; but the [one] having endured to the end, this [one] will be saved.

The Abomination of Desolation

¹⁴ But when you see the abomination of desecration^c having stood where it must not, the [one] reading, let him understand^d, then let those in Judea be fleeing^d into the mountains. ¹⁵ Let him on the roof not come down^d nor enter in to take anything from his house. ¹⁶ And let the [one] in the field not turn back^d to take his garments. ¹⁷ But woe to the pregnant and those giving suck in those days. ¹⁸ But be praying in order that it not come to pass in winter, ¹⁹ for those days will be [a] tribulation such as has not come to pass from the beginning of creation that God created until now and will not [again] come to pass. ²⁰ And except [the] Lord shorten^e the days, all flesh would not be saved. But because of the chosen whom he chose he shortened^f the days. ²¹ And then if any say to you: Behold there is the Christ, or: Behold here, be not believing. ²² But false Christs and false prophets will arise and will make signs and wonders in order to be deceiving if possible, the chosen. ²³ But you be looking; I have foretold you everything.

^aor "commotions," "tumults," "troubles"

^b"and disorders" KW vg; omit: B

^cor "desolation"

^dimperative

^eor "curtail"

^for "curtailed"

The Arrival of the Son of Man

²⁴ But in those days after that tribulation

the sun will be darkened,
and the moon will not give its radiance,
²⁵ And the stars will be falling out of heaven
and the powers in the heavens will be shaken. ^a

²⁶ And they will see the son of man coming in the clouds with great power and glory. ²⁷ And then he will send the angels and they will gather his chosen out of the four winds from the edge of [the] earth to the edge of heaven.

The Parable of the Fig Tree

²⁸ But from the fig tree learn the parable, When its branches have already become tender and have put forth its leaves, you know that summer is at hand. ²⁹ Thus you also, when you see these [things] come to pass, know that it is at hand upon the doors. ³⁰ Truly I say to you that this^b generation does not pass away until all these [things] come to pass. ³¹ Heaven and [the] earth will pass away, but my words will not pass away.

Be Ready!

³² Concerning that day or that hour no one knows, neither the angels in heaven nor the son, except the father. ³³ Be looking, be being alert and be praying, for you know not when is the time^c. ³⁴ As [a] man away on [a] journey having left his house and having given to his slaves the authority, [and] to each his work, also commanded the doorkeeper that he should be being watchful. ³⁵ Be being watchful therefore, for you know not when the lord of the house comes, either late or [at] midnight or [at] the crowing of the cock or early, ³⁶ lest having come suddenly he find you sleeping. ³⁷ But what I say to you, I say to all: Be being watchful.

Mark 14

The Plot Against Jesus

¹ Now after two days it was the Passover and the feast of unleavened bread. And the chief priests and the scribes were seeking how by treachery having laid hold of him they may kill him. ² For they were saying: Not during the festival, lest there be [a] riot among the people.

Jesus's Anointing

³ And while he was in Bethany in the house of Simon the leper, while he was reclining, [a] woman came having an alabaster flask of costly genuine nard ointment. Having broken the alabaster flask she poured [it] down upon his feet. ⁴ Now some were indignant to themselves: For what is this waste of ointment come to pass? ⁵ For she was able to sell this ointment for over three hundred denarii and to give [it] to the poor; and they scolded her. ⁶ But Jesus said: Allow her. Why do you cause her trouble, for she has worked [a] good work in me. ⁷ For you always have the poor with you, and when you want you are able to do them well, but me you do not always have. ⁸ What she had she did; She anticipated to

^aIs. 13:10; 34:4; Joel 2:10

^bcan mean "the aforementioned"

^cKAIROS (*καιρός*) 'opportune time', 'proper time', 'season'

anoint my body for preparation for burial. ⁹ And truly I say to you, wherever the good-news be preached in the whole world, even what this [one] did will be told in remembrance of her.

The Plan to Betray Jesus

¹⁰ And Judas Iscariot, one of the twelve, departed to the chief priests in order to deliver him up to them. ¹¹ Now when they heard they rejoiced and promised to give him silver. And he was seeking how he might conveniently deliver him up.

The Passover

¹² And on the first day of the feast of unleavened bread, when they were sacrificing the Passover, his disciples say to him: Where do you want that we having departed should prepare in order that you eat the Passover? ¹³ And he sends two of his disciples and saying to them: Be going into the city, and [a] man will meet you carrying [a] vessel of water; follow him. ¹⁴ And where he goes in, say to the house-master that: The teacher says: Where is my guest room, where I may eat the Passover with my disciples? ¹⁵ And he will show you [a] great upper room furnished [and] ready, and there prepare for us. ¹⁶ And the disciples went out and came into the city and found just as he said to them, and they prepared the passover.

¹⁷ And evening having come to pass he comes with the twelve. ¹⁸ And while they were reclining and eating Jesus said: Truly I say to you that one [of you] will betray me, one eating with me. ¹⁹ They began to be grieved and to be saying to him one by one: [Is it] I?^a ²⁰ But he said to them: One of the twelve, one^b dipping with me into the bowl. ²¹ Because on the one hand the son of man goes just as it is written concerning him, but on the other hand woe to that man through whom the son of man is delivered up; it would have been better if that man had not been born.

The Lord's Supper

²² And while they were eating, taking bread [and] having blessed [it] he broke and gave [it] to them and said: Take, this is my body. ²³ And taking the cup [and] having given thanks he gave [it] to them, and they were all drinking of it. ²⁴ And he said to them: This is my blood of the ^c contract being poured out in behalf of many. ²⁵ Truly I say to you that I will NO LONGER drink of the produce of the vine until that day when I drink it new in the kingdom of God. ²⁶ And having sung they went out to the mount of olives.

The Prediction of Peter's Denial

²⁷ And Jesus says to them that: You will all be stumbled, because it is written, I will smite the shepherd, and the sheep will be scattered. ²⁸ But after my resurrection I will go before you to Galilee. ²⁹ But Peter said to him: If indeed they may all be scattered, but not I. ³⁰ And Jesus says to him: Truly I say to you that you today—in this night before the cock crows—twice will thrice deny me. ³¹ But he said emphatically: If it be necessary that I die with you, I will not deny you. And all were saying likewise.

^aGrammar indicates "no" answer expected or expresses uncertainty

^bor "the [one]"

^cinsert "new" **K** vg many; text: NBD

Gethsamane

³² And they come to the region of which the name is Gethsemane, and he says to his disciples, Sit here while I pray. ³³ and he took Peter and James and John with him, and he began to be distressed and troubled, ³⁴ and he says to them: My psyche-life^a is grieved until death; Remain here and be watching. ³⁵ And having gone ahead [a] little he was falling upon the ground^b, and was praying that if it is possible may the hour pass from him, ³⁶ and he was saying: Daddy, father, all is possible to you, Take this cup from me; But not what I want, but what you want. ³⁷ And he comes and finds them sleeping, and he says to Peter: Simon, do you sleep? Are you not strong [enough] to watch one hour? ³⁸ Be watching and be praying, in order that you not come into [a] test, for the spirit is willing, but the flesh is feeble. ³⁹ And again departing he was praying saying the same word. ⁴⁰ And again coming he found them sleeping, for their eyes were weighed down, and they did not know what to answer him. ⁴¹ And he comes the third time and says to them: Be then sleeping now and be resting, it is enough^c, the hour has come, behold the son of man is delivered up into the hands of sinners. ⁴² Be arising, Let us go, behold the [one] delivering me up has drawn nigh.

Betrayal and Arrest

⁴³ And straightway while he was yet speaking Judas one of the twelve arrived and with him [a] crowd from the chief priests and scribes and elders with swords and clubs. ⁴⁴ Now the [one] delivering him up had given them [a] sign: Whom I kiss is he; Lay hold of him and lead [him] away securely. ⁴⁵ and having come straightway having gone to him he says: Rabbi, and kissed him; ⁴⁶ So they put their hands on him and laid hold of him. ⁴⁷ Now a certain one of those standing by having drawn his sword struck the slave of the chief priest and took off his ear. ⁴⁸ And Jesus answering said to them: Have you come out as upon [a] robber with swords and clubs to arrest me? ⁴⁹ By day was I with you in the temple teaching, and you did not lay hold of me; but in order that the scripture be fulfilled. ⁵⁰ And having left him they fled. ⁵¹ And a certain young man followed him wearing [a] shirt upon his nakedness. ⁵² But having left the shirt he fled naked.

Condemned by the Sanhedrin

⁵³ And they led Jesus to the chief priest, and all the chief priests and scribes and elders gathered. ⁵⁴ And Peter followed him from afar until outside the courtyard of the chief priests, and was sitting together with the servants and warming himself before the fire. ⁵⁵ Now the chief priests and the whole Sanhedrin were seeking against Jesus witnesses in order to put him to death, and they were not finding [any]. ⁵⁶ For many were falsely witnessing against him, and the witnesses were not consistent. ⁵⁷ And some having stood up were falsely witnessing against him saying ⁵⁸ that: We heard him saying that: I will destroy this temple made with hands and in three days I will build another not made with hands. ⁵⁹ And thus was the witness not consistent. ⁶⁰ And having stood up in the midst, the chief priest asked Jesus saying: Why do you answer these your accusers nothing? ⁶¹ But he was silent and answered nothing. Again the chief priest asked him and says to him: Are you the Christ the son of the blessed [one]? ⁶² So Jesus said: I am, and you will see the son of man sitting at the right [hand] of power and coming with the clouds of heaven. ⁶³ So the chief priest having rent his tunic says: What further need do we have of witnesses? ⁶⁴ You heard the [God] slander; What does it seem to you? And all judged him to be worthy

^afrom PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^bGE "GAY" ($\gamma\eta$) "earth", "land" (remember that they didn't understand about the Earth being a planet floating in space yet), sometimes "ground" or "dirt".

^ccan also mean "The account is closed."

of death. ⁶⁵ And some began to be spitting on him and to be covering his face and to be beating him and to be saying to him: Prophesy, and the officers were delivering him blows.

Peter's Denials

⁶⁶ And Peter being below in the courtyard, one of the servants of the chief priest comes, ⁶⁷ and having seen Peter warming himself, having fixed her gaze on him she says: You also were with the Nazarene Jesus. ⁶⁸ But he denied [it] saying: Neither do I know nor understand what you are saying. And he went out into the outer court. And the cock crowed^a. ⁶⁹ And the servant girl having seen him again began to be saying to those standing by that: This [one] is among them. ⁷⁰ But he again denied [it]. And after [a] little those standing by again were saying to him: Truly you are among them, for you are also [a] Galilean. ⁷¹ But he began to cursing and swearing^b that: I do not know this man of whom you speak. ⁷² And straightway the cock crowed [a] second [time]. And Peter was minded of the word as Jesus said to him that: Before the cock crows twice you shall thrice betray me; and having fallen upon [this thought]^c he wept.

Mark 15

Jesus Brought Before Pilate

¹ And straightway early after they prepared counsel, the high priests with the elders and scribes and all the Sanhedrin, having bound Jesus, [they] led [him] away and gave him over to Pilate. ² And Pilate questioned him, Are you the king of the Jews? He answers him saying: You say [it]. ³ And the chief priests were accusing much of him. ⁴ And Pilate again asked him saying: Don't you answer anything? Behold they accuse much [of you]. ⁵ But Jesus no longer answered anything, so that Pilate was being amazed.

Jesus and Barabbas

⁶ Now at [the] festival he used to release to them one prisoner that they were requesting. ⁷ And [there] was [one] being called Barabbas having been bound with rebels, which in the revolt had committed murder. ⁸ And the crowd having come up began to be asking^d just as he used to do for them. ⁹ Then Pilate answered them saying: Do you wish I release to you the king of the Jews? ¹⁰ For he was knowing that because of jealousy the chief priests had handed him over. ¹¹ But the chief priests had incited the crowd that he release to them Barabbas instead. ¹² And again Pilate answering was saying to them: What therefore should I do [with respect to] whom you call the King of Jews? ¹³ And they again screamed: Crucify him! ¹⁴ Then Pilate was saying to them, Why? What evil did he do? But they screamed even more: Crucify him! ¹⁵ And Pilate wishing the crowd to be satisfied, he released to them Barabbas, and handed over Jesus after [he was] flogged that he be crucified.

^a“And the cock crowed” D **K** *vg* many; omit: *NBW*

^bor “oathing”

^cor “[the ground]”

^dAITEO “ay-TEH-oh” (*αἰτεῖω*) “request”, “demand”, “beg” something for oneself. Far from humbly requesting—it’s more like ‘demanding’. Jesus uses AITEO only of the prayer of others, not of His own (cf. John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωτᾷω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

Jesus is Mocked

¹⁶ Now the soldiers lead him away into the courtyard, which is [the] Praetorium, and they call together the whole cohort. ¹⁷ And they dress him [in] purple and put on him [a] crown having woven thorns. ¹⁸ And they began [to be] greeting him, Hail, king of the Jews! ¹⁹ And they were beating his head with [a] staff and were spitting on him, and kneeling they were worshipping him. ²⁰ And when they ridiculed him they stripped off him the purple and put his robe on him.

The Crucifixion

²¹ And they lead him out that they may crucify him. And they compel [one] passing by, a certain Simon [the] Cyrenian coming from [the] countryside, the father of Alexander and Rufus, that he bear his cross. ²² And they lead him up to the place Golgotha, which is being translated Place of the Skull. ²³ And they were giving to him wine treated with myrrh that however he did not take. ²⁴ And they crucify him, and they divide his robe, throwing lots upon it who would take what. ²⁵ Now it was [the] third hour and they crucified him. ²⁶ And the superscription of his accusation was written, THE KING OF THE JEWS. ²⁷ And two insurrectionists are crucified with him, one on his left. ²⁸ And the scripture was fulfilled, the [one] saying: And with the lawless is he reckoned^a. ²⁹ And those passing by were slandering him shaking their heads and saying: Aha! The [one] destroying the temple and building [it] in three days, ³⁰ save yourself by coming down from the cross. ³¹ Likewise also the chief priests ridiculing among one another with the scribes were saying: He saved others, himself he is not able to save! ³² The Christ the king of Israel, let him come down^b now from the cross, that we may see and believe! And those being crucified with him were reproaching him.

Jesus's Death

³³ And when the sixth hour came to pass, darkness came on all the land until the ninth hour. ³⁴ And in the ninth hour Jesus cried out with [a] loud voice: Eloi, Eloi, lama sabach-tani, which is being translated: My God, my God, why have you abandoned me? ³⁵ And certain [ones] standing by who heard were saying: Behold he calls Elijah. ³⁶ And someone having run, having filled [a] sponge [with] sour wine, having put [it] on [a] staff, was giving it to drink, saying: Wait, let us see if Elijah comes to take him down. ³⁷ But Jesus, uttering [a] great cry, breathed out his last. ³⁸ And the veil of the temple was rent in two from top to bottom. ³⁹ And when the centurion, the [one] having been present opposite him, saw that having cried out^c he thus breathed out his last, he said: Truly this was the son of God. ⁴⁰ And there were also women observing from afar, among whom [were] Mary Magdalene, and Mary, mother of James the younger and Joses, and Salome ⁴¹ who, when he was in Galilee, were following him and serving him, also many others who came up to Jerusalem with him.

Jesus's Burial

⁴² And having already become evening, [and] since it was [the] day of preparation, which is the day before [a] Sabbath, ⁴³ Joseph of Arimathea having come, [a] respected member of the council, who also himself was looking for the kingdom of God, having taken it upon himself, went in to Pilate and requested^d the body of Jesus. ⁴⁴ And Pilate wondered if he

^ainclude vs. 28: **K** vg; omit vs. 28: NBD

^bimperative

^c"having cried out" DWK vg; omit: NB

^dAITEO "ay-TEH-oh" ($\alpha\iota\tau\epsilon\omega$) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf. John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO

had already died, and having summoned the centurion, asked if he already died. ⁴⁵ And confirming [it] from the centurion, he presented the body to Joseph. ⁴⁶ And when they bought muslin and took [him] down they wrapped him with the muslin and placed him in [a] sepulcher that had been hewn out of rock, and rolled [a] stone up to the door of the sepulcher. ⁴⁷ And Mary Magdalene and Mary the [mother] of Joses were observing where he had been placed.

Mark 16

The Resurrection

¹ Now the Sabbath^a having passed Mary Magdalene and Mary the [mother] of James, and Salome bought spices that when [they] come they may anoint him. ² And very early on the first [day] from the Sabbath^b they come up to the tomb, the sun having risen. ³ And they were saying to each other: Who will roll the stone out of the door for us? ⁴ And when [they] looked up, they were seeing that the stone had been rolled away, even though it was very great. ⁵ And when [they] went into the tomb they saw [a] young man sitting at the right having been clothed with [a] white robe, and they were alarmed. ⁶ And he says to them: Do not be being alarmed, you seek Jesus the Nazarene the [one] having been crucified. He is risen, he is not here; behold the place where they laid him. ⁷ But be departing, tell his disciples, especially Peter, that he goes before them into Galilee. There you will see him just as he said to you. ⁸ And having come out they fled from the tomb, for trembling and astonishment held them, and they said nothing to anyone, for they were afraid. ⁹ ^c And after rising early on the first [day] from the Sabbath he appeared first to Mary the Magdalene, from whom he had cast seven demons. ¹⁰ That [one] having gone told those having come to be with him, [who were] mourning and weeping. ¹¹ These also when [they] heard that he zoe-lives^d and was seen by her did not believe. ¹² Now after these [things], to two of them while walking he appeared in another form walking to [the] countryside. ¹³ These also having left reported to the others; they believed not even them. ¹⁴ But later he appeared to the eleven themselves being seated at table, and he reproached their unbelief and hardness of heart that they did not believe those having seen him when [he] had risen. ¹⁵ And he said to them: After [you] go into all the world, herald the good-news to all creation. ¹⁶ The [one who] believes and is baptized shall be saved. ¹⁷ But the [one who] does not believe shall be condemned. In my name they will cast out demons, they will speak in new languages, ¹⁸ they will take up snakes and whatever deadly [thing] they may drink, it will by no means harm them, they will lay [their] hands upon [the] sick and they will be well. ¹⁹ Then indeed the Lord Jesus after [he] spoke to them was received up into heaven and sat at the right

(*ερωταω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^aThe “Sabbath” is a holy day. In the Jewish tradition, every Saturday is a “Sabbath”, and as we know from Genesis 1, the Sabbath is the seventh day. Thus the “first day of the Sabbath” is Sunday. Other holy days that don’t fall on Saturday are also “Sabbaths”.

^bThe “Sabbath” is a holy day. In the Jewish tradition, every Saturday is a “Sabbath”, and as we know from Genesis 1, the Sabbath is the seventh day. Thus the “first day of the Sabbath” is Sunday. Other holy days that don’t fall on Saturday are also “Sabbaths”.

^cinclude vs. 9–20: DW *vg* **K**; omit vs. 9–20: NB; replace vs. 9–20 with: ⁹ And they promptly proclaimed everything having been commanded to those with Peter. And after these [things] even Jesus himself sent out from [the] east even as far as [the] west through them the holy and imperishable proclamation of eternal salvation. Amen.”: few

^dfrom ZOE “ZOH-ay” (*ζωη*)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for ‘life’ in the sense of biological processes.

of God. ²⁰ But those, when [they] went out, heralded everywhere, the Lord working with [them] and establishing the word through accompanying signs.

The Gospel according to Luke

Luke 1

Explanatory Preface

¹ Since many have set their hand to compile [a] narrative concerning all the deeds having been accomplished among us, ² like the accounts passed on to us from the beginning by the eyewitnesses and those having become ministers of the word, ³ it seemed good for me also, having carefully investigated everything anew^a, in order to write to you, noblest Theophilus, ⁴ that you may know the certainty of the words with which you have been taught.

Birth Announcement of John the Baptist

⁵ It came to pass in the days of Herod king of the Jews [that] there was [a] certain priest Zacharias by name of the division Abia, and his wife of the daughters of Aaron, and her name [was] Elizabeth. ⁶ Now they were both just before God, walking blameless in all the commandments and just-acts of the Lord. ⁷ And there was not to them [a] child, as Elizabeth was barren, and both were advanced in their days.

⁸ Now it came to pass in the performing of his priestly duties in the fixed succession of his division before God, ⁹ according to the custom of the priestly service he was appointed to burn incense have entered into the temple of the Lord, ¹⁰ and all the multitude of the people was praying outside in the hour of the incense. ¹¹ Now there appeared to him [an] angel of the Lord standing to the right of the altar of the incense. ¹² And when Zacharia saw, he was unsettled, and fear fell upon him. ¹³ But the angel said to him: Be not fearing, Zacharia, because your entreaty has been heard, and your wife Elizabeth will bear [a] son to you, and you will call his name John. ¹⁴ And joy and gladness will be to you, and many will be glad upon his birth. ¹⁵ For he will be great before the Lord, and wine and strong drink he will not drink, and he shall be filled of the Holy Spirit while in his mother's belly, ¹⁶ and many of the sons of Israel will he turn to the Lord their God, ¹⁷ and he himself will go forth before him in [the] spirit and power of Elijah, to turn [the] hearts of fathers to children and [the] disobedient [to turn] to the mind of just [ones] to prepare for the Lord [a] people made ready.

¹⁸ And Zacharia said to the angel: How will I know this? For I am old and my wife is advanced in her days. ¹⁹ And answering the angel said to him: I am Gabriel, the [one] having stood before God, and sent to speak to you and proclaim to you these [things]. ²⁰ And behold you shall be silent and not able to speak until that day these [things] come to pass, because^b you did not believe my words, which will be fulfilled in their opportune-time^c.

²¹ And the people were waiting for Zacharia, and were marveling on his lingering in the temple, ²² and when he came out he was not able to speak to them, and they knew that he had seen [a] vision in the temple; and he was beckoning to them, and he remained mute. ²³ And it came to pass as the days of his ministry were fulfilled, he departed to his house.

²⁴ So after those days Elizabeth conceived, and concealed herself five months, saying ²⁵ that: Thus the Lord has done for me for [the] days that he considered to take away my reproach among men.

^aThe word ANOTHER (ἀνωθεν) has multiple meanings: 'again' or 'from above' John.3:3. Can also mean 'from the beginning'—e.g. Luke.1:3 (or 'again' here?).

^bor "in return for which"

^cKAIROS (καιρός) 'opportune time', 'proper time', 'season'

Birth Announcement of Jesus the Messiah

²⁶ Now in the sixth month the angel Gabriel was sent from God to [a] city of Galilee that [is] Nazareth by name ²⁷ to [a] virgin betrothed to [a] man by name Joseph, of the house of David, and the name of the virgin [is] Mariam. ²⁸ And having entered in to her he said: Greetings, highly favored [one], the Lord [is] with you. Blessed [are] you among women^a. ²⁹ But upon [this] word she was [greatly] perplexed, and was considering what kind of greeting this might be. ³⁰ And the angel said to her: Be not fearing, Mariam, for you have found grace with God. ³¹ And behold you will conceive in your womb and will bear [a] son, and you will call his name Jesus. ³² This [one] will be great and will be called son of the most high, and the Lord God will give to him the throne of David his father. ³³ And he will be king over the house of Jacob to eternity, and of his kingdom there will not be end. ³⁴ But Mariam said to the angel: How will this be, since I do not know [a] man? ³⁵ And answering the angel said to her: [the] Holy Spirit will come upon you, and the power of the most high will overshadow you. Therefore also the holy [one] having been born will be called holy, [who is the] son of God. ³⁶ And behold Elizabeth your kinswoman has conceived [a] son in her old age, and this the sixth month for her [who was] called barren; ³⁷ for every word is not impossible with God. ³⁸ So Mariam said: Behold the slave of the Lord. May it be to me according to your word. And the angel departed from her.

Mary and Elizabeth

³⁹ Now when Mariam arose in those days she proceeded to the hill country with haste to the city [of] Judah, ⁴⁰ and entered into the house of Zacharia and greeted Elizabeth. ⁴¹ And it came to pass as Elizabeth heard Mariam's greeting, the child leapt in her belly, and Elizabeth was filled of the Holy Spirit. ⁴² And she cried out with [a] great shout and said: Blessed [are] you among women, and blessed [is] the fruit [of your] belly. ⁴³ And how is this to me that the mother of my Lord should come to me? ⁴⁴ For behold as the sound [of your] greeting came to pass to my ears, the baby in gladness leapt in my belly. ⁴⁵ And blessed [is] she who has believed that there will be completion to the [things] spoken to her by [the] Lord.

Mary's Hymn of Praise

⁴⁶ And Mariam said:

My psyche-life^b magnifies the Lord
⁴⁷ And my spirit gladdens upon God my savior
⁴⁸ Because he has looked upon the humility of his slave
 For behold from now [on]
 will all generations call me blessed
⁴⁹ Because the mighty [one] has done great [things] to^c me
 And holy [is] his name.
⁵⁰ And his mercy [is] to generation and generation
 To [those] fearing him.
⁵¹ [the] strength in his arm has done [it]:
 He has scattered [the] conspicuous
 in the mind^d of their hearts
⁵² He has thrown down the powerful from their thrones
 And has exalted the humble.

^a“Blessed are you among women” D **K** *vg*; omit: NBW

^bfrom PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected.

^cor “for”, “with”

^dor “intellect”

⁵³ [the] hungering he has filled with good [things]
]And the rich he has sent away empty.
⁵⁴ He has helped Israel his child
 To recall his mercy
⁵⁵ Just as he spoke to our fathers
 To Abraham and to his seed to eternity.

⁵⁶ And Mariam remained with her [about] three months, and returned to her house.

The Birth of John

⁵⁷ Now to Elizabeth was fulfilled the time of her bearing, and she gave birth to [a] son. ⁵⁸ And her neighbors and kin heard that the Lord had magnified his mercy with her, and rejoiced with her.

⁵⁹ And it came [about] on the eighth day they came to be circumcising the child, and they were calling it upon the name of his father Zacharia. ⁶⁰ And answering, his mother said: No, rather he will be called John. ⁶¹ And they said to her that: There are none [of your] kinsmen who are called by that name. ⁶² But they were beckoning to his father what he might wish it to be called. ⁶³ And having requested^a [a] little tablet he wrote, saying: John is his name. And all marveled. ⁶⁴ But his mouth was opened immediately and [also] his tongue, and he was speaking praising God. ⁶⁵ And fear came upon all those who were dwelling around, and in the whole hill country of Judea they were discussing all these words. ⁶⁶ And all who heard decided in their hearts, saying: What therefore will this child be? And, For the hand of the Lord was with him.

Zachariah's Praise and Prediction

⁶⁷ And Zacharia his father was filled of the Holy Spirit and prophesied saying:

⁶⁸ Blessed [is the] Lord God of Israel
 Because he has cared for and made ransom for his people.
⁶⁹ And he raised the horn of salvation to us
 In the house of David his child.
⁷⁰ Just as he spoke through the mouth of his holy prophets
 from [the] eons,
⁷¹ Salvation from our enemies
 And from the hand of all hating us
⁷² To do mercy with our fathers
 And to remind [them] of his holy contract,
⁷³ The oath that he swore to Abraham our father,
⁷⁴ To give to us fearless rescue from the hand of enemies,
⁷⁵ To be serving him in piety and justice
 Before him all our days.
⁷⁶ And you, child, you will be called [a] prophet
 of the most high,
 For you will proceed before the Lord
 to prepare his way,
⁷⁷ To give knowledge of salvation to his people
 In forgiveness of their sins.
⁷⁸ Through the merciful guts of our God

^aAITEO “ay-TEH-oh” (*αἰτεῖω*) “request”, “demand”, “beg” something for oneself. Far from humbly requesting—it’s more like ‘demanding’. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωτᾶω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

By which [this] sunrise from on high cares for us,
⁷⁹ To shine to those dwelling in [the] darkness
 and [the] shadow of death,
 To direct their feet to the way of peace.

⁸⁰ So the child grew and became strong in spirit, and was in the wilderness until the day of his installation^a before Israel.

Luke 2

The Census and the Birth of Jesus

¹ Now it came to pass in those days [that a] decree went out by Caesar Augustus to be registering all the inhabited world. ² This first census came [about] from Cyrus the [one] governing Syria. ³ And all went to be registered, each to his own city. ⁴ So Joseph also went up from Galilee from the city Nazareth to Judea to the city of David that is called Bethlehem, because he was of the house and clan of David, ⁵ to be registered with Mary the [one] betrothed to him, the [one] being pregnant. ⁶ Now it came [about] while they were there, the days of her bearing were fulfilled. ⁷ And she bore her first born son, and wrapped him in clothes, and lay him in [a] manger, for there was not place for them in the inn.

The Shepherds' Visit

⁸ And shepherds were in this field dwelling out of doors and watching during [the] watches of the night over their sheep. ⁹ And [an] angel of the Lord stood before them, and glory of the Lord shone round [about] them, and the feared [with] great fear. ¹⁰ And the angel said to them: Be not fearing, for behold I proclaim to you great joy, which will be to all people, ¹¹ that there has been born to you this day [a] savior that is Christ [the] Lord, in the city of David. ¹² And this [is a] sign to you, you will find the child wrapped in clothes and lying in [a] manger. ¹³ And suddenly there came to pass with the angel [a] large host of heaven praising God and saying: ¹⁴ Glory in the highest to God and on earth^b peace among men of good will^c. ¹⁵ And it came to pass as the angels departed from them into heaven, the shepherds were saying to each other: Let us indeed go to Bethlehem and see this word that has come to pass that the Lord has made known to us. ¹⁶ And they came, having hastened, and found Mariam and Joseph and the child lying in the manger. ¹⁷ And when they saw, they made known concerning the word having been spoken to them concerning this child. ¹⁸ And all who heard marveled concerning what was spoken by the shepherds to them. ¹⁹ But Maria treasured up all these words, pondering them in her heart. ²⁰ And the shepherds returned glorifying and praising God upon all concerning what they heard and saw, just as it had been spoken to them.

²¹ And then the eight days of his circumcision were fulfilled, and his name was called Jesus, what he was called by the angel before his being conceived in the belly.

^aor "commissioning"

^bGE "GAY" (γῆ) "earth", "land" (remember that they didn't understand about the Earth being a planet floating in space yet), sometimes "ground" or "dirt".

^c"among men of good will" NBD few; "goodwill among men" K most. The problem here is that the text sources differ in a single letter at the word EUDOKIA (εὐδοκία, nominative) or EUDOKIAS (εὐδοκιας, genitive). Bruce Metzger concludes, in his *The Text of the New Testament*, p. 230,

"Luke 2:14, therefore, involves a twofold strophe ('glory ... peace') and not a threefold strophe ('glory...peace...good will', all in the nominative). The sense is that the birth of the Messiah, the Lord (vs. 11) is the occasion for the ascription of glory to God in the highest heaven and the enjoyment of peace on earth among men of God's good will, i.e. those persons on whom his favour rests, chosen to be the recipients of the gift of his Messiah."

Also, compare Matt.10:34, where Jesus says He did not come to bring peace on earth to [all] mankind.

Jesus's Presentation at the Temple

²² And when were filled the days of their cleansing according to the law of Moses, they brought him up to Jerusalem to present [him] to the Lord, ²³ just as it is written in the law of [the] Lord that^a

Every male opening the womb will be called for the Lord

²⁴ and to give sacrifice according to what is said in the law of [the] Lord^b,

[A] pair of turtle doves and two young doves.

The Prophecy of Simeon

²⁵ And behold [a] man as in Jerusalem by name Simeon, and this man [is] just and devout, expecting^c the comfort of Israel, and [the] Holy Spirit was upon him. ²⁶ and it was revealed to him by the Holy Spirit [that he would] not see death before he instead see the Christ of [the] Lord. ²⁷ And he came in the spirit into the temple, and when the parents of the child Jesus brought him in to do to him according to the custom of the law concerning him, ²⁸ he himself also received him in his arms and blessed God and said:

²⁹ Now do you release your slave, Lord^d0,

According to your word in peace

³⁰ Because mine eyes have seen my salvation

³¹ Which you prepared before the face of all peoples

³² [A] light for revelation of the nations

And glory [of your] people Israel.

³³ And his father and mother were marveling upon what was spoken concerning him. ³⁴ And Simeon blessed them and said to Mariam his mother: This [one] is appointed to the fall and rise of many and being opposed for [a] sign, ³⁵—and [of you], [a] sword will go through her psyche-life^e—in order that thoughts^f be hidden from many hearts.

The Testimony of Anna

³⁶ And Anna was [a] prophetess, daughter [of] Phanouel, of the tribe of Aser, This [one] was advanced in many days, having zoe-lived^g with [her] husband seven years from her virginity. ³⁷ And this [one was a] widow until eighty-four years, and does not leave the temple serving day and night with fastings and entreaties. ³⁸ And having stood by in this hour she

^aEx.13:2

^bLev.12:2,6

^cor “receiving”

^dDESPOTES “DES-poh-tays” (*δεσποτης*) ‘Lord’: owner and absolute master of slaves. Whereas DESPOTES emphasizes ownership and complete right of disposal, KURIOS (also translated ‘Lord’) emphasizes power—having it, having the right to wield it. Only slaves have a DESPOTES; even free persons may have a KURIOS. DESPOTES occurs in Luke.2:29, Acts.4:24, 1Tim.6:1, 1Tim.6:2, 2Time.2:21, Tit.2:9, 1Pet.2:18, 2Pet.2:1, Jude.1:4, Rev.6:10. “Lord” in every other case is KURIOS (*κυριος*)

^efrom PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (*ζωη*)—Life ‘collectively’, interdependent, interconnected.

^for “reasonings”

^gfrom ZOE “ZOH-ay” (*ζωη*)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for ‘life’ in the sense of biological processes.

was thanking God and was speaking concerning him to all awaiting^a [the] redemption in Jerusalem.

³⁹ And as they completed everything according to the law of [the] Lord, they returned to Galilee to their own city Nazareth.

⁴⁰ So the child grew and became strong ^b, being filled with wisdom, and [the] grace of God was upon him.

Jesus in the Temple

⁴¹ And his parents were proceeding according to [their]^c custom to Jerusalem to the festival of the Passover. ⁴² And when twelve years came to pass, they having gone up according to the custom to the festival, ⁴³ and having completed the days, when they turned back, the child Jesus remained in Jerusalem, and his parents knew it not. ⁴⁴ But having thought him to be in the caravan they came [a few] days way and sought him among their relatives and acquaintances. ⁴⁵ And not having found him they returned to Jerusalem seeking him. ⁴⁶ And it came to pass after three days they found him in the temple seated in the midst of the teachers and hearing them and questioning them; ⁴⁷ and all hearing him were amazed upon his understanding and his answers. ⁴⁸ And seeing him they were astonished, and his mother said to him: Son, why have you done to us thusly? Behold your father and I suffering pain were seeking you. ⁴⁹ And he said to them: Why were you seeking me? Do you not know that in the [things] of my father I must be? ⁵⁰ And they did not understand the word that he spoke to them. ⁵¹ And he went down with them and came to Nazareth and was being subordinate to them. And his mother kept all these words in her heart. ⁵² And Jesus progressed in wisdom and in stature and in grace with God and men.

Luke 3

The Ministry of John the Baptist

¹ Now in the fifteenth year of the rule of Caesar Tiberius, Pontius Pilate being governor of the Jews, and Herod being tetrarch of Galilee, and Phillip his brother being tetrarch of the regions of Itourais and Trachonti, and Lusanius being tetrarch of Abilene, ² upon the priesthood of Hanna and Caiaphas, the word of the Lord came to pass upon John the son of Zachariah in the wilderness. ³ And he came into all the regions around the Jordan preaching [the] baptism of repentance for the forgiveness of sins. ⁴ As it is written in the scroll of the words of Isaiah the prophet:

[A] voice crying in the wilderness
 Prepare the way of the Lord
 Be making straight his paths;
⁵ He will fill every valley,
 And every mountain and hill will be humbled,
 And the crooked will be into straight,
 And the rough into smooth roads,
⁶ And all flesh will see the salvation of God.

⁷ He was saying therefore to those coming out to be baptized by him: Generation of vipers, who showed you to be fleeing from the impending wrath? ⁸ Produce therefore fruit worthy of repentance; and do not begin to be saying among yourselves, [the] father we have [is]

^aor “receiving”

^binsert “in spirit” **K** most; txt: NBD few
^cor [the]

Abraham, for I say to you that God is able out of these rocks to raise up children to Abraham.⁹ But already the ax to the root of the trees is laid. Every tree therefore not producing good fruit will be cut down and thrown into the fire.

¹⁰ And the crowds were asking him saying: What therefore should we do? ¹¹ And answering he said to them: Let^a the [one] having two tunics share with the [one] not having [any], and the [one] having bread, let^a him do likewise. ¹² And tax gatherers also came to be baptized and they said to him: Teacher, what shall we do? ¹³ And he says to them: Be doing no more than what is commanded you. ¹⁴ And also those serving as soldiers were asking him saying: And what shall we do? And he said to them: Exhort no one nor blackmail [anyone], and be satisfied with your wages.

¹⁵ But [to] the people looking for and all [those] reasoning in their hearts concerning John, whether he might be the Christ ¹⁶ John was answering saying to them: I on the one hand baptize you in^b water, but [one] stronger than me comes, of whom I am not worthy to loose the thong of his sandals. He will baptize you in^c the Holy Spirit and fire, ¹⁷ of whom the winnowing fork in his hand will clean out his threshing floor, and he will gather the wheat into his storehouse, but the chaff he will burn in fire inextinguishable.

¹⁸ Many [things] therefore and other [things] he was proclaiming entreating the people. ¹⁹ But Herod the tetrarch, being reproved by him concerning Herodias the wife of his brother and concerning all the wickedness^d that Herod had done, ²⁰ and this added upon all, he locked John up in prison.

The Baptism of Jesus

²¹ Now it came to pass when all the people were baptized and Jesus was baptized and praying [that] heaven opened, ²² and the Holy Spirit came down in visible-form as [a] dove upon him, and [a] voice came to pass out of heaven: You are my agape-beloved son, in you I have been well pleased.

The Genealogy of Jesus

²³ And he himself was Jesus, beginning [about] thirty years old, being son, as reckoned by law, [of] Joseph,

[son] of Eli,

²⁴ [son] of Matthew,

[son] of Levi,

[son] of Melchi,

[son] of Iannai,

[son] of Joseph,

²⁵ [son] of Mattathius,

[son] of Amos,

[son] of Naoum,

[son] of Esli,

[son] of Naggai,

²⁶ [son] of Maath,

[son] of Mattathius,

[son] of Semein,

[son] of Josech,

^aimperative

^bor "with"

^cor "with"

^dPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

[son] of Judah,
[son] ²⁷ of Jonan,
[son] of Rasa,
[son] of Zurababel,
[son] of Salathiel,
[son] of Neri,
²⁸ [son] of Melchi,
[son] of Addi,
[son] of Kosam,
[son] of Elmadam,
[son] of Er,
²⁹ [son] of Jesus,
[son] of Eliezer,
[son] of Joram of Mattat,
[son] of Levi,
³⁰ [son] of Sumeon,
[son] of Judah,
[son] of Joseph,
[son] of Joram,
[son] of Eiachim,
³¹ [son] of Melea,
[son] of Menna,
[son] of Mattatha,
[son] of Natham,
[son] of David,
³² [son] of Jessi,
[son] of Jobed,
[son] of Boos,
[son] of Sala,
[son] of Naasson,
³³ [son] of Aminadab,
[son] of Admin,
[son] of Arnia,
[son] of Esrom,
[son] of Phares,
[son] of Judah,
³⁴ [son] of Jacob,
[son] of Isaac,
[son] of Abraham,
[son] of Thara,
[son] of Nachor,
³⁵ [son] of Serouch,
[son] of Raga,
[son] of Phalek,
[son] of Eber,
[son] of Sala,
³⁶ [son] of Kainam,
[son] of Arphaxad,
[son] of Shem,
[son] of Noah,
[son] of Lamech,
³⁷ [son] of Mathousala,
[son] of Enoch,
[son] of Janet,
[son] of Maleleal,
[son] of Kainam,

³⁸ [son] of Enos,
 [son] of Seth,
 [son] of Adam,
 [son] of God.

Luke 4

The Temptation of Jesus

¹ Now Jesus full of [the] Holy Spirit returned from the Jordan, and was led in the spirit in the wilderness, ² being tested forty days by the devil. And he ate nothing in those days, and upon completing them he was hungry. ³ Now the devil says to him: If you are [the] son of God, tell this stone to become bread. ⁴ And Jesus answered him: It is written that^a:

Not upon bread alone will man zoe-live^b
 But upon every word of God.

⁵ And bringing him up he showed him all the kingdoms of the inhabited-world in [an] instant of time. ⁶ And the devil said to him: To you will I give all this authority and their glory, because to me have they been given over and to whom I wish to give it. ⁷ You therefore, if you worship before me, all will be yours. ⁸ And Jesus answering said to him: It is written^c:

You will worship [the] Lord your God
 And him only will you serve.

⁹ But he brought him to Jerusalem and stood him upon the pinnacle of the temple, and said to him: If you are [the] son of God, throw yourself down from there, ¹⁰ For it is written that^d:

He has commanded his angels to protect you.

¹¹ And that^e:

Upon [their] hands they will bear you
 Lest you dash your foot upon [a] stone.

¹² And Jesus answering said to him that: It is said^f:

You will not test [the] Lord your God.

¹³ And having completed every test the devil withdrew from him until [an] opportune-time^g.

The Beginning of Jesus's Ministry in Galilee

¹⁴ And Jesus returned in the power of the spirit to Galilee, and [the] report went out to all the surrounding region concerning him. ¹⁵ And he himself was teaching in their synagogues, being glorified by all.

^aDeut.8:3

^bfrom ZOE “ZOH-ay” ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for ‘life’ in the sense of biological processes.

^cDeut.6:13

^dPs.91:11

^ePs.91:12

^fDeut.6:16

^gKAIROS ($\kappa\alpha\iota\rho\varsigma$) ‘opportune time’, ‘proper time’, ‘season’

Rejection at Nazareth

¹⁶ And he came into Nazareth, where he had grown up and entered according to his custom in the day of the Sabbaths into the synagogue, and stood to read. ¹⁷ And [the] scroll of the prophet Isaiah was given to him, and having opened the scroll he found the place where it was written:

¹⁸ [The] spirit of the Lord [is] upon me
Because of which he has anointed me
to preach to the poor
He has sent me to heal the crushed,
To proclaim pardon to the captives
and sight to the blind,
To send away the oppressed in pardon,
¹⁹ To proclaim [the] welcome^a year of the Lord.

²⁰ And having rolled up the scroll [and] having returned it to the assistant he sat, and all eyes in the synagogue were looking intently on him. ²¹ So he began to be speaking to them that: Today this scripture has been fulfilled in your ears. ²² And all were testifying to him and were marveling upon the words of grace proceeding out of his mouth, and were saying: Is this not Joseph's son? ²³ And he said to them: Certainly you will tell me this parable: Physician, heal yourself; as much as we heard came to pass in Capernaum, do also here in your native-land. ²⁴ But he said: Truly I say to you that no prophet is welcome^b in his native-land. ²⁵ But in truth I say to you, there were many widows in Israel in the days of Elijah, when the heavens were shut three years and six months, that there came to pass [a] great famine upon all the land, ²⁶ and to none of them was Elijah sent except to Sarpta of Sidon to [a] widow woman. ²⁷ And there were many lepers in Israel upon Elisha and none of them were healed except Naiman the Syrene. ²⁸ And all were filled with rage in the synagogue when they heard these [things], ²⁹ and having risen up they threw him out of the city and led him to [the] brow of the mountain upon which their city was built, in order to throw him down the cliff. ³⁰ But he having passed through their midst departed.

Ministry in Capernaum

³¹ And he came down into Capernaum [into a] city of Galilee. And he was teaching them on the Sabbaths, ³² and they were astonished upon his teaching, for his word was in authority.

³³ And in the synagogue was [a] man having [a] spirit of [an] unclean demon, and he cried out in [a] great voice, ³⁴ Yikes! What [is] to you and to us^c, Jesus Nazarene? Have you come to destroy us? I know who you are: the holy one of God. ³⁵ And Jesus rebuked him saying: Be silenced and come out from him. And having thrown him down in [their] midst the demon came out from him, not having hurt him. ³⁶ And wonder came to pass upon all, and they spoke to one another saying: What is this word, that in authority and power he commands the unclean spirits and they come out? ³⁷ And the news concerning him went out into all the surrounding region.

³⁸ But having risen up from the synagogue he entered into the house of Simon. But Simon's mother-in-law was being held by [a] great fever, and they asked^d him concerning her. ³⁹ And having stood by her he rebuked the fever, and it left her. And immediately having arisen she was serving them.

⁴⁰ But when the sun set all as many were having sickness by various diseases they brought them to him, but on each of them having laid [his] hands he was healing them. ⁴¹ And

^aor "acceptable"

^bor "acceptable"

^ci.e. "What do we have do to with each other?"

^dEROTAO (ερωτάω) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

demons also were come out of many, crying out and saying that: You are the son of God. And rebuking [them] he did not permit [them] to speak this, because they made him known to be the Christ.

⁴² Now when day came to pass, having gone out he went to [a] wilderness place, and the crowds were seeking him, and they came to him, and were hindering him so as not to go from them. ⁴³ But he said to them that: Also to the other cities must I preach the kingdom of God, for on this was I sent. ⁴⁴ And he was preaching in the synagogues of Judea^a.

Luke 5

The Call of the Disciples

¹ Now it came to pass the crowd pressed upon him and was hearing the word of God, and he was standing by the lake Genesaret, ² and he saw two boats standing in the lake. But the fishermen having gotten out from them were cleaning their nets. ³ But having embarked into one of the boats, which was Simon's, he asked^b him to put out a little from the land. And having sat he was teaching the crowds from the boat. ⁴ Now as he finished speaking, he said to Simon, put out to the depths, and let down your nets for [a] catch. ⁵ And Peter answering said: Master, having labored the whole night we took nothing, but upon your word I will let down the nets. ⁶ And having done this he enclosed [a] great fullness of fish, and he was tearing their nets. ⁷ And he signaled to [his] partners in the other boat that having come they help. And they came, and filled both boats so as to sink them. ⁸ But when Simon Peter saw this he fell before Jesus on his knees saying: Depart from me, for I am [a] sinful man, Lord. ⁹ For astonishment seized him and all those with him upon the catch of fish that they had taken. ¹⁰ Likewise also James and John sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Be not fearing, from this moment you will be catching men. ¹¹ And having brought the boats to the land, having left all, they followed him.

Healing a Leper

¹² And it came to pass he was in one of the cities and behold [there was a] man full of leprosy. But seeing Jesus, having fallen on [his] face he begged him saying: Lord, if you wish, you are able to cleanse [me]. ¹³ And having stretched out his hand he grasped him saying: I wish [it], be cleansed; and straightway the leprosy departed from him. ¹⁴ And he ordered him to speak to no one, but: Departing show yourself to the priest, and offer concerning your cleansing just as Moses prescribed, to [a] witness to them. ¹⁵ But instead the word went [about] concerning him, and great crowds came together to be hearing and to be healed from all their sickliness. ¹⁶ But he retreating in the wildernesses and praying.

Healing and Forgiving a Paralytic

¹⁷ And it came to pass in one of the days the also was teaching, and there were seated Pharisees and law-teachers who were come from every village of Galilee and Judea and Jerusalem. And power of the Lord was to him to heal. ¹⁸ And behold men having brought upon [a] bed [a] paralytic man, and they were seeking to bring him in and place him before him. ¹⁹ And not having found by what way they may bring him in through the crowd, having gone up upon the roof they let him down through the clay with the bed into the midst before Jesus.

^a“Judea” p⁷⁵ ΙΒΩ; “Galilee” D **K** vg

^bEROTAO (ερωταω) “Ask”, but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

²⁰ And seeing their belief he said: Man, your sins have been forgiven you. ²¹ And the scribes and the Pharisees began to be reasoning saying: Who is this who speaks [God]-slander? Who is able to forgive sins except God only? ²² But Jesus having known their reasonings, answering he said to them: Why do you reason in your hearts? ²³ What is easier, to say: Your sins have been forgiven you, or to say: Be rising and be walking? ²⁴ But in order that you may know that the son of man has authority upon the land to forgive sins—he said to the paralytic: I say to you: Be rising and having taken your bed be going to your house. ²⁵ And immediately having stood up before them, having taken [that] upon which he laid, he departed to his house glorifying God. ²⁶ And astonishment seized all, and they were glorifying God, and were filled with fear saying that: We have seen wonderful^a [things] today.

The Call of Levi; eating with Sinners

²⁷ And after these [things] he went out, and behold [a] tax collector Levi by name sitting in the tax office, and he said to him: Be following me. ²⁸ And having left all, having stood up, he followed him.

²⁹ And Levi gave [a] great banquet in his house, and there was [a] great crowd of tax gatherers and others who were with them being seated. ³⁰ And the Pharisees and scribes were murmuring of them to his disciples saying: Why do you eat and drink with tax gatherers and sinners? ³¹ And answering Jesus said to them: The healthy have no need of [the] physician, but those having [it] evil-ly. ³² I am not sent to call [the] just but sinners to repentance.

The Superiority of the New

³³ But they said to him: The disciples of John fast often and do prayers, likewise also the Pharisees, but by you they eat and drink. ³⁴ But Jesus said to them: Are the sons of the bridegroom able, when the groom is with them, to do fasting?^b ³⁵ But the days will come, and when the bridegroom should depart from them, then will they fast in those days. ³⁶ But he was also saying to them [a] parable that: No one places [a] patch from [a] new garment having been torn upon [an] old garment, otherwise also the new will tear and the patch from the new will not agree with the old. ³⁷ And no one places new wine into old skins, otherwise the new wine will tear the skins, and it will spill out and the skins will be ruined. ³⁸ But one must put new wine into new skins. ³⁹ ^cAnd no one drinking old wine wishes new, for he says: The old is adequate^d.

Luke 6

Lord of the Sabbath

¹ Now it came to pass on the Sabbath he was going through [a] grain field, and his disciples were plucking and eating the ears of grain rubbing [them] with their hands. ² But some of the Pharisees said: Why do you do what is not permitted on the Sabbath? ³ And answering them Jesus said to them: Have you not read this that David did, when he was hungry and those being with him? ⁴ That they entered into the house of God and taking the loaves of the presence he was eating [it] and gave to those with him, which it is not allowed to be eating except the priests only? ⁵ And he was saying to them: The son of man is Lord of the Sabbath.

^aalso means “unexpected”

^bGrammar indicates “no” answer expected or expresses uncertainty

^cinclude vs. 39: p^{4,75} NBW **KH** *vg*; omit: D

^dadequate” p⁴NB W; “more adequate” **KH** *vg*

Healing a Withered Hand

⁶ Now it came to pass on another Sabbath he entered into the synagogue and was teaching; and [a] man was there and his right hand was withered. ⁷ And the scribes and the Pharisees were watching him closely if on the Sabbath he heals, in order that they may find [something] to accuse of him. ⁸ But he had known their reasonings, but he said to the man having the withered hand: Be rising and stand in the middle. And having arisen he stood. ⁹ So Jesus said to them: I ask you if it is allowed on the Sabbath to do good or to do evil, to save [a] psyche-life^a or to destroy^b [it]? ¹⁰ And looking around at them all, he said to him: Be stretching out your hand. So he did [so], and his hand was restored. ¹¹ But they were filled with fury^c, and were discussing among themselves what they might do with Jesus.

Choosing the Twelve Apostles

¹² Now it came [about] in those days he was going out to the mountain to pray, and was spending the night in prayer with God. ¹³ And when it became day, he called his disciples to himself, and having chosen from them twelve, which also he names apostles^d, Simon, which also he named Peter, and Andrew his brother, and James and John, and Phillip and Bartholemew, ¹⁵ and Matthew and Thomas and James Alphaeus and Simon the [one] being called Zealot, ¹⁶ and Judas of James, and Judas Iscariot, which became betrayer.

The Sermon on the Plain

¹⁷ And having come down with them he stood upon [a] flat place, and [a] great crowd of disciples, and [a] great multitude of people from all of Judea and Jerusalem and from by the sea from Tyre and Sidon, ¹⁸ which came to hear him and be healed from their diseases, and those being troubled from unclean spirits were being healed. ¹⁹ And all the crowd was seeking to touch him, because power from him was coming out and healed all. ²⁰ And having lifted up his eyes to his disciples he was saying:

Blessed are the poor, for theirs is the kingdom of God.

²¹ Blessed are those hungering now, for they will be filled.

Blessed are those crying now, for they shall laugh.

²² Blessed are you when men hate you and exclude you and reproach you and cast out your name as wicked^e on account of the son of man. ²³ Rejoice in that day and leap, for behold your reward is great in heaven, for such [things] were their fathers doing to the prophets.

²⁴ However,

Woe to you who are rich, for you have received your satisfaction^f.

Woe to you who laugh now, for you will weep and cry.

²⁶ Woe when all men speak well [of you],

for such were their fathers doing to the false prophets.

²⁷ But I say to those who hear: Be agape-loving your enemies, be doing good to those hating you. ²⁸ Be speaking well of those cursing you, Be praying concerning those mistreating you. ²⁹ To the [one] striking you on the cheek offer the other, and from the [one] taking your

^afrom PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected.

^bor “ruin”

^cor “folly”

^dliterally “sent [ones]”

^ePONEROS ($\pi\omega\eta\rho\sigma$) here. The Greek word KAKOS ($\kappa\alpha\kappa\sigma$) is always translated ‘evil’, PONEROS is usually translated as ‘wicked’ although occasionally as ‘bad’; it can also mean ‘diseased’, ‘sickly’ and is thus translated where appropriate. Like KAKOS, PONEROS also means ‘evil’, but the harm that evil does is more in view, where KAKOS is more ‘evil as evil’.

^for “encouragement”

garment also do not withhold your tunic. ³⁰ To all asking^a [of you] be giving, and from the [one] taking your [things] do not ask it back. ³¹ And just as you are wanting that men be doing to^b you, be doing likewise to ^c them.

³² And if you agape-love those agape-loving you, how is grace to you? For even sinners agape-love those who agape-love them. ³³ And if you do good to those doing good to you, how is grace to you? Even sinners do the same. ³⁴ And if you lend to whom you hope to receive, how is grace to you? Even sinners lend to sinners, in order to receive back equal. ³⁵ Rather, be agape-loving your enemies and be doing good and be lending, receiving back nothing. And your reward will be great in heaven, and you will be sons of the most high because he is kind to [the] ungrateful and wicked^d. ³⁶ Be becoming merciful, just as your father is merciful.

Do Not Judge Others

³⁷ And be not judging, and you will not be judged. And be not condemning, and you will not be condemned. Be releasing^e, and you will be released^f. ³⁸ Be giving, and it will be given you, good measure pressed shaken [down] overflowing they will give into your lap^g. For with what measure you measure it will be measured in return to you.

³⁹ But he also said to them [a] parable: Is [the] blind [man] able to be leading the blind? Won't both fall into [a] pit? ⁴⁰ [A] disciple is not above the teacher, for all will be completed like his teacher. ⁴¹ But why do you see the speck in your brother's eye, but the plank in your own eye you do not take notice of? ⁴² How are you able to be saying to your brother: Brother, allow [me], I will cast out the speck in your eye, not seeing the plank in your [own] eye? Hypocrite! Throw out first the plank in your eye, and then you will see clearly to throw out the speck in your brother's eye.

⁴³ For [a] good tree is not producing rotten fruit, nor again [is a] rotten tree producing good fruit. ⁴⁴ For each tree is known by its own fruit. For figs are not gathered from thorn bushes, nor are grapes gathered from brambles. ⁴⁵ The good man from the good treasure of his heart brings forth the good, and the wicked^d from the wicked^d [treasure] brings forth the wicked^d. For his mouth speaks from the fullness of [the] heart.

⁴⁶ Why do you call me 'lord lord', and not do what I say?

⁴⁷ Everyone coming to me and hearing my words and doing, I will show you what he is like.

⁴⁸ He is like [a] man building [a] house, who dug and deepened and placed [the] foundation upon the rock. But when flood came to pass, the river dashed against that house, and it was unable to shake it because it was well built. ⁴⁹ But the [one] having heard and not having done is like [a] man building [a] house upon the ground^h without [a] foundation, against which the river dashed, and it was straightway shaken, and great was the fall of that house.

^aAITEO “ay-TEH-oh” ($\alpha\iota\tau\epsilon\omega$) “request”, “demand”, “beg” something for oneself. Far from humbly requesting—it's more like ‘demanding’. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO ($\epsilon\rho\omega\tau\alpha\omega$), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^bor “for”, “with”

^cor “for”, “with”

^dPONEROS ($\pi\sigma\eta\pi\rho\sigma$) here. The Greek word KAKOS ($\kappa\alpha\kappa\omega\varsigma$) is always translated ‘evil’, PONEROS is usually translated as ‘wicked’ although occasionally as ‘bad’; it can also mean ‘diseased’, ‘sickly’ and is thus translated where appropriate. Like KAKOS, PONEROS also means ‘evil’, but the harm that evil does is more in view, where KAKOS is more ‘evil as evil’.

^ei.e. “setting free,” “forgiving”

^fi.e. “set free,” “forgiven”

^gor ‘bosom’

^hGE “GAY” ($\gamma\eta$) “earth”, “land” (remember that they didn't understand about the Earth being a planet floating in space yet), sometimes “ground” or “dirt”.

Luke 7

Healing the Centurion's Slave

¹ When he had fulfilled all his words to the hearing of the crowd, he went to Capernaum. ² Now [a] certain slave of [a] centurion having [it] evil-ly was [about] to come to the end, who was to him honored. ³ So having heard concerning Jesus he sent to him elders of the Jews, asking^a him in order that having come he should save his slave. ⁴ So those having arrived to Jesus were calling upon him earnestly, saying that: He is worthy to whom this [thing] should be granted, ⁵ for he agape-loves our nation and he built for us the synagogue. ⁶ So Jesus went with them. Now when he was already not far from the house, the centurion sent friends saying: Lord, be not troubling, for I am not befitting that you should come under my roof, ⁷ neither am I worthy [that] I come to you, but say [the] word, and my child be healed^b. ⁸ For I also am [a] man designated by authority, having under myself soldiers, and I say to this [one], Go, and he goes, and to another, Be coming, and he comes, and to my slave, Do this, and he does [it]. ⁹ But when Jesus heard these [things] he marveled at him, and having turned to the crowd following him he said: Truly I say to you, not even in Israel have I found such faith. ¹⁰ And having returned to the house the [ones] having been sent found the slave being healthy.

Raising a Widow's Son

¹¹ And it next came to pass he went to the city being called Nain, and his disciples and [a] great crowd went with him. ¹² So he drew near to the gate of the city, and behold [the] only-born^c son to his mother was carried out having died, and she was [a] widow, and [a] befitting crowd from the city was with her. ¹³ And seeing her the Lord had compassion on her and said to her: Be not weeping. ¹⁴ And having come he grasped the coffin, so those bearing [it] stood, and he said: Young man, to you I say: be raised. ¹⁵ And the dead [one] sat up, and began to be speaking, and he gave him to his mother. ¹⁶ And fear took [them] all, and they were glorifying God saying that: [a] great prophet has arisen among us, and that God had looked to his people. ¹⁷ And this word went out in all Judea and all the surrounding regions concerning him.

Jesus and John the Baptist

¹⁸ And his disciples reported to John concerning all these [things]. And John having called upon [a] certain two of his disciples ¹⁹ sent [them] to the Lord saying: Are you the coming [one], or do we expect another? ²⁰ Now having arrived to him the men said: John the baptist sent us to you saying: Are you the coming [one], or do we expect another? ²¹ In that hour he healed many from diseases and torments and wicked^d spirits, and to many blind he graced

^aEROTAO (*ερωταω*) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John. 16:26.

^bimperative

^cMONOGENES 'mah-noh-gen-AYS" (*μονογενεῖς*) Literally 'only (MONO) + begotten/birthed (GENES)'. GENNAO "gen-AH-oh" (*γεννω*) is used of 'begetting' by the father, and 'birthing' by the mother in the Greek literature in general as well as the Septuagint. Thus it refers to the reproductive process as a whole. GENNAO is also used of the special relationship between a Master and his disciples, where no literal begetting or birthing is involved. Since there isn't really an English word that encompasses the whole reproductive cycle, GENNAO is reluctantly translated as 'born' except in those contexts where it would be strange to the English reader to say 'born of a father' or 'begotten by a mother'. MONOGENES appears in: Luke.7:12, Luke.8:42, Luke.9:38, John.1:14, John.1:18, John.3:16, John.3:18, Heb.11:17, 1John.4:9. Luke only uses MONOGENES to refer to 'an only-child'. But see Heb.11:17 where Isaac is referred to as MONOGENES even though he has an older brother Ishmael. Thus it must also mean 'uniquely-born/begotten' and not strictly 'only-child'.

^dPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

to be seeing. ²² And answering he said to them: Having gone report to John what you saw and heard: Blind see, lame walk, lepers are cleansed, and deaf hear, dead are raised, poor are preached to, ²³ and blessed is he who is not stumbled in me.

²⁴ Now when the messengers of John had returned he began to be saying to the crowd concerning John: What did you come out to the wilderness to behold? [a] reed being shaken by the wind? ²⁵ But what did you come out to see? [a] man dressed in soft garments? Behold those in splendid and luxurious apparel are in the palaces. ²⁶ But what did you come out to see? [a] prophet? Yes, I say to you, and more than [a] prophet. ²⁷ This is he concerning whom it is written^a:

Behold I send my messenger before your face
Who will prepare your way before you.

²⁸ I say to you, none born of women is greater than John, but the least in the kingdom of God is greater than he. ²⁹ And all the people having heard and the tax gatherers justified God, having been baptized in John's baptism. ³⁰ But the Pharisees and the lawyers have set aside the intention of God in themselves, not having been baptized by him.

³¹ To what therefore will I liken the men of this generation, and to what are they like? ³² They are like children sitting in the market and they call to each other saying:

We piped for you and you did not dance,
We mourned and you did not weep.

³³ For John the baptist is come not eating loaves nor drinking wine, and you say: He has [a] demon. ³⁴ The son of man is come eating and drinking, and you say: Behold [this] man [is a] glutton and [a] wino, friend of tax gatherers and sinners. ³⁵ And wisdom is justified by all her children.

Jesus's Anointing

³⁶ Now one of the Pharisees was asking^b him that he eat with him. And having entered into the house of the Pharisee he sat at table. ³⁷ And behold there was in the city [a] certain sinner woman, and having known that he dined in the house of the Pharisee, having brought [an] alabaster flask of perfume ³⁸ and having stood behind by his feet weeping, with the tears she began to rain upon his feet, and with the hairs of her head she was wiping [them] off, and was kissing his feet and anointing [them] with perfume. ³⁹ Now when the Pharisee who invited him saw he said in himself saying: If this [one] was [a] prophet, he would have known who and what sort of woman who handles him, that she is [a] sinner. ⁴⁰ And answering Jesus said to him: Simon, I have something to say to you. But he [said]: Teacher, speak, tell. ⁴¹ There were two who owed something to [a] moneylender. The [one] owed five hundred denarii, the other fifty. ⁴² They not having [it] he gave them both grace. Who of them therefore will agape-love him more? ⁴³ Answering, Simon said: I assume that to whom he gave the greater grace. So he said to him: You have answered rightly. ⁴⁴ And having turned to the woman he said to Simon: Do you see this woman? I entered into your house, [and] water for me upon [my] feet is not given; but she with tears rained upon my feet and with her hair wiped them off. ⁴⁵ You have not given me [a] kiss, but she from when I came in was not ceasing to be kissing my feet. ⁴⁶ You have not anointed my head with oil, but she with perfume has anointed my feet, ⁴⁷ for the sake of which, I say to you, her many sins are forgiven, because she agape-loved much. For to whom is forgiven little, agape-loves little. ⁴⁸ So he said to her: Your sins are forgiven. ⁴⁹ And those dining with him began to be saying among themselves: Who is this, who also forgives sins? ⁵⁰ But he said to the woman: Your faith has saved you. Be going in peace.

^aMal.3:1

^bEROTAO ($\epsilon\rho\omega\tau\alpha\omega$) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

Luke 8

Jesus's Ministry and the Help of Women

¹ And it came to pass afterwards he also was traveling through according to city and town preaching and proclaiming the kingdom of God, and the twelve with him, ² and certain women who were healed from wicked^a spirits and sicknesses, Maria the [one] being called Magdalene, from whom seven demons had come out, ³ and Joanna [the] wife of Chouze steward of Herod, and Sousanna, and many others, who were serving them out of their possessions.

The Parable of the Sower

⁴ Now when [a] great crowd came together and those from every village journeyed to him, he said by parable: ⁵ The sower went out to sow his seed, and in sowing it some fell by the road and was trampled, and the birds of heaven ate it. ⁶ And other fell on the rocks, and grew, was withered because of not having moisture. ⁷ And other fell in the midst of thorn bushes, and the thorn bushes growing with it choked it. ⁸ And other fell on the good soil, and grew produced fruit hundredfold. Saying these [things] he said: The [one] having ears to be hearing let^b him be hearing.

⁹ Now his disciples were asking him what this parable might be. ¹⁰ But he said: To you it is given to know the mysteries of the kingdom of God, but to the rest in parables, in order that looking they may not look and hearing they may not understand.

¹¹ Now this is the parable. The seed is the word of God. ¹² Now that by the road are those hearing, then comes the devil and takes the word from their hearts, in order that not having believed they [not] be saved. ¹³ And that on the rocks are they who when they hear receive the word with joy, and these do not have root, who for [a] time^c believe and in time^c of trial fall away, ¹⁴ so that falling in the thorn bushes, these are those hearing, and proceeding under the cares and riches and pleasures of life they are choked and do not bear^d fruit. ¹⁵ But that in the good soil, these are those in [the] good and sound heart who having heard the word hold fast and bear fruit in patience.

Showing the Light

¹⁶ But no one having lit [a] lamp hides it in [a] vessel or places it under [a] basket, but places it on [a] lampstand, that those coming in may see the light. ¹⁷ For nothing is hidden that will not become manifest, nor hidden that will not be made known and shall come into manifestation. ¹⁸ Be looking therefore how you hear; for whoever has, it will be given to him; and whoever has not, even what he supposes he has will be taken^e from him.

Jesus's True Family

¹⁹ Now his mother and brothers came to him, and were unable to meet him because of the crowd. ²⁰ So it was reported to him, Your mother and your brothers stand outside wishing to see you. ²¹ But answering he said to them: My mother and my brothers are those hearing and doing the word of God.

^aPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^bimperative

^cKAIROS (*καιρός*) 'opportune time', 'proper time', 'season'

^dbear fruit to maturity

^eor "seems to have will be taken . . ."

Stilling a Storm

²² Now it came to pass one day he and his disciples embarked in [a] boat. And he said to them: Let us proceed through to the other side of the lake, and they put out. ²³ Now while they were sailing he fell asleep. And there came down [a] storm of wind on the lake, and they were being filled [with water] and were being in danger. ²⁴ So coming to him they aroused him saying: Master, master, we are perishing. But having arisen he rebuked the wind and the rough water, and they ceased, and it became calm. ²⁵ But he said to them: where [is] your faith? But having been made afraid, they were astonished, saying to one another: Who therefore is this, that he rebukes the winds and the water, and they obey him? ²⁶ And they sailed down to the land of Gerasene, which is opposite of Galilee.

Healing of a Demonic

²⁷ So when he came out on the land [a] certain man from the city met him having [a] demon, and for a long time did not wear [a] garment, and stayed not in [a] house but among the graves. ²⁸ So seeing Jesus, having cried out he fell before him and with [a] great voice said: What [is] to me and to you^a, Jesus son of the most high God? I beg you, do not torture me. ²⁹ For he commanded the unclean spirit to come out from the man. For he is for a long time seized, and he was bound with chains and fetters, being guarded, and breaking the bonds he was driven by the demon into the wilderness. ³⁰ So Jesus asked him, What is your name? So he said: Legion, for many demons entered into him. ³¹ And he was calling upon him that he not command them to depart into the abyss^b. ³² Now there was there [a] sizable herd of pigs grazing on the mountain, and he called upon him that he permit them to enter into them. And he commanded them. ³³ So the demons having gone out from the man they entered into the pigs, and the herd rushed headlong down the bank into the lake and drowned.

³⁴ Now when those grazing [them] saw that which came to pass they fled and reported in the city and in the country. ³⁵ So they came out to see what came to pass, and came to Jesus, and found sitting the man from whom the demons came out clothed and of sound mind by Jesus feet, and they were made afraid. ³⁶ And those who saw reported to them how he had saved the demon possessed [one]. ³⁷ And all the multitude from the surrounding regions asked^c him to depart from them, for they were taken with great fear, so having embarked into the boat he returned. ³⁸ But the man from whom the demons were come out was begging of him to be with him, but he sent him away saying: ³⁹ Be returning to your house, and be relating how much God has done for you. And he departed by every city preaching how much Jesus had done for him.

Restoration and Healing

⁴⁰ Now upon Jesus's return the crowd welcomed him, for they had been expecting him. ⁴¹ And behold there came [a] man by name Jarius, and this chief of the synagogue was being present, and falling by Jesus feet he called upon him to enter into his house, ⁴² for his only-begotten^d daughter was to him [about] twelve years and she was dying.

^ai.e. What do we have in common

^bor "underworld"

^cEROTAO (ερωτάω) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^dMONOGENES 'mah-noh-gen-AYS" (μονογενῆς) Literally 'only (MONO) + begotten/birthed (GENES)'. GENNAO "gen-AH-oh" (γεννάω) is used of 'begetting' by the father, and 'birthing' by the mother in the Greek literature in general as well as the Septuagint. Thus it refers to the reproductive process as a whole. GENNAO is also used of the special relationship between a Master and his disciples, where no literal begetting or birthing is involved. Since there isn't really an English word that encompasses the whole reproductive cycle, GENNAO is reluctantly translated as 'born' except in those contexts where it would be strange to the English reader to say 'born of a father' or 'begotten by a mother'. MONOGENES appears in: Luke.7:12, Luke.8:42, Luke.9:38, John.1:14, John.1:18, John.3:16, John.3:18, Heb.11:17, 1John.4:9. Luke only uses MONOGENES to refer to 'an only-child'. But see

Now when he was withdrawing the crowd was pressing him.⁴³ And [a] woman being in flow of blood for twelve years, and having spent all her living^a, was not strong, being healed by nothing,⁴⁴ having come from behind, grasped the hem of his robe, and immediately the flow of her blood stopped.⁴⁵ And Jesus said: Who [is] the [one] having grasped me? But all denying it, Peter said: Master, the crowds come together and press upon us.⁴⁶ But Jesus said: Who grasped me? For I know [that] power has gone out from me.⁴⁷ Now the woman having known that she did not escape notice, trembling came and falling before him reported before all the people for what cause she had grasped him, and how she was immediately healed.⁴⁸ But he said to her: Daughter, your faith has saved you. Be going in peace.

⁴⁹ While he was yet speaking someone came by the chief of the synagogue saying that: Your daughter has died. Be no longer troubling the teacher.⁵⁰ But when Jesus heard he answered to him: Be not fearing, only believe, and she will be saved.⁵¹ So when he came into the house he did not permit any to go in with him except Peter and John and James, and the father and mother of the child.⁵² And all were weeping and mourning her. So he said: Be not weeping, she has not died but sleeps.⁵³ And they were mocking him, knowing that she had died.⁵⁴ But having laid hold of her hand he spoke to her saying: Child, be arising.⁵⁵ And her spirit returned, and immediately she stood up, and he commanded she be given [something] to eat.⁵⁶ But he directed them to say nothing [concerning] what came to pass.

Luke 9

The Sending of the Twelve Apostles

¹ But calling together the twelve he gave to them power and authority over all demons and to be healing diseases,² and he sent them to be preaching the kingdom of God and to be healing,³ and said to them: Be taking nothing to the way, neither staff, nor knapsack, nor loaf, nor silver, nor to have two tunics.⁴ And into whose house you enter, there be remaining and from there be departing.⁵ And whoever receive you not, departing from that city be shaking off the dust from your feet as [a] witness upon them.⁶ But going out they were going through the towns proclaiming and healing everywhere.

Herod's Confusion about Jesus

⁷ But Herod the tetrarch heard all that came to pass, and he was perplexed, because of what was said by some that John was risen from the dead,⁸ by some the Elias was revealed, but by others that one of the ancient prophets had arisen.⁹ So Herod said: I [myself] beheaded John; who is this concerning whom I hear such [things]? And he seeking to see him.

The Feeding of the Five Thousand

¹⁰ and the apostles having returned related to him what they had done. And taking them along he withdrew privately to [the] city being called Bethsaida.¹¹ But the crowds having known followed him. And welcoming them he spoke to them concerning the kingdom of God, and those having need of healing he healed.¹² Now the day began to be spent, so the twelve having come said to him: Disperse the crowd, that having proceeded into the surrounding towns and fields they may rest and find provisions, for here are we in [a] wilderness.¹³ But he said to them: [you] give to them to eat. But they said: There is not to us more than five loaves and two fish, unless having gone we buy food for all these people.

Heb.11:17 where Isaac is referred to as MONOGENES even though he has an older brother Ishmael. Thus it must also mean 'uniquely-born/begotten' and not strictly 'only-child'.

^a"having spent all her living" **HKWN**; omit: p⁷⁵B

¹⁴ For they were [about] five hundred men. So he said to his disciples: Have them sit in groups of [about] fifty. ¹⁵ And thus they did, and all sat.

¹⁶ So having taken the five loaves and the two fishes, having looked up to heaven he blessed them and broke them, and was giving [them] to the disciples to set before the crowd. ¹⁷ And all ate and were filled. And the surplus of fragments gathered by them was twelve baskets.

Peter's Confession

¹⁸ And it came to pass while he was praying alone the disciples were with him, and he asked them saying: Who do the crowds say I am? ¹⁹ So answering they said: John the Baptist, others Elia, others that one of the ancient prophets has arisen. ²⁰ So he says to them: But who do you say I am? But Peter answering said: The Christ of God. ²¹ But rebuking them he commanded [them] to be saying this to no one, ²² saying that: The son of man must suffer many [things] and be rejected by the elders and chief priests and scribes and be killed and on the third day rise.

A Call to Discipleship

²³ And he was saying to them: If anyone wish to be coming after me, let^a him renounce^b himself and take his cross and be following me. ²⁴ For whoever wishes to save his psyche-life^c will lose^d it, but whoever loses^d his psyche-life^c because of me, this [one] will save it. ²⁵ For what does it profit [a] man having gained the whole world but having lost^d or forfeited^e himself? ²⁶ For whoever is ashamed of me and [my] words, of this one will the son of man be ashamed, when he comes in his glory and [the glory] of his father and of the holy angels. ²⁷ But truly I say to you, There are some having stood here who will not taste of death until they see the kingdom of God.

The Transfiguration

²⁸ But it came to pass after these words [it was] [about] the eighth day, and taking Peter and John and James he went up to the mountain to pray. ²⁹ And it came to pass while he was praying the visible-form of his face [became] other and his garments shone^f white. ³⁰ And behold two men were talking with him, who were Moses and Elias, ³¹ who having been seen in glory they were discussing his exit, which he was [about] to be fulfilling in Jerusalem. ³² But Peter and those with him were weighed down with sleep. But having kept awake they saw his glory and that of the two men having stood with him. ³³ And it came to pass while they were going away from him, Peter said to Jesus: Master, it is good^g we are here, and let us make three shelters, one for you and one for Moses and one for Elia, not knowing what he says. ³⁴ But while he says these [things a] cloud came to pass and over-shadowed them, and they were made afraid when they entered the cloud. ³⁵ And [a] voice came to pass out of the cloud saying: This is my chosen son, Be hearing him. ³⁶ And when the voice came to pass Jesus was found alone. And they kept silent and reported in those days what they had seen to no one.

^aimperative

^bor "deny"

^cfrom PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^dAPOLLUMI ($\alpha\pi\circ\lambda\lambda\upsilon\mu\iota$) To lose something that one previously possessed. Can also mean 'ruin' or 'destroy'—see Rev.9:11 where the angel of the Abyss is named 'Apollyon' (same root word).

^eZEMIOO "zeh-mi-AW-oh" ($\zeta\eta\mu\iota\omega\omega$) to suffer the loss of something which one has previously possessed, with the emphasis on the hardship that this causes.

^for "flashed"

^gor "beautiful"

Healing a Boy with an Unclean Spirit

³⁷ Now it came to pass on the next day when they came down from the mountains there was gathered to him [a] great crowd, ³⁸ and behold [a] man from the crowd cried out saying: Teacher, I ask [of you] to look upon my son, for he is my only-begotten^a, ³⁹ and behold [a] spirit takes him, and suddenly he cried out and convulses him with foam, and he scarcely departs from bruising him. ⁴⁰ And I requested [of your] disciples that they cast it out, and they were unable. ⁴¹ But answering Jesus said: O unbelieving and perverted generation, How long^b will I be with you and endure you? Bring your son here. ⁴² But when he was bringing him the demon threw him down and convulsed him. But Jesus rebuked the unclean spirit, and healed the child and returned him to his father. ⁴³ And all were amazed at the majesty of God.

Another Prediction of Jesus's Suffering

So when all were marveling at what [things] he had done he said to his disciples: ⁴⁴ Place in your ears these words, for the son of man is [about] to be delivered up into the hands of men. ⁴⁵ But they were not understanding this word, and it was hidden from them in order that they not perceive it, and they were fearing to ask^c him concerning this word.

Concerning the Greatest

⁴⁶ So [a] dispute came among them, who might be [the] greater among them. ⁴⁷ But Jesus having known the dispute of their hearts, having taken [a] child he set him among them, ⁴⁸ and said to them: Whoever receives this child in my name receives me, and whoever receives me receives the [one] having sent me, for the [one] being least among you, this [one] is great.

On the Right Side

⁴⁹ But answering John said: Master, we know someone casting out demons in your name, and we were forbidding him, because he does not follow us. ⁵⁰ But Jesus said to him: Be not forbidding [him]; for whoever is not against us is for us.

Rejection in Samaria

⁵¹ Now it came to pass when the days of his death were fulfilled he set his face to be proceeding to Jerusalem, ⁵² and he sent messengers before his face. And having proceeded they went to [the] village of the Samaritans, in order to prepare him. ⁵³ And they did not receive him, for his face was proceeding to Jerusalem. ⁵⁴ But when James and John saw

^aMONOGENES 'mah-noh-gen-AYS" (*μονογενῆς*) Literally 'only (MONO) + begotten/birthed (GENES)'. GENNAO "gen-AH-oh" (*γεννάω*) is used of 'begetting' by the father, and 'birthing' by the mother in the Greek literature in general as well as the Septuagint. Thus it refers to the reproductive process as a whole. GENNAO is also used of the special relationship between a Master and his disciples, where no literal begetting or birthing is involved. Since there isn't really an English word that encompasses the whole reproductive cycle, GENNAO is reluctantly translated as 'born' except in those contexts where it would be strange to the English reader to say 'born of a father' or 'begotten by a mother'. MONOGENES appears in: Luke.7:12, Luke.8:42, Luke.9:38, John.1:14, John.1:18, John.3:16, John.3:18, Heb.11:17, 1John.4:9. Luke only uses MONOGENES to refer to 'an only-child'. But see Heb.11:17 where Isaac is referred to as MONOGENES even though he has an older brother Ishmael. Thus it must also mean 'uniquely-born/begotten' and not strictly 'only-child'.

^bor "Until when"

^cEROTAO (*ερωτάω*) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

they said: Lord, do you wish we call fire down from heaven and consume them ^{a?} ⁵⁵ And having turned he rebuked them^b. ⁵⁶ And they proceeded to another village.

Challenging Professed Followers

⁵⁷ And when they were proceeding in the road someone said to him: I will follow you wherever you depart. ⁵⁸ And Jesus said to him: The foxes have holes and the birds of heaven nest, but the son of man has nowhere to lay his head. ⁵⁹ So he said to another: Be following me. But he said: Allow me first to depart to bury my father. ⁶⁰ But he said to him: Let^d the dead bury their own dead, but you having departed proclaim the kingdom of God. ⁶¹ But another said to him: I will follow you Lord, but first allow me to take leave of my household. ⁶² But Jesus said to him: No one having set his hand to the plow and looking back is suitable for the kingdom of God.

Luke 10

The Mission of the Seventy-Two

¹ Now after these [things] the Lord commissioned another seventy^e and sent them by twos before his face into every city and place where he was [about] to come. ² But he was saying to them: On the one hand the harvest is great, but on the other the workers are few. Ask therefore of the Lord of the harvest that he throw workers to his harvest. ³ Be departing, Behold I send you as sheep in the midst of wolves. ⁴ Be not taking purse, nor knapsack, nor sandal, and greet no one on the road. ⁵ But into whatever house you enter, first be saying: Peace to this house. ⁶ And if the son of peace be there, your peace will rest upon it, but if not, it will return to you. ⁷ But in that house be abiding, eating and drinking from them, for [a] worker is worthy of his reward. Be not moving from house to house. ⁸ And into whatever city you enter and they receive you, be eating what they set before you, ⁹ and be healing those in weakness, and be saying to them: The kingdom of God is at hand upon you. ¹⁰ But into whatever city you enter and they receive you not, going out into the streets of it say: ¹¹ Even the dust having clung to us from your city to [our] feet do we wipe off to you. Nevertheless this you know, that the kingdom is at hand. ¹² I say to you that it will be more tolerable in that day for Sodom than that city.

¹³ Woe to you, Chorazin, woe to you, Bethsaida; for if in Tyre and Sidon had come to pass the powers that came to pass among you, long ago having sat in sackcloth and ashes would they have repented. ¹⁴ Nevertheless for Tyre and Sidon will it be more tolerable in the judgment than for you. ¹⁵ And you, Capernaum, Not until heaven is exalted? Until Hades^f is brought low.

¹⁶ The [one] hearing [of you] hears of me, and the [one] rejecting you rejects me; but the [one] rejecting me rejects the [one] having sent me.

¹⁷ Now the seventy^g returned with joy saying: Lord, even the demons were subject to us in your name. ¹⁸ So he said to them: I have beheld Satan as lightning having fallen from heaven. ¹⁹ Behold to you twelve [is] the authority to trample over snakes and scorpions, and upon all the power of the enemy, and NOTHING will do you any injustice. ²⁰ Nevertheless in this be not glorying that the spirits are subordinate to you, but be rejoicing that your names are written^h in the heavens.

^ainsert "as Elijah did." DW **K**; txt: p^{45,75} NB *vg*

^b"rebuked them" p^{45,75} NBW **H**; "rebuked them and said: You do not know of what sort of spirit you are. ⁵⁶ For the son of man did not come to destroy [the] psyche-life^c of men but to save [them]": **K**

^dimperative

^e"seventy" NW **K** most; "seventy-two" p⁷⁵ BD *vg*

^f"Hades" ($\alpha\delta\eta\varsigma$), the Greek underworld.

^g"seventy" NW **HK** most; "seventy-two" p^{45,75} BD *vg*

^hor "have been written"

²¹ In that hour he exulted in the Holy Spirit and said: I confess to^a you, father Lord of heaven and [the] earth, that you have hidden these [things] from the wise and intelligent, and have revealed these [things] to children; Yes, O father, that thus [your] good pleasure comes to pass before you. ²² These [things] have been delivered up to me by my father, and no one knows who is the son except the father, and [no one knows] who is the father except the son, and to whom the son intends to reveal.

²³ And having turned to the disciples privately he said: Blessed [are] the eyes seeing what you see. ²⁴ For I say to you that many prophets and kings desired to see what you see, and they did not see, and to hear what you hear, and they did not hear.

The Parable of the Good Samaritan

²⁵ And behold [a] certain lawyer stood up testing him saying: Having done what will I inherit eternal zoe-life^b? ²⁶ But he said to him: What is written in the law? How do you read [it]?

²⁷ So answering he said: You will agape-love the Lord your God in your whole heart and in your whole psyche-life^c and in your whole strength and in your whole mind, and your neighbor as yourself. ²⁸ So he said to him: You have answered correctly. Do this^d and you will zoe-live^b. ²⁹ But he wishing to justify himself said to Jesus: And who is my neighbor?

³⁰ Replying Jesus said: A certain man came down from Jerusalem to Jericho and fell among thieves, who stripped him and having laid blows they departed leaving him half dead. ³¹ Now by chance [a] certain priest came down in that road, and seeing him passed by on the opposite side. ³² And likewise also [a] Levite having come by the place and seeing him passed by on the other side. ³³ Now [a] certain Samaritan journeying came by him and seeing [him] had compassion, ³⁴ and having come to him bound his wounds, pouring upon [them] olive oil and wine, and having put him on his own beast brought him to [an] inn and cared for him. ³⁵ And upon the morrow having taken out two denarii he gave [them] to the inn keeper and said: Care for him, and whatever you spend in addition I when I return will repay you. ³⁶ Who of these three seems to you to have become neighbor of the [one] having fallen among the thieves? ³⁷ So he said: The [one] having done mercy to him. Jesus said to him: Be going and you be doing likewise.

Jesus and Martha

³⁸ Now when they proceeded he entered into [a] certain village, and [a] certain woman, Martha by name, received him into her house. ³⁹ Now there was this sister being called Mariam, who having sat at his feet heard his word. ⁴⁰ Now Martha was overburdened concerning much service. So having stood [before him] she said: Lord, doesn't it matter to you that my only sister abandons me to the serving? Speak therefore to her that she help me. ⁴¹ But answering the Lord said to her: Martha, Martha, You are anxious and troubled concerning many [things]. ⁴² But one is needful, and Mariam has chosen the good portion, which will not be taken from her.

^aor "admit to," "agree with"

^bfrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

^cfrom PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^dsingular

Luke 11

Instructions on Prayer

¹ And it came to pass when he was in the place where he prayed, as he stopped, one of his disciples said to him: Lord, teach us to pray, just as John also taught his disciples. ² So he said to them: When you pray, be saying:

Father, let^a your name be holy
 Your kingdom come
³ Be giving to us each day bread for the day
⁴ And forgive us our sins,
 For we also forgive all [those having] come short towards us.
 And lead us not into [the] test.

⁵ And he said to them: Who among you has [a] friend, and he proceeds to him during the night and he says to him: Friend, lend me three loaves, ⁶ since my friend has come from the road to me and I do not have anything to set before him. ⁷ And that [one] from inside answering said: Be not causing trouble for me, I have already shut the door, and my children are with me in the bed. I am unable having arisen to give to you. ⁸ I say to you, if he will not give to him [the loaves] having arisen because he is his friend, because of his insistence will he having arisen give whatever he needs.

⁹ And I say to you, Be asking^b, and it will be given you; be seeking, and you will find; be knocking, and it will be opened to you. ¹⁰ For everyone asking^b receives, and [everyone] seeking finds, and to [everyone] knocking it will be opened. ¹¹ But from which father among you will his son request^b [a] fish, but instead of [a] fish will give him [a] snake? ¹² Or he also request^b [an] egg, will he give him [a] scorpion? ¹³ If therefore you being wicked^c know good gifts to give to your children, how much more will the father in heaven give the Holy Spirit to those asking^b him.

Jesus and Beelzebub

¹⁴ And he was casting out [a] demon, and it was mute, so it came [about] when the demon came out the mute spoke, and the crowds marveled. ¹⁵ But some of them said: In Beelzeboul the ruler of demons he casts out demons. ¹⁶ And others testing [him] were seeking [a] sign; from heaven from him. ¹⁷ But he having known their thoughts said to them: Every kingdom divided against itself is laid wasted, and house against house falls. ¹⁸ Now if satan be divided against himself, how does his kingdom stand? For you say I cast out demons in Beezeboul. ¹⁹ But if I cast out demons in Beezeboul, in whom do your sons cast [them] out? By this they become your judges. ²⁰ But if in the finger of God I cast out demons, then the kingdom of God has come upon you. ²¹ But whenever the strong being fully armed guards his own court, his possessions are in peace. ²² But if one stronger than him having entered conquer him, he will take his full armor against whom he had prevailed, and will distribute the spoils. ²³ The [one] not being with me is against me, and the [one] not gathering with me scatters.

^aimperative

^bAITEO “ay-TEH-oh” (*αἰτεῖω*) “request”, “demand”, “beg” something for oneself. Far from humbly requesting—it’s more like ‘demanding’. Jesus uses AITEO only of the prayer of others, not of His own (cf. John. 16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωτᾷω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John. 14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John. 16:26.

^cPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated ‘evil’, PONEROS is usually translated as ‘wicked’ although occasionally as ‘bad’; it can also mean ‘diseased’, ‘sickly’ and is thus translated where appropriate. Like KAKOS, PONEROS also means ‘evil’, but the harm that evil does is more in view, where KAKOS is more ‘evil as evil’.

Response to Jesus's Work

²⁴ Whenever the unclean spirit goes out from the man, he goes through dry places seeking rest, and not finding [any] he says: I will return to the house from whence I departed. ²⁵ And having come he finds [it] swept and decorated. ²⁶ Then he goes and gathers seven other demons more wicked^a than himself, and having entered they set up house there, and the last [state] of that man becomes worse than the first.

The Sign of Jonah

²⁷ Now it came to pass when he was saying these [things] a certain woman having lifted up [her] voice said: Blessed [is] the belly^b that bore you and the breasts which gave you suck. ²⁸ But he said: On the contrary, blessed are those hearing the word of God and guarding [it]. ²⁹ Now when the crowds were gathered even more he began to be saying: This generation is [a] wicked^a generation, it seeks [a] sign, and [a] sign will not be given it except the sign of Jonah. ³⁰ For just as Jonah became [a] sign to the Ninevites, thus will also the son of man be to this pernicious generation. ³¹ [the] queen of the south will arise in the judgment with the men of this generation and condemn them; for she came from the ends of the earth to hear the wisdom of Solomon, and behold [one] greater than Solomon [is] here. ³² [the] men of Ninevah will arise in the judgment with this generation and condemn them; for they repented upon the preaching of Jonah, and behold [one] greater than Jonah [is] here.

Internal Light

³³ No one having lit [a] lamp places it in [a] hidden place nor under the peck measure, but upon the lampstand, in order that those entering the radiance might see. ³⁴ The light of the body is your eye. Whenever your eye be clear^c, even your whole body is full of light. But whenever it be diseased^a, you body also [is] dark. ³⁵ Be looking therefore that the light in you be not darkness. ³⁶ If therefore your whole body be full of light, not having any part dark, it will all be full of light, as when the lamp illuminates you with light.

Rebuking the Pharisees and Experts in the Law

³⁷ Now when he spoke [a] Pharisee asked^d him to breakfast with him; so having entered he reclined. ³⁸ Now the Pharisee when he saw marveled that he did not first wash before breakfast. ³⁹ So the Lord said to him: Now you Pharisees clean the outside of the cup and the dish, but the inside [of you] is full of robbery and wickedness^a. ⁴⁰ Ignorant [ones], doesn't the [one] doing the outside also do the inside? ⁴¹ Nevertheless give what is inside to charitable giving and behold all in you is pure.

⁴² But woe to you Pharisees, for you tithe mint and rue and every herb, and pass by the judgment and agape-love of God. But it was necessary to do these not leaving the others undone. ⁴³ But woe to you Pharisees, for you agape-love the first seats in the synagogues and the greetings in the marketplaces. ⁴⁴ Woe to you, for you are as the unseen grave, and men walking above do not know [of it].

⁴⁵ But answering one of the lawyers says to him: Teacher, saying these [things] you treat us insolently. ⁴⁶ But he said: And woe also to you lawyers, for you burden men with burdens

^aPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^bwomb

^cor "sound," "healthy," "single," "simple"

^dEROTAO (*ερωτάω*) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

difficult to carry, and you with one [of your] fingers do not touch these burdens. ⁴⁷ Woe to you, that build the graves of the prophets, for your fathers killed them. ⁴⁸ Therefore are you witnesses and you agree with the deeds [of your] fathers, for they killed them, and you build their graves. ⁴⁹ And because of this the wisdom of God said: I will send to them prophets and apostles, and of them they kill and persecute, ⁵⁰ in order that the blood of all the prophets shed from the foundation of the world be required of this generation, ⁵¹ from the blood of Abel until [the] blood of Zacharius, the [one] destroyed between the altar and the house. Yes, I say to you, it will be required from this generation. ⁵² Woe to you lawyers, for you have taken away the key of knowledge. You yourselves do not enter and those entering you prevent^a.

⁵³ And then when he departed the scribes and the Pharisees began to have grudge terribly, and to be closely interrogating him, ⁵⁴ lying in wait to catch something from his mouth.

Luke 12

Fear God, Not people

¹ When the myriads of the crowd were gathered, so as to be trampling each other, he began to be saying to his disciples first: Be guarding yourselves from the leaven, which is hypocrisy, of the Pharisees. ² For nothing is covered that will not be revealed, and hidden that will not become known. ³ Rather whatever you say in the darkness will be heard in the light, and what you say into the ear in the storehouse will be preached on the houses.

⁴ But I say to you my friends, do not fear those who kill the body and after this are having nothing more to do. ⁵ But I will show you whom you should fear; fear the [one] having authority after killing to throw [you] into Gehenna^b. Yes, I say to you, fear this [one]. ⁶ Do not five sparrows sell for two farthings? And one of them does not escape notice before God. ⁷ But even all the hairs [of your] head are numbered. Be not fearing, you are worth many sparrows.

⁸ But I say to you, everyone who professes^c me before men, the son of man will also profess^d him before the angels of God. ⁹ But the [one] who denies me before men will he deny before the angels of God.

¹⁰ And everyone who will say word against the son of man, it will be forgiven him. But [whoever] slanders against the Holy Spirit it will not be forgiven him. ¹¹ But whenever they bring you in before the synagogues and rulers and authorities, be not concerned how or what you should speak in defense or what you should say. ¹² For the Holy Spirit will give to you in that hour what it is necessary to say.

The Parable of the Rich Landowner

¹³ But one out of the crowd said to him: Teacher, tell my brother to divide with me the inheritance. ¹⁴ But he said to him: Man, who appointed me judge or divider over you? ¹⁵ But he said to him: Be watching and be guarding from all greed, for not in the abundance of anything is your zoe-life^e, beyond what is sufficient for it. ¹⁶ So he spoke to them [a] parable

^aor "hinder"

^b"Gehenna" (*γεεννα*) was a garbage dump outside of Jerusalem that was perpetually on fire.

^cor "agrees with"

^dor "agree with"

^efrom ZOE "ZOH-ay" (*ζωη*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast

saying: [a] certain rich man's life yielded well.¹⁷ And he was reasoning in himself saying: What will I do, for I do not have anywhere I may gather my fruit?¹⁸ And he said: This will I do: I will tear down the storehouse and will build [a] greater, and I will gather there all my grain and all my good [things],¹⁹ and I will say in my psyche-life^a: Psyche-Life^a, you have many good [things] laid up to many years. Be resting, be eating, be drinking, be being glad.²⁰ But God said to him: Fool, this night your psyche-life^a is demanded back from you. But what you have gathered, for whom^b will they be?²¹ Thus is the [one] gathering for himself and not being rich to God.

Exhortation Not to Worry

²² But he said to his disciples: Because of this I say to you: Be not being anxious for your psyche-life^a, what you shall eat, nor for your body what you shall wear.²³ For the psyche-life^a is more than food and the body [more] than clothing.²⁴ Consider the ravens that neither sow nor reap, to whom is neither store nor granary, and God feeds them. How much more are you worth than the birds.²⁵ But who among you being anxious is able upon his stature to add [a] cubit?²⁶ If therefore you are incapable of the least, why are you anxious concerning the rest?²⁷ Consider the lily, which neither spins nor weaves, yet I say to you even Solomon in all his glory was not clothed as one of these.²⁸ So if God thus clothes the grass being in the field today and in the furnace being thrown tomorrow, how much more you, O little-faiths?²⁹ And you be not seeking what you shall eat and what you shall drink, and be not being anxious.³⁰ For all these do the nations of the world seek. But your father knows that you need these [things].³¹ Rather be seeking his kingdom, and all these [things] will be added.

³² Be not fearing, O little flock for your father delights to give to you the kingdom.³³ Sell your possessions and give to charitable giving. Make for yourselves [a] purse not becoming old, [a] treasure inexhaustible in the heavens, where thief can not draw nigh nor moth spoil,³⁴ for where your treasure is, there also will be your heart.

Call to Faithful Stewardship

³⁵ Let your loins be girded and your lamps lit.³⁶ And you [be] like men expecting their Lord, when he returns from the wedding, that having come and knocked straightway you may open to him.³⁷ Blessed are those slaves whom when he comes the Lord finds alert^c. Truly I say to you that he will gird them and make them recline and coming by he will serve them.³⁸ And if in the second or in the third watch he come and find them thus, blessed are those.³⁹ But this you know, that if the master of the house had known in what hour the thief comes, he would not have allowed [him] to dig through his house.⁴⁰ And you be becoming ready, for in what hour you suppose not does the son of man come.

⁴¹ But Peter said to him: Lord, do you say to us this parable or to all?⁴² And the Lord said: Which therefore is the trustworthy shrewd steward whom the Lord appointed over his servants to be giving in the proper-time^d their portion?⁴³ Blessed is that slave whom when his Lord comes finds him thus doing.⁴⁴ Truly I say to you that he will appoint him over all his possessions.⁴⁵ But if that slave say in his heart: My Lord delays to come, and begin to beat the boys and girls, to be eating and drinking and getting drunk,⁴⁶ the Lord of that slave will have come^e in the day that he does not expect and in the hour which he does not know and will cut him asunder, and his portion will be placed with the unbelieving.⁴⁷

PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

^afrom PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^bor "what"

^cor "watchful"

^dKAIROS ($\kappa\alpha\iota\rho\varsigma$) 'opportune time', 'proper time', 'season'

^eor "be present"

But that slave who knows the will of his Lord and not having prepared or done towards his wishes will be beaten much.⁴⁸ But the [one] not knowing, but having done worthy of blows, he will be beaten little. For to all to whom much is given, much will be required. And to whom much is entrusted, greater will be asked^a of him.

Not Peace, but Division

⁴⁹ I came to throw fire on the earth, and what I wish if already kindled. ⁵⁰ But I have [a] baptism to be baptized, and how I am distressed^b until it be completed. ⁵¹ You suppose that I came to give peace to the earth? No, I say to you, but rather division. ⁵² For it will be from now on five in one house divided, three against two and two against three. ⁵³ They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her bride and bride against mother-in-law.

Reading the Signs

⁵⁴ But he was saying also to the crowds: Whenever you see the clouds rise from the west, straightway you say that [a] thunderstorm comes, and thus it comes to pass. ⁵⁵ Hypocrites, you know to examine the face of the earth and heaven, but this opportune-time^c you know not how to examine.

Clear the Debts

⁵⁶ But why also from yourselves do you not judge the just [thing]? ⁵⁷ For as you withdraw with your adversary to the ruler, in the road give pains to be released from him, lest he drag you away to the judge, and the judge deliver you up to the bailiff, and the bailiff throw you into prison. ⁵⁸ I say to you, you will not come out from there until you return even the last penny.

Luke 13

A Call to Repent

¹ Now there were at hand some in that opportune-time^c reporting to him concerning the Galileans whose blood Pilate mingled with their sacrifice. ² And answering he said to them: Do you suppose that these Galileans were sinners more than all the Galileans because of these [things] that they suffered? ³ No, I say to you, but if you do not repent, you will all likewise perish. ⁴ Or those eighteen upon whom fell the tower in Siloam and killed them, do you suppose them to have been debtors more than all the men inhabiting Jerusalem? ⁵ No, I say to you, but if you do not repent, you will all likewise perish.

Warning to Israel to Bear Fruit

⁶ But he was saying this parable: A certain man has [a] fig tree planted in his vineyard, and he came seeking fruit on it and found none. ⁷ So he said to his vinedresser: Behold from

^aAITEO “ay-TEH-oh” (*αἰτεω*) “request”, “demand”, “beg” something for oneself. Far from humbly requesting—it’s more like ‘demanding’. Jesus uses AITEO only of the prayer of others, not of His own (cf. John. 16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωταω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John. 14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^bor “urged on”

^cKAIROS (*καιρος*) ‘opportune time’, ‘proper time’, ‘season’

which three years I come seeking fruit on this tree and found none. Cut it down, why also waste the land? ⁸ But answering he said to him: Lord, leave it even this year, until I dig around it and throw dung, ⁹ and for result it may give fruit. Otherwise, cut it down.

Healing on the Sabbath

¹⁰ Now he was teaching in one of the synagogues on the Sabbath. ¹¹ And behold [a] woman having [a] spirit of sickliness eighteen years; and she was bent over and unable to stand completely erect. ¹² So Jesus seeing her called out and said to her: Woman, you are released [of your] sickliness, ¹³ and laid upon her his hands, and immediately she became erect, and was glorifying God. ¹⁴ But the chief of the synagogue answering, being indignant that Jesus healed on the Sabbath, was saying to the crowd that: There are six days in which one must work. In those coming therefore be healing and not on the day of the Sabbath. ¹⁵ But the Lord answered him and said: Hypocrites, don't each [of you] on the Sabbath loose your ox or ass from the manger and leading give them to drink? ¹⁶ But this [one] being [a] daughter of Abraham, who satan bound behold ten and eight years, wasn't it necessary she be loosed from this bond on the day of the Sabbath? ¹⁷ And when he said these [things] all his opponents were disgraced, and all the crowd rejoiced upon all the splendid [things] that came to pass by him.

On the Kingdom of God

¹⁸ He was saying therefore: To what is the kingdom of God like, and to what will I liken it?

¹⁹ It is like [a] mustard seed, which taking, [a] man placed in his garden, and it grew and became [a] tree, and the birds of heaven nested in its branches.

²⁰ And again he said: To what will I liken the kingdom of God? ²¹ It is like leaven, which taking, [a] woman hid in three measures of meal, until the whole was leavened.

The Narrow Door

²² And he was going through by city and town teaching and doing the journey to Jerusalem.

²³ But someone said to him: Lord, [are] few being saved? But he said to him: ²⁴ Be striving to enter through the narrow door, for many, I say to you, will seek to enter and will not be strong enough. ²⁵ When the master of the house arises and closes the door, and you begin to stand outside and to be knocking on the door saying: Lord, open to us, and answering he will say to you: I do not know whence you are. ²⁶ Then you will begin to be saying: We ate before you and drank, and in our streets you taught. ²⁷ And he will say to them: I do not know whence you are. Depart from me all [who] do injustice. ²⁸ There will there be weeping and gnashing^a of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you cast out. ²⁹ And they will come from the east and the west and from north and south, and banquet in the kingdom of God. ³⁰ And behold the last will be first and the first will be last.

Going to Jerusalem

³¹ In that hour certain Pharisees came and said to him: Get away from here, for Herod wants to kill you. ³² And he said to them: Go and tell that fox: Behold, I cast out demons and perform healings today and tomorrow, and on the third day I will be completed^b. ³³ Nevertheless I must go [on my way] today and tomorrow and the next day, for it cannot be that [a] prophet should perish away from Jerusalem. ³⁴ Jerusalem, Jerusalem, the [city]

^aor "grinding," "biting," "snarling"

^bor "perfected"

that kills the prophets and stones those sent to it. How often would I have gathered your children together as [a] hen gathers her brood under her wings, and you would not! ³⁵ Behold, your house is forsaken. And I tell you, you will not see me until you say: Blessed [is] the one coming in the name of the Lord!

Luke 14

Healing Again on the Sabbath

¹ And it came to pass when he entered into the house of one of the rules of the Pharisees on the Sabbath to eat bread, and they were watching him closely. ² And behold [a] certain man was suffering from dropsy before him. ³ And answering Jesus spoke to the lawyers and Pharisees saying: Is it allowed on the Sabbath to heal or not? ⁴ But they were silent. And having taken hold [of him] he healed him, and sent [him] away. ⁵ And to them he said: Whose son ^a or beast falls into [a] well, and you do not straightway pull him up on the day of the Sabbath? ⁶ And they were not able to reply to these [things].

On Seeking Seats of Honor

⁷ But he was saying to those invited [a] parable, noticing ^b how they were choosing the first seats, saying to them: ⁸ Whenever you be invited by someone to [a] wedding, do not lay back in the first seat, lest one more honored than you be invited by him, ⁹ and coming the [one] having invited you and him will say to you: Give to this [one] the place, and then you begin with disgrace to be occupying the last place. ¹⁰ But whenever you be invited, having proceeded you lay back in the last place, in order that when he come the [one] having invited you will say to you: Friend, move up higher. Then it will be to you glory before all those reclining with you. ¹¹ For everyone exalting himself will be humbled, and the [one] humbling himself will be exalted. ¹² But he was also saying to the [one] having invited him: Whenever you do [a] lunch or [a] dinner, be not calling your friends or your brothers or your relatives or your rich friends or your brothers or your relatives or your rich neighbors, lest they also invite you in return and it become recompense to you. ¹³ But whenever you would do [a] banquet, be calling poor, crippled, lame, blind, ¹⁴ and you will be blessed, because they do not have to repay you. For it will be repaid to you in the resurrection of the just.

The Parable of the Great Banquet

¹⁵ But when one of those laying back with him heard these [things] he said to him: Blessed is he who eats bread in the kingdom of God. ¹⁶ But he said to him: A certain man was doing [a] big dinner, and invited many. ¹⁷ And he sent his slave in the hour of the dinner to say to those invited: Be coming, for already is it prepared. ¹⁸ And they were beginning from one all to be excusing [themselves]. The first said to him, I bought [a] field, and I have necessity having gone to be seeing it; I ask^c you, Be having me excused. ¹⁹ And another said: I bought five yoke of oxen, and I go to examine them; I ask^c you, Be having me excused. ²⁰ And another said: I married [a] wife, and because of this I am unable to come. ²¹ And having arrived, the slave reported to his lord these [things]. Then having been angered the master of the house said to his slave: Go swiftly into the streets and alleys of the city, and bring here the poor and crippled and blind and lame. ²² And the slave said: Lord, what you commanded is come to pass, and yet is there place. ²³ And the Lord said to the slave: Go out into the roads and hedges and compel [them] to come in, that my house be filled. ²⁴ For I say to you that none of those men invited will taste my dinner.

^a“son” p^{45,75} BWK; “donkey” ΗΝ vg; “sheep” D

^bor “aiming at”

^cEROTAO (ερωταω) “Ask”, but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

Counting the Cost

²⁵ But [a] great crowd was going with him, and turning he said to them: ²⁶ If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, yet even his own psyche-life^a, is not able to be my disciple. ²⁷ Whoever does not bear his own cross and come after me is not able to be my disciple. ²⁸ For who among you wishing to build [a] tower does not first having sat reckon the cost, if he has [enough] for completion? ²⁹ In order that when he having placed [the] foundation and not being able to complete [it] all those beholding begin to be mocking him, ³⁰ saying that: This man began to be building and was not able to complete [it]. ³¹ Or what king when he proceeds to another king to engage in battle does not having sat first resolve if he is able in ten thousand to meet the [one] coming upon him with twenty thousand? ³² But if not, while being afar off having sent [an] ambassador he asks^b the [terms] for peace. ³³ Likewise therefore everyone among you who does not take leave^c of all his possessions is not able to be my disciple. ³⁴ Good therefore [is] the salt. But if the salt become tasteless, with what will it be seasoned? ³⁵ Neither for [the] ground^d nor for the dung heap is it fit, they throw it out. The [one] having ears to be hearing, let^e him be hearing.

Luke 15

The Parable of the Lost Sheep and Coin

¹ Now all the tax gatherers and sinners were drawing nigh to him to be hearing him. ² And the Pharisees and the scribes were complaining saying that: This [one] welcomes sinners and eats with them.

³ But he said to them this parable saying: ⁴ What man among you having [a] hundred sheep and having lost of them one does not leave the ninety nine in the wilderness and proceed to the lost until he find it? ⁵ And when he finds [it] he will place [it] upon his shoulders rejoicing, ⁶ and having come to his house he calls together his friends and his neighbors, saying to them: Rejoice with me, for I found my sheep that [was] lost. ⁷ I say to you that there will be likewise joy in heaven over one sinner repenting than over the ninety nine just [ones] who have no need of repentance.

⁸ Or [a] certain woman having ten drachmas, if she lose one drachma, does she not light [a] lamp and sweep the house and seek diligently until it be found? ⁹ And having found [it] she calls together her friends and neighbors saying: Rejoice with me, for I found the drachma that was lost. ¹⁰ Likewise, I say to you, Joy comes to pass before the angels of God over one sinner repenting.

^afrom PSYCHE ($\psi\nu\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^bEROTAO ($\epsilon\rho\omega\tau\alpha\omega$) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTDAO occur in John.16:26.

^cAPOTASSO ($\alpha\pi\sigma\tau\alpha\sigma\omega$), 'take leave'. It is only used 6 places in the NT: Mark.6:46, Luke.9:61, Luke.14:33, Acts.18:18, Acts.18:21, 2Cor.2:13.

APOTASSO has the sense of 'appoint oneself-apart-from'—there's an element of Will in separating oneself from something. It doesn't have any sense of rejecting a negative; in general it seems to be used to indicated willingly separating oneself from a positive. So you 'take leave' of loved ones, for example, which is actually how this verb is generally used.

'Renounce' implies an outright rejection, there's a certain animosity in 'renounce', which is not present in APOTASSO. Furthermore, in general, when you 'take leave' (APOTASSO), it doesn't preclude the possibility of returning. In fact, when Paul uses APOTASSO in Acts 18:21, he explicitly says he is returning. This further illustrates the complete lack of animosity towards the object from which you are 'taking leave' implied APOTASSO.

^dGE "GAY" ($\gamma\eta$) "earth", "land" (remember that they didn't understand about the Earth being a planet floating in space yet), sometimes "ground" or "dirt".

^eimperative

The Parable of the Prodigal Son

¹¹ But I say to you, a certain man was having two sons. ¹² And the younger of them said to the father: Father, give to me the portion of the wealth falling to me. So he divided to them the living. ¹³ And after not many days having gathered everything the younger son journeyed to [a] far country, and there he squandered his wealth zoe-living^a loosely. ¹⁴ So when he spent all [a] severe famine came to pass against that country, and he began to be in need. ¹⁵ And having gone he joined to one of the citizens of that country and he sent him into his fields to be grazing the pigs. ¹⁶ And he was desiring to fill his belly with pods^b that the pigs were eating, and no one was giving [anything] to him. ¹⁷ But coming to himself he said: How many servants of my father have abundance of bread, but I am perishing here in [a] famine. ¹⁸ Having arisen I will go to my father and will say to him: Father, I have sinned against heaven and before you, ¹⁹ no longer am I worthy to be called your son, make me as one [of your] hired-hands. ²⁰ And having arisen he came to his own father. But while he was being distant afar his father saw him and had compassion, and having run fell upon his neck and kissed him. ²¹ But the son said to him: Father, I have sinned against heaven and before you^c, ²² But the father said to his slaves: Swiftly bring out the best robe and put it on him, and give [a] ring for his hand and sandals for his feet, ²³ and be bringing the fatted calf, kill [it], and having eaten let us make merry. ²⁴ For this my son was dead and is alive again, was lost and is found. And he began to be making merry.

²⁵ Now his elder son was in the field, and as he came he drew nigh to the house, he heard music and dance, ²⁶ and calling upon one of the servants he inquired what this might be. ²⁷ But he said to him that his brother has arrived, and your father killed the fatted calf, for he had received him back sound^d. ²⁸ But he was enraged and did not want to enter. So his father having come out called upon him. ²⁹ But answering he said to the father: Behold so many years I am slaving to you and never transgressed your commandment, and for me you have never given [a] goat that I may make merry with my friends. ³⁰ But when this your son who consumed your living with prostitutes came, you killed for him the fatted calf. ³¹ But he said to him: Child, you are always with me, and all mine is yours. ³² But it was necessary to make merry and rejoice, for this your brother was dead and has returned to zoe-life^a, and was lost^e and is found.

Luke 16

The Parable of the Clever Steward

¹ So he said to his disciples: A certain man was rich who was having [a] steward, and this [one] was slandered to him as squandering his possessions. ² And having called him he said: What is this I hear concerning you? Render account [of your] stewardship. For you are not able to be stewarding further. ³ But the steward said in himself: What will I do? For I have not the strength to dig ditches, [and] I am ashamed to beg. ⁴ I know what I will do, in order that when I am removed from the stewardship they receive me into their own houses. ⁵ And when he called each one of his own Lord's debtors he was saying to the first: How

^afrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^bRefers to the edible pods from a carob tree

^cinsert “make me as one [of your] hired-hands” BD; text: p⁷⁵WK vg most

^dor “healthy”

^eAPOLLUMI (ἀπολλύμι) To lose something that one previously possessed. Can also mean ‘ruin’ or ‘destroy’—see Rev.9:11 where the angel of the Abyss is named ‘Apollyon’ (same root word).

much do you owe my Lord? ⁶ But he said: [a] hundred baths^a or oil. So he said to him: Take the [promissory] note and having sat, quickly write fifty. ⁷ Then he said to the other: So how much do you owe? And he said: One hundred cors^b of wheat. He says to him: Take your [promissory] note and write eighty. ⁸ And the Lord praised the servant of injustice, for he did shrewdly, for the sons of this age are more shrewd than the sons of light in their own generation. ⁹ And I say to you, With their own make friends from the mammon of injustice, in order that, when you are omitted, they receive you into eternal shelter.

¹⁰ The [one] trustworthy in little is also trustworthy in much, and the [one] unjust in little is also unjust in much. ¹¹ If therefore you do not become trustworthy in unjust mammon, who will entrust to you the true? ¹² And if in that belonging to another you do not become trustworthy, who will give to you your own? ¹³ No house-domestic^c is able to be slaving to two lords. Either the one he will hate and the other will he agape-love, or to the one will he cling and the other will he despise. You cannot be slaving to God and mammon^d

More Warnings about the Pharisees

¹⁴ Now the Pharisees being philia-lovers of money heard all these [things], and were ridiculing him. ¹⁵ And he said to them: You are those justifying yourselves before men, but God knows your hearts, for the [thing] exalted^e among men is [an] abomination before God.

¹⁶ The law and the prophets [are] until John, from then the kingdom of God is proclaimed and all forcibly enter it. ¹⁷ But it is easier that heaven and the earth pass away than for one cross-of-a-“t” to fall from the law.

¹⁸ For everyone putting^f away his woman and marrying another commits adultery, and the [one] having been sent away who marries commits adultery.

The Rich Man and Lazarus

¹⁹ But a certain man was rich, and he had put on purple garments and fine linen enjoying himself each day splendidly. ²⁰ But a certain poor [man] by name Lazarus had been cast to his gate being covered with ulcerous sores. ²¹ And he was lusting to be filled from that falling from the table of the rich [one]; but even the dogs coming were licking his ulcerous sores.

²² Now it came to pass the poor [man] died and was gathered by the angels to Abraham's lap^g; but the rich [man] also died and was buried. ²³ And in Hades^h lifting up his eyes, being in torment, he sees Abraham from afar and Lazarus in his lapⁱ, ²⁴ and having called out he said: Father Abraham, have mercy on me and send Lazarus in order that he dip the tip of his finger in water and cool my tongue, for I suffer torment in this flame. ²⁵ But Abraham said: Child, remember that you received your good [things] in your zoe-life^j, and

^a1 bath = 8–9 gallons

^b1 cor = 10–12 bushels

^cOIKETHS: the root in this word is “house”; neither the root for “servant” nor “slave” is present in this word. The intent is a ‘house-domestic’, as in “house-servant” or “house-slave”

^dMAMMON: the Syrian god of riches

^eor “proud”, “haughty”

^for “sending”

^gor ‘bosom’

^h“Hades” ($\alpha\delta\eta\varsigma$), the Greek underworld.

ⁱor ‘bosom’

^jfrom ZOE “ZOH-ay” ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife's name ZOE, because she was the mother of all zoe-living.” Contrast

likewise Lazarus the evil. But now he is encouraged, and you suffer torment. ²⁶ And in all those [things] between you [people]^a and us [a] great chasm is fixed, so that those wishing to go down from here to you be not able, nor from there to us may not cross over. ²⁷ But he said: I ask^b you therefore, Father, in order that you may sent him to my fathers house, ²⁸ for I have five brothers, that he may warn them, that they also not come to this place of torment. ²⁹ But Abraham says: They have Moses and the prophets, let^c him hear from them. ³⁰ But he said: No, father Abraham, but if someone proceed from [the] dead to them: they would repent. ³¹ But he said to them: If they do not hear Moses and the prophets, neither would they be persuaded if someone rise from the dead.

Luke 17

Sin, Forgiveness, Faith, and Service

¹ But he said to his disciples: It is impossible for stumblings not to come, but woe through whom they come. ² It is better for him if [a] millstone is placed around his neck and he is hurled into the sea, than that he stumble one of these little [ones]. ³ Be paying heed to yourselves. If your brother sin, rebuke him, and if he repent, forgive him. ⁴ And if seven times during the day he sin against you and seven times he return to you saying: I repent, forgive him.

⁵ And the apostles said to the Lord: Add^d faith to us. ⁶ But the Lord said: If you have faith as [a] mustard seed, you would say to this mulberry tree: Be uprooted and be planted in the sea; and it would obey you.

⁷ But who among you having [a] slave plowing or shepherding, who when he enter from the field he say to him: Straightway having come by, recline! ⁸ But rather he says to him: Prepare something I may eat, and being girded [about] be serving me until I eat and drink, and after these you eat and drink. ⁹ Does he have grace for the slave who did the [things] commanded? ¹⁰ Thus you also, when you do everything commanded to you, be saying that: We are worthless slaves, what we owe^e to do we have done.

The Grateful Leper

¹¹ And it came to pass when proceeding to Jerusalem, he was going through the midst of Samaria and Galilee. ¹² And when he was entering one certain village, ten leprous men met him, who stood from afar. ¹³ And they lifted [their] voice saying: Jesus master, have mercy upon us. ¹⁴ And seeing, he said to them: Having gone show yourselves to the priest. And it came to pass in the going away they were cleansed. ¹⁵ But one of them, seeing that he was healed, returned with [a] great voice praising God, ¹⁶ and fell on his face by his feet thanking him. And he was [a] Samaritan. ¹⁷ But answering, Jesus said: Were not ten cleansed? Where [are] the nine? ¹⁸ Were there not found having returned to give glory to God except this foreigner? ¹⁹ And he said to him, Having stood, be going, your faith has saved you.

PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

^a"you" is plural

^bEROTAO ($\epsilon\rho\omega\tau\alpha\omega$) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^cimperative

^dor "Increase"

^eor "ought," "are obligated"

The Coming of the Kingdom

²⁰ Now when he was asked by the Pharisees when the kingdom of God comes, he answered them and said: The kingdom of God does not come with observations, ²¹ neither will they say: Behold here or there [it is]. For behold the kingdom of God is among you^a.

The Coming of the Son of Man

²² But he said to his disciples: The days will come when you will lust to see one of the days of the son of man and you will not see. ²³ And they will say to you: Behold [he is] there, behold here. Do not go out nor pursue. ²⁴ For just as the lightning when it flashes shines from that under heaven to that under heaven, thus will the son of man ^b in his day. ²⁵ But first it is necessary he suffer and be rejected by this generation. ²⁶ And just as it came to pass in the days of Noah, thus will it be in the days of the son of man. ²⁷ They were eating, were drinking, were marrying, were being given in marriage, until which day Noah entered the ark, and the cataclysm came and all perished. ²⁸ Likewise just as it came to pass in the days of Lot. They were eating, were drinking, were buying, were selling, were planting, were building; ²⁹ but in the day Lot departed from Sodom, fire and brimstone rained from heaven and all perished. ³⁰ According to such [things] will it be in the day the son of man is revealed. ³¹ In that day, whoever will be on the roof and his property in the house, let^c him not come down to take it. And the [one] in the field likewise let^c him not return to the [things] behind. ³² Remember Lot's wife. ³³ But whoever seeks to save^d his psyche-life^e will lose^f it, and whoever loses^f [it] will make^g it zoe-alive^h. ³⁴ I say to you, in thisⁱ night two will be in one bed—the one will be received, the other will be left. ³⁵ There will be two grinding together^j—the one will be received, the other will be left. ^{36k} ³⁷ And answering they say to him: Where Lord? But he said to them: Where the body^l [is], there also will the vultures be gathered.

Luke 18

Prayer and the parable of the Persistent Widow

¹ Now he was saying to them [a] parable to it being necessary they always be praying and not be giving up, ² saying: A certain judge not fearing God and not respecting men was in a certain city. ³ Now [a] widow was in that city, and she was coming to him saying: Vindicate

^a'you' is plural

^b"in his day" W *vg* **K**; omit: p⁷⁵BD

^cimperative

^d"save": NAWK: "make his psyche-life zoe-alive": D; "acquire his psyche-life": p⁷⁵B

^efrom PSYCHE (*ψυχή*): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (*ζωή*)—Life 'collectively', interdependent, interconnected.

^fAPOLLUMI (*ἀπολλύμι*) To lose something that one previously possessed. Can also mean 'ruin' or 'destroy'—see Rev.9:11 where the angel of the Abyss is named 'Apollyon' (same root word).

^gor 'keep'

^hfrom ZOE "ZOH-ay" (*ζωή*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχή*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βίος*) for 'life' in the sense of biological processes.

ⁱi.e. the aforementioned

^jmay refer to a hand mill normally operated by two women.

^kadd vs. 36: "[There will be] two in [the] field—one will be received, and the other left." D *vg*; omit vs. 36: BDW**KH**

^lor "carcass"

me from my opponents. ⁴ And he did not want to for [a] time, but after these [things] he said in himself: If even God I do not fear nor have regard for men, ⁵ because this widow causes me trouble will I vindicate her, in order that she not finally wear me out. ⁶ So the Lord said: Hear what the judge of injustice says. ⁷ But would God not do the vindication of his chosen who are crying out to him day and night, and be forbearing upon them? ⁸ I say to you that he will do their vindication quickly. However, will the coming son of man find faith upon the land?

The Parable of the Pharisee and Tax Collector

⁹ But he also said this parable to some having believed upon themselves that they are just and despising the rest: ¹⁰ Two men went up to the temple to pray, the one [a] Pharisee and the other [a] tax gatherer. ¹¹ The Pharisee having stood prayed these [things] towards himself: O God, I thank you that I am not as the rest of men, rapacious, unjust, adulterous, or even as this tax gatherer. I fast twice during the Sabbath, and I tithe all that I acquire. ¹³ But the tax gatherer having stood afar off did not want to raise his eyes to heaven, but he was beating his chest saying: O Lord, be merciful to me the sinner. ¹⁴ I say to you this one went down to his house justified rather than the other; for everyone exalting himself will be humbled, but the [one] humbling himself will be exalted.

Jesus and Little Children

¹⁵ Now they were bringing to him even infants^a in order that he touch them, but when the disciples saw they were rebuking them. ¹⁶ But Jesus called to them saying: Allow the children to come to me and be not hindering them, for of such is the kingdom of God. ¹⁷ Truly I say to you, whoever does not receive the kingdom of God as [a] child does not enter it.

The Wealthy Ruler

¹⁸ And one of the rulers asked him saying: Good teacher, what having done will I inherit eternal zoe-life^b? ¹⁹ But Jesus said to him: Why do you call me good? No one is good except one—God. ²⁰ You know the commandments: Do not commit adultery, do not murder, do not steal, do not falsely witness, be honoring your father and mother. ²¹ But he said, All these [things] I have kept since youth. ²² But Jesus answering said to him: Yet one [thing] you lack. Sell all as much as you have and distribute [it] to the poor, and you will have treasure in the heavens, and Come! Be following me. ²³ But when he heard these [things] he was become deeply pained, for he was greatly rich. ²⁴ But seeing him Jesus said: How difficultly those having possessions enter into the kingdom of God. ²⁵ For it is easier for [a] camel to enter through [a] needle hole^c than [for] the rich to enter into the kingdom of God. ²⁶ But those who heard said: And who is able to be delivered? ²⁷ But he said: the [things] impossible^d with men are possible^e with God. ²⁸ But Peter said: Behold having left our own

^ababies or toddlers

^bfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^cor “perforation”

^dor “powerless”

^eor “powerful”

[things]^a we have followed you. ²⁹ So he said to them: Truly I say to you that there is no one who left houses or wives or brothers^b or parents or children because of the kingdom of God ³⁰ who would not receive much more in this opportune-time^c and in the eternity in the coming eternal zoe-life^d.

Another Prediction of Jesus's Passion

³¹ But taking along the twelve he said to them: Behold we go up to Jerusalem, and everything written through the prophets with respect to the son of man will be completed. ³² For he will be delivered up to the nations and will be mocked and will be scoffed at and will be spit upon, ³³ and having flogged [him] they will kill him, and on the third day he will be raised. ³⁴ And they understood nothing of this, and this word was hidden from them, and they did not know what was said.

Healing a Blind Man

³⁵ Now it came to pass when he was drawing near to Jericho a certain blind man sat beside the road begging. ³⁶ But having heard while the crowd was walking through he inquired what this might be. ³⁷ So they reported to him that Jesus the Nazarene comes by. ³⁸ And he cried out saying: Jesus son of David, have mercy on me. ³⁹ And those preceding^e him were rebuking him that he be silent, but he cried out rather more. ⁴⁰ But having stood [still] Jesus called him to be brought to him. So when he came near he asked him, ⁴¹ What do you want I do for you? So he said: O Lord, that I gain sight. ⁴² And Jesus said to him: Gain sight, your faith has saved you. ⁴³ And immediately he gained sight, and he was following him glorifying God. And when all the people saw they gave praise to God.

Luke 19

Jesus and Zacchaeus

¹ And when he entered he came through Jericho. ² And behold [there was a] man by name being called Zacharias, and he was chief tax collector, and he was rich. ³ And he was seeking to see who Jesus is, and was not able from the crowd, for he was small in stature. ⁴ And running before, he climbed up [a] sycamore tree, in order that he see him, for he was [about] to come by that [place]. ⁵ And as he came to the place, having looked up, Jesus said to him: Zachariah, having made haste come down, for today I must remain in your house. ⁶ And having made haste he came down, and he hosted him rejoicing. ⁷ And when they saw, all grumbled saying that: With [a] sinful man did he enter to lodge. ⁸ But having stood, Zacharias said to the Lord: Behold half of my possessions, Lord, I give to the poor, and if I accuse something of anyone wrongly, I return fourfold. ⁹ But Jesus said to him

^acan refer to one's own home (and everything and everyone in it) or to one's property or possessions.

^b"brothers" can mean "siblings" (both male and female), but note that "sisters" are explicitly mentioned in the parallel passages in Matt.19:29 and Mark.10:29

^cKAIROS (*καιρός*) 'opportune time', 'proper time', 'season'

^dfrom ZOE "ZOH-ay" (*ζωή*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχή*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βίος*) for 'life' in the sense of biological processes.

^eor "leading"

that: Today has deliverance come to this house, although he is [a] son of Abraham. ¹⁰ For the son of man came to seek and to deliver the perished^a.

The Parable of the Ten Minas

¹¹ Now when they were hearing these [things] placed before [them] he spoke [a] parable, because of his being near Jerusalem and [because of] their supposing that immediately the kingdom of God is [about] to be hearing. ¹² He said therefore, A certain nobleman proceeded to [a] far country to receive to himself [a] kingdom and to return. ¹³ So having called his ten slaves he gave to them ten minas^b and said to them: Make more when I come. ¹⁴ Now his citizens were hating him, and sent ambassadors after^c him saying: We do not wish this [one] to be king over us. ¹⁵ And it came to pass when he returned having received the kingdom he said these slaves be called to him whom he has given silver, in order that he might know who made what more. ¹⁶ So the first came by saying: Lord, your mina has made you ten minas more. ¹⁷ And he said to him: Excellent, O good slave, because you were become trustworthy in [the] least, be placed having authority over ten cities. ¹⁸ And the second came saying: Your mina, O lord, made five minas. ¹⁹ And he said also to this one: And you become over five cities. ²⁰ And the other came saying: Lord, behold your mina, which I have, put away, in [a] handkerchief. ²¹ For I feared you, that you are [a] severe man, taking what you did not put, and reaping what you did not sow. ²² He says to him: Out [of your] mouth will I judge you, O wicked^d slave. Had you not known that I am [a] severe man, taking what I did not put, and reaping what I did not sow? ²³ And why did you not give my silver to the bank? And I having come would have accomplished it with interest. ²⁴ And to those having stood by he said: Take from the mina and give it to the [one] having ten minas. ²⁵ And they say to him: Lord, he has ten minas. ²⁶ I say to you that to everyone having it will be given, but from the [one] not having, even what he has will be taken. ²⁷ Nevertheless these, my enemies having not wanted me to be king over them, lead here and slaughter them before me.

The Triumphal Entry

²⁸ And having said these things he traveled before them, going up into Jerusalem. ²⁹ And it came to pass as he drew near to Bethphage and Bethany towards the mountains being called of Olives, he sent two of disciples saying: ³⁰ Be departing to the opposite village, in which entering you will find [a] colt bound, upon which no one of man ever sat, and having loosed it be bringing [it]. ³¹ And if anyone ask^e you, Why do you loose [it]? Say thusly: Because the^f Lord has need of it. ³² So having departed those having been sent found just as he said to them. ³³ And when they were loosing the colt his lord said to them: Why do you loose the colt? ³⁴ So they said: Because the^g Lord has need of [it]. ³⁵ And they brought it to Jesus, and when they had placed their garments upon the colt Jesus was caused to mount. ³⁶ Now while he was proceeding they were spreading beneath in the road their own garments. ³⁷ And while he was drawing already to the slope of the mount of olives all the rejoicing multitudes of disciples began to be praising God with [a] great voice concerning all which powers they saw, ³⁸ saying^h:

^aor "lost," "ruined"

^bmina = \$20

^cor "back to"

^dPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^eEROTAO (*ερωτάω*) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^for "his"

^gor "his"

^hPs.118:26

Blessed [is] the coming [one]
]The king in the name of the Lord
 In heaven [is] peace
 And glory in the highest.

³⁹ And some of the Pharisees from the crowd said to him: Teacher, forbid your disciples. ⁴⁰ And answering he said: I say to you, if these be silent, the stones will cry out.

Jesus Weeps for Jerusalem under Judgment

⁴¹ And as he drew near, seeing the city he wept over it, ⁴² saying: If you [only] knew in this day the [things] towards peace—but now they are hidden from your eyes. ⁴³ For [the] days will come upon you and your enemies will cast up stakes for you and will surround you and attack you from all directions. ⁴⁴ And they will dash to the ground you and your children in you, and they will not leave stone upon stone in you, for you did not know the opportune-time^a [of your] visitation^b.

Cleansing the Temple

⁴⁵ And having entered into the temple he began to be throwing out those selling ⁴⁶ saying to them: It is written^c:

And my house will be [a] house of prayer

but you have made it [a] den of robbers. ⁴⁷ And he was teaching each day in the temple. But the chief-priests and the scribes and the first of the people were seeking to destroy him.

⁴⁸ And they were not finding what they may do, for all the people were hanging upon him listening.

Luke 20

The Authority of Jesus

¹ And it came [about] one of the days of his teaching in the temple and good-newsing [that] the chief priests and the scribes with the elders stood against [him], ² and spoke saying to him: Tell us in what sort of authority you do these [things], or who is the [one] having given to you this authority? ³ But answering he said to them: I will also ask^d you [a] word, and you tell me: ⁴ Was the baptism of John from heaven or from men? ⁵ But they reasoned among themselves saying that: If we say: From heaven, he will say: Why did you not believe him? ⁶ But if we say: From men, all the people will stone us, for they are persuaded John is [a] prophet. ⁷ And they answered [that they] knew not whence. ⁸ And Jesus said to them: Neither do I tell you in what sort of authority I do these [things].

The Parable of the Tenants

⁹ So he began to be saying to the people this parable: [a] man planted [a] vineyard, and leased it to farmers, and was absent [for an] appropriate time. ¹⁰ And in [the] opportune-time^a he sent [a] slave to the farmers, in order that they give to him of the fruit of the vineyard. But the farmers having beaten [him] sent him away empty-handed. ¹¹ And he

^aKAIROS (*καιρός*) 'opportune time', 'proper time', 'season'

^bor "looking in on"

^cIsa.56:7

^dEROTAO (*ερωτάω*) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

appointed another slave to send, but also having beaten and having treated that [one] shamefully they sent [him] away empty-handed.¹² and he appointed [a] third to send, but they also having wounded this [one] they threw [him] out.¹³ So the lord of the vineyard said: What will I do? I will send my agape-beloved son, perhaps they will respect this [one].¹⁴ But seeing him the farmers were reasoning to each other saying: This is the heir. let us be killing him, in order that the inheritance become ours.¹⁵ And having thrown him out of the vineyard they killed [him]. What therefore will the lord of the vineyard do to them?¹⁶ He will come and will destroy those farmers, and will give the vineyard to others.¹⁷ But having heard they said: May it not be. But fixing his gaze upon [them] he said to them: What therefore is this written [thing]^a:

The stone that the builders rejected
This has become the chief cornerstone.

¹⁸ Everyone having fallen upon this stone will be dashed to pieces, but upon whom it fall, it will crush him.

¹⁹ And the scribes and the Pharisees sought to throw their hands upon him in that hour, and they feared the people, for they knew that he said this parable towards them.

Paying Taxes to Caesar

²⁰ And having watched closely they sent spies pretending to be just, in order that they lay hold of his word, so as to deliver him up to the ruler and to the authority of the governor.²¹ And they asked him saying: Teacher, we know that you rightly speak and teach and do not accept appearances, but upon truth you teach the way of God:²² Is it allowed we give tribute^b to Caesar or not?²³ But having known their trickery he said to them:²⁴ Show me [a] denarius. Whose image and inscription has it? And they said: Caesar.²⁵ But he said to them: So render^c the [things] of Caesar to Caesar and the [things] of God to God.²⁶ And they were unable to lay hold of his word before the people, and marveling upon his answer they were silent.

Marriage and Resurrection

²⁷ Now some of the Saducees having come, who oppose [that there] is [a] resurrection, asked him²⁸ saying: Teacher, Moses wrote to us, If any brother die having [a] wife, and this [man] be childless, that his brother take the woman and raise up seed to his brother.²⁹ Now there were seven brothers, and the first taking [a] wife died childless.³⁰ And the second,³¹ and the third took her, but likewise even the seven did not leave [a] child and they died.³² And finally the woman died.³³ Therefore in the resurrection, of which of them will the woman become wife? For the seven had her wife.

³⁴ And Jesus said to them: The sons of this age marry and are given in marriage,³⁵ but those considered worthy to attain that age and the resurrection of the dead neither marry nor are given in marriage.³⁶ For neither are they still able to die, for they are like angels, and they are sons of God being sons of the resurrection,³⁷ because the dead are raised, and Moses revealed [it] at the bush, as he says^d:

The Lord, the God of Abraham and God of Isaac and God of Jacob;

³⁸ But he is not God of the dead, but of the zoe-living^e, for all live in him.³⁹ So some of

^aPs. 118:22

^bor "tax"

^cor "give back"

^dEx.3:6

^efrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13,

the scribes answering him said: Teacher, you spoke well. ⁴⁰ For no longer daring, no one questioned him.

The Messiah: David's Son and Lord

⁴¹ But he said to them: How do they say the Christ to be David's son? ⁴² For David himself says in the scroll of psalms^a,

[The] Lord said to my Lord:
Sit at my right
⁴³ Until I place your enemies
[for a] footstool [of your] feet.

⁴⁴ David therefore calls him Lord, and how is he his son?

Jesus Warns the Disciples against Pride

⁴⁵ So while all the people were hearing he said to the disciples: ⁴⁶ Be giving heed from the scribes wanting to be walking [about] in long robes and philia-loving greetings in the market place and the first seats in the synagogues and first places in feasts, ⁴⁷ who consume widow's houses and in pretense pray long; these will receive greater judgment.

Luke 21

The Widow's Offering

¹ But looking up he saw those throwing into the treasury the gifts of their riches. ² But he saw [a] certain needy widow throw there two leptas^b, ³ and he said: Truly do I say to you that this poor widow has thrown [in] more than all. ⁴ For all these out of their abundance threw into the gifts, but this [woman] out of her lack threw in all the living she had.

The Signs of the End of the Age

⁵ And when some were saying concerning the temple, that it was adorned with ornaments and beautiful stones, he said: ⁶ All these [things] that you behold, [the] days will come in which there will not be left stone which will not be thrown down. ⁷ But they asked him saying: Teacher, when therefore will these [things] be? And what [will be] the sign when these [things] are [about] to come to pass? ⁸ And he said: Be seeing that you be not deceived, for many will come upon my name saying: I am [he], and, The opportune-time^c has drawn nigh^d Do not go after them. ⁹ But when you hear wars and disorders^e, be not frightened, for it is necessary these [things] come to pass first, but not straightway [is] the end^f.

Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

^aPs.110:1

^blepta = 1/8 cent

^cKAIROS ($\kappa\alpha\iota\po\varsigma$) 'opportune time', 'proper time', 'season'

^dor "is come"

^eor "insurrections"

^for "completion"

Persecution of Disciples

¹⁰ Then he was saying to them: Nation will rise against nation and kingdom against kingdom, ¹¹ and there will be great earthquakes and in various places pestilences and famines, and [a] fearful [thing] will be [a] great sign from heaven. ¹² But before these [things] they will lay their hands on you and persecute [you], delivering you up to the synagogues and prisons, being brought before kings and governors on account of my name. ¹³ It will prove to be to [a] witness for you. ¹⁴ Place therefore in your hearts not to prepare to defend yourself. ¹⁵ For I will give to you mouth and wisdom, which all those opposing will be unable to resist or to contradict. ¹⁶ But you will be delivered up by parents and brothers and relatives and friends, and [some] will be killed among you, ¹⁷ and you will be hated by all because of my name. ¹⁸ And [a] hair on your head they will not destroy. ¹⁹ In your endurance will you acquire your psyche-lives^a.

The Desolation of Jerusalem

²⁰ But when you see Jerusalem circled by armies, then will you know that her desolation has drawn nigh. ²¹ Then let^b those in the country not enter into her, ²² for these are [the] days of vengeance for all having been written to be fulfilled. ²³ Woe to those with child and to those giving suck in those days, for it will be [a] great calamity upon the earth and wrath to this people, ²⁴ and they will fall by mouth of sword, and will be led captive into every nation, and Jerusalem will be trampled by the nations, until the season^c of the nations be fulfilled.

The Arrival of the Son of Man

²⁵ And there will be signs in the sun and moon and stars, and upon the earth dismay of the nations in perplexity, sounds of [the] sea and of tossing, ²⁶ when men die from fear and of expectation of the [things] coming upon the inhabited earth; for the powers of the heavens will be shaken. ²⁷ And then they will see the son of man coming in [a] cloud with power and great glory. ²⁸ But when these [things] begin to come to pass, stand erect and lift up your heads, because your release^d is at hand.

The Parable of the Fig Tree

²⁹ And he spoke to them [a] parable, Behold the fig and all the trees, ³⁰ when they already put out [leaves], seeing from yourselves you know that summer is already near. ³¹ Likewise you also, when you see these [things] come to pass, you know that the kingdom of God is near. ³² Truly I say to you that this^e generation shall not pass away until all come to pass. ³³ Heaven and earth may pass away, but my words will not pass away.

Be Ready!

³⁴ But be attending to yourselves lest your hearts be burdened down in dissipation^f and drunkenness and [the] cares of daily life, and that day suddenly be present ³⁵ as [a] snare, for it will rush in upon all those sitting on the face of all the earth. ³⁶ So be watching in

^afrom PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^bimperative

^cKAIROS ($\kappa\alpha\iota\tau\omega\varsigma$) 'opportune time', 'proper time', 'season'

^dor "redemption"

^ei.e. the aforementioned

^for "carousing"

every opportune-time^a asking in order that you prevail to flee all these [things] [about] to come to pass, and be stood before the son of man.

³⁷ Now he was days teaching in the temple, but nights coming out he spent the night on the mount called of Olives. ³⁸ And all the people rose early to him in the temple to be hearing from him.

Luke 22

Judas's Decision to Betray Jesus

¹ Now the festival of unleavened [breads], the [one] called passover, was at hand. ² And the chief priests and the scribes were seeking how to take him away, for they were fearing the people.

³ Now Satan entered into Judas being called Iscariot, being of the number of the twelve; ⁴ and having departed he discussed with the chief priests and chief magistrates how he may deliver him up to them. ⁵ And they rejoiced, and agreed to give him silver. ⁶ And he consented, and was seeking the favorable opportunity to deliver him up to them apart from [the] crowd.

The Passover

⁷ So the day of the unleavened [breads] came, on which it was necessary to observe the Passover. ⁸ And he sent Peter and John saying: Having gone prepare for us the passover in order that we may eat [it]. ⁹ But they said to him: How do you wish we prepare [it]? ¹⁰ But he said to them: Behold when you enter into the city, [a] man carrying earthen vessels will meet you. Follow him to the house into which he enters ¹¹ and say to the master of the house: The teacher says to you: Where is the guest room where I may eat the passover with my disciples? ¹² And that [one] will show you [a] large furnished upper-room. Prepare [it] there. ¹³ So having departed they found [it] exactly as he had said to them: and they prepared the passover.

The Lord's Supper

¹⁴ And when the hour came to pass he reclined, and the apostles with him. ¹⁵ And he said to them: With desire have I desired to eat this passover with you before I suffer. ¹⁶ For I say to you that I will not eat it until it be fulfilled in the kingdom of God. ¹⁷ And having taken [the] cup, having given thanks he said: Take this and divide [it] among yourselves, ¹⁸ for I say to you, I will not drink of the product of the vine from now until the kingdom of God come. ¹⁹ And having taken bread, having given thanks he broke and gave [it] to them saying: This is my body given in your behalf; this be doing in my remembrance. ²⁰ And the cup likewise after dining, saying: This cup [is] the new contract in my blood, being poured out in your behalf.

A Final Discourse

²¹ Nevertheless behold: the hand delivering me up is with me upon the table. ²² For the son of man indeed proceeds according to the [things] appointed, [but] woe to that man through whom he is delivered up. ²³ And they began to be arguing among themselves who it might be among them [about] to do this [thing].

^aKAIROS (*καιρός*) 'opportune time', 'proper time', 'season'

²⁴ So [a] dispute also came to pass among them, who of them seems to be greater. ²⁵ But he said to them: The kings of the nations lord over them, and those having authority over them are called benefactors. ²⁶ But you [are] not thus, but the [one] greater among you let^a him become as the least, and the [one] leading as the [one] serving. ²⁷ For who is greater, the [one] reclining or the [one] serving? Is it not the [one] reclining? But I am in your midst as the [one] serving.

²⁸ But you are those who have remained with me in my test. ²⁹ And I will appoint to you [a] kingdom just as my father appointed me [one], ³⁰ in order that you be eating and be drinking at my table in my kingdom, and sit upon thrones judging the twelve tribes of Israel.

³¹ Simon, Simon, behold Satan has requested to sift you [all]^b as wheat, ³² but I have asked concerning you in order that your faith not give out; and you when you have recovered, strengthen^c your brothers. ³³ But he said to him: Lord, with you am I prepared even to prison and to death to be going. ³⁴ But he said: I say to you, Peter, The cock will not cry today until thrice you will deny knowing me.

³⁵ And he said to them: When I sent you without purse or bag or sandals, did you lack anything? And they said: Nothing. ³⁶ But he said to them: But now let^a the [one] having [a] purse take [it], likewise also [a] bag, and the [one] not having let^a him sell his garment and buy [a] sword. ³⁷ For I say to you that this [thing] having been written must be completed in me^d:

And with the lawless he was reckoned.

For it has completion by me. ³⁸ So they said: Lord, here [are] two swords. And he said: It is enough.

On the Mount of Olives

³⁹ And having gone out he went according to custom to the mount of olives. And the disciples also followed him. ⁴⁰ Now having come upon the place he said to them: Be praying not to enter into trial. ⁴¹ And he withdrew from them [about] [a] stone's throw and having knelt he was praying, ⁴² saying: Father, if you intend [it], take this cup from me, nevertheless let^a not my will but yours come to pass. ⁴³ Now there appeared to him [an] angel from heaven strengthening him. ⁴⁴ And becoming more fervently in agony he was praying; and this sweat became as blood clots falling upon the ground^e f. ⁴⁵ And having stood up from his praying, having come to the disciples he found them having fallen asleep from grief, ⁴⁶ and he said to them: Why do you sleep? Having stood up be praying, in order that you not enter into [the] test.

Betrayal and Arrest

⁴⁷ While he was yet speaking behold [a] crowd, and the [one] being called Judas one of the twelve, came before them, and he drew near to Jesus to kiss him. ⁴⁸ But Jesus said to him: Judas, would you deliver up the son of man with [a] kiss? ⁴⁹ But when they saw what will be concerning him they said: Lord, do we strike with the sword? ⁵⁰ And [a] certain one among them struck the slave of the chief priest, and took of his right ear. ⁵¹ But answering Jesus said: Permit until this; and having touched his earlet he healed him. ⁵² But Jesus said to the chief priests and soldiers of the temple and elders having come to be upon him:

^aimperative

^b"you" is plural

^cor "establish"

^dIsa.53:12

^eGE "GAY" (γῆ) "earth", "land" (remember that they didn't understand about the Earth being a planet floating in space yet), sometimes "ground" or "dirt".

^finclude vs. 43,44: **DK** *vg*; omit vs. 43,44: p⁷⁵ BW

As upon [a] robber do you come out with swords and clubs? ⁵³ When I was daily with you in the temple you did not stretch out your hands upon me. But this is your hour and the authority of darkness.

Jesus's Condemnation and Peter's Denials

⁵⁴ Now having seized him they brought and led him into the house of the chief priest, but Peter followed afar off. ⁵⁵ Now [a] fire being kindled in the midst of the courtyard and others having sat down, Peter sat in their midst. ⁵⁶ Now [a] certain maid-servant having seen him and having looked intently at him said: This [one] also was with him. ⁵⁷ But he denied [it] saying: I do not know him, woman. ⁵⁸ And after [a] little others having seen him said: You also are among them. But Peter said: Man, I am not. ⁵⁹ And having gone away [about] an hour a certain other [man] was insisting saying: In truth this [one] also was with him, for he is also [a] Galilean. ⁶⁰ But Peter said: Man, I do not know what you say. And immediately while he was speaking the cock cried out. ⁶¹ And having turned the Lord fixed his gaze on Peter. And Peter remembered the word of the Lord, as he said to him that—before the cock cries out today you will deny me thrice. ⁶² And having gone out he wept bitterly.

⁶³ And the men having him were mocking him beating [him], ⁶⁴ and having covered him were asking him saying: Prophesy, who is the [one] having struck you? ⁶⁵ And many other [things] they were saying to him slandering [him].

⁶⁶ And as it became day, the elders of the people were gathered, both chief priests and scribes, and they led him into their council, ⁶⁷ saying: If you are the Christ, tell us. But he said to them: If I tell you, you will not believe. ⁶⁸ And if I ask^a, you will not answer. ⁶⁹ But from now will be the son of man sitting at the right of the power of God. ⁷⁰ So they all said: Are you therefore the son of God? But he said to them: You say that I am. ⁷¹ But they said: What further need do we have of witnesses? For we have heard [it] from his mouth.

Luke 23

Jesus Brought Before Pilate

¹ And when all their multitude stood up they led him to Pilate. ² So they began to accusing him saying: We have found this [man] to be perverting our nation and forbidding tribute^b be given to Caesar, and saying himself [to be] Christ [the] king. ³ But Pilate asked^a him saying: Are you the king of the Jews? So answering him he said: You say [it]. ⁴ But Pilate said to the chief priests and the crowds: I find no guilt in this man. ⁵ But they were growing insistent saying that: He incites the people, teaching all of Judea and beginning from Galilee to here.

Jesus Brought Before Herod

⁶ But Pilate having heard asked if the man is Galilean. ⁷ And having known that it is of Herod's authority sent him to Herod, he also being in Jerusalem in those days. ⁸ Now when Herod saw Jesus he rejoiced greatly, for he was for some time wanting to see him because of hearing concerning him, and he was hoping to see some sign come to pass by him. ⁹ So he questioned him with many words; but he answered him nothing. ¹⁰ But the chief priests and the scribes had stood vigorously accusing him. ¹¹ So Herod having treated him with contempt [along] with his troops and having mocked [him], having seized [his] shining clothing he sent him back to Pilate. ¹² Now they were become friends, Herod and Pilate, in that day with each other; for they were formerly being in opposition to each other.

^aEROTAO (*ερωταω*) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^bor "tax"

Jesus Brought Before the Crowd

¹³ Now Pilate having called together the chief priests and the rulers and the people ¹⁴ said to them: You brought to me this man as misleading the people, and behold I having examined him before you found in this man no guilt of what you accuse him. ¹⁵ But neither [did] Herod, for he sent him back to us; and behold nothing worthy of death has been done by him. ¹⁶ Therefore having disciplined him I will release him. ¹⁷ Now he had need to release to them one [man] according to the feast ^a.

¹⁸ And they cried out altogether saying: Be removing this one, and release to us Barabbas; ¹⁹ who was through [a] certain revolt come to pass in the city and [through] murder thrown in prison. ²⁰ But Pilate again called out to them: wanting to release Jesus. ²¹ But they were crying out saying: Crucify crucify him. ²² But the third [time] he said to them: But what evil has this [man] done? I found nothing guilty of death in him. Therefore having disciplined [him] I will release him. ²³ But they were being urgent with great cries demanding^b he be crucified, and their cries were prevailing. ²⁴ And Pilate decided to let their request come to pass. ²⁵ So he released the [one] because of revolt and murder thrown in prison, whom they demanded^b, but Jesus he delivered up to their will.

The Crucifixion

²⁶ And as they were leading him away, having taken hold of Simon [a] certain Cyrenian coming from the country they laid upon him to be bearing the cross after Jesus. ²⁷ Now there followed him [a] great multitude of the people and women who were bewailing and lamenting him. ²⁸ But having turned to them Jesus said: Daughters of Jerusalem, Be not weeping over me; rather over yourselves and over your children, ²⁹ because behold days will come in which they will say: Blessed [are] the barren, and [those] bellies^c which have not begotten, and [those] breasts which have not given suck. ³⁰ Then will they begin to be saying to the mountains: Fall upon us, and to the hills: Cover us. ³¹ Because if they do these [things] with [a] green tree, what will come to pass with the dry?

³² Now they were also bringing two other criminals with him to be taken away. ³³ And when they came to the place called Craniion, here they crucified him and the evil-doers, one on the right and one on the left. ³⁴ ^d So distributing his garments they threw lots. ³⁵ And the people had stood observing. But the rulers were ridiculing [him] saying: He saved others, let^e him save himself, if this [one] is the Christ of God, the chosen. ³⁶ The soldiers having come also mocked him, bringing sour wine to him, ³⁷ and saying: If you are the king of the Jews, save yourself. ³⁸ And there was also [an] inscription upon him: This [is] the king of the Jews.

³⁹ And one of the hanging evil-doers was slandering him: Aren't you the Christ? Save yourself and us. ⁴⁰ But answering, the other rebuking him said: Do you not fear God, because you are in this judgment? ⁴¹ And we [are here] justly, for we receive [things] worthy of what we have done; but this [one] did nothing improper. ⁴² And he was saying: Jesus, remember me when you come in^f your kingdom. ⁴³ And he said to him: Truly I say to you, ^g Today will you be with me in paradise.

^ainclude vs. 17: **WK** vg; omit vs. 17: p⁷⁵ B

^bAITEO “ay-TEH-oh” (*αἰτεῖω*) “request”, “demand”, “beg” something for oneself. Far from humbly requesting—it’s more like ‘demanding’. Jesus uses AITEO only of the prayer of others, not of His own (cf. John. 16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωτᾶω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John. 14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John. 16:26.

^cwombs

^dinsert “But Jesus was saying: Father forgive them, for they know not what they do” **K** vg; text: p⁷⁵ BDW

^eimperative

^f“into”: p⁷⁵ B; “in”: NAWK

^gWhether this should be translated ‘Truly I say to you, Today you will be with me..’ or ‘Truly I say to you today, You will be with me...’ is not completely clear from the Greek.

⁴⁴ And it was already [about] [the] sixth hour and darkness came to pass upon all the land until [the] ninth hour ⁴⁵ of the sun being eclipsed. And the veil of the temple was rent in the middle. ⁴⁶ And having cried out with [a] great cry Jesus said: Father, into your hands I entrust my spirit.^a And saying this he breathed out his last.

⁴⁷ But the centurion seeing what came to pass was glorifying God saying: Certainly this man was just. ⁴⁸ And all the crowd gathered together to observe these [things], having observed what came to pass, beating their breasts they were returning. ⁴⁹ But all those known to him had stood from afar, and the women who followed him from Galilee, to see these [things].

Jesus's Burial

⁵⁰ And behold [a] man by name Joseph the councilor being present, [a] good and just man ⁵¹—this [one] was not consenting to their intention and activity—from Arimathea [a] city of Judea, who was expecting^b the kingdom of God, ⁵² this [one] having come to Pilate requested^c the body of Jesus, ⁵³ and having taken [it] down wrapped it in linen, and placed him in [a] tomb hewn out of rock, in which no one was yet laid. ⁵⁴ And [the] day was of [the] preparation, and [the] Sabbath was dawning. ⁵⁵ So the women following, who were come out of Galilee with him, observed the tomb and as they placed his body. ⁵⁶ So having returned they prepared spices and ointments. And on the Sabbath they rested according to the commandment.

Luke 24

The Resurrection

¹ Now on the first [day] of the Sabbaths^d at early dawn they came upon the tomb bearing what spices they had prepared. ² But they found the stone rolled away from the tomb, ³ and having entered they did not find the body of Jesus. ⁴ And it came to pass when they were at a loss concerning this that behold two men stood before them in gleaming clothing. ⁵ But when they became fearful and were bowing their faces to the ground^e they said to them: Why do you seek the zoe-living^f with the dead? ⁶ He is not here, but arisen. Remember as he spoke to you still being in Galilee, ⁷ saying concerning the son of man that he must be delivered up into [the] hands of sinful men and be crucified and on the third day arise. ⁸ And they remembered his words, ⁹ and having returned from the tomb reported all these [things] to the eleven and to all the rest. ¹⁰ Now they were Maria Magdalene and Joanna

^aPs.31:5

^bor “waiting for”, “receiving”

^cAITEO “ay-TEH-oh” (*αἰτεω*) “request”, “demand”, “beg” something for oneself. Far from humbly requesting—it’s more like ‘demanding’. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωταω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^dThe “Sabbath” is a holy day. In the Jewish tradition, every Saturday is a “Sabbath”, and as we know from Genesis 1, the Sabbath is the seventh day. Thus the “first day of the Sabbath” is Sunday. Other holy days that don’t fall on Saturday are also “Sabbaths”.

^eGE “GAY” (*γῆ*) “earth”, “land” (remember that they didn’t understand about the Earth being a planet floating in space yet), sometimes “ground” or “dirt”.

^ffrom ZOE “ZOH-ay” (*ζωη*)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for ‘life’ in the sense of biological processes.

and Maria the [mother] of James, and the rest with them were telling these [things] to the apostles.¹¹ And these words appeared before them as nonsense, and they did not believe them.¹² But Peter having stood ran to the tomb, and having peeked in sees the grave clothes lying only, and he departed to him marveling at what had come to pass.

Jesus Walks the Road to Emmaus

¹³ And behold two among them in this day were proceeding to [a] town being distant sixty stadions^a from Jerusalem, by name Emmaeus,¹⁴ and they were conversing with each other concerning all these [things] that had happened.¹⁵ And it came to pass while they were conversing and discussing, Jesus also himself having drawn nigh was going with them.¹⁶ But their eyes were being prevented from knowing him.¹⁷ But he said to them: What [are] these words that you exchange with one another while walking? And they stood with [a] gloomy look.¹⁸ But one by name Cleopis answering said to him: You only dwell in Jerusalem and you do not know what has come to pass there in these days?¹⁹ And he said to them: What? So they said to him the [things] concerning Jesus of Nazareth, [a] man who became [a] powerful prophet in deed and word before God and all the people,²⁰ how our chief priests and rulers delivered him up to [the] judgment of death and crucified him.²¹ But we were hoping that he is the one [about] to ransom Israel. But with all these [things] it is the third day from which these [things] came to pass.²² But even certain women among us astounded us, having come early upon the tomb,²³ and not finding his body they came to tell also to have seen [a] vision of angels, who say he zoe-lives^b.²⁴ And some of those with us departed to the tomb, and found [it] likewise just as the women also said, but they saw him not.²⁵ And he said to them: O unintelligent and slow in heart to be believing in all that the prophets spoke.²⁶ Must not the Christ suffer these [things] and enter into his glory?²⁷ And beginning with Moses and from all the prophets he explained to them in all the scriptures the [things] concerning himself.

²⁸ And they drew nigh to the town to which they were going, and he pretended to be going farther.²⁹ And they prevailed upon him saying: Remain with us, for it is towards evening and the day is already spent. And he entered to remain with them.

³⁰ And it came to pass when he reclined with them having taken the bread he gave thanks and having broken [it] was giving [it] to them.³¹ And their eyes were opened, and they knew him, and he vanished from them.³² And they said to one another: Were not our hearts lit^c in us as he was speaking to us in the road, as he opened to us the scriptures?³³ And having arisen in that hour they returned to Jerusalem, and they found the eleven and those with them collected,³⁴ saying that certainly the Lord was arisen and was seen by Simon.³⁵ And they described the [things] in the road and how he was known to them in the breaking of the bread.

Jesus Makes a Final Appearance

³⁶ And while they were speaking these [things] he stood in their midst.³⁷ Now being terrified and having become afraid they were supposing [they were] beholding [a] spirit.³⁸ And he said to them: Why are you troubled, why do doubts arise in your heart?³⁹ See my hands

^astadion = 600 ft.

^bfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^cor “Did not our hearts burn in us ...”

and my feet, that it is I myself; handle me and see, for [a] spirit does not have flesh and blood as you behold me having.⁴⁰ And having said this he showed them his hands and feet.⁴¹ But when they were still distrusting from joy and amazement he said to them: Do you have anything to eat here?⁴² So they gave him part of [a] roasted fish.⁴³ And having taken [it] he ate [it] before them.

Jesus's Final Commission

⁴⁴ So he said to them: these [are] my words that I spoke to you while yet being with you, because it is necessary all the [things] written in the law of Moses and the prophets and the psalms concerning me be fulfilled.⁴⁵ Then he opened their minds to understand the scriptures.⁴⁶ And he said to them that: It is likewise written that the Christ suffer and arise from [the] dead on the third day,⁴⁷ and [that] repentance for forgiveness of sins be preached upon his name to all the nations—beginning from Jerusalem.⁴⁸ You [are] witnesses of these [things].⁴⁹ And behold I send out the good news of the father upon you. But you remain in the city until you are clothed with power from on high.⁵⁰ So he led them out to Bethany, and having lifted up his hands he blessed them.⁵¹ And it came to pass when he was blessing them he withdrew from them.⁵² And they returned to Jerusalem with great joy,⁵³ and they were through everything in the temple blessing God.

The Gospel according to John

John 1

Prologue to the Gospel

¹ In the beginning was the word, and the word was with God, and the word was God. ² This [one] was in [the] beginning with God. ³ All came into being through him, and apart from him came into being not one [thing] that has come into being. ⁴ In him was zoe-life^a, and the zoe-life^a was the light of men. ⁵ And the light shines in the darkness, and the darkness did not master^b it.

⁶ There came [a] man [who] has been sent from God, [a] name for him [is] John; ⁷ this [one] came for [a] witness, that he should witness concerning the light, that all believe through him. ⁸ That [one] was not the light, but that he witness concerning the light. ⁹ This was the true light, that lights every man, coming into the world. ¹⁰ He was in the world, and the world came into being through him, and the world did not know him. ¹¹ He came to his own [thing]^c, and his own [people]^d did not receive him. ¹² But as many as received him, to them he gave [the] authority to become children of God, to those believing in his name, ¹³ those [who] were born not out of bloods^e nor out of [the] will of flesh nor out of [the] will of [a] man^f but out of God.

¹⁴ And the word became flesh, and tented^g among us, and we observed his glory, glory as of [the] uniquely-begotten^h from [the] father, full of grace and truth. ¹⁵ John witnesses concerning him and has cried out saying: This [one] was [about] whom I said: The [one] coming after me is become in front of me because he was beforeⁱ. ¹⁶ For out of his fullness we all received even grace upon^j grace. ¹⁷ For the law was given through Moses, grace and truth came into being through Jesus Christ. ¹⁸ No one has ever seen God; [the] uniquely-

^afrom ZOE “ZOH-ay” ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for ‘life’ in the sense of biological processes.

^bcan mean either ‘understand’ or ‘overcome’

^csingular, neuter pronoun

^dplural, masculine pronoun

^eThe plural may imply both parents—‘human descent’

^fANER ($\alpha\nu\eta\rho$) ‘adult male’, ‘husband’.

^gindicates a temporary, not permanent dwelling. May also refer to the Tabernacle.

^hMONOGENES ‘mah-noh-gen-AYS’ ($\muον\gammaενε\eta\varsigma$) Literally ‘only (MONO) + begotten/birthed (GENES)’. GENNAO “gen-AH-oh” ($\gammaεννω\omega$) is used of ‘begetting’ by the father, and ‘birthing’ by the mother in the Greek literature in general as well as the Septuagint. Thus it refers to the reproductive process as a whole. GENNAO is also used of the special relationship between a Master and his disciples, where no literal begetting or birthing is involved. Since there isn’t really an English word that encompasses the whole reproductive cycle, GENNAO is reluctantly translated as ‘born’ except in those contexts where it would be strange to the English reader to say ‘born of a father’ or ‘begotten by a mother’. MONOGENES appears in: Luke.7:12, Luke.8:42, Luke.9:38, John.1:14, John.1:18, John.3:16, John.3:18, Heb.11:17, 1John.4:9. Luke only uses MONOGENES to refer to ‘an only-child’. But see Heb.11:17 where Isaac is referred to as MONOGENES even though he has an older brother Ishmael. Thus it must also mean ‘uniquely-born/begotten’ and not strictly ‘only-child’.

ⁱcan mean ‘before’ in the sense of Rank, or of Time (he was here first)

^jCould mean 1. “grace instead of grace” (“new covenant” replacing the “old”?); 2. “grace upon grace”—a super-abundance of grace, or 3. “grace corresponding to grace”. The most commonly held view is 2. See the Septuagint Ex.33:13: “...if I have found grace in your sight, let me know your ways, that I may know you, so that I may find grace in your sight.” In other words, ‘if I have found grace, let me find more.’

begotten^a, God^b, the [one] being in the lap^c of the father, that [one] declared^d [him].

The Testimony of John the Baptist

¹⁹ And this is the witness of John when the Jews sent to him from Jerusalem priests and Levites that they ask^e him: Who are you? ²⁰ And he professed and did not deny, and professed: I am not the Christ. ²¹ And they asked^e him, What then? Are you Elijah? And he says: I am not. Are you the prophet? And he answered: No. ²² Then they said to him: Who are you, so that we may give answer to those having sent us. What do you say about yourself?

²³ He said:^f

I [am the] voice of [one] crying in the wilderness, Make straight the way of the Lord,

just as Isaiah the prophet said.

²⁴ And they had been sent out of the Pharisees. ²⁵ And they asked him^e and said to him: So why do you baptize if you are not the Christ nor Elijah nor the prophet?

²⁶ John answered them saying: I baptize in water. In your midst has stood what you do not know, ²⁷ the [one] coming after me, of whom I am not worthy that I may loose the thong of his sandal. ²⁸ These [things] came to pass in Bethany on the other side of the Jordan, where John was baptizing.

²⁹ On the next day he sees Jesus coming toward him, and says: Behold the lamb of God, the [one] taking away the sin of the world. ³⁰ This is the one concerning whom I said: [a] man comes after me that is become before me, because he was my foremost^g. ³¹ And I did not know him. But so that he be revealed to Israel, because of this I came baptizing in water.

³² And John witnessed, saying: I have seen the spirit coming down as [a] dove out of heaven, and [he] remained upon him. ³³ And I did not know him, but the [one who] sent me to be baptizing in water, that [one] said to me: Upon whom you see the spirit coming down and remaining upon him, this is the [one] baptizing in [the] Holy Spirit. ³⁴ And I have seen, and have witnessed that this is the son of God.

³⁵ On the next day John had again stood, also two out of his disciples. ³⁶ And when [he] looked upon Jesus walking he says: Behold the lamb of God. ³⁷ And the two disciples heard him speaking and they followed Jesus. ³⁸ Now when Jesus turned and saw them following he says to them: What are you seeking? And they said to him: Rabbi, which is saying being translated: Teacher, where are you staying? ³⁹ He says to them: Be coming and you will

^aMONOGENES 'mah-noh-gen-AYS" (*μονογενῆς*) Literally 'only (MONO) + begotten/birthed (GENES)'. GENNAO "gen-AH-oh" (*γεννάω*) is used of 'begetting' by the father, and 'birthing' by the mother in the Greek literature in general as well as the Septuagint. Thus it refers to the reproductive process as a whole. GENNAO is also used of the special relationship between a Master and his disciples, where no literal begetting or birthing is involved. Since there isn't really an English word that encompasses the whole reproductive cycle, GENNAO is reluctantly translated as 'born' except in those contexts where it would be strange to the English reader to say 'born of a father' or 'begotten by a mother'. MONOGENES appears in: Luke.7:12, Luke.8:42, Luke.9:38, John.1:14, John.1:18, John.3:16, John.3:18, Heb.11:17, 1John.4:9. Luke only uses MONOGENES to refer to 'an only-child'. But see Heb.11:17 where Isaac is referred to as MONOGENES even though he has an older brother Ishmael. Thus it must also mean 'uniquely-born/begotten' and not strictly 'only-child'.

^b"God" p^{66,75}NBH; "son" **K** vg. Note: only one letter would have differentiated these two readings in the manuscripts.

^cor 'bosom'

^dor 'explained'

^eEROTAO (*ερωτάω*) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^fIs.40:3

^gor "first"

see. So they came and saw where he stays, and they stayed with him that day, as it was [the] tenth^a hour.

Andrew's Declaration

⁴⁰ Andrew the brother of Simon Peter was one of the two who heard from John and followed him. ⁴¹ This [one] finds first his own brother Simon and says to him: We have found the Messiah, which is being translated: Christ. ⁴² He brought him to Jesus. Having looked upon him, Jesus said: You are Simon the son of Jonas, you shall be called Cephas^b, which is translated: Peter^c.

Calling More Disciples

⁴³ On the next day he wanted to go forth into Galilee, and he finds Phillip. And Jesus says to him: Be following me. ⁴⁴ Now Phillip was from Bethsaida, out of the city of Andrew and Peter. ⁴⁵ Phillip finds Nathaneal, and says to him: What is written in the law of Moses and the prophets we have found, Jesus, son of Joseph, the [one] from Nazareth. ⁴⁶ And Nathanael said to him: What good is able to be out of Nazareth? Phillip says to him: Be coming and see.

⁴⁷ Jesus saw Nathanael coming toward him and says concerning him: Behold [a] true Israelite in whom there is not deceit. ⁴⁸ Nathanael says to him: From where do you know me? Jesus answered and said to him: Before Phillip called you, being under the fig tree I saw you. ⁴⁹ Nathanael answered him: Rabbi, you are the son of God, you are king of Israel. ⁵⁰ Jesus answered and said to him: Because I told you that I saw you under the fig tree you are believing? Greater than these you will see. ⁵¹ Truly truly I say to you, You will [all]^d see heaven having opened and the angels of God ascending and descending upon the son of man.^e

John 2

Turning Water into Wine

¹ And on the third day [a] wedding came to pass in Cana of Galilee, and the mother of Jesus was there. ² And both Jesus and his disciples were invited to the wedding. ³ And having lack of wine the mother of Jesus says to him: They do not have wine. ⁴ And Jesus says to her: What [concern is that] to me and to you, lady?^f My hour has not yet come. ⁵ His mother says to the servants: Whatever he says to you, do.

⁶ Now six stone water jars were standing there according to the purification rites of the Jews, each holding two or three measures^g. ⁷ Jesus says to them: Fill the water jars with water. And they filled them until full. ⁸ And he says to them: Now draw [some] and be bringing [it] to the headwaiter. So they brought [it]. ⁹ Now as the headwaiter tasted the water that has become wine, and did not know from where it is, but the servants knew, those who have drawn the water, the headwaiter calls the bridegroom ¹⁰ and says to him: Every man first puts [out] the good wine, and when they are drunk [puts out] the inferior. You have kept the good wine until now. ¹¹ This beginning of the miraculous signs Jesus did in Cana of Galilee and revealed his glory, and his disciples believed in him.

^aapprox. 4 p.m.

^bAramaic for "rock"

^cLiterally 'PETROS' ($\Pi\epsilon\tau\rho\sigma$), which is Greek for "rock"

^d"you" is plural

^ean allusion to Jacob's ladder—"angels ascending and descending." (Gen.28:12-17)

^fGYNE "GOO-nay" ($\gamma\upsilon\nu\eta$) literally "Woman," which was a respectful form of address.

^gmeasure = 9 or 10 gallons

Cleansing the Temple

¹² After these [things] he went down into Capernaum, he and his mother and [his] brothers and his disciples, and there they stayed not many days. ¹³ Now the Passover of the Jews was near, and Jesus went up into Jerusalem.

¹⁴ And he found in the temple [those] selling oxen and sheep and doves, and money changers sitting. ¹⁵ And having made [a] whip out of small ropes he threw all out of the temple, both the sheep and the oxen, and he poured out the money of the money changers and overturned the tables ¹⁶ and to those selling the doves he said: Take these from here. Be not making the house of my father [a] house of merchandise^a. ¹⁷ His disciples remembered that it is written^b,

The zeal [of your] house will consume me.

¹⁸ So the Jews answered and said to him: What sign do you show us, because you do these [things]? ¹⁹ Jesus answered and said to them: Destroy this temple, and in three days I will raise it. ²⁰ So the Jews said: This temple was built in forty-six years, and you will raise it in three days? ²¹ But he said this concerning the temple of his body. ²² So when he was raised out of [the] dead, his disciples remembered that he was saying this, and they believed the scriptures and the word that Jesus said.

Jesus at the Passover Feast

²³ But when he was in Jerusalem in the Passover, in the festival, many believed in his name, seeing his signs that he was doing. ²⁴ But Jesus himself was not believing himself [safe] with them because he was knowing everything, ²⁵ and because he was not having need that anyone witness concerning man, for he himself was knowing what was in man.

John 3

Conversation with Nicodemus

¹ Now there was [a] man out of the Pharisees, [the] name to him [was] Nicodemus, [a] ruler of the Jews. ² This [one] came to him in [the] night and said to him: Rabbi, we know that you have come [a] teacher from God, for no one is able to be doing these signs that you are doing unless God be with him. ³ Jesus answered and said to him: Truly truly I say to you, if someone not be begotten^c from above^d, he is not able to see the kingdom of God. ⁴ Nicodemus says to him: How is [a] man able to be begotten^c being old? Is he able to enter into his mother's belly [a] second time and be begotten^c?^e

⁵ Jesus answered: Truly truly I say to you, if someone not be begotten^c out of water and spirit^f, he is not able to enter^g into the kingdom of God. ⁶ That which is begotten^c out of the flesh is flesh, and that which is begotten^c out of the spirit^f is spirit^f. ⁷ You should not marvel

^aGreek: EMPORION ($\epsilon\mu\pi\omega\rho\iota\omega\rho\iota\omega$), from which we get 'Emporium'

^bPs.69:9

^cGENNAO "gen-AH-oh" ($\gamma\epsilon\nu\nu\omega\omega$) is used of 'begetting' by the father, and 'birthing' by the mother in the Greek literature in general as well as the Septuagint. Thus it refers to the reproductive process as a whole. GENNAO is also used of the special relationship between a Master and his disciples, where no literal begetting or birthing is involved. Since there isn't really an English word that encompasses the whole reproductive cycle, GENNAO is reluctantly translated as 'born' except in those contexts where it would be strange to the English reader to say 'born of a father' or 'begotten by a mother'.

^dThe word ANOTHEN ($\alpha\nu\nu\theta\epsilon\nu$) has multiple meanings: 'again' or 'from above' John.3:3. Can also mean 'from the beginning'—e.g. Luke.1:3 (or 'again' here?).

^eGrammar indicates "no" answer expected or expresses uncertainty

^fThis is a play on words: "wind" and "spirit" are the same Greek word PNEUMA ($\pi\nu\epsilon\nu\mu\alpha$).

^gΝ few: 'to see'

that I said to you^a, You must [all]^b be begotten^c from above^d. ⁸ The wind^e blows where it wants, and you do not know whence it is coming and where it is going, in this manner is everyone who has been begotten^c out of the spirit^e.

⁹ Nicodemos answered and said to him: How are these [things] able to come to pass? ¹⁰ Jesus answered and said to him: You are the teacher of Israel and you do not know these [things]? ¹¹ Truly truly I say to you^f that what we have known we speak and what we have seen we testify, and our testimony you [all]^b do not receive. ¹² If I told the earthly to you [all]^b, and you do not believe, how will you believe if I tell the heavenly to you? ¹³ And no one has gone up into heaven except the one having come down out of heaven, the son of man. ¹⁴ And just as Moses lifted up^g the snake in the wilderness^h, in this manner it is necessary for the son of man to be lifted up, ¹⁵ so that everyone believing in him may be having eternal zoe-life^{ij}.

¹⁶ For God thus^k agape-loved the world: so that he gave his uniquely-begotten^l son, so that everyone believing in him not perish but be having eternal zoe-lifeⁱ. ¹⁷ For God did not send his son into the world that he judge the world, but that the world be saved through him. ¹⁸ The [one] believing in him is not judged, the [one] not believing [in him] has already been judged, because he has not believed in the name of the uniquely-begotten^l son of God. ¹⁹ And this is the judgment, that the light has come into the world and men agape-loved the darkness rather than the light, for their works were wicked^m. ²⁰ For everyone doingⁿ worthlessness hates the light and does not come to the light, that his works not be rebuked. ²¹ But the [one] doingⁿ the truth comes to the light, so that his works be revealed that they

^asingular

^b“you” is plural

^cGENNAO “gen-AH-oh” ($\gamma\epsilon\eta\omega\omega$) is used of ‘begetting’ by the father, and ‘birthing’ by the mother in the Greek literature in general as well as the Septuagint. Thus it refers to the reproductive process as a whole. GENNAO is also used of the special relationship between a Master and his disciples, where no literal begetting or birthing is involved. Since there isn’t really an English word that encompasses the whole reproductive cycle, GENNAO is reluctantly translated as ‘born’ except in those contexts where it would be strange to the English reader to say ‘born of a father’ or ‘begotten by a mother’.

^dThe word ANOTHER ($\alpha\nu\omega\theta\epsilon\nu$) has multiple meanings: ‘again’ or ‘from above’ John.3:3. Can also mean ‘from the beginning’—e.g. Luke.1:3 (or ‘again’ here?).

^eThis is a play on words: “wind” and “spirit” are the same Greek word PNEUMA ($\pi\nu\epsilon\mu\alpha$).

^fsingular

^gHUPSAO ($\upsilon\pi\sigma\omega\omega$) to physically “lift up”, and to “exalt”. This double meaning is used intentionally in the Fourth Gospel—to be “lifted up” on the cross = to be exalted. Occurs in John.3:14, John.8:28, John.12:32 and John.12:34

^hThe O.T. account of this incident is found in Num.21:5-9

ⁱfrom ZOE “ZOH-ay” ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for ‘life’ in the sense of biological processes.

^jThe first time “eternal life” appears in the Gospel

^kOUTOS ($\omega\tau\omega\varsigma$) can either mean the *degree*—“how much” God agape-loved the world, and/or the *manner*—“in what way” God agape-loved the world.

^lMONOGENES ‘mah-noh-gen-AYS’ ($\mu\omega\gamma\epsilon\nu\eta\varsigma$) Literally ‘only (MONO) + begotten/birthed (GENES)’. GENNAO “gen-AH-oh” ($\gamma\epsilon\eta\omega\omega$) is used of ‘begetting’ by the father, and ‘birthing’ by the mother in the Greek literature in general as well as the Septuagint. Thus it refers to the reproductive process as a whole. GENNAO is also used of the special relationship between a Master and his disciples, where no literal begetting or birthing is involved. Since there isn’t really an English word that encompasses the whole reproductive cycle, GENNAO is reluctantly translated as ‘born’ except in those contexts where it would be strange to the English reader to say ‘born of a father’ or ‘begotten by a mother’. MONOGENES appears in: Luke.7:12, Luke.8:42, Luke.9:38, John.1:14, John.1:18, John.3:16, John.3:18, Heb.11:17, 1John.4:9. Luke only uses MONOGENES to refer to ‘an only-child’. But see Heb.11:17 where Isaac is referred to as MONOGENES even though he has an older brother Ishmael. Thus it must also mean ‘uniquely-born/begotten’ and not strictly ‘only-child’.

^mPONEROS ($\pi\omega\eta\pi\omega\varsigma$) here. The Greek word KAKOS ($\kappa\alpha\kappa\omega\varsigma$) is always translated ‘evil’, PONEROS is usually translated as ‘wicked’ although occasionally as ‘bad’; it can also mean ‘diseased’, ‘sickly’ and is thus translated where appropriate. Like KAKOS, PONEROS also means ‘evil’, but the harm that evil does is more in view, where KAKOS is more ‘evil as evil’.

ⁿor “practicing”

have been wrought by God.

Further Testimony About Jesus by John the Baptist

²² After these [things] Jesus and his disciples came into the Judean land and he remained with them and was baptizing. ²³ Now John was also baptizing in Aenon near Salim, because there was much water there, and they were coming and were being baptized. ²⁴ For John had not yet been thrown into prison.

²⁵ Now [a] controversy arose out of the disciples of John with [the] Jews concerning purification. ²⁶ And they came to John and said to him: Rabbi, [He] who was with you on the other side of the Jordan, to whom you have begotten^a witness, Behold this [one] baptizes and all come to him.

²⁷ John answered and said: [a] man is able to be receiving nothing unless it have been given to him out of heaven. ²⁸ You yourselves bear me witness that I said: I am not the Christ, but that I have been sent before that [one]. ²⁹ The [one] having the bride is the bridegroom. But the friend of the bridegroom, the [one] who has stood and has heard him, rejoices with joy because of the sound of the bridegroom. So my joy has been fulfilled. ³⁰ He must be increasing, but I must be diminishing.

³¹ The [one] coming from above is over all; the [one] being from the earth is out of the earth and speaks out of the earth. The [one] being from heaven is over all. ³² What he has seen and heard, of this he testifies, and no one receives his testimony. ³³ The [one] having received his testimony has set his seal [to this], that God is true. ³⁴ For [the one] whom God sent speaks the words of God, for he does not give the spirit by measure^b. ³⁵ The father agape-loves the son, and has given everything into his hand. ³⁶ The [one] believing in the son has eternal zoe-life^c, but the [one] disobeying the son will not see zoe-life^c, but the wrath of God abides on him.

John 4

Departure From Judea

¹ So when the Lord knew that the Pharisees heard that Jesus was making and baptizing more disciples than John—² and yet Jesus himself was not really baptizing anyone, instead his disciples [were]—³ he left Judea and departed again into Galilee.

^aGENNAO “gen-AH-oh” ($\gamma\epsilon\nu\nu\alpha\omega$) is used of ‘begetting’ by the father, and ‘birthing’ by the mother in the Greek literature in general as well as the Septuagint. Thus it refers to the reproductive process as a whole. GENNAO is also used of the special relationship between a Master and his disciples, where no literal begetting or birthing is involved. Since there isn’t really an English word that encompasses the whole reproductive cycle, GENNAO is reluctantly translated as ‘born’ except in those contexts where it would be strange to the English reader to say ‘born of a father’ or ‘begotten by a mother’.

^bi.e. he gives the spirit without measure

^cfrom ZOE “ZOH-ay” ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE ($\psi\nu\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for ‘life’ in the sense of biological processes.

Conversation With a Samaritan Woman

⁴ Now it was necessary for him to be going through Samaria. ⁵ ^a So he comes into [a] city of Samaria, that is being called Suchar, near the piece of land that Jacob gave to Joseph his son. ⁶ Now the well of Jacob^b was there. So Jesus having become weary from the journey was sitting by the well. It was [about] [the] sixth^c [hour]. ⁷ [A] woman from Samaria comes to draw water. Jesus says to her: Give me [some] to drink. ⁸ For his disciples had departed into the city, that they buy food. ⁹ So the Samaritan woman says to him: How do you being [a] Jew ask^d to drink from me who is [a] Samaritan woman? (For the Jews do not have dealings with the Samaritans.)

¹⁰ Jesus answered and said to her: If you had known the gift of God and who is the [one] saying to you: Give me [some] to drink, you would have asked^d him and he would have given to you zoe-living^e water. ¹¹ She says to him: Lord, you have no bucket and the well is deep; whence then do you get the zoe-living^e water? ¹² Are you greater than our father Jacob who gave the well^b to us and he himself drank from it and his sons and his animals?^f

¹³ Jesus answered and said to her: Everyone drinking from this water will thirst again, ¹⁴ but whoever drinks from the water that I will give to him, he will not thirst for eternity, but the water that I will give to him will become in him [a] well of water springing-up^g to eternal zoe-life^e. ¹⁵ The woman says to him: Lord, give me this water, that I not be thirsting nor be coming here to be drawing [water]. ¹⁶ He says to her: Be going, call your husband and come here. ¹⁷ The woman answered and said: I do not have [a] husband. Jesus says to her:

^aCompare the following story with: Abraham's servant and Rebecca (Gen 24:10-33), Jacob and Rachel (Gen 29:1-14), Moses and Zipporah (Ex 2:15-22). In all these stories the man is on a journey and it is about noon.

- The bridegroom travels to a foreign land where
- he encounters a woman or group of women at a well.
- One of the characters draws water.
- The woman returns home to tell about the encounter with the stranger.
- There is an invitation to a meal, a betrothal followed by a wedding.

Jesus, at Cana, was the true Bridegroom who provided good wine (John.2:9). He has been named as the bridegroom by John the Baptist (John.3:29). As bridegroom he comes to the well and meets a woman who is both an individual and a representative of her people. He requests water then she requests water from him. After their discussion she returns to her village to speak of her encounter and, while there is no betrothal, there is an invitation to stay (John.4:40) and by the conclusion of this scene there is a significant union between the Samaritan villagers and Jesus.

^bWhile the Fourth Gospel makes two references to the well as that of Jacob (vv. 6, 12), Genesis has no record of such a well, although it does mention Jacob's gift of land around Shechem to his son Joseph (Gen 33:19; 48:22). It is in the Targums (the Aramaic translations of the O.T. used in Synagogue worship) and the later rabbinic literature that well traditions linked to Jacob can be found. When Jacob arrives in Haran seeking a wife, he comes to the local well. According to the Targums, Jacob's presence brings a miraculous welling up of water that lasts twenty years.

"When our father Jacob raised the stone from above the mouth of the well, the well overflowed and came up to its mouth, and was overflowing for twenty years—all the days that he dwelt in Haran." (Targum Neofiti to Gen 28:10)

^capprox. noon. Hours were counted from dawn—approx. 6.a.m.

^dAITEO "ay-TEH-oh" (*αἰτεῖω*) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf. John. 16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωτάω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John. 14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^efrom ZOE "ZOH-ay" (*ζωή*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχή*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βίος*) for 'life' in the sense of biological processes.

^fGrammar indicates "no" answer expected or expresses uncertainty

^ga quick movement (like jumping) on the part of living beings. "Gushing-up"

You said well: I do not have [a] husband. ¹⁸ For you have had five husbands, and whom you now have is not your husband. This truly you have said.

¹⁹ The woman says to him: Lord, I perceive that you are [a] prophet. ²⁰ Our fathers worshipped in these mountains^a, and you [people]^b say that in Jerusalem is the place where [one] must be worshipping. ²¹ Jesus says to her: Be believing me, lady,^c that [an] hour comes when neither in these mountains nor in Jerusalem will you [people]^b worship the father. ²² You [people]^b worship what you do not know, we worship what we do know, because salvation is from the Jews. ²³ But an hour comes and now is when the true worshippers will worship the father in spirit and truth, for indeed the father seeks such [to be] his worshipping [ones]. ²⁴ God is spirit, and [his] worshipping [ones] must be worshipping in spirit and truth. ²⁵ The woman says to him: We know that [a] Messiah is coming, the [one] being called. When that [one] comes, he will declare to us everything. ²⁶ Jesus says to her: I am [he], the [one] speaking to you.

The Disciple Return

²⁷ And at this [point] his disciples came and were marveling that he spoke with [a] woman. Nevertheless no one said: What do you seek? or Why do you speak with her? ²⁸ So the woman left her water jar and departed into the city, and says to the men: ²⁹ Come see [a] man that told me all that I did. Is this the Christ?^d ³⁰ They came out of the city and were coming to him.

Workers for the Harvest

³¹ In the meanwhile the disciples were asking^e him saying: Rabbi, eat. ³² But he said to them: I have bread to eat that you do not know.^f ³³ So the disciples were saying to one another: Did [someone] bring to him [something] to eat?^d ³⁴ Jesus says to them: My food is that I do the will of the [one] having sent me and accomplish his work. ³⁵ Are you not saying that there is yet four months and [then] the harvest comes? Behold, I say to you, lift up your eyes and behold the fields that they are white already for [the] harvest. ³⁶ Already the [one] harvesting receives wages and gathers fruit for eternal zoe-life^g, so that the [one] sowing and the [one] harvesting together rejoice. ³⁷ For in this the word is true that one is the [one] sowing and another [is] the [one] harvesting. ³⁸ I sent you to be harvesting what you have not labored [for]; others have labored, and you have entered into their labor.

^aThe discussion with the Samaritan woman takes place at the foot of Mt. Gerizim where it is likely that the remains of the Samaritan Temple would have been visible to one standing beside Jacob's well. This helps explain the context shift here.

^b"you" is plural

^cGYNE "GOO-nay" (*γυνή*) literally "Woman," which was a respectful form of address.

^dGrammar indicates "no" answer expected or expresses uncertainty

^eEROTAO (*ερωτάω*) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^fThe dialogue with the disciples about food (vv. 31-34) mirrors the exchange between Jesus and the Samaritan woman about drink (vv. 9-15). The woman/disciples speak about water/food at a material level whereas Jesus uses the images of water/food to speak of a different type of sustenance.

^gfrom ZOE "ZOH-ay" (*ζωή*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχή*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βίος*) for 'life' in the sense of biological processes.

The Samaritans Respond

³⁹ Now out of that city many of the Samaritans believed in him because of the word of the woman testifying that: He said to me all that I did. ⁴⁰ So as the Samaritans came to him, they were asking^a him to abide with them, and he abode there two days. ⁴¹ And many more believed because of his word. ⁴² And to the woman they were saying, We no longer believe because [of your] speaking, for we ourselves have heard and know that this is truly the savior of the world.

Onward to Galilee

⁴³ Now after the two days he went out from there to Galilee. ⁴⁴ For Jesus himself testified that [a] prophet does not have honor in his own native-land. ⁴⁵ So when he came to Galilee, the Galileans received him, having seen everything that he did in Jerusalem in the festival, for they also came to the feast.

Healing the Royal Official's Son

⁴⁶ So he came again to Cana of Galilee, where he made the water [into] wine. And there was [a] certain king's officer whose son was sick in Capernaum. ⁴⁷ This [one] having heard that Jesus is come out of Judea to Galilee, departed to him and asked^a that he come down and heal his son, for he was [about] to be dying. ⁴⁸ So Jesus said to him: If you do not see [a] sign and [a] wonder, you [people]^b would not believe! ⁴⁹ The king's officer says to him: Lord, come down before my son dies. ⁵⁰ Jesus says to him: Be going, your son zoe-lives^c. The man believed the word that Jesus said to him, and he was going.

⁵¹ Now already when he was going his slaves met him saying that his child zoe-lives^c. ⁵² So he inquired of them the hour in which he was better; so they said to him that: Yesterday [the] seventh hour^d the fever left him. ⁵³ So the father knew that it [was] the hour in which Jesus said to him: Your son zoe-lives^c, and he believed [in] him and his whole house. ⁵⁴ This second sign Jesus again did coming out of Judea to Galilee.

John 5

Healing a Paralytic at the Pool of Bethesda

¹ After these [things] was the feast of the Jews, and Jesus went up into Jerusalem. ² But there is in Jerusalem near the sheepgate [a] pool, being called in Hebrew Bethzatha, having five porches. ³ In them lay multitudes of sick, blind, lame, [and] withered ^e. ⁴ For [an] angel of the lord according to occasion was coming down to the pool and was disturbing the water; so the first having gotten in after the disturbance of the water became whole in

^aEROTAO (ερωτᾶω) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^b"you" is plural

^cfrom ZOE "ZOH-ay" (ζωή)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (ψυχή): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βίος) for 'life' in the sense of biological processes.

^dapprox. 1 p.m.

^eadd "awaiting movement of the water." **KD** vg; text: p^{66,75}, **HB**

that very moment for the sickness he was having.^f ⁵ Now [a] certain man was there having thirty-eight years in his sickness. ⁶ When Jesus saw this [man] lying, and having known that he has already much time [there] he says to him: Do you want to became healthy? ⁷ The sick [man] answered him: Lord, I do not have [a] man, that when the water be disturbed he throw me into the pool; but when I come, another gets in before me. ⁸ Jesus says to him: Be arising, pick up your bed and be walking. ⁹ And immediately the man became healthy and picked up his bed and was walking. Now it was the Sabbath in that hour.

¹⁰ So the Jews were saying to the [one] having been healed: It is the Sabbath, and it is not allowed for you to pick up your bed. ¹¹ But he answered them: The [one] who made me healthy, that [one] said to me: Pick up your bed and be walking. ¹² They asked^a him, Who is the man who said to you: Pick up your bed and be walking? ¹³ Now the [one] having been healed did not know who he is, for Jesus withdrew from the crowd being in that place.

¹⁴ After these [things] Jesus finds him in the temple and said to him: See, you have become healthy; no longer be sinning, that something worse not come to pass for you. ¹⁵ The man departed and declared to the Jews that Jesus is the [one] having made him healthy.

Responding to Jewish Leaders

¹⁶ And because of this the Jews were persecuting Jesus, because he did these [things] on the Sabbath. ¹⁷ But he answered them: My father works until now^b and I [also] work; ¹⁸ So because of this the Jews were seeking [even] more to kill [him], for he not only loosed the Sabbath, but he also was saying God [is his] own father, making himself equal to God.

¹⁹ So Jesus was answering and was saying to them: Truly truly I say to you, the son is not able to be doing anything from himself, except what he may see the father doing. For what that [one] may do, these [things] the son also likewise does.^c ²⁰ For the father philia-loves the son and reveals everything to him which he does, and greater works than these he reveals to him, that you marvel. ²¹ For as the father raises the dead and makes-zoe-alive^d, likewise also the son makes zoe-alive whom he wishes. ²² For the father judges no one, but he has given all judgment to the son, ²³ that all honor^e the son just as they may honor^e the father. The [one] not honoring^f the son does not honor^e the father who sent him.

²⁴ Truly truly I say to you that the [one] hearing my word and believing the [one] having sent me has eternal zoe-life^g, and does not come into judgment, but is moved out of death into zoe-life^g. ²⁵ Truly truly I say to you that [the] hour comes and now is when the dead will hear the cry of the son of God and those having heard will zoe-live. ²⁶ For as the father has zoe-life^g in himself, likewise also to the son he has given zoe-life^g to be having in himself. ²⁷ And he gave him authority to be doing judgment, because he is [a] son of man.

^finsert vs.4: **K**; omit vs.4: p^{66,75} **HBDW**

^aEROTAO (ερωτάω) “Ask”, but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^bBehind Jesus explanation may lie Jewish traditions of God's unceasing providential activities, which continue on the Sabbath—“God Himself has been working on every Sabbath” or else Creation would come to a halt. One of these activies would be presiding over birth and death (in Jewish theology judgement happened at death). Life, death and judgement all figure in Jesus' discourse which follows.

^cThis might also be understood in the sense of a son learning his father's “trade” by watching and imitating him, a common practice of that day.

^dor “gives-zoe-life”

^eor ‘value’

^for ‘valuuing’

^gfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife's name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

²⁸ Be not marveling at this, that [the] hour comes in which all those in the graves will hear his voice, ²⁹ and those having done good will come out to [the] resurrection of zoe-life^a, [but] those having done [as a practice] worthless^b [things] will come out to [the] resurrection of judgment. ³⁰ For I am not able to be doing anything from myself; just as I hear do I judge, and my judgment is just, because I do not seek my own will but the will of the [one] having sent me.

More Testimony About Jesus

³¹ If I witness concerning myself, my witness is not true. ³² Another is witness concerning me, and I know that the witness is true that he witnessed concerning me. ³³ You sent to John, and he has witnessed to the truth; ³⁴ but I do not receive witness by man, but I say these [things] that you be saved. ³⁵ That [one] was the burning and shining lamp and you wanted to rejoice for [hour] in his light.

³⁶ But I have [a] witness greater than John; for the works that the father has given me in order that I complete^c them, these works themselves which I do witness concerning me that the father has sent me. ³⁷ And the father having sent me, that [one] has witnessed concerning me. Neither his voice have you ever heard nor his visible-form have you ever seen, ³⁸ and his word you do not have abiding in you, because he whom that [one] has sent, in this [one] do you not believe. ³⁹ You search the scriptures, because you suppose in them to be having eternal zoe-life^a, and these are those witnessing concerning me. ⁴⁰ And you do not want to come to me in order that you have zoe-life^a. ⁴¹ I do not receive glory from men, ⁴² but I have known you that you do not have the agape-love of God in yourselves. ⁴³ I am come in the name of my father, and you do not receive me; if another come in his own name, that [one] you will receive. ⁴⁴ How are you able to believe, receiving glory from each other, and the glory of the only God^d you do not seek?

⁴⁵ Be not supposing that I will accuse you to the father, the [one] accusing you is Moses, in whom you have hoped. ⁴⁶ For if you were believing Moses, you would have believed me; for concerning me did that [one] write. ⁴⁷ But if you do not believe the writings of that [one], how will you believe in my words?

John 6

The Feeding of the Five Thousand

¹ After these [things] Jesus came across the sea of Galilee of Tiberias. ² Now [a] great crowd followed him, because they were seeing the signs that he did upon the sick. ³ So Jesus went up to the mountain, and sat there with his disciples. ⁴ Now it was near the passover, the festival of the Jews. ⁵ So Jesus having lifted up his eyes and having observed that [a] great crowd comes to him, he says to Phillip: Where may we buy bread in order that they eat? ⁶ But he was saying this testing him. For he knew what he was [about] to be doing. ⁷ Phillip answered him: Bread from two hundred denarii is not sufficient for them, in order that each receive [a] little. ⁸ One of his disciples, Andrew the brother of Simon Peter, says

^afrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^bor “trivial”, “petty”

^cor “perfect”

^d“God” ND**HK** vg; “[one]” p^{66,75} BW

to him: ⁹ [A] boy is here who has five barley bread [loaves] and two small fishes; but what are these to so many?

¹⁰ But Jesus said: Have the people sit. Now there was much grass in the place. So the men sat whose number [was about] five-thousand. ¹¹ So Jesus took the loaves, and having blessed [them] distributed [them] to the disciples, and the disciples^a to those reclining; likewise also of the small fish as much as they wanted. ¹² Now when they were filled, he says to his disciples: Gather the excess fragments, in order that none be lost. ¹³ So they gathered, and filled twelve baskets with the fragments of the five barley bread [loaves] that they had more than enough for those having eaten.

¹⁴ So the men having seen what sign he did were saying that: This is truly the prophet coming into the world. ¹⁵ So Jesus having known that they were [about] to be coming and seizing him in order that they may make [him] king, withdrew again to the mountain himself alone.

Walking on Water

¹⁶ Now as it became evening, his disciples came down upon the sea, ¹⁷ and having embarked in the boat they were going across the sea to Capernaum. And it had become dark, and Jesus was not yet come to them. ¹⁸ And [a] great wind blowing, the sea was thoroughly aroused.^b ¹⁹ So having rowed [about] twenty five or thirty stadions^c, they observe Jesus walking upon the sea and coming near the boat, and they were afraid. ²⁰ But he says to them: It [is] I. Be not fearing. ²¹ So they were wanting to receive him into the boat, and immediately the boat came to be near the land to which they had departed.

²² On the next day the crowd standing on the other side of the sea saw that no other small boat was there except one, and that Jesus had not gone with his disciples into the boat but only his disciples departed; ²³ (but other small boats came from Tiberius near the place where they ate the bread having been blessed by the Lord). ²⁴ So when the crowd saw that Jesus is not there nor his disciples, they embarked in the boats and came to Capernaum seeking Jesus.

Jesus' Discourse About the Bread of Life

²⁵ And having found him on the other side of the sea they said to him, Rabbi, when did you come [here]? ²⁶ Jesus answered them and said: Truly truly I say to you, you seek me not because you see signs, but because you ate of the bread and were filled. ²⁷ Be working not for the perishing food, but for the food abiding to eternal zoe-life^d, which the son of man will give to you; for God the father has sealed^e this [one].

²⁸ So they said to him: What should we be doing, in order that we may be working the works of God? ²⁹ Jesus answered and said to them: This is the work of God, that you believe in

^ato the disciples, and the disciples': **KD** old syriac; omit: **H**

^bThe eastern coast of the normally placid Sea of Galilee is formed by high country split by deep gorges. Sudden changes of weather can tunnel strong winds through the gorges, and create difficult conditions on the lake.

^cstadion = 1/8 mile, making this about 3 or 4 miles

^dfrom ZOE "ZOH-ay" (ζωη)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for 'life' in the sense of biological processes.

^eThe Jews discussed "the seal of God", e.g. "What is the seal of the Holy, Blessed God? Rabbi Bibai answered, 'Truth'. But what is 'truth'? Rabbi Bon saith, 'the living God and King eternal'. Rabbi Chaninah saith... 'truth is the seal of God.' Bab.Talmud, Sanhadr., quoted by Lightfoot, vol.xii p.291 (Pitman's ed.).

whom that [one] has sent.³⁰ So they said to him: So, what sign do you work, in order that we may see and believe in you? What do you work?³¹ Our fathers ate manna in the wilderness, just as it is written^a,

He gave them bread from heaven to eat.

³² So Jesus said to them: Truly truly I say to you, Moses did not give you bread from heaven, but my father gives you the true bread from heaven.³³ For the bread of God is the [one] coming down from heaven and giving zoe-life^b to the world.³⁴ So they said to him: Lord, always give us this bread.

³⁵ Jesus said to them: I am the bread of zoe-life^b; the [one] coming to me will not hunger, and the [one] believing in me will not thirst ever.³⁶ But I said to you that you have seen me and do not believe.³⁷ All that the father gives me will come to me, and the [one] coming to me I will not cast out.³⁸ For I am come down from heaven not in order that I do my will, but the will of the [one] having sent me.³⁹ This is the will of the [one] having sent me, that of all he has given me I not lose^c [any] of it, but raise it up in the last day.⁴⁰ For this is the will of my father, that everyone beholding the son and believing in him have zoe-life^b eternal, and I will raise him up in the last day.

⁴¹ So the Jews were grumbling concerning him because he said: I am the bread having come down from heaven,⁴² and they were saying: Is this not Jesus the son of Joseph, whose father and mother we know? How does he now say that he is come down from heaven?⁴³ Jesus answered and said to them: Be not grumbling^d with each other.⁴⁴ No one is able to come to me except the father having sent me pull^e him, and I will raise him up in the last day.⁴⁵ It is written in the prophets^f,

And they will all be taught by God.

Everyone having heard the father and having learned [from him] comes toward me.⁴⁶ Not that anyone has seen the father, except the [one] being from God, this [one] has seen the father.⁴⁷ Truly truly I say to you, the [one] believing has eternal zoe-life^b.⁴⁸ I am the bread of zoe-life^b.⁴⁹ Your fathers ate the manna in the wilderness, and they died.⁵⁰ This is the bread coming down from heaven, in order that anyone who eat of it also not die.⁵¹ I am the zoe-living^b bread having come down out of heaven.^g If anyone eat of this bread, he will zoe-live^h to eternity. But the bread that I will give is my flesh in behalf of the zoe-lifeⁱ of the

^aPs.78:24

^bfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^cAPOLLUMI (ἀπολλύμι) To lose something that one previously possessed. Can also mean ‘ruin’ or ‘destroy’—see Rev.9:11 where the angel of the Abyss is named ‘Apollyon’ (same root word).

^dimperative

^eELKUO (ελκυω) ‘Tug’, ‘draw’; of persons it can mean ‘compel’. It is used of a magnet (by Eubulos). It is a powerful impulse. It occurs in John.6:44, John.12:32, John.18:10, John.21:11, Acts.16:19

^fIsa.54:13, Jer.31:34

^gmore literally: “I am the bread, the zoe-living^b, the [one] having come down from heaven.”

^hfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

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world.

⁵² So the Jews were arguing with each other saying: How is this [one] able to give to us his flesh to eat? ⁵³ So Jesus said to them: Truly truly I say to you: unless you eat the flesh of the son of man and drink his blood^a you do not have zoe-life^b in yourselves. ⁵⁴ The [one] gnawing^c my flesh and drinking my blood has zoe-life eternal, and I will raise him up in the last day. ⁵⁵ For my flesh is true food and my blood is true drink. ⁵⁶ The [one] gnawing my flesh and drinking my blood abides in me and I in him. ⁵⁷ Just as the zoe-living^b father sent me and I zoe-live through the father, also the [one] gnawing me will zoe-live through me. ⁵⁸ This is the bread having come down out of heaven, not just as the fathers ate and died. The [one] gnawing this bread will zoe-live^b to eternity.

Many Disciples Depart

⁵⁹ This he said in [the] synagogue teaching in Capernaum. ⁶⁰ So, many of the disciples having heard him said: This word is hard^d, who is able to be hearing it? ⁶¹ Now Jesus having known in himself that his disciples grumble concerning this, he said to them: Does this stumble^e you? ⁶² What if you beheld the son of man going up to where he was formerly? ⁶³ The spirit is the [one] making zoe-alive, the flesh profits nothing. The words that I have spoken to you are spirit and are zoe-life^b. ⁶⁴ But there are some among you who do not believe. For Jesus had known from the beginning who are those not believing and who is the [one] who will deliver him up. ⁶⁵ And he was saying: Because of this I have said to you that no one is able to come towards me except it has been given to him from the father.

Peter's Confession

⁶⁶ From this many of his disciples departed back and no longer walked with him. ⁶⁷ So Jesus said to the twelve: Don't you also want to be going away? ⁶⁸ Simon Peter answered him: Lord, towards whom will we depart? You have words of eternal zoe-life^b. ⁶⁹ And we have believed and have known that you are the holy [one] of God. ⁷⁰ Jesus answered them: Did I not choose you twelve? And one [of you] is [a] devil^f. ⁷¹ But he was speaking of Judas [the son] of Simon Iscariot. For this [one] was [about] to be delivering him up, one of the twelve.

Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

^aThe Old Testament strictly forbade drinking blood (see Lev. 3:17). Also recall the strict Jewish dietary rules about what could be eaten (e.g. pork). Obviously Jesus wasn't telling the disciples to literally eat his flesh and drink his blood. Nevertheless, the metaphor would have been truly shocking to His audience.

^bfrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

^cdifferent Greek word here. He changes from ESTHO ($\epsilon\sigma\theta\omega$) in the previous verses (which is the usual verb 'to eat' and is always translated that way) to TROGO ($\tau\rho\omega\gamma\omega$) in vs.54, which means 'to gnaw' (and is always translated that way). One thought is that when you 'eat', what you are eating goes away, but when you 'gnaw' something it doesn't. Another thought is that 'gnawing' is slow eating.

TROGO appears in Matt.24:38, John.6:54, John.6:56, John.6:57, John.6:58, John.13:18.

^dSKLEROS ($\sigma\kappa\lambda\eta\rho\varsigma$): 'violent', 'strong', 'harsh', 'demanding', 'difficult'

^eSKANDALIZEI ($\sigma\kappa\alpha\eta\delta\alpha\lambda\iota\zeta\iota$) 'cause to stumble'. See Matt.5:29 and John.16:1

^fDIABOLOS ($\delta\iota\alpha\beta\omega\varsigma$) or 'slanderer'

John 7

The Feast of Tabernacles

¹ And after these [things] Jesus was walking [about] in Galilee; for he was not wanting to be walking [about] in Judea, because the Jews were seeking to kill him. ² Now it was near the Festival of Tabernacles of the Jews. ³ So his brothers said to him: Go across from here and depart to Judea, that your disciples will also observe your works that you do. ⁴ For no one does anything in secret and himself seeks to be public^a. If you do these [things], reveal yourself to the world. ⁵ For not even his brothers were believing in him.

⁶ So Jesus says to them: My opportune-time^b is not yet present, but your opportune-time^b is always ready. ⁷ The world is not able to be hating you, but it hates me, because I witness concerning it that its works are wicked^c. ⁸ Go up to the festival; I do not-yet^d go up to this festival, because my opportune-time^b is not yet^e fulfilled. ⁹ But saying these [things] to them he remained in Galilee. ¹⁰ But as his brothers went up to the festival, then he also went up, not openly but as in secret. ¹¹ So the Jews were seeking him in the festival and were saying: Where is that [one]? ¹² And there was much grumbling concerning him in the crowds. Some were saying that he is good, but others were saying: No, rather he deceives the people. ¹³ Indeed no one was speaking openly concerning him for fear of the Jews.

Teaching in the Temple

¹⁴ Now the festival being already in the middle Jesus went up to the temple and was teaching. ¹⁵ So the Jews were marveling saying: How does this [one] know letters^f, not having been taught? ¹⁶ So Jesus answered them and said: My teaching is not mine but of the [one] having sent me. ¹⁷ If anyone wills to be doing his will, he shall know concerning the teaching, whether it is from God or [if] I speak from myself. ¹⁸ The [one] speaking from himself seeks his own glory. But the [one] seeking the glory of the [one] having sent him, this [one] is true and injustice is not in him. ¹⁹ Has not Moses given you the law? And no one [of you] does the law. Why do you seek to kill me?

²⁰ The crowd answered: You have [a] demon; Who seeks to kill you? ²¹ Jesus answered and said to them: One work I did and all marvel. ²² Because of this Moses has given to you the circumcision—not because it is from Moses, but [rather] from the fathers—and on the Sabbath do you circumcise [a] man. ²³ If the man receives circumcision on the Sabbath in order that the law of Moses not be loosed, are you angry with me because I made the whole man healthy on the Sabbath? ²⁴ Be not judging according to appearance, but judge [according to] just judgment.

Questions About Jesus' Identity

²⁵ So, certain of the Jerusalemites were saying: Is not this [one] whom they seek to kill? ²⁶ And behold he speaks in public, and they say nothing to him. The rulers haven't truly known that this [one] is the Christ, [have they]? ²⁷ But we know from where is this [one]; but when the Christ comes, no one knows from where he is.

^aor 'open', 'frank'

^bKAIROS (*καιρός*) 'opportune time', 'proper time', 'season'

^cPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^djust 'not': ND; 'not-yet': p^{66,75} HKW

^e"yet" p^{66,75} BWK; omit: NDvg

^fi.e. reading and writing

²⁸ So Jesus cried out in the temple teaching and saying: You know me and you know from where I am, and I have not come from myself, but the [one] having sent me is true, whom you do not know. ²⁹ I know him, because I am from him and that [one] sent me.

³⁰ So they were seeking to arrest him, and no one laid [a] hand upon him, because his hour was not yet come. ³¹ But many of the crowd believed in him, and were saying: When the Christ has come, will he do more signs than this [one] has done?^a

³² The Pharisees heard of the people grumbling these [things] concerning him, and the chief-priests and Pharisees sent officers in order that they arrest him. ³³ So Jesus said, Yet [a] little time am I with you and I depart to the [one] having sent me. ³⁴ You will seek me and you will not find me, and where I am you are not able to come.

³⁵ Then the Jews said among themselves: Where is this [one] about to go that we will not find him? Is he about to go into the dispersion of the Greeks and teach the Greeks? ³⁶ What is this word that he said: You will seek me and you will not find [me], and where I am you are not able to come?

Teaching About the Spirit

³⁷ Now in the last day of the festival Jesus stood and cried out saying: If anyone thirst, he must^b be coming to me and drinking^b. ³⁸ The [one] believing in me, just as the scripture said^c:

Rivers of zoe-living^d water will flow from his belly.

³⁹ But he said this concerning the spirit that those believing in him were [about] to be receiving. For the spirit was not yet, because Jesus was not yet glorified.

Differing Opinions About Jesus

⁴⁰ So, [many] of the crowd hearing of these words were saying: This is truly the prophet.

⁴¹ But others were saying: This is the Christ; but [others] were saying: Does the Christ come out of Galilee?^a ⁴² Doesn't the scripture say that: Of the seed of David, and: From Bethlehem, the town from which was David comes the Christ? ⁴³ So [a] division came to pass in the crowd because of him, ⁴⁴ and some of them were wanting to arrest him, but no one put their hands on him.

Lack of Belief

⁴⁵ So the officers came to the chief-priests and Pharisees, and those said to them: Why have you not brought him? ⁴⁶ The officers answered: Never did [a] man speak thusly. ⁴⁷ So the Pharisees answered: Are you too deceived?^a ⁴⁸ Have any of the rulers trusted in him or [any] of the Pharisees?^a ⁴⁹ But this crowd who knows not the law is accursed.

^aGrammar indicates "no" answer expected or expresses uncertainty

^bimperative

^cIsa.12:3, Isa.55:1, Isa.58:11, Ezek.47:1

^dfrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

⁵⁰ Nicodemus says to them, the [one] having come to him earlier, being one of them: ⁵¹ Does our law judge a man unless it may first hear from him and know what he does?^a ⁵² They answered and said to him: Are you too from Galilee? Search and behold that [a] prophet does not arise from Galilee. ⁵³ ^b And they proceeded each to his house.

John 8

The Woman Caught in Adultery

¹ But Jesus proceeded to the Mount of Olives. ² Now at dawn he came again to the temple, and all the people were coming to him, and having sat he was teaching them. ³ Now the scribes and the Pharisees bring [a] woman caught in adultery, and having stood her in the midst ⁴ they say to him: Teacher, this woman was caught in the act being adulterous. ⁵ Now Moses commanded in the law of Moses to be stoning such [ones]. So, what do you say? ⁶ But they were saying this testing him, that they have [something] to accuse of him. But Jesus having bent down was writing in the dirt^c. ⁷ So as they persisted asking^d [him], he stood erect and said: Let^e the unsinful [one] among you cast upon her [the] first stone. ⁸ And again having bent he was writing in the dirt^c.

⁹ Now those having heard were going out one by one beginning from the eldest, and he was left alone and the woman being in the midst. ¹⁰ So Jesus having stood erect said to her: Woman, where are they? Does no one condemn you? ¹¹ The woman said: No one, Lord. So Jesus said to her: Neither do I condemn you. Be going, from now [on] be sinning no more^f.

Jesus as the Light of the World

¹² So, again Jesus spoke to them saying: I am the light of the world. The [one] following me shall not walk in darkness, but will have the light of zoe-life^g. ¹³ So the Pharisees said to him: You witness concerning yourself, your witness is not true. ¹⁴ Jesus answered and said to them: And if I witness concerning myself, my witness is true, because I know from where I came and [to] where I depart. But you do not know from where I come or [to] where I depart. ¹⁵ You judge according to the flesh, but I judge no one. ¹⁶ But if I judge, my judgment is true, because I am not alone, but [it is] I and the father having sent me. ¹⁷ And in your law it is written that the witness of two men is true. ¹⁸ I am the [one] witnessing concerning myself, and the father having sent me witnesses concerning me. ¹⁹ So they were saying to him, Where is your father? Jesus answered: You know neither me nor my father. If you had known me, you would have also known my father. ²⁰ These words he spoke in the treasury teaching in the temple. And no one arrested him, because his hour was not yet come.

^aGrammar indicates “no” answer expected or expresses uncertainty

^binclude 7:53–8:11: **KD** *vg* most; omit: p^{66,75} **H**_NWB many

^cGE “GAY” (γῆ) “earth”, “land” (remember that they didn’t understand about the Earth being a planet floating in space yet), sometimes “ground” or “dirt”.

^dEROTAO (ερωτᾶω) “Ask”, but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^eimperative

^fomit vs. 7:53–8:11: p^{66,75} **H**_NWB many; include 7:53–8:11: **KD** *vg* most

^gfrom ZOE “ZOH-ay” (ζωή)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχή): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βίος) for ‘life’ in the sense of biological processes.

Where Jesus Came From and Where He is Going

²¹ So he said to them again: I depart and you will seek me, and you will die in your sins; where I depart you are not able to come. ²² So the Jews were saying: Will he not kill himself^a, because he says: Where I depart you also are not able to come? ²³ And he was saying to them: You are of the below, I am of the above. You are of this world, I am not of this world. ²⁴ So I said to you that you will die in your sins. For if you do not believe that I am [he], you will die in your sins.

²⁵ So they were saying to him, Who are you? Jesus said to them: What I told you from the beginning. ²⁶ I have many [things] concerning you to be saying and to be judging. But the [one] having sent me is true, and I, what I heard from him, these [things] I speak to the world. ²⁷ They did not know that he was speaking [about] the father.

²⁸ So Jesus said: When you have lifted up^b the son of man, then you will know that I am [he], and [that] from myself I do nothing, but just as the father taught me, these [things] I speak. ²⁹ And the [one] having sent me is with me. He has not left me alone, because I always do the [things] pleasing to him. ³⁰ Speaking these [things], many believed in him.

Abraham's Children and the Devil's Children

³¹ So Jesus was saying to the Jews having believed in him: If you abide in my word, you are truly my disciples. ³² And you will know the truth, and the truth will set you free. ³³ They answered him: We are Abraham's seed, and to no one have we ever been enslaved. How do you tell us that: You will become free? ³⁴ Jesus answered them: Truly truly I say to you that everyone doing sin is [a] slave of sin. ³⁵ Now the slave does not dwell^c in the house[hold] to eternity, the son abides to eternity. ³⁶ So if the son set you free, you will be free indeed. ³⁷ I know that you are Abraham's seed, but you seek to kill me, because my word does not have room in you. ³⁸ What I have seen beside the father I speak, and therefore what you heard from your father you do.

³⁹ They answered and said to him: Our father is Abraham. Jesus says to them: If you are children of Abraham, you would have done^d the works of Abraham. ⁴⁰ But now you seek to kill me [a] man who has spoken to you the truth, which I heard from God; this Abraham did not do. ⁴¹ You do the works [of your] father.

They said to him: We were not born out of fornication, We have one father—God. ⁴² Jesus said to them: If God were your father, you would have agape-loved me, for I have gone out from God and have come. For neither am I come from myself, but that [one] sent me. ⁴³ Why do you not know my speech? Because you are not able to be hearing my word. ⁴⁴ You are from your father the devil^e and you want to be doing the desires [of your] father. That [one] was murderer from the beginning, and he has not stood in the truth, because truth is not in him. When he speaks the “lie”, he speaks from his own [self], because he is [a] liar and the father [of them]. ⁴⁵ But because I tell you the truth, you do not believe me. ⁴⁶ Who among you convicts me of sin? If I say [the] truth, why do you not believe me? ⁴⁷ The [one] being from God hears the words of God; because of this you do not hear [me], because you are not from God.

⁴⁸ The Jews answered and said to him: Did we not well say that you are [a] Samaritan and you have [a] demon? ⁴⁹ Jesus answered: I do not have [a] demon, but [rather] I honor my father, and you dishonor me. ⁵⁰ I do not seek my glory; there is the [one] seeking and judging. ⁵¹ Truly truly I say to you, if anyone keep my word, he will not see death to eternity.

^aGrammar indicates “no” answer expected or expresses uncertainty

^bHUPSAO (*υπσαω*) to physically “lift up”, and to “exalt”. This double meaning is used intentionally in the Fourth Gospel—to be “lifted up” on the cross = to be exalted. Occurs in John.3:14, John.8:28, John.12:32 and John.12:34

^ccompare John.14:2 where “dwelling-place” is the noun form of the verb “dwell” here.

^d“Abraham, you would have done”: p⁷⁵NDW~~K~~; “Abrahm, be doing”: p⁶⁶B *vg*

^eDIABOLOS (*διαβολος*) ‘slanderer’—someone who disseminates falsehoods about someone.

⁵² The Jews said to him: Now we have known that you have a demon. Abraham died and the prophets, and you say: If you keep my word, you will not taste death unto eternity? ⁵³ You aren't greater than our father Abraham who died, [are you]?^a And the prophets died: whom do you make yourself? ⁵⁴ Jesus answered: If I glorify myself, my glory is nothing. The father is the [one] glorifying me, whom you [all]^b say that: He is our God. ⁵⁵ And you have not known him, but I know him. And if I say that I do not know him, I will be [a] liar like you; but I know him and I keep his word. ⁵⁶ Abraham your father was glad that he saw my day, and he saw [it] and rejoiced.

⁵⁷ So the Jews said to him: You do not yet have fifty years, and you have seen Abraham? ⁵⁸ Jesus said to them: Truly truly I say to you: Before Abraham came to be, I am. ⁵⁹ So they took stones that they throw [them] upon him, but Jesus hid and went out of the temple.

John 9

Healing a Man Born Blind

¹ And passing by he saw [a] man blind from birth. ² And his disciples asked^c him saying: Rabbi, who sinned, this [man] or his parents, that he be born blind? ³ Jesus answered: Neither this [man] sinned nor his parents, but [rather] that the works of God be manifested in him. ⁴ We must be working the works of the [one] having sent me while it is day; when night comes you are not able to be working. ⁵ While I be in the world, I am [the] light of the world. ⁶ Having said these [things] he spat on the ground and made clay from the spit, and spread the clay on [his] eyes, ⁷ and said to him: Be going, wash in the pool of Siloam, which is being translated: [The one] having been sent. He went out therefore and washed, and he came seeing. ⁸ So the neighbors and those seeing him formerly, that he was [a] beggar, were saying: Is this not the [one] sitting and begging? ⁹ Others were saying that, This is he, others were saying: No, but he is like him. That [one] was saying that: I am he. ¹⁰ They were therefore saying to him: How were your eyes opened? ¹¹ That [one] answered: The man being called Jesus made clay and spread [it on] my eyes and said to me: Be going to Siloam and wash. Having gone therefore and having been washed I saw again. ¹² And they said to him: Where is that [man]? He says: I do not know.

The Pharisee's Reaction to the Healing

¹³ They bring him to the Pharisees, the [one] once blind. ¹⁴ Now it was [the] Sabbath on the day Jesus made the clay and opened his eyes. ¹⁵ Again therefore the Pharisees were asking^c him how he saw again. So he said to them: He placed clay on my eyes, and I washed myself, and I see.

¹⁶ Some therefore of the Pharisees were saying: This man is not from God, because he does not keep the Sabbath. But others were saying: How is [a] sinful man able to be doing such signs? And there was [a] division among them. ¹⁷ So they say again to the blind [one]: What do you say concerning him, since he opened your eyes? But he said that: He is [a] prophet.

¹⁸ So the Jews did not believe concerning him that he was blind and has regained sight until they called the parents of him having seen again, ¹⁹ and asked^c them saying: Is this your son, whom you say was born blind? How then does he now see? ²⁰ His parents therefore answered and said: We know that this is our son and that he was born blind. ²¹ But how he now sees we do not know, or who opened his eyes we do not know. Ask^c him, he has maturity^d, he will speak for himself. ²² His parents said these [things] because they were

^aGrammar indicates "no" answer expected or expresses uncertainty

^b"you" is plural

^cEROTAO (*ερωτάω*) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^dthat is, he's an adult

fearing the Jews. For the Jews were already agreed that if anyone professed him [to be] Christ, he become expelled from the synagogue.²³ Because of this did his parents say that: He has maturity^a, ask him.

²⁴ So they called the man who was blind [a] second time, and said to him: Give [the] glory to God, for we know that this [one] is [a] sinful man. ²⁵ That [one] therefore answered: If he is [a] sinner I do not know. One [thing] I know, that being blind I now see. ²⁶ They said therefore to him: What did he do to you? How did he open your eyes? ²⁷ He answered them: I told you already and you did not hear: Why do you want to be hearing again? Do you too want to become his disciples?

²⁸ And they reviled him and said: You are his disciple, but we are disciples of Moses. ²⁹ We know that God has spoken in Moses, but we do not know from where he is. ³⁰ The man answered and said to them: But in this [one] is [an] amazing [thing], that you do not know from where he is, and he opened my eyes. ³¹ We know that God does not hear sinners, but if anyone be godly and do his will, he hears this [one]. ³² From eternity it has not been heard that anyone opened [the] eyes of [one] born blind. ³³ If this [one] was not from God, he would not be able to be doing anything. ³⁴ They answered and said to him: You were born entirely in sins, and you teach us? And they threw him out.

The Man's Response to Jesus

³⁵ Jesus heard that they threw him out, and having found him he said: Do you believe in the son of man? ³⁶ That [one] answered and said: And who is he, Lord, that I believe in him? ³⁷ Jesus said to him: You have seen him and the [one] speaking with you is that [one]. ³⁸ So he said: I believe, Lord, and he worshipped him. ³⁹ And Jesus said: For judgment did I come into the world, in order that those not seeing may see, and those seeing may become blind. ⁴⁰ Those of the Pharisees being with him heard these [things], and said to him, Are we also blind?^b ⁴¹ Jesus said to them: If you were blind, you were not having sin. But now you say: We see. Your sin abides.

John 10

Jesus as the Good Shepherd

¹ Truly truly I say to you, the [one] not coming in through the gate into the sheep-pen but coming up from elsewhere, that [one] is [a] thief and [a] robber. ² But the [one] coming in through the gate is [the] shepherd of the sheep. ³ The gatekeeper opens [the gate] to this [one], and the sheep hear his voice, and he calls^c his own sheep by name, and he leads them out. ⁴ When he has brought out all his own, he goes before them, and the sheep follow him, because they know his voice. ⁵ They will not follow [the voice belonging] to [a] stranger, but will flee from him, because they do not know the voice of strangers. ⁶ Jesus told them this parable; but these [ones] did not know what it was that he was speaking to them.

⁷ So Jesus said again, Truly truly I say to you that I am the gate of the sheep. ⁸ All who came before me are thieves and robbers. But the sheep have not heard them. ⁹ I am the gate. If anyone enter through me, he will be saved, and he will come in and will go out and will find pasture. ¹⁰ The thief does not come except in order that he steal and slaughter^d

^athat is, he's an adult

^bGrammar indicates "no" answer expected or expresses uncertainty

^cverb form of 'voice'

^dTHUO ($\theta\upsilon\omega$): 'slaughter' or 'sacrifice'. This word is used both for slaughtering livestock, and for temple sacrifices. It is not the usual word for 'kill', which is APOKTEINO ($\alpha\pi\omega\kappa\tau\epsilon\iota\upsilon\omega$)

and destroy^a; I came in order that they have zoe-life^b and have [it] exceedingly.^c

¹¹ I am the good shepherd. The good shepherd appoints his psyche-life^d in behalf of the sheep. ¹² But the hired-hand also not being shepherd, of whom the sheep are not his own, he sees the wolf coming and leaves the sheep and flees—and the wolf seizes them and scatters [them]—¹³ [he flees] because he is [a] hired-hand and the sheep are not [a] concern to him.

¹⁴ I am the good shepherd, and I know mine and mine know me, ¹⁵ just as the father knows me, and I know the father, and I lay down my psyche-life^d in behalf of the sheep. ¹⁶ And I have other sheep that are not of this sheep-pen, and I must lead [these], and they will hear my voice, and they will become one flock, one shepherd. ¹⁷ Because of this the father agape-loves me, because I lay down my psyche-life^d, in order that I again receive it. ¹⁸ No one takes it from me, but I dedicate it myself. I have authority to dedicate it, and I have authority to again receive it; this commandment I received from my father.

¹⁹ [A] division again came to pass among the Jews because of these words. ²⁰ And many among them were saying, He has [a] demon and is insane; why do you hear him? ²¹ Others were saying, These words are not [those] of [one] demon-possessed. Is [a] demon able to open [the] eyes of [the] blind^e?

The Festival of Dedication

²² The Festival of Dedication then came to pass in Jerusalem. It was winter, ²³ and Jesus was walking in the temple in the porch of Solomon. ²⁴ So the Jews encircled him and were saying to him, How long do you hold our psyche-lives^d [in suspense]? If you are the Christ, tell us openly. ²⁵ Jesus answered them, I told you and you did not believe. The works that I do in the name of my father, these witness concerning me, ²⁶ but you do not believe, because you are not of my sheep. ²⁷ My sheep hear my voice, and I know them, and they follow me, ²⁸ and I give them zoe-life^b eternal, and they will not perish^f to eternity, and no one will seize them from my hand. ²⁹ My father who has given [them]^g to me is greater than all, and no one is able to be seizing [them] from the hand of my father. ³⁰ I and my father are one [thing].

³¹ The Jews again took up stones in order that they stone him. ³² Jesus answered them, Many good works I showed you from my father; for what sort of work among them do you stone me? ³³ The Jews answered him, Concerning [a] good work we do not stone you but concerning [God] slander, and because you being [a] man make yourself God.

³⁴ Jesus answered them, Is it not written in your law that^h

I said, You are gods?

^aAPOLLUMI ($\alpha\pi\sigma\lambda\lambda\upsilon\mu\iota$) To lose something that one previously possessed. Can also mean 'ruin' or 'destroy'—see Rev.9:11 where the angel of the Abyss is named 'Apollyon' (same root word).

^bfrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

^cCompare Luke.12:15

^dfrom PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^eGrammar indicates "no" answer expected or expresses uncertainty

^for "be ruined"

^g"My father who has given [them] p^{66,75} **K**; "What my father has given" NB *vg*

^hPs.82:6

³⁵ If he called them “gods”, to whom the word of God came, and the scripture cannot be loosed, ³⁶ Do you say of him, whom the father made holy and sent into the world, that: You are slandering [God], because I said: I am [the] son of God? ³⁷ If I am not doing the works of my father, be not believing in me. ³⁸ But if I do [them], and if you are not believing in me, [then] be believing in the works, in order that you know and be knowing that the father [is] in me and I in the father. ³⁹ So they were again seeking to arrest him, and he went out from their hand.

⁴⁰ And he departed again to the other side of the Jordan to the place where John was first baptizing, and he abided there. ⁴¹ And many came to him and were saying that John on the one hand made no sign, but on the other everything as much as John said concerning this [one] was true. ⁴² And many believed in him there.

John 11

The Death of Lazarus

¹ Now someone was being sick, Lazarus from Bethany, from the town of Mariam and Martha her sister. ² Now it was Mariam the [one] having anointed the Lord with perfume and having wiped his feet with her hair, whose brother Lazarus was sick. ³ So the sisters sent to Jesus saying: Lord, behold, whom you philia-love is sick. ⁴ Now Jesus having heard said: This [one] being sick is not to death but for the glory of God, in order that the son of God be glorified through it. ⁵ And Jesus agape-loved Martha and her sister and Lazarus.

⁶ So as he heard that he is sick, then indeed he abided in the place where he was two days.

⁷ Thereupon after this he says to the disciples: Let us go to Judea again. ⁸ The disciples say to him: Rabbi, now the Jews were seeking to stone you, and you again go back there?

⁹ Jesus answered: Aren’t there twelve hours in the day? If anyone walk in the day, he does not stumble, because he sees the light of this world. ¹⁰ But if he walk in the night, he stumbles, because the light is not in him.

¹¹ He spoke these [things] and after this he says to them: Lazarus our friend^a has fallen asleep. But I go in order that I may awaken him. ¹² So the disciples said to him: Lord, if he is fallen asleep, he will be saved. ¹³ But Jesus had spoken concerning his death. But those [ones] supposed that he speaks concerning the sleep of slumber. ¹⁴ So then Jesus said to them bluntly: Lazarus has died, ¹⁵ and I rejoice for [of you], in order that you believe, because I was not there; but let us go to him. ¹⁶ So Thomas the [one] being called Didimus said to the fellow-disciples: Let us also go in order that we may die with him.

¹⁷ So, coming, Jesus found him already having four days in the tomb.^b ¹⁸ Now Bethany was near Jerusalem from [about] fifteen stadions^c. ¹⁹ Now many of the Jews had come to Martha and Mariam, in order that they console them concerning [their] brother. ²⁰ So Martha, as she heard that Jesus comes, met him; but Mariam was sitting in the house. ²¹ So Martha said to Jesus: Lord, if you had been here, my brother would not have died. ²² And now I know that as much as you ask^d God, God will give to you. ²³ Jesus says to her: Your brother will be resurrected. ²⁴ Martha says to him: I know that he will be resurrected in the

^aPHILOS ($\phi\iota\lambda\omega\varsigma$)

^bAccording to Jewish belief, the soul of a person was thought to hover around the body for a short time after death. But once the body begins to corrupt and the features change, usually by the fourth day, that is a sign that the soul has now departed, and corruption is irreversible.

^cstadion = 1/4 mile

^dAITEO “ay-TEH-oh” ($\alpha\iota\tau\epsilon\omega$) “request”, “demand”, “beg” something for oneself. Far from humbly requesting—it’s more like ‘demanding’. Jesus uses AITEO only of the prayer of others, not of His own (cf. John. 16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO ($\epsilon\rho\omega\tau\alpha\omega$), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John. 14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John. 16:26.

resurrection in the last day. ²⁵ Jesus said to her: I am the resurrection and the zoe-life^a. The [one] believing in me even if he die he will zoe-live^a, ²⁶ and everyone zoe-living^a and believing in me will not die to eternity. Do you believe this? ²⁷ She says to him: Yes Lord, I have believed that you are the Christ, the son of God, the [one] coming into the world.

²⁸ And having said this she departed and called Mariam her sister saying privately: The teacher is present and calls you. ²⁹ Now as that [one] heard, she rose swiftly and was going to him. ³⁰ For Jesus was not yet come into the town, but was still in the place where Martha met him. ³¹ So the Jews being with her in the house and consoling her, having seen that Mariam swiftly arose and went out, followed her having supposed that she departs to the tomb in order that she may weep there. ³² So Mariam, as she came where Jesus was, having seen him, she fell before him at his feet, saying to him: Lord, if you were here, my brother would not have died.

³³ So Jesus, as he saw her weeping, and the Jews having come with her weeping, he was deeply moved in [his] spirit and troubled himself, ²⁴ and said: Where have you placed him? They say to him, Lord, be coming and behold. ³⁵ Jesus wept. ³⁶ So the Jews were saying: Behold how he was philia-loving him. ³⁷ But some of them said: Wasn't this [one] having opened the eyes of the blind able to do also in order that this [one] not die?

Lazarus Raised From the Dead

³⁸ So Jesus, again being deeply moved in himself, comes to the tomb. Now it was [a] cave, and [a] stone was lying upon it. ³⁹ Jesus says: Remove the stone. Martha the sister of the [one] having died says to him: Lord, he stinks already, for it is the fourth [day]. ⁴⁰ Jesus says to her: Did I not say to you that: If you believe, you will see the glory of God? ⁴¹ So they removed the stone. Now Jesus lifted up his eyes and said: Father, I thank you that you heard me. ⁴² For I have known that you always hear me, but because of the crowd standing around I spoke, in order that they believe that you have sent me. ⁴³ And having said these [things] he cried out with [a] great voice: Lazarus! Come out! ⁴⁴ And the [one] having been dead came out, his feet and hands having been bound with bandages, and his face was bound with [a] handkerchief. Jesus says to them, Loose him and let him be going.

The Response of the Jewish Leaders

⁴⁵ So, many of the Jews, the [ones] having come to Mariam and having seen what he did, believed in him. ⁴⁶ But some of them departed to the Pharisees and told them what Jesus did. ⁴⁷ So the chief-priests and the Pharisees gathered council^b and were saying: What do we do, for this man does many signs? ⁴⁸ If we allow him thusly, all will believe in him, and the Romans will come and take both our place and nation.

⁴⁹ But [a] certain one of them, Caiphas, being chief-priest of that year, said to them: You know nothing, ⁵⁰ nor consider that it profits you that one man die in behalf of the people and the whole nation not perish^c. ⁵¹ But he did not say this from himself, but being chief-priest of that year he prophesied that Jesus was [about] to be dying in behalf of the nation,

^afrom ZOE “ZOH-ay” (ζωή)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχή): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βίος) for ‘life’ in the sense of biological processes.

^bSANEDRION (σανεδριον)

^cAPOLLUMI (ἀπολλύμι) To lose something that one previously possessed. Can also mean ‘ruin’ or ‘destroy’—see Rev.9:11 where the angel of the Abyss is named ‘Apollyon’ (same root word).

⁵² and not in behalf of the nation only, but in order that the children of God having been scattered be gathered into one. ⁵³ So from that day they resolved that they kill him.

⁵⁴ So Jesus no longer walked openly among the Jews, but departed from there to the region near the wilderness, to [a] city being called Ephraim, and there he abided with the disciples.

⁵⁵ Now it was near the Passover of the Jews, and many went up to Jerusalem from the region, before the passover, in order that they may purify themselves. ⁵⁶ So they were seeking Jesus and were saying with each other having stood in the temple: What does it seem to you, that he not come to the festival? ⁵⁷ But the chief-priests and the Pharisees had given commandments that if anyone knows where he is he report it, in order that they arrest him.

John 12

Jesus' Anointing

¹ So Jesus, six days before the passover, came to Bethany, where Lazarus was, whom Jesus raised from the dead. ² So they made him [a] dinner there, and Martha served, but Lazarus was one of those reclining with him. ³ So Mariam having taken [a] liter^a of costly genuine nard ointment^b, anointed Jesus' feet and wiped off his feet with her hair, and the house was filled with the odor of the ointment. ⁴ So Judas Iscariot, one of the disciples, the [one] [about] to be delivering him up, says: ⁵ Why was this ointment not sold for three hundred denarii and given to [the] poor? ⁶ But he said this not because he was concerned with the poor, but because he was [a] thief and having the money box he was taking up [for himself] the [money] thrown in. ⁷ So Jesus said: Allow her, in order that she keep it to the day of preparation for burial. ⁸ For you always have the poor with you, but me you do not always have.

⁹ So [a] great crowd of the Jews knew that he is there, and came not because of Jesus only, but in order that they may see Lazarus whom he raised from the dead. ¹⁰ Now the chief-priests resolved that they should also kill Lazarus, ¹¹ for because of him many of the Jews were leaving and were believing in Jesus.

¹² On the next day the great crowd having come to the festival, having heard that Jesus comes to Jerusalem, ¹³ took palm branches^c and went out to meet him, and they were crying out,

Hosanna!

Praised is the [one] coming in the name of [the] Lord,
the king of Israel.

¹⁴ Now Jesus having found [a] young donkey he sat upon it, just as it is written^d,

¹⁵ Be not fearing, daughter of Zion;
Behold your king comes
Sitting upon [a] donkey's colt.

¹⁶ These [things] his disciples did not know at first, but when Jesus was glorified, then they were reminded that these [things] were written about him and [that] they^e, had done these

^aLITRA (λιτρα) a 'Roman pound', which was about 12 ounces

^bMURON (μυρον) was usually made of myrrh (from which the English word is derived) but here it is used in the sense of ointment or perfumed oil. The adjective 'genuine' PISTIKES (πιστικης) is difficult; some take it to derive from 'faithful' PISTIS (πιστις) and relate it to the purity of the oil of nard. More probably it is something like a brand name, "pistic nard," the exact significance of which has yet to be determined.

^cPalms were associated with the recapture of Jerusalem in 142 B.C.E. We read in the book of Maccabees, "the Jews entered in [Jerusalem] with praise and palm branches, and with harps and cymbals..." (1 Macc 13:51). So important was this event that the coins from this era have the palm frond to represent Jewish victory, and when Jerusalem was finally destroyed by the Romans in 70 C.E. the new coins show Judea pictured as a weeping woman sitting beneath the palm frond.

^dZech.9:9

^e'they' probably refers to 'everybody' and not the disciples *per se*

[things] to him.

¹⁷ So the crowd being with him when he called Lazarus from the tomb and raised him from the dead was witnessing [about it]. ¹⁸ Because of this the crowd also met him, because they heard he had done this sign. ¹⁹ So the Pharisees said to themselves: Be beholding that you accomplish nothing. Behold the world has departed after him.

Seekers

²⁰ Now there were some Greeks^a going up in order that they worship in the festival. ²¹ So these came to Phillip from Bethsaida of Galilee, and they were asking^b him saying: Lord, we want to see Jesus. ²² Phillip comes and tells Andrew; Andrew comes—and Phillip, and they tell Jesus. ²³ So Jesus answers them saying: The hour is come that the son of man be glorified. ²⁴ Truly truly I say to you, unless [a] grain of wheat having fallen into the earth die, it remains alone^c, but if it die, it bears much fruit. ²⁵ The [one] philia-loving his psyche-life^d will lose^e it, and the [one] hating his psyche-life^d in this world will guard it to zoe-life^f eternal. ²⁶ If anyone be serving me, he must^g be following me, and where I am, there also will be the [one] serving me. If anyone be serving me, the father will honor him.

²⁷ Now my psyche-life^d is troubled, and what should I say? Father, save me from this hour? But because of this I came to this hour. ²⁸ Father, glorify your name. [a] voice therefore came from heaven: I have glorified [it] and will again glorify [it]. ²⁹ The crowd therefore having stood and having heard were saying: Thunder came to pass, others were saying: [An] angel has spoken to him. ³⁰ Jesus answered and said: This voice did not come to pass because of me but because [of you]. ³¹ Now is the judgment of this world. Now will the ruler of this world be thrown out. ³² And if I be lifted up^h from the earth, I will pullⁱ everyone to myself. ³³ But he was saying this signifying by what sort of death he was [about] to be dying.

³⁴ The crowd therefore answered him: We heard from the law^j that the Christ abides to eternity, and how do you say that the son of man must be lifted up^h? Who is this son of man? ³⁵ Jesus therefore said to them: Yet [a] small time the light is with you. Be walking while you have the light, in order that the darkness not overtake you. And the [one] walking in the darkness does not know where he goes. ³⁶ While you have the light, be believing in the light, in order that you may become sons of light. Jesus spoke these [things] and having departed he was hidden from them.

^athat is, non-Jews

^bEROTAO (ερωτάω) “Ask”, but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^cperhaps the sense is: ‘it remains a single seed’

^dfrom PSYCHE (ψυχή): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (ζωή)—Life ‘collectively’, interdependent, interconnected.

^eAPOLLUMI (ἀπολλύμι) To lose something that one previously possessed. Can also mean ‘ruin’ or ‘destroy’—see Rev.9:11 where the angel of the Abyss is named ‘Apollyon’ (same root word).

^ffrom ZOE “ZOH-ay” (ζωή)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχή): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βίος) for ‘life’ in the sense of biological processes.

^gimperative

^hHUPSAO (ὑπσάω) to physically “lift up”, and to “exalt”. This double meaning is used intentionally in the Fourth Gospel—to be “lifted up” on the cross = to be exalted. Occurs in John.3:14, John.8:28, John.12:32 and John.12:34

ⁱELKUO (ελκύω) ‘Tug’, ‘draw’: of persons it can mean ‘compel’. It is used of a magnet (by Eubulos). It is a powerful impulse. It occurs in John.6:44, John.12:32, John.18:10, John.21:11, Acts.16:19

^jIt is difficult to pinpoint the passage in the Mosaic law to which the crowd refers. Ps.89:36–37, Ps.110:4, Is.9:7, Ezek.37:25 and Dan.7:14 are often suggested. None of these are in the Pentateuch per se, but ‘law’ could in common usage refer to the entire OT. Of the passages mentioned, Ps.89:36–37 is the most likely candidate.

The Outcome of Jesus' Public Ministry Foretold

³⁷ Now having done such signs before them, they were not believing in him, ³⁸ in order that the word of Isaiah the prophet be fulfilled that he spoke^a:

Lord, who believed our report?
And to whom has the arm of [the] Lord been revealed?

³⁹ Because of this they were not able to be believing, because Isaiah again said^b,

⁴⁰ He has blinded their eyes and has hardened their heart,
in order that they not see with their eyes
and know in their heart
and turn, and I will heal them.

⁴¹ Isaiah said these [things] because he saw his^c glory, and spoke concerning him.

⁴² All the same though, many of the rulers believed in him, but because of the Pharisees, they were not professing, in order that they not become expelled from the synagogue. ⁴³ For they agape-loved the glory of men rather than the glory of God.

Jesus' Final Public Words

⁴⁴ But Jesus cried out and said: The [one] believing in me does not believe in me but [rather] in the [one] having sent me, ⁴⁵ and the [one] beholding me beholds the [one] having sent me. ⁴⁶ I am light come into the world, in order that everyone believing in me not abide in darkness. ⁴⁷ And if anyone hear my words and not guard [them], I do not judge him, for I came not in order that I judge the world, but in order that I save the world. ⁴⁸ The [one] setting me aside and not receiving my words has [one] judging him: the word that I spoke—that will judge him in the last day. ⁴⁹ Because I have not spoken from myself, but the [one] having sent me, [the] father himself has given to me commandment what I should say and what I should speak. ⁵⁰ And I know that his commandment is eternal zoe-life^d. What therefore I speak, just as the father has spoken to me, thusly I speak.

John 13

Washing the Disciples Feet

¹ Now before the festival of the passover, Jesus knowing that his hour came in order that he depart out of this world to the father, having agape-loved his own in the world, he agape-loved them to the end^e. ² And dinner coming to pass, the devil^f having already cast into the heart [of] Judas Simon Iscariot in order that he deliver him up, ³ having known that the father gave to him everything into his hands, and that from God he had come and to God he returns, ⁴ he arises from dinner and puts [aside] his garments, and having taken [a] cloth

^a Isa.53:1

^b Isa.6:9-10

^c the Christ's

^d from ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife's name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^e the Greek idiom ειςτελος here translated “to the end” can also mean “completely”, though see the verb form of this word used in John.19:30: τετελεσται —“It is ended.” or “It is finished.”

^f DIABOLOS (διαβολος) ‘slanderer’—someone who disseminates falsehoods about someone.

he tied [it] around himself. ⁵ Then he pours water into the basin and began to be washing the disciples' feet and wiping [them] with the cloth that he had tied around himself.

⁶ He comes to Simon Peter; he says to him: Lord, do you wash my feet? ⁷ Jesus answered and said to him: What I do you now you do not know, but you will know after these [things].

⁸ Peter says to him: You will not wash my feet to eternity. Jesus answered him: If I do not wash you, you have no part with me. ⁹ Simon Peter says to him, Lord, not only my feet but also my hands and head! ¹⁰ Jesus says to him, The [one] having bathed does not have need except [for] his feet to be washed, but is wholly clean. And you [all]^a are clean, but not all [of you]. ¹¹ For he had known the [one] delivering him up; because of this he said that not all [of you] are clean.

¹² When therefore he washed their feet and took his garments and reclined again, he said to them: Do you know what I have done to you? ¹³ You call me the Teacher and Lord, and you say well, for I am. ¹⁴ If therefore I the Teacher and the Lord washed your feet, you also ought to be washing each other's feet. ¹⁵ For I have given [the] example to you in order that just as I did to you, you do also. ¹⁶ Truly truly I say to you, the slave is not greater than his lord, nor [the] sent [one] greater than the [one] having sent him. ¹⁷ If you know these [things], blessed are you if you do them.

The Announcement of Jesus' Betrayal

¹⁸ Not concerning all [of you] do I speak. I know whom I have chosen; but in order that the scripture be fulfilled^b:

The [one] gnawing^c my bread
Lifted up his heel against me .

¹⁹ From now [on] I tell you before [it] comes to pass, in order that when it comes to pass you believe that I am [He]. ²⁰ Truly truly I say to you, the [one] receiving whom I send receives me, and the [one] receiving me receives the [one] having sent me.

²¹ Having said these [things] Jesus was troubled in [his] spirit and witnessed and said: Truly truly I say to you that one [of you] will give me over. ²² The disciples therefore were looking to one another being-at-[a]-loss concerning what he says. ²³ One of his disciples was reclining on Jesus' lap^d, whom Jesus agape-loved. ²⁴ Simon Peter therefore beckoned to this [one] to inquire of whom he speaks about. ²⁵ That [one] thus reclining upon Jesus chest says to him: Lord, who is it? ²⁶ Jesus therefore answered: That is he to whom I will dip the morsel and give to him. Having therefore dipped the morsel he takes and gives to Judas Simon Iscariot. ²⁷ And after the morsel then Satan entered into that [one]. Jesus therefore says to him: What you do, do quickly. ²⁸ But no one of those reclining knew what reason he spoke this to him. ²⁹ For some were supposing, since Judas had the money box, that Jesus says to him: Buy what we need for the festival, or in order to give something to the poor. ³⁰ That [one] therefore taking the morsel, he immediately went out. Now it was night.

The Prediction of Peter's Denial

³¹ When therefore he went out, Jesus says: Now is the son of man glorified, and God is glorified in him. ³² [If God is glorified in him]^e God will also glorify him in himself, and immediately will he glorify him. ³³ Children, yet [a] little [while] am I with you. You will seek me, and just as I said to the Jews that where I go you are not able to come, I also say to you now.

^a"you" is plural

^bPs.41:9

^cTROGO "TROH-GO" ($\tau\rho\omega\gamma\omega$), 'to gnaw', not the usual verb 'to eat' (ESTHO $\epsilon\sigma\theta\omega$)

^dor 'bosom'

^eomit: text: p⁶⁶NBDW; include: **K** vg

³⁴ [A] new commandment I give to you, that you be agape-loving one another; just as I agape-loved you, be agape-loving one another. ³⁵ By this all will know that you are my disciples, if you have agape-love for one another.

³⁶ Simon Peter says to him: Lord, where do you go? Jesus answered: Where I go you are not now able to follow, but you follow later. ³⁷ Peter says to him: Lord, why am I not able to follow you now? I will give my psyche-life^a in your behalf. ³⁸ Jesus answered: You will give your psyche-life^a in my behalf? Truly truly I say to you, the rooster will not crow until you deny me thrice.

John 14

Jesus' Parting Words to His Disciples

¹ Let not your^b heart be being troubled. Be believing in God and be believing in me. ² In my father's house[hold]^c are many dwelling-places^d. If [it were] not [so], I would have told you, ³ because I go to prepare [a] place for you. And if I go and prepare [a] place for you, again do I come and will take you to myself, in order that where I am you may be also. ⁴ And where I go you know the way.

⁵ Thomas says to him: Lord, we do not know where you are going. How do we know the way? ⁶ Jesus says to him: I am the way, the truth and the zoe-life^e; no one comes to the father except through me. ⁷ If you have known me, you will also know my father.^f And from now [on] you know him and have seen him.

⁸ Phillip says to him: Lord, show us the father, and it suffices us. ⁹ Jesus says to him: So much time I am with you and you have not known me, Phillip? The [one] having seen me has seen the father. How do you say: Show us the father? ¹⁰ Do you not believe that I [am] in the father and the father is in me? The words that I say to you [all]^g I did not speak from myself, but the father dwelling in me does his works. ¹¹ Be believing me that I [am] in the father and the father [is] in me. But if not, be believing on account of the works themselves. ¹² Truly truly I say to you, the [one] believing in me, the works that I do, that [one] also will do, and greater than these will do, because I go to the father. ¹³ And whatever you ask^a

^afrom PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^bplural

^cLiterally "house": In the Hebrew scriptures and Judaic practice, "house" never means a building per se but always refers to the people who live within the care and authority of the father: the wife, sons, daughters, slaves, in-laws, grandchildren: "So Joseph said to his brothers and to his fathers house, I will go and tell Pharaoh and say to him, My brothers and my fathers house have come to me (Gen 46:31). (See also Gen 24:38; 28:21; Josh 2:13; Judg 6:15; 9:18; 16:31; 1Sam 22:15; 2Sam 14:9; 1Chron 28:4) This would suggest that the emphasis is on having a permanent place in the Household of the Father, being a member of that Great Family.

On the other hand, Jesus uses the phrase "my father's house" in John.2:16 to refer to the Temple, which John goes on to reinterpret as Jesus' body.

The only other place where the phrase occurs is Luke.16:27, where the rich man asks Abraham to send Lazarus "to my father's house" to warn his brothers.

^dMONE "mah-NAY" ($\mu\omega\nu\eta$) dwelling place, room, abode, residence. Only used in John.14:2 and John.14:23. The verb form, MENO ($\mu\epsilon\nu\omega$) "dwell" is quite common. Compare John.8:35 where "dwell" there is the verb form of "dwelling-place" here.

^efrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45; and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

^f"If you had known me, you would have known my father.": ABCD; text: p⁶⁶NDW

^g"you" is singular in vs.7-8, but changes to plural here.

^aAITEO "ay-TEH-oh" ($\alpha\iota\tau\epsilon\omega$) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not

in my name, this will I do, in order that the father be glorified in the son. ¹⁴ If you ask^a anything [of] me^b in my name, I will do [it].

Teaching on the Holy Spirit

¹⁵ If you agape-love me, you will keep my commandments. ¹⁶ And I will ask^c the father and he will give you another advocate^d, in order that he be with you to eternity— ¹⁷ the spirit of truth, whom the world is not able to receive, because it does not behold him nor know [him]. You know him, because he dwells with you and will be in you. ¹⁸ I will not leave you orphans^e, I come to you. ¹⁹ Yet [a] little [while] and the world no longer beholds me, but you behold me, because I zoe-live^f and you will zoe-live^f. ²⁰ In that day you will know that I [am] in my father and you in me and I in you. ²¹ The [one] having my commandments and keeping them, that is the [one] agape-loving me; and the [one] agape-loving me will be agape-loved by my father, and I will agape-love him and reveal myself to him.

²² Judas says to him: not the Iscariot, Lord, and what has happened that you are [about] to reveal yourself to us and not to the world? ²³ Jesus answered and said to him: If anyone agape-loves me, he will keep my word, and my father will agape-love him, and we will come to him, and we will make our dwelling-place^g with him. ²⁴ The [one] not agape-loving me does not keep to my words. And the word that you hear is not mine but of the father having sent me.

²⁵ These [things] have I spoken while dwelling with you. ²⁶ But the advocate^d, the Holy Spirit, which the father will send in my name, that [one] will teach you everything and will remind you of everything which I spoke to you.

²⁷ Peace I leave you, my peace I give you, not just as the world gives do I give to you. Let^h yourⁱ heart not be being troubled, neither let^h it be being cowardly. ²⁸ You heard what I said to you: I go, and come [back] to you. If you were agape-loving me, you would have rejoiced that I go to the father, because the father is greater than I. ²⁹ And now have I told you before it comes to pass, in order that when it comes to pass, you believe. ³⁰ No longer will I speak many [things] with you, for the ruler of the world comes and he has nothing in me, ³¹ but in order that the world know that I agape-love the father, and just as the father commanded me, thus I do. Be arising, let us be going from here.

requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωταω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^b “of me” is omitted by ADK *v.g.*

^c EROTAO (*ερωταω*) “Ask”, but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^d PARACLETOS (*παρακλητος*) One who intercedes. Used in John.14:16, John.14:26, John.15:26, John.16:7, 1John.2:1

^e could be understood as an idiom for “leave you helpless”

^f from ZOE “ZOH-ay” (*ζωη*)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for ‘life’ in the sense of biological processes.

^g MONE “mah-NAY” (*μονη*) dwelling place, room, abode, residence. Only used in John.14:2 and John.14:23. The verb form, MENO (*μενω*) “dwell” is quite common. Compare John.8:35 where “dwell” there is the verb form of “dwelling-place” here.

^h imperative

ⁱ plural

John 15

The Vine and the Branches

¹ I am the true vine, and my father is the vinedresser. ² Every branch in me not bearing fruit he takes away, and every [branch] bearing fruit, he prunes^j it in order that it bear more fruit. ³ Already are you clean because of the word that I have spoken to you. ⁴ Dwell in me, and I in you. Just as the branch is not able to be bearing fruit from itself if it does not dwell in the vine, thus you neither if you do not dwell in me.

⁵ I am the vine, you are the branches. The [one] dwelling in me and I in him, this [one] bears much fruit, because apart from me you are able to be doing nothing. ⁶ If anyone be not dwelling in me, he was thrown out like the branch and was withered, and they gather them and throw [them] into the fire and it is burned.^a ⁷ If you dwell in me and my words dwell in you, ask^b whatever you want, and it will come to pass to you. ⁸ In this was my father glorified, that you be bearing much fruit and become my disciples.

⁹ Just as the father agape-loved me, I also agape-loved you. Dwell in my agape-love. ¹⁰ If you keep my commandments you will dwell in my agape-love, just as I have kept my father's commandments and I dwell in [his] agape-love. ¹¹ This have I spoken to you that my joy be in you and you joy be made full. ¹² This is my commandment: that you be agape-loving one another, just as I agape-loved you. ¹³ Greater agape-love no one has than this, that he lay down his psyche-life^c in his philia-beloveds' behalf. ¹⁴ You are my philia-beloved, if you are doing what I command you. ¹⁵ No longer do I say you [are] slaves, because the slave does not know what his lord does; but I have called you philia-beloved, because everything that I heard from my father I made known to you. ¹⁶ You did not choose me, but I chose you, and dedicated^d you that you be going and be bearing fruit and your fruit be remaining^e, in order that whatever you ask^b the father in my name he give you. ¹⁷ These [things] I command you, in order that you be agape-loving one another.

The World's Hatred

¹⁸ If the world hates you, you know that it has first hated me. ¹⁹ If you were of the world, the world was philia-loving its own. But because you [are] not of this world, but I chose you out of the world, because of this the world hates you. ²⁰ Be remembering the word that I told you: [A] slave is not greater than his lord. If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. ²¹ But all these [things] will they do to you on account of my name, because they do not know the [one] having sent me. ²² If I hadn't come and told them, they were not having sin. But now they do not have pretext concerning their sin. ²³ The [one] hating me also hates my father. ²⁴ If I hadn't done the works among them that no other has done, they were not having sin. But now they have both seen^f and hated me and my father. ²⁵ But [this is] in order that the word in their law be fulfilled having been written that^a:

^jKATHAIRO (καθαιρω) primarily means "clean", but also means to "prune" a plant. So this is a play on words with v.3.

^aDoesn't say who does the gathering and the burning.

^bAITEO "ay-TEH-oh" (αἰτεω) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (ερωτω), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^cfrom PSYCHE (ψυχη): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (ζωη)—Life 'collectively', interdependent, interconnected.

^dor "gave", "placed"

^eliterally the same word "dwelling" used throughout this passage

^fcould either be referring to "the works" or to "me and my father."

^aPs.35:19

They hated me undeservedly.

²⁶ When the advocate^b comes that I will send to you from beside the father—the spirit of truth that goes out from beside the father—that [one] will testify concerning me; ²⁷ and you also testify, because you are with me from the beginning.

John 16

¹ These [things] have I spoken to you in order that you not be stumbled. ² They will have you expelled from the synagogue; but [the] hour comes that everyone having killed you glory to be offering ministry to God. ³ And they will do these [things] because they do not know the father nor me. ⁴ But I have said these [things] to you in order that when their hour come you be reminded of them, because I have told you.

These [things] I did not tell you from the beginning, because I was with you. ⁵ But now I go to the [one] having sent me, and no one among you asks^c me, Where do you go? ⁶ But because I have told you these [things] pain has filled your heart. ⁷ But I tell you the truth, it profits you that I depart. For if I do not depart, the advocate^b does not come to you. ⁸ But if I go, I will send him to you. And having come, that [one] will convict^d the world concerning sin and concerning justice and concerning judgment: ⁹ Concerning sin, because they do not believe in me; ¹⁰ and concerning justice, because I depart to the father and you no longer behold me: ¹¹ and concerning judgment, because the ruler of this world is judged.

¹² I have yet many [things] to be telling you, but you are not now able to be bearing [them].

¹³ But when that [one] comes, the spirit of truth, he will guide you into all truth, for he will not speak from himself, but as much as he hears will he speak, and the coming [things] will he disclose to you. ¹⁴ That [one] will glorify me, because he will receive from me and will disclose to you. ¹⁵ All as much as the father has is mine. Because of this I said that he receives from me and he discloses to you. ¹⁶ [A] little [while] and you no longer behold me, and again [a] little [while] and you will see me.

¹⁷ They of his disciples therefore said to one another: What is this that he says to us: [a] little while and you do not behold me, and again [a] little [while] and you will see me? And, Because I go to the father? ¹⁸ They were saying therefore: What is this that he says: The little [while]? We do not know what he says.

¹⁹ Jesus knew that they were wanting to be asking^c him, and he said to them: Concerning this do you seek with each other what I said: [a] little [while] and you do not behold me, and again [a] little [while] and you see me? ²⁰ Truly truly I say to you that you will weep and lament, but the world will rejoice. You will be pained, but your pain will become joy. ²¹ The woman when she gives birth has pain, because her hour has come, but when the child be born, no longer does she remember the sorrow because of the joy that [a] human has been born into the world. ²² And you therefore now indeed have pain. But you will see me again, and your heart will rejoice, and no one will take your joy from you. ²³ And in that day you will ask^e me nothing. Truly truly I say to you, whatever you request^a of the father he will

^bPARACLETOS ($\pi\alpha\rho\alpha\kappa\lambda\eta\tau\sigma\varsigma$) One who intercedes. Used in John.14:16, John.14:26, John.15:26, John.16:7, 1John.2:1

^cEROTAO ($\epsilon\rho\omega\tau\alpha\omega$) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^dor "reprove", "expose"

^eEROTAO ($\epsilon\rho\omega\tau\alpha\omega$) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^aAITEO "ay-TEH-oh" ($\alpha\iota\tau\epsilon\omega$) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO ($\epsilon\rho\omega\tau\alpha\omega$), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

give to you in my name. ²⁴ Until now you requested^a nothing in my name. Be requesting^a, and you will receive, in order that your joy be made full.

²⁵ These [things] have I spoken in proverbs to you, [the] hour comes when I will no longer speak to you in proverbs, but I will report to you openly concerning the father. ²⁶ In that day you will request^a in my name, and I do not say to you that I will ask^e the father concerning you. ²⁷ For the father himself philia-loves you, because you have philia-loved me and have believed that I have come out from beside the father. ²⁸ I came from the father and I am come into the world; again I leave the world and go to the father.

²⁹ His disciples say: Behold now he speaks openly, and he no longer speaks in parables.

³⁰ Now we know that you know everything and you have no need that anyone ask^e you. In this we believe that you came out from God. ³¹ Jesus answered them: You now believe? ³² Behold the hour comes and is [now] come in order that each be scattered to his own and you leave me alone. And you do not leave me alone, because the father is with me. ³³ These [things] have I spoken to you in order that you have peace in me. In the world you have affliction, but be of good courage, I have overcome the world.

John 17

Jesus Prays for the Father to Glorify Him

¹ Jesus spoke these [things], and having lifted up his eyes to heavens he said: Father, the hour is come. Glorify your son, in order that the son glorify you. ² Just as you gave to him authority over all flesh, in order that all that you gave to him, he give to them eternal zoe-life^b. ³ This is eternal zoe-life^b, that they know you the only true God and whom you sent, Jesus Christ. ⁴ I glorified you upon the earth, having completed the work that you gave me in order that I do [it]; ⁵ and now glorify me, father, in your presence^c with the glory that I had in your presence^c before the world was.

Jesus Prays for the Disciples

⁶ I revealed your name to the men whom you gave to me out of the world. They were yours, and you gave them to me, and they have kept^d your word. ⁷ Now they know that all, whatsoever you gave to me, is from you; ⁸ that the words you gave to me I have given to them, and they received [them] and they knew truly that I came from beside you^e, and they believed that you sent me. ⁹ I ask^a concerning them, not concerning the world do I ask^a, but concerning whom you have given me, because they are yours, ¹⁰ and all mine is yours and yours mine, and I have been glorified by them. ¹¹ And no longer am I in the world, and [yet] they are in the world, and I come to you. Holy father, keep^d them in your name that you have given to me, in order that they be one just as we [are]. ¹² When I was with them, I was keeping^d them in your name that you have given me, and I guarded^d [them] and no one

^bfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^c“beside you”, “with you” in the sense of “in your presence”, “in the same place”. In John 17 the same construct occurs in John.17:5 (twice), and in John.17:8

^dTAREO “tay-REH-oh” (τηρεω) to guard, protect; in the case of a commandment—to obey it.

^e“beside you”, “with you” in the sense of “in your presence”, “in the same place”. In John 17 the same construct occurs in John.17:5 (twice), and in John.17:8

^aEROTAO (ερωταω) “Ask”, but more polite, not demanding/begging as is AITEO. Both AITEO and EROTATO occur in John.16:26.

of them perished^b except the son of destruction^c, in order that the scripture be fulfilled. ¹³ But now I come to you, and I speak these [things] in the world in order that they have my joy made full in them. ¹⁴ I have given them your word, and the world hated them, because they are not of the world, just as I am not of the world. ¹⁵ I do not ask^a that you take them out of the world, but that you keep them from the wicked^d [one]. ¹⁶ They are not of the world just as I am not of the world. ¹⁷ Make them holy in the truth; your word is truth. ¹⁸ Just as you sent me into the world, I also sent them into the world. ¹⁹ And in their behalf do I make myself holy, in order that they also be made holy in [the] truth.

Jesus Prays for Believers Everywhere

²⁰ But not concerning these only do I ask^a, but also concerning those believing in me through their word, ²¹ in order that they all be one, just as you, father, [are] in me and I in you, in order that they also be in us, in order that the world believe that you sent me. ²² And the glory that you have given to me I have given to them, in order that they be one just as we are one, ²³ I in them and you in me, in order that they be completed^e into one [thing], in order that the world know you sent me and [that] you agape-loved them just as you agape-loved me.

²⁴ Father, whom you have given me, I wish that where I am they also be with me, in order that they behold my glory, which you have given to me, because you agape-loved me before the foundation of the world. ²⁵ Just father, the world also knew you not, but I knew you, and these [men] knew that you sent me; ²⁶ and I made known to them your name and I will [continue to] make [it] known, in order that the agape-love with which you agape-loved me be in them and I in them.

John 18

Betrayal and Arrest

¹ Having said these [things] Jesus went out with his disciples across the ravine of Kedron where there was [a] garden in which he and his disciples entered. ² Now Judas the [one] delivering him up also knew the place, because Jesus often was gathered there with his disciples. ³ Judas therefore having received the cohort^f and [some] officers of the chief-priests and the Pharisees they come there with lanterns and lamps and weapons. ⁴ Jesus therefore having known everything coming upon him went out and says to them: Whom do you seek? ⁵ They answered him: Jesus the Nazarene. He says to them: I am he. Now Judas the [one] delivering him up also stood with them. ⁶ As he said therefore to them: I am he, they moved back and fell to the ground. ⁷ Again therefore he asked them: Whom do you seek? And they said: Jesus the Nazarene. ⁸ Jesus answered: I said to you that I am he. If therefore you seek me, allow these [men] to be departing, ⁹ in order that the word be fulfilled that said that:

Whom you have given me,
I will lose of them not one.

^bAPOLLUMI (*ἀπολλύμι*) To lose something that one previously possessed. Can also mean 'ruin' or 'destroy'—see Rev.9:11 where the angel of the Abyss is named 'Apollyon' (same root word).

^cnoun form of APOLLUMI, "perished", just a few words earlier in the verse

^dPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^eor "perfected"

^fSPEIRAN (*σπειράν*) a technical term for a Roman cohort, a force of 600 men (one tenth of a legion), although all 600 may not have been called out

¹⁰ Simon Peter therefore, having [a] sword, drew it out and struck the chief-priest's slave and cut off his right ear. Now the slave's name was Malchus. ¹¹ Jesus therefore said to Peter: Put the sword in the sheath. The cup that the father has given me, will I not drink it? ¹² The cohort therefore and the commander and the officers of the Jews arrested Jesus and bound him, ¹³ and led [him] first to Annan, for he was the father in law of Caiphas, who was chief-priest of that year. ¹⁴ Now Caiaphas was the [one] having advised the Jews that it is profitable [that] one man die in behalf of the people.

Peter's First Denial

¹⁵ Now Simon Peter and the other disciple followed Jesus into the courtyard of the chief-priest. And that disciple was known to the chief-priest, and he went in with Jesus into the courtyard of the chief-priest. ¹⁶ Now Peter stood outside facing the door. The other disciple, the [one] known to the chief-priest, went out and spoke to the [maid] doorkeeper, and brought in Peter. ¹⁷ Therefore the maid doorkeeper says to Peter: You're not also one of the disciples of this man[, are you]^g? He says: I am not. ¹⁸ Now the slaves and the officers stood [around], having made [a] charcoal fire, because it was cold, and they warmed themselves. Now Peter was also standing with them and warming himself.

Jesus Questioned by Annas

¹⁹ The chief-priest therefore asked^a Jesus concerning his disciples and his teaching. ²⁰ Jesus answered him: I have openly spoken to the world. I always taught in the synagogue and in the temple, where the Jews all gather, and I spoke nothing in secret. ²¹ Why do you ask^a me? Ask those having heard what I spoke to them. Behold these know what I said to them. ²² But when he spoke these [things] one of the officers standing by gave [a] blow to Jesus saying: Thus do you answer the chief-priest? ²³ Jesus answered him: If I spoke evil-ly, testify concerning the evil. But if well, why do you strike me? ²⁴ Annas therefore sent him bound to Caiaphas the chief-priest.

Peter's Second and Third Denials

²⁵ Now Simon Peter was standing and warming himself. They said therefore to him: You aren't also one of his disciples[, are you]^g? That [one] denied and said: I am not. ²⁶ One of the slaves of the chief-priest, being kinsman of whom Peter cut off his ear, says: Did I not see you in the garden with him?^b ²⁷ Again therefore Peter denied [it], and straightway the cock crowed.

Jesus Brought Before Pilate

²⁸ They therefore led Jesus from Caiaphas into the Praetorium^c. It was early morning, and they themselves did not enter the Praetorium in order that they not be defiled but may eat the Passover. ²⁹ Pilate came out to them and said: What accusation do you bring against this man? ³⁰ They answered and said to him: If this man were not [an] evil doer, we would not have brought him to you. ³¹ Pilate therefore said to them: You brought him, you judge him according to your law. The Jews said to him: It is allowed for us to put no one to death, ³² in order that the word of Jesus be fulfilled when he spoke indicating what sort of death he was [about] to be dying.

^gGrammar indicates "no" answer expected or expresses uncertainty

^aEROTAO ($\epsilon\rho\omega\tau\alpha\omega$) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^bGrammar indicates 'yes' expected

^ci.e. the governor's residence

Pilate Questions Jesus

³³ Pilate therefore went in again into the Praetorium and called Jesus and said to him: Are you the king of the Jews? ³⁴ Jesus answered: Do you say this from yourself or did others tell you concerning me? ³⁵ Pilate answered: Am I [a] Jew? Your nation and chief-priests have delivered you up to me. What did you do?

³⁶ Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my officers would have fought in order that I not be delivered up to the Jews; but now my kingdom is not from here. ³⁷ Pilate therefore said to him: So are you [a] king? Jesus answered: You say that I am king. I am born for this and am come into the world for this, in order that I witness to the truth. All those being from the truth hear my voice. ³⁸ Pilate says to him: What is truth?

And having said this he again went out to the Jews, and says to them: I find nothing blameworthy in him. ³⁹ But it [is] custom for you that I release to you one [man] on the Passover. Do you wish therefore that I release to you the king of the Jews? ⁴⁰ They therefore cried out again saying: Not this one, but Barrabas. Now Barrabas was [a] revolutionary^d.

John 19

Pilate Tries to Release Jesus

¹ Then therefore Pilate took Jesus and flogged him. ² And the soldiers having woven [a] crown from thorns placed it upon his head and put [a] purple robe around him, ³ and they were coming to him and saying: Hail king of the Jews, and they gave him blows.

⁴ And Pilate again went out and says to them: Behold I bring him out, in order that you know that I find nothing blameworthy in him. ⁵ So Jesus came out, wearing the thorny crown and the purple robe. And he says to them: Behold the man. ⁶ When therefore the chief-priests and the officers saw him, they cried out saying: Crucify him, crucify him! Pilate says to them: You take him and crucify him, for I found in him no blame. ⁷ The Jews answered him: We have law, and according to the law he ought to die, because he makes himself son of God.

⁸ When therefore Pilate heard this word, he feared greatly, ⁹ and went in to the Praetorium again and says to Jesus: From where are you? But Jesus did not give him answer. ¹⁰ Pilate therefore says to him: To me do you not speak? Do you not know that I have authority to release you and I have authority to crucify you? ¹¹ Jesus answered: You have no authority over me unless it was given to you from above. Because of this the [one] having delivered me up has greater sin.

¹² From this Pilate was seeking to release him; but the Jews cried out saying: If you release this man, you are no friend of Caesar; everyone making himself king opposes Caesar. ¹³ Pilate therefore having heard these words brought Jesus out and sat upon the judgment seat in the place called Lithostrotos, but in Hebrew Gabatha. ¹⁴ Now it was the preparation of the Passover, it was [about] the sixth^a hour, and he says to the Jews: Behold your king. ¹⁵ Those therefore cried out: Take him away, take him away, crucify him! Pilate says to them: Shall I crucify your king? The chief-priests answered: We have no king but Caesar. ¹⁶ Then he therefore delivered him up to them in order that he be crucified.

They therefore took Jesus, ¹⁷ and taking up on himself the cross he went out to that being called place of the skull, which is called in Hebrew Golgotha, ¹⁸ where they crucified him, and with him two others on each side. ¹⁹ Now Pilate also wrote [an] inscription and placed

^dOr 'robber'. It is possible Barrabas was merely a robber or highwayman, but given the use of the word used here—LESTES ($\lambda\eta\sigma\tau\eta\varsigma$)—as used by other contemporary writers (like Josephus), it seems more likely he was a guerrilla warrior or revolutionary leader—a 'terrorist'

^aapprox. noon

[it] upon the cross. Now it was written: Jesus the Nazarene the king of the Jews. ²⁰ Many of the Jews therefore read the inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. ²¹ The chief-priests therefore were saying to Pilate: Do not write: the king of the Jews, but that: This [one] said: I am the king of the Jews. ²² Pilate answered: What I have written I have written.

²³ The soldiers therefore, when they crucified Jesus, took his garments, and made four parts, to each soldier [a] part, and the tunic. Now the tunic was seamless, woven from above throughout. ²⁴ They said therefore to each other, Let us cast lots concerning whose it will be, in order that the scripture be fulfilled^b:

They divided my garments to themselves,
And upon my clothing they threw lots.

The soldiers therefore indeed did these [things]. ²⁵ Now his mother and the sister of his mother, Maria the wife of Klopas and Maria the Magdalene stood beside Jesus' cross. ²⁶ Jesus therefore seeing his mother and the disciple whom he agape-loved standing beside [him], he says to his mother: Woman, behold your son. ²⁷ Then he says to the disciple: Behold your mother. And from that hour the disciple received her for his own.

Jesus's Death

²⁸ After this Jesus knowing that already everything is fulfilled, in order that the scripture be fulfilled, says: I thirst. ²⁹ There lay [a] vessel full of sour wine; placing hyssop around [a] sponge full of sour wine they brought it to his mouth. ³⁰ When therefore Jesus received the sour wine he said: It is finished, and having bowed his head he gave up his spirit.

³¹ The Jews therefore, since it was the preparation, in order that the bodies not remain upon the cross on the Sabbath, for it was the great day of that Sabbath, asked^a Pilate that they may break their legs and be taken down. ³² The soldiers came therefore, and broke the legs of the first and of the other crucified with him, ³³ but having come upon Jesus, as they saw that he has already died, did not break his legs, ³⁴ but one of the soldiers pierced [his] side with his spear, and there came out straightway blood and water. ³⁵ And the [one] having seen has witnessed, and his witness is true, and that [one] knows that he speaks truth, in order that you also be believing. ³⁶ For these [things] came to pass in order that the scripture be fulfilled^b:

Not [a] bone of his was broken.

³⁷ And again another scripture says^c:

They will look upon whom they have pierced.

Jesus's Burial

³⁸ Now after these [things] Joseph from Arimathea being [a] disciple of Jesus [in] secret on account of fear of the Jews, asked^d Pilate in order that he may take Jesus body. And Pilate permitted him. He came therefore and took his body. ³⁹ Now Nicodemas also came, the [one] coming to him first by night, bringing [a] mixture of myrrh and aloë [about] [a] litra^a each.^b ⁴⁰ He therefore took the body of Jesus and bound [it] in linen with the spices, just

^bPs.22:18

^aEROTAO (*ερωταω*) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^bEx.12:46

^cZech.12:10

^dEROTAO (*ερωταω*) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^alitra = 12 oz.

^bA extraordinary amount of spices, fit for a kingly burial.

as it is [the] custom with the Jews to be preparing for burial.⁴¹ Now in the place where he was crucified there was [a] garden, and in the garden [was a] new tomb in which no one was yet placed.⁴² There, on account of the Preparation of the Jews, because it was near, they therefore placed Jesus.

John 20

The Resurrection

¹ Now on the first day of the Sabbaths^c Maria the Magdalene comes early being still dark to the tomb, and sees the stone taken from the tomb.² She runs therefore and comes to Simon Peter and to the other disciple whom Jesus was philia-loving, and says to them: They have taken the Lord from the tomb, and we do not know where they placed him.³ Peter and the other disciple therefore went out, and were coming to the tomb.⁴ Now the two ran together, and the other disciple ran before faster than Peter, and came first to the tomb,⁵ and having stooped down he sees the linen lying, though he didn't enter.⁶ Simon Peter also comes following him, and entered into the tomb, and he sees the linen lying,⁷ and the face cloth, which was upon his head, [was] not lying with the linen but [was] apart having been folded in one place.^d ⁸ Then therefore the other disciple, who came first to the tomb also entered, and saw and believed.⁹ For they had not yet known the scripture that he must rise from the dead.

Jesus's Appearance to Mary Magdalene

¹⁰ The disciples there again departed to them.¹¹ Now Maria stood outside facing the tomb weeping. As therefore she wept, she stooped into the tomb,¹² and saw two angels clothed in white sitting, one towards the head and towards the feet, where Jesus's body was lying.¹³ And those say to her: Woman, why do you weep? She says to them, Because they have taken my Lord, and I do not know where they placed him.¹⁴ Having said these [things] she was turning back, and sees the Lord standing, and she did not know that it was Jesus.

¹⁵ Jesus says to her: Woman, why do you weep? That [one] supposing that it is the gardener, says to him: Lord, if you have carried him [away], tell me where you placed him, and I will take him.¹⁶ Jesus says to her: Mariam. Having been turned, that [one] says to him in Hebrew: Rabbi, which means teacher.¹⁷ Jesus says to her: Be not touching me, for I am not yet gone up to the father. But be going to my brothers and tell them, I go up to my father and your father and my God and your God.¹⁸ Mariam the Magdalene comes announcing to the disciples that: I have seen the Lord, and he said these [things] to her.

Jesus's Appearance to the Disciples

¹⁹ Being therefore evening on the first day of the Sabbaths, and the doors having been closed where the disciples were for fear of the Jews, Jesus came and stood in their midst, and says to them: Peace to you.^e ²⁰ And having said this he also showed his hands and side to them. The disciples therefore rejoiced having seen the Lord.²¹ Jesus therefore said to them again: Peace to you. Just as the father sent^f me, I also send^a you.²² And having said this, he breathed on [them] and says to them: Receive [the] Holy Spirit.²³ Whose sins you forgive, they have been forgiven to them; whose you retain, they have been retained.

^cThe “Sabbath” is a holy day. In the Jewish tradition, every Saturday is a “Sabbath”, and as we know from Genesis 1, the Sabbath is the seventh day. Thus the “first day of the Sabbath” is Sunday. Other holy days that don't fall on Saturday are also “Sabbaths”.

^dCompare John.11:44

^eA regular form of greeting.

^fAPOSTELLO

^aPEMPO

The Response of Thomas

²⁴ Now Thomas, one of the twelve, the [one] being called Didimus, was not with them when Jesus came. ²⁵ The other disciples therefore were saying: We have seen the Lord. But he said: Unless I see in his hands the imprint of the nails and put my finger in the imprint of the nails, and put my hand into his side, I will not believe.

²⁶ And after eight days his disciples were again inside, and Thomas with them. Jesus comes while the doors are shut^b, and stood in their midst and said: Peace to you. ²⁷ Then he says to Thomas: Be bringing your finger here and behold my hands, and be bringing your hand and put it in my side, and do not become unbelieving, but believing. ²⁸ Thomas answered him: My Lord and my God. ²⁹ Jesus says to him: Because you have seen me, you believe; Blessed [are] those not having seen and have believed.

³⁰ Indeed therefore many other signs Jesus did before the disciples, which have not been written in this scroll. ³¹ But these [things] are written in order that you be believing that Jesus is the Christ the son of God, and in order that believing you be having zoe-life^c in his name.

John 21

Jesus's Appearance to the Disciples in Galilee

¹ After those [things] Jesus again revealed himself to the disciples upon the sea of Tiberias; now he revealed himself thus. ² There were together Simon Peter and Thomas the [one] being called Didymus and Nathanael the [one] from Cana of Galilee and the [sons] of Zebedee and two others of his disciples. ³ Simon Peter says to them: I go to be fishing. They say to him: We also come with you. They went out and embarked into the boat, and in that night they caught nothing.

⁴ Now when dawn already came to pass Jesus stood upon the shore, though the disciples did not know that it is Jesus. ⁵ Jesus therefore says to them: Children, don't you have any fish? They answered him: No.

⁶ So he said to them: Throw the net to the right side of the boat, and you will find. They therefore threw [the net], and were not strong enough to pull^d it from the multitude of fish.

⁷ The disciple whom Jesus agape-loved therefore says to Peter: It is the Lord. Simon Peter therefore having heard that it is the Lord, put on his outer garment, for he was naked, and threw himself into the sea. ⁸ But the other disciples came in the boat, for they were not far from the land but [were] [about] two hundred cubits^e, dragging the net of fish.

⁹ As therefore they came to the land, they see [a] coal fire lying, and fish lying upon [it] and bread. ¹⁰ Jesus says to them: Bring some of the fish that you now caught. ¹¹ Simon Peter went up and pulled^d the net onto the land full of large fish, one hundred fifty three. And being so many [fish] it didn't tear the net. ¹² Jesus says to them: Come, eat. None of the disciples dared to ask him: "Who are you?" knowing that it is the Lord. ¹³ Jesus comes and

^bthat is, 'locked'

^cfrom ZOE "ZOH-ay" (ζωή)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (ψυχή): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βίος) for 'life' in the sense of biological processes.

^dELKUO (ελκύω) 'Tug', 'draw'; of persons it can mean 'compel'. It is used of a magnet (by Eubulos). It is a powerful impulse. It occurs in John.6:44, John.12:32, John.18:10, John.21:11, Acts.16:19

^ecubit = 18 inches

takes the bread and gives [it] to them, and the fish likewise.¹⁴ This already Jesus thrice to the disciples was revealed, having been raised from the dead.

Peter's Restoration

¹⁵ When therefore they had eaten breakfast, Jesus says ^a to Simon Peter: Simon [son] of John, do you agape-love me more than these^b? He says to them: Yes, Lord, you know that I philia-love you. He says to him: Be tending^c my lambs. ¹⁶ He says to him again [a] second time: Simon [son] of John, do you agape-love me? He says to him: Yes Lord, you know that I philia-love you. He says to him: Be shepherding^d my sheep. ¹⁷ He says to him the third time: Simon [son] of John, do you philia-love me? Peter was grieved because he said to him the third time: Do you philia-love me? And he said to him: You know everything, you know that I philia-love you. Jesus says to him: Be tending^c my sheep. ¹⁸ Truly truly I say to you, when you were young, you were girding yourself and were walking [about] where you were wishing. But when you grow old, you will stretch out your hands, and others will gird you and take [you] where you do not wish.¹⁹ Now he said this indicating by what sort of death he will glorify God. And having said this he says to them: Be following me.

Peter and the Disciple Jesus Loved

²⁰ Peter turning sees the disciple whom Jesus agape-loved following, who also reclined at dinner upon his breast and said: Lord, who is the [one] delivering you up? ²¹ Peter therefore seeing this [one] says to Jesus: Lord, but what [about] this [one]? ²² Jesus says to him: If I wish him to be remaining until I come, what [is it] to you? You be following me.²³ This word therefore went out to the brothers that this disciple will not die. But Jesus did not say to him that he will not die, but: If I wish him to be remaining until I come, what [is it] to you?

A Final Note

²⁴ This is the disciple witnessing concerning these [things] and the [one] having written these [things], and we know that his witness is true.²⁵ But there are also many other [things] that Jesus did which if it be written in one, I do not suppose the world itself could hold the scrolls written.

^a Note that Jesus asks Peter "do you love me?" three times—the same number of times that Peter denied him.

^b Who 'these' (TOUTON ($\tau\omega\tau\omega\nu$) are is ambiguous. The options are:

1. TOUTON ('these') can be understood as neuter, "these things", referring to the boats, nets—being a fisherman. In other words: "Do you agape-love me more than being a fisherman"?
2. TOUTON ('these') refers to the other disciples, meaning "Do you agape-love me more than you love these other disciples?"
3. Or TOUTON ('these') refers to the other disciples in the sense of "Do you agape-love me more than these other disciples do?"

^cBOSKO ($\beta\omega\sigma\kappa\omega$) to tend to the needs of animals: to herd, tend, graze

^dVerb form of 'shepherd' as in "I am the good shepherd" John.10:15

The Acts of the Apostles

Acts 1

¹ I indeed did the first account concerning everything, O Theophilos^e, which Jesus began to be doing and teaching, ² until which day, having commanded the apostles through the Holy Spirit whom he chose, he was taken up, ³ to whom he also presented himself zoe-living^f with many proofs after the [things] he suffered, appearing to them for forty days and saying [things] concerning the kingdom of God; ⁴ and assembling^a with [them] he commanded them to not be departing from Jerusalem, but to await the father's promise which you heard from me; ⁵ because John on the one hand baptized with^b water, but you will be baptized with the Holy Spirit after these not many days. ⁶ Indeed therefore, having gathered, they were asking^c him saying: Lord, do you restore in this time the kingdom to Israel? ⁷ He said to them, It is not yours to know [the] time or [the] season^d which the father has established by his own authority, ⁸ but 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 to^e the end of the earth^f. ⁹ And having said these [things], while they were watching he was taken up, and [a] cloud received him from their eyes. ¹⁰ And as they were looking intently into heaven while he was going, behold also two men stood by them in white clothing, ¹¹ and they said: Galilean men, why do you stand looking into heaven? This Jesus, the [one] having been taken up from you into heaven, will thus come [to] what place you have beheld him going to heaven. ¹² Then they returned to Jerusalem from the mountain being called [Mount] of Olives, which is near Jerusalem having [a] Sabbath's travel. ¹⁵ And when they went in, they went up into the upper room where they were staying, who [were] Peter and John and James and Andrew, Phillip and Thomas, Bartholemew and Matthew, James [son] of Alphaius and Simon the Zealot and Judas [son]^g of James. ¹⁴ These all were persisting with one purpose in prayer with [the] women and Mariam the mother of Jesus and with his brothers.

¹⁵ And in these days Peter having stood in [the] midst of the brothers, [the] crowd from report was altogether [about] [a] hundred twenty, said: ¹⁶ Men, brothers, it was necessary the scripture be fulfilled which the Holy Spirit foretold through the mouth of David concerning Judas when he became leader of those arresting Jesus, ¹⁷ that he was counted among them and received the portion of this service. ¹⁸ This [one] indeed therefore acquired [a] field from [the] reward^h of injustice, and having become headlong, he burst apart midway, and all his guts were poured out. ¹⁹ And it became known to all those dwelling in Jerusalem, so that this field was called in their own dialect Akeldamach, which is Field of Blood. ²⁰ For it is written in [the] scroll of Psalmsⁱ,

^emeans "lover of God"

^ffrom ZOE "ZOH-ay" (ζωή)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (ψυχή): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βίος) for 'life' in the sense of biological processes.

^aor "eating"

^bor "in"

^cEROTAO (ερωτάω) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^dKAIROS (καιρός) 'opportune time', 'proper time', 'season'

^eor "until"

^fGE "GAY" (γῆ) "earth", "land" (remember that they didn't understand about the Earth being a planet floating in space yet), sometimes "ground" or "dirt".

^gor "[brother]"

^hor "treasure"

ⁱPs.69:25

Let^j his habitation become [a] wilderness
And let^j there not be [any] dwelling in it.

And^k,

Let^j another receive his overseership.

²¹ It is therefore necessary from [among] those men having gathered to us in every time with whom the Lord Jesus went in and went out upon us, ²² beginning from the baptism of John until the day which he was received up from us, witnesses of his resurrection with us, [for there] to come one from these. ²³ And two stood, Joseph the [one] being called Barsabbas, who was named Justus, and Matthias. ²⁴ And having prayed they said: You Lord, heart-knower of everyone, reveal which one of these two I should choose ²⁵ to take the place of this service and apostleship, from which Judas turned aside to his own place. ²⁶ And he gave them lots, and the lot fell upon Matthias, and he was added with the eleven apostles.

Acts 2

¹ And when the day of Pentecost was come they were all together. ² And suddenly [a] noise came to pass like when [a] wind carries violently, and it filled the whole house where they were sitting, ³ and there appeared to them divided tongues like fire, and one sat upon each of them, ⁴ and they were all filled with [the] Holy Spirit, and they began to be speaking in other tongues just as the spirit was giving them to speak out^a. ⁵ Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. ⁶ Now when this sound came to pass the multitude was gathered and was amazed, because they were each one hearing them speaking in their own language. ⁷ And they were astounded and were amazed saying: Behold are not all these speaking Galileans? ⁸ And how are we each hearing [them] in our own language in which we were born, ⁹ Parthenians and Medes and Helamites and those dwelling in Mesopotamia, Judea and Cappadocia, Portos and Asia, ¹⁰ Phrygia and Pamphulitis, Egypt and the regions of Lybia and Eurene, and visiting Romans, ¹¹ Jews and proselytes, Cretes and Arabs, we hear them speaking in their tongues the greatness of God? ¹² And they were all astounded and perplexed, some saying to others: What do you suppose this to be? ¹³ But others mocking [them] were saying that: They are filled with new wine. ¹⁴ But Peter therefore standing with the eleven, he lifted up his voice and addressed^b them: Judean men and all those dwelling [in] Jerusalem, let^j this be known to you and attend to my words. ¹⁵ For these are not drunk as you suppose, for it is the third hour of the day, ¹⁶ but this is the [thing] spoken through the prophet Joel^c:

¹⁷ And it will be in the last days, says God,
I will pour out from my spirit upon all flesh,
And your sons and your daughters will prophesy,
And your young men will see visions,
And your elders will dream dreams

¹⁸ And upon my [men]-slaves and upon my [women]-slaves
In those days will I pour out from my spirit
And they will prophesy.

¹⁹ And I will give wonders in heaven above
And signs upon the earth below
Blood and fire and mist of smoke

²⁰ The sun will be altered to darkness
And the moon into blood
Before the coming of the great and glorious

^jimperative

^kPs.109:8

^aor “declare boldly”

^b“declared boldly”

^cJoel 2:28-31

day of the Lord

²¹ And it will be [that] everyone who will call upon the name of the Lord will be saved.

²² Israelite men, hear these words: Jesus the Nazarene, [a] man attested from God to you by powers and wonders and signs, which God did through him in your midst, just as you yourselves know, ²³ This [one] by the fixed intention and foreknowledge of God delivered through the hand of lawless [ones] having been nailed [to the cross] he was taken up, ²⁴ which God raised having loosed the birth-pains of death, because it was not able to hold him under it. ²⁵ For David says to him^d:

I foresaw the Lord before me through everything
Because he is from my right [hand],

In order that I now be shaken

²⁶ Because of this my heart was gladdened
and my tongue rejoiced

For yet also will my flesh rejoice upon hope,

²⁷ Because I will not forsake my psyche-life^e to Hades^a
Nor will I give my approved [one] to see corruption.

²⁸ You made known to me [the] ways of zoe-life^b
You will fill me with gladness with your face.

²⁹ Men brothers, being permitted to speak with openness^c to you concerning the patriarch David, because he also came to [his] end and was buried, and his grave is among you until this day, ³⁰ he being [a] prophet and knowing that God oathed to him an oath [that] from the fruit of his loins [will one] sit upon his throne, ³¹ having foreknown, he spoke concerning the resurrection of Christ, that:

Neither was he forsaken to Hades^a nor did his flesh see corruption.

³² God resurrected this Jesus, of which we are all witnesses, ³³ having been exalted therefore to the right [hand] of God, having received the promise of the Holy Spirit beside the father this [one] poured out what you also see and hear. ³⁴ For David did not go up into the heavens, but he himself says:

The Lord said to my Lord: Sit at my right [hand]

] ³⁵ Until I place your enemies as [a] footstool for your feet.

³⁶ Assuredly therefore let^d all [the] house of Israel be knowing that God made him both Lord and Christ, this Jesus whom you crucified.

³⁷ Now having heard [this] they were pierced [to] the heart, and said to Peter and the rest of the apostles: What should we do, men brothers? ³⁸ So Peter [said] to them, Repent and be baptized each [of you] upon the name of Jesus Christ to the forgiveness [of your] sins, and you will receive the gift of the Holy Spirit. ³⁹ For the promise is to you and to your children and to all [those] to afar, as many as will call upon [the] Lord our God. ⁴⁰ And with other more words he was witnessing and calling upon them saying: Be saved from this unscrupulous generation. ⁴¹ On the one hand therefore having received his word, they

^dPs.16:8

^efrom PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^a"Hades" ($\alpha\delta\eta\varsigma$), the Greek underworld.

^bfrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

^cor "boldness"

^dimperative

were baptized, and added in that day [about] three thousand psyche-lives^e. ⁴² But on the other hand they were adhering to the teaching of the apostles and to the fellowship, to the breaking of bread and to prayers. ⁴³ Now fear came to pass to every psyche-life^e, for many wonders and signs came to pass through the disciples. ⁴⁴ Now all those having believed were together, having everything in common. ⁴⁵ And [their] possessions and property they were selling and were distributing to all, according as anyone was having need. ⁴⁶ [day] by day persisting with one mind in the temple, breaking bread [house] by house, they were sharing nourishment in exultation and simplicity of heart, ⁴⁷ praising God and having joy towards all the people. And the Lord added [day] by day [to] all those being saved.

Acts 3

¹ Now Peter and John were going up to the temple upon the ninth hour of prayer. ² And a certain man being lame from his mother's belly was being carried, whom they were placing [day] by day before the door of the temple being called [the] Beautiful, to be requesting^f mercy^a from those entering into the temple, ³ who having seen Peter and John [about] to be entering asked^b to receive mercy^c. ⁴ Now Peter having looked intently to him with John he said, Look to us. ⁵ So he fixed [his gaze] on them, expecting to receive something from them. ⁶ But Peter said: Silver and gold we do not possess, but what I have, this I give to you: In the name of Jesus Christ the Nazarene be walking. ⁷ And having taken hold of his right hand, he raised him, and immediately his feet and ankles were made firm. ⁸ And leaping up he stood, and was walking, and went in with them into the temple walking and leaping and praising God. ⁹ And all the people saw him walking and praising God. ¹⁰ Now they were knowing him, that this was the [one] having sat for mercy^d before the Beautiful gate of the temple, and they were filled with astonishment and amazement upon that having happened to him. ¹¹ Now while he held Peter and John all the people ran to them upon the portico being called [Portico] of Solomon, utterly astonished. ¹² Now Peter, having seen, answered the crowd: Jerusalem men, Why do you marvel upon this or why do you fix [your gaze] on us as [though] by [our] own power or piety [we] have made him to be walking? ¹³ The God [of] Abraham and Isaac and Jacob, the God of our fathers, has glorified his child Jesus, whom you indeed delivered up and denied against Pilate's face, that [one] condemning to perish. ¹⁴ But you denied the holy and just [man], and requested^f [a] man [who is] murderer to be graced to you. ¹⁵ But you killed the prince of zoe-life^e, whom God raised from the dead of which you are witnesses. ¹⁶ And this [one], upon the belief of his name, whom you behold and know, his name did strengthen [him], and the belief [which is] through him gave him this wholeness before all [of you]. ¹⁷ And now, brothers, I know that you acted according to ignorance, just as your rulers also. ¹⁸ But God thus fulfilled what [things] he foretold

^efrom PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^fAITEO "ay-TEH-oh" ($\alpha\iota\tau\epsilon\omega$) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf. John. 16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO ($\epsilon\rho\omega\tau\alpha\omega$), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John. 14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^ai.e. alms

^bEROTAO ($\epsilon\rho\omega\tau\alpha\omega$) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^ci.e. alms

^di.e. alms

^efrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

through the mouth of all the prophets, [that] his Christ [would] suffer.¹⁹ Repent therefore and turn to the blotting out^f [of your] sins,²⁰ in order that the opportune-times^g of rest come from the face of the Lord, and he send the Christ appointed to you, Jesus,²¹ whom it is necessary heaven receive until the times of restoration of all which God spoke through the mouth of all the holy [ones] from his eternal prophets.²² Moses indeed said that^a:

[The] Lord God will raise [a] prophet to you from your brothers like me; hear him according to everything as much as he speak to you.²³ Now it will be [that] every psyche-life^b which, if he not hear that prophet, he will be utterly destroyed from the people.

²⁴ And all the prophets from Samuel and the successors, as many as spoke, also proclaimed these days.²⁵ You are the sons of the prophets and of the contract which God contracted towards your fathers, saying to Abraham:

And in your seed will all peoples of the land be blessed.

²⁶ To you first, God, having raised his child, sent him blessing you when each [of you] be turning from your perniciousness.

Acts 4

¹ Now while they were speaking to the people, the priests and the captain of the temple and the Sadducees approached them,² [greatly] annoyed because of their teaching the people and proclaiming in Jesus the resurrection from the dead,³ and they put [their] hands upon them and placed them in prison to [the] morrow; for it was already evening.⁴ Now many of those having heard the word believed, and the number of men became [about] five thousand.

⁵ Now it came [about] on the morrow [there were] gathered of them the rulers and the elders and the scribes in Jerusalem,⁶ and Annas the chief priest and Caiaphas and John and Alexander and as many as were of the generation^c of chief priests,⁷ and having stood them in the midst they were questioning them: In^d what sort of name do you do this?⁸ And then Peter having been filled of the Holy Spirit said to them: Rulers and elders of the people,⁹ if we today are judged weak upon the good-deeds of men, by which this [one] is saved,¹⁰ let^e it be known to all you and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from [the] dead, in^f this [one] does this [lame one] stand before you healthy.¹¹ This is the stone rejected by you the builders, the [one] having become the chief cornerstone^g.¹² And salvation is in^h no other; for neither is there another name given under in which you mustⁱ be saved.¹³ Now seeing the boldness of Peter and John, and understanding that they are unlettered and unskilled men, they were marveling, and they were knowing that they were with Jesus,¹⁴ and seeing the man having been healed standing with them, they had nothing to criticize.¹⁵ So having commanded them to go out from the council, they conferred with each other¹⁶ saying: What should we do to these men? For indeed it is today become known through them, manifest to all those dwelling in Jerusalem, and we are not able to deny it.¹⁷ But in order that it not be more distributed to the crowd, let us threaten them to no longer be speaking upon this

^fi.e. or “wiping off”

^gKAIROS (*καιρός*) ‘opportune time’, ‘proper time’, ‘season’

^aDeut. 18:15-19

^bfrom PSYCHE (*ψυχή*): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (*ζωή*)—Life ‘collectively’, interdependent, interconnected.

^cor “relatives”, “descendants”

^dor “By”

^eimperative

^for “by”

^gPs. 118:22

^hor “by”

ⁱi.e. absolutely will

name to any men. ¹⁸ And having called them they commanded [them] completely not to be uttering nor to be teaching upon the name of Jesus. ¹⁹ But Peter and John answering said to them: If it is just before God, to be hearing^j you rather than God, [you] judge. ²⁰ For we are not able to not be speaking [about] what we have seen and heard. ²¹ So having further threatened [them] they dismissed them out, finding nothing [as to] how they many punish them, because of the people, for everyone was glorifying God upon the [things] having come to pass, ²² for the man was more than forty years [old] upon whom came to pass this sign of healing. ²³ So having been dismissed, they came to their own and reported to them as much as the chief priests and elders said to them. ²⁴ So having heard, they with one purpose raised [their] voice to God and said: Lord^k!, you [are] the [one] having made the heaven and the earth and everything in them, ²⁵ the [one] having said from the mouth of our father David your child through the Holy Spirit^a:

Why have the nations raged
And the peoples conspire empty [things]?
²⁶ The kings of the land have taken [their] stand
Against the Lord and against his anointed^b [one].

²⁷ For they were in truth gathered in this city against your holy child Jesus, whom you anointed, and Herod and Pontius Pilate with the nations and peoples of Israel, ²⁸ to do as much as your hand and your intention predestined to come to pass. ²⁹ And with respect to now, Lord, look upon their threats, and give to your slaves with all boldness to be speaking your word, ³⁰ when you be stretching out [your] hand to healings and signs and wonders to come to pass through the name [of your] holy child Jesus. ³¹ And when they had asked, the place in which they were gathered shook, and they were all filled with the Holy Spirit, and they were speaking the word of God with boldness. ³² Now the multitudes of those having believed were of one heart and psyche-life^c, and [there was] not one possessing anything to him [who] was saying he was having his own [thing], but they were having everything common. ³³ And with great powers were the apostles of the Lord Jesus giving witness of the resurrection, and great joy was upon them all. ³⁴ For neither was any impoverished among them, for as many as were possessors of lands or houses, having sold [them] they were bringing the price of the [things] being sold, ³⁵ and were placing them beside the feet of the apostles, and they were distributing to each to the degree anyone had need. ³⁶ And Joseph the [one] called Barnabas by the apostles, which is being translated Son of Encouragement, [a] Levite, of the people of Cyprus, ³⁷ possessing to him [a] field, having sold [it], brought the money and placed it before the feet of the apostles.

Acts 5

¹ Now a certain man Ananaias by name with Saphira his wife sold [their] possessions, ² and kept back from the price, the wife also being aware, and having brought [it], placed [a] certain part beside the feet of the apostles. ³ But Peter said: Ananaias, why has Satan filled your heart for you to lie to the Holy Spirit and to keep back from the price of the field? ⁴ Did it not remain to you only and was [that] sold not in your authority? Why then was this deed placed in your heart? You did not lie to men but to God. ⁵ Now Ananaias hearing these words, having fallen, he breathed out his last, and great fear came to pass upon all those hearing. ⁶ So having stood up, the young men covered him, and having carried [him] out buried [him]. ⁷ Now it came to pass [about] the interval of three hours, his wife also came

^ji.e. "obeying"

^kDESPOTES "DES-poh-tays" ($\delta\epsilon\sigma\pi\sigma\tau\eta\varsigma$) 'Lord': owner and absolute master of slaves. Whereas DESPOTES emphasizes ownership and complete right of disposal, KURIOS (also translated 'Lord') emphasizes power—having it, having the right to wield it. Only slaves have a DESPOTES; even free persons may have a KURIOS. DESPOTES occurs in Luke.2:29, Acts.4:24, 1Tim.6:1, 1Tim.6:2, 2Time.2:21, Tit.2:9, 1Pet.2:18, 2Pet.2:1, Jude.1:4, Rev.6:10. "Lord" in every other case is KURIOS ($\kappa\upsilon\rho\iota\varsigma$)

^aPs.2:1-2

^b[CHRISTOS]

^cfrom PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

in not knowing what came to pass.⁸ So Peter answered to her: Tell me, if the field rendered this much. Now she said: Yes, this much.⁹ So Peter said to her: Why was it agreed to you [both] to test the spirit of [the] Lord? Behold the feet of those having buried your husband [are] upon the door and they will carry you out.¹⁰ And she immediately fell before his feet and breathed out her last. So having come in, the young men found her dead, and having carried [her] out buried her with her husband.¹¹ And great fear came to pass upon the whole assembly^d and upon all having heard these [things].

¹² Now through the hands of the apostles were coming to pass many signs and wonders among the people, and they were all with one purpose in the portico of Solomon.¹³ But none of the rest were daring to be joined to them, but the people were magnifying them;¹⁴ but rather they were being added to [those] believing in the Lord, [a] multitude of men and women,¹⁵ so that [they were] even bringing the feeble into the streets and placing [them] upon mattresses and pallets, in order that when Peter comes [his] shadow overshadow any of them.¹⁶ And the multitude was being gathered round [about] the cities of Jerusalem, bringing feeble [ones] and [those] tormented by unclean spirits, all of whom were being healed.¹⁷ Now the chief priest and all those with him, those being the sect of the Pharisees, having stood, they were filled with jealousy,¹⁸ and laid their hands on the apostles and put them in prison publicly.¹⁹ Now [an] angel of [the] Lord during the night opened the doors of the jail, and having brought them out he said:²⁰ Be going, and having stood, be speaking in the temple to the people all the words of this zoe-life^e.²¹ So having heard they went out near dawn into the temple and were teaching. Now the chief priest and those with him being present^a called together the council, and all the council of elders of the sons of Israel, and sent to the prison for them to be brought.²² Now the officers having arrived did not find them in the jail. So having returned they reported,²³ saying that, We found the prison shut in all security, and the guards standing at the doors, but having opened we found no one inside.²⁴ Now as the chief of the temple and the chief priests heard these words, they were greatly perplexed concerning them what might have come to pass with respect to this.²⁵ Now a certain man having arrived reported to them that, Behold the men, who were placed in the jail, are in the temple standing and teaching the people.²⁶ Then having departed the chief with the officers were bringing them, not with force, for they were fearing the people, [that] they not be stoned.²⁷ So having brought them they stood [them] in the council. And the chief priest asked them,²⁸ saying: With command we commanded you not to be teaching upon this name, and behold you have filled Jerusalem with your teaching, and you want to bring on us the blood of this man.²⁹ But Peter and the apostles answering said: It is necessary to be obeying God rather than men.³⁰ God of our fathers has raised Jesus, on whom you laid violent hands, having hung [him] upon [the] tree.³¹ This prince and savior has God exalted to his right [hand] to give repentance to Israel and allowance^b from sins.³² And you are witnesses of these words, and [so is] the Holy Spirit which God has given to those obeying him.³³ Now having heard they were infuriated^c and wanted to

^dEKKLESIA (εκκλησια) from “called out”. Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It’s worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn’t yet exist—there were only the disciples. EKKLESIA is apparently different from ‘synagogue’ (SYNAGOGE (συναγωγη) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly ‘called to assemble’, and also of those ‘called’ to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as ‘church’ doesn’t really reflect 1st century usage—it seems to mean more like ‘a group of people assembled for some specific purpose’.

^efrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^aor “having arrived”

^bor “forgiveness”

^cor “cut to the quick”

do away with them.³⁴ Now a certain Pharisee in the council by name Gamaliel, [a] teacher of the law honored by all the people, commanded them outside to do little [to] the men,³⁵ and said to them: Be giving heed to yourselves upon these men what you are [about] to be doing.³⁶ For before these days rose Theudas, saying himself to be something, to whom [a] number of men [about] four hundred attached themselves, who was done away with, and all as many as were persuaded to him were dispersed, and it came to pass to nothing.³⁷ After this arose Judas the Galileean in the days of the census and mislead [thel] people after him, and that [one] perished, and all as many as were persuaded to him were scattered.³⁸ And with respect to now I say to you: Withdraw from these men and be allowing them, for if this intention or this word be from men, it will stop.³⁹ But if it is from God, you will not be able to stop them, lest you be found fighters against God. Now they were persuaded to him,⁴⁰ and having called upon the disciples, having beat them, they commanded [them] not to be speaking upon the name of Jesus and dismissed them.⁴¹ And indeed therefore they were going from the face of the council rejoicing, that they were considered worthy to be dishonored in behalf of his name.⁴² And every day in the temple, and [house] by house they were not ceasing teaching and good-newsing the Christ Jesus.

Acts 6

¹ Now in those days when the disciples were multiplying there came to pass [a] complaint of the Greeks against the Jews that their widows were being overlooked in the daily service.² So the twelve having called upon the multitude of disciples, they said: It is not pleasing for us having forsaken the word of God [inorder] to be serving tables.³ So examine, brothers, seven men from [among] you having witness born to them [that they are] full of [the] spirit and of wisdom, whom we will appoint over this need.⁴ But we will persist in prayer and in the service of the word.⁵ And [this] word pleased before all the multitude, and they chose Stephen, [a] man full of faith and of [the] Holy Spirit, and Phillip and Prochoros and Nicanora and Timona and Parmena and Nicolaos proselyte [of] Antiochea,⁶ whom they stood before the apostles, and having prayed they placed on them their hands.

⁷ And the word of God increased, and the number of disciples in Jerusalem multiplied greatly, and [a] great crowd of priests were obeying in faith.⁸ Now Stephen full of grace and power was doing great wonders and signs among the people.⁹ So there arose certain men from the synagogue being called [the synagogue] of the Liberines and Cyrenians and Alexandrians, and of them of Cilicia and of Asia, arguing with Stephen,¹⁰ and they were not able to resist the wisdom of the spirit with^d which he spoke.¹¹ Then they [secretly] instigated men saying that: We have heard him speaking slanderous words against Moses and God,¹² and they set in motion the people and the elders and the scribes, and having arrived they seized him and brought [him] to the council,¹³ and the false witnesses stood saying: This man does not cease speaking words against this holy place and [against our] law.¹⁴ For we have heard him saying that this Jesus the Nazarene will demolish this place and will change the customs which Moses delivered to us.¹⁵ And all those sitting in the council, having looked intently to him, saw his face as [the] face of [an] angel.

Acts 7

¹ So the chief priest said: Does he have these [things] thusly?² So he spoke: Men brothers and fathers, hear [me]. The God of glory was seen by our father Abraham while he was in Mesopotamia before which he [was] dwelling in Charran.³ And he said to him: Go out from your land and your relatives, and come to the land which I will show you.⁴ Then having gone out from the land of [the] Chaldeans he dwelt in Charran. And from there after the death of his father he resettled him in this land in which you now dwell,⁵ and he did not give him [the] inheritance in it, not [even a] foot step [in it], and he promised to give to him

^dor “from”

possession of it and to his seed after him, while there was no child to him. ⁶ So God spoke thusly, that his seed will be strangers in another's land, and they will enslave it and treat-it-evil-ly for four hundred years, ⁷ and the nation by which they are enslaved I will judge, said God, and after these [things] they will come out and will serve me in this place. ⁸ And he gave to them [the] contract of circumcision; and thus he begat Isaac and circumcised him on the eighth day, and Isaac [begat] Jacob, and Jacob the twelve patriarchs. ⁹ And the patriarchs having been jealous of Joseph sold him to Egypt, and God was with him, ¹⁰ and took him out of all his distresses, and gave to him grace and wisdom before Pharaoh king of Egypt, and appointed him ruler over Egypt and his whole house. ¹¹ So [a] famine came upon all Egypt and Canaan, and [a] great distress, and our fathers were not finding food. ¹² So Jacob having heard [there] is food in Egypt, he first sent out our fathers. ¹³ And in the second [time] Joseph was made known to his brothers, and Joseph's people became manifest to Pharaoh. ¹⁴ So Joseph having sent [them], he summoned Jacob his father and all his relatives, seventy five psyche-lives^e. ¹⁵ And Jacob went down into Egypt, and he came to [his] end, and [also] our fathers, ¹⁶ and they were moved to Suchem and placed in the tomb which Abraham bought for the price of [a] field beside the sons of Emmor in Suchem. ¹⁷ And just as the time of the promise drew near which God professed to Abraham, the people increased, and multiplied in Egypt, ¹⁸ until another king arose in Egypt, who knew not Joseph. ¹⁹ This [one] having gotten the better^a of our people, treated-evil-ly the fathers by doing the abandonment of their infants so as not to preserve [them] zoe-alive^a. ²⁰ In the opportune-time^b Moses was born, and he was acceptable to God, who was reared for three months in the house of his father. ²¹ But when he exposed him, Pharaoh's daughter took him up and reared him for herself for [a] son. ²² And Moses was educated in all the wisdom of Egypt, and he was powerful in his words and deeds. ²³ Now as forty years time was fulfilled to him, it rose up upon his heart to visit his brothers the sons of Israel. ²⁴ And seeing [one] doing injustice, he retaliated, and did vengeance for the oppressed, having struck down the Egyptian. ²⁵ Now he thought his brothers understood that God would give them salvation through his hand, but they did not understand. ²⁶ And on the next day it was seen them fighting, and he reconciled them to peace saying: Men, you are brothers. Why do you do injustice to each other? ²⁷ But the [one] doing injustice to his neighbor refused him saying: Who appointed you ruler and judge over us? ²⁸ You don't want to kill me as you yesterday killed the Egyptian, [do you]? ²⁹ So Moses fled in this word, and became [a] dweller in the land Madiam, where he begat two sons. ³⁰ And when forty years were fulfilled, there was seen by him in the wilderness of the mount Sinai [an] angel in [the] flame of [a] firey bush. ³¹ So when Moses saw he marveled at the sight, so when he came to examine, [the] voice of the Lord came to pass: ³² I am the God [of your] fathers, the God [of] Abraham and Isaac and Jacob. Now Moses having become trembling, he did not dare to examine [it]. ³³ So the Lord said to him: Loose the sandals [of your] feet, for the place upon which you stand is holy ground^c. ³⁴ Having seen, I have seen the oppression of my people in Egypt and have heard their groaning, and have come down to take them out, and now come [and] I will send you to Egypt. ³⁵ This Moses, whom they denied saying: Who appointed you ruler and judge? God sent this [one] both ruler and deliverer with [the] hand of [the] angel seen to him in the bush. ³⁶ This [man] brought them out having done wonders and signs in [the] land of Egypt and in the Red Sea and in the wilderness forty years. ³⁷ This is

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^aor "taken advantage of by trickery"

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^bKAIROS ($\kappa\alpha\iota\wp\varsigma$) 'opportune time', 'proper time', 'season'

^cGE "GAY" ($\gamma\eta$) "earth", "land" (remember that they didn't understand about the Earth being a planet floating in space yet), sometimes "ground" or "dirt".

the Moses having said to the sons of Israel: God will raise to you [a] prophet like me from your brothers.³⁸ This is the [one] having come to be in the assembly^d in the wilderness with the angel who spoke to him in the mount Sinai and of our fathers, who showed [him] zoe-living^e oracles to give you,³⁹ to whom our fathers did not wish to become obedient, but they rejected [him] and turned in their hearts to Egypt,⁴⁰ saying to Aaron: Make for us gods which will go before us. For this Moses, who brought us out of the land of Egypt, we do not know what has come to pass to him.⁴¹ And they made [a] calf in those days and offered sacrifices to the idol, and were cheered by the works of their hands.⁴² But God turned and delivered them to be ministering to the host of heaven, just as it is written in [the] scroll of [the] prophets:

Offerings and sacrifices you did not offer me
 Forty years in the wilderness, house of Israel.
⁴³ And you took the tent of Molech
 And the star of the god Romphha,
 The image which you made to be worshipping them
 And I will move you beyond Babylon.

⁴⁴ The tent of the testimony was to our fathers in the wilderness, just as the [one] speaking commanded Moses to make it according to the image which he say,⁴⁵ which our fathers who came after brought in with Joshua into the possession of the nations, whom God expelled from the face of our fathers, until the days of David,⁴⁶ who found grace before God and requested^a to be finding [a] tabernacle for the house^b of Jacob.⁴⁷ Now Solomon built to him [a] house.⁴⁸ But the highest [one] does not dwell in what is made with hands. For just as the prophets says:

⁴⁹ Heaven is my throne
 And the land [a] footstool for my feet.
 What sort of house will you build me, says [the] Lord,
 Or what place of rest for me?
⁵⁰ Did not my hand make all these [things]

⁵¹ Stiff-necked and uncircumcised in hearts and ears, you always resisted the Holy Spirit: as your fathers, you also.⁵² Which of the prophets did your fathers not persecute? And they killed those announcing beforehand concerning the coming of justice, of which you are now become traitors and murderers,⁵³ who received the law to the ordinance of angels, and you do not keep it.

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^aAITEO "ay-TEH-oh" (αιτεω) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf. John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (ερωταω), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^b"house" p⁷⁴NBD; "God" **K** vg

⁵⁴ Now having heard these [things] they were infuriated in their hearts and gnashed their teeth upon him. ⁵⁵ But being full of [the] Holy Spirit, having looked intently into heaven he saw [the] glory of God and Jesus standing at the right [hand] of God. ⁵⁷ But having cried out with [a] great voice, they stopped their ears, and rushed with one purpose upon him, ⁵⁸ and having thrown him out of the city, they were stoning [him]. And the witnesses laid down their garments beside the feet of [a] young man being called Saul. ⁵⁹ And they were stoning Stephen, who [was] calling out and saying: Lord Jesus, receive my spirit. ⁶⁰ And having knelt he cried out with [a] great voice: Lord do not place to them this sin. And having said this he fell asleep.

Acts 8

¹ Now Saul was approving to his execution. So in that day [a] great persecution came to pass upon the assembly^c in Jerusalem; now all scattered through the regions of Judea and Samaria except the apostles. ² So devout men buried Stephen and did great lamentation upon him. ³ But Saul was damaging the assembly^c, proceeding [house] by house, and dragging both men and women he was delivering them up to prison.

⁴ Now indeed therefore, having scattered, they went [about] good-newsing the word. ⁵ Now Phillip, having gone down to the city of Samaria, was proclaiming to them the Christ. ⁶ Now the crowd heeded the [thing] said by Phillip with one purpose when they heard and saw the signs which he did. ⁷ For many of those having unclean spirits, crying out with [a] great voice, they were coming out, and many disabled and lame were healed. ⁸ So great joy came [about] in that city. ⁹ Now there was living in the city a certain man, Simon by name, practicing-magic^d and amazing the nation of Samaria, some saying him to be great, ¹⁰ whom all heeded from small to great saying: This is the power of God [who is] called great. ¹¹ So they heeded him because of their being amazed by his magic for some time. ¹² Now when they believed by Phillip good-newsing concerning the kingdom of God and [concerning] the name of Jesus Christ, both men and women were being baptized. ¹³ Now Simon himself also believed, and having been baptized, was attaching [himself] to Phillip, and beholding the signs and great powers coming to pass he was amazed. ¹⁴ Now the apostles in Jerusalem having heard that Samaria received the word of God, they sent to them Peter and John, ¹⁵ who having come down, they prayed concerning them in order that they receive [the] Holy Spirit. ¹⁶ For [the spirit] was not yet fallen upon any of them, but they were baptized in the name of the Lord Jesus. ¹⁷ Then they were placing their hands upon them, and they were receiving the Holy Spirit. ¹⁸ Now Simon having seen that through the placing on of the hands of the apostles is the spirit given, he brought to them money, ¹⁹ saying: Give to me also this authority in order that to whom I place on my hands he be receiving [the] Holy Spirit. ²⁰ But Peter said to him: Your silver might be with you to destruction, because [of

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^dMAGOS (*μαγος*) In the Greek world in general this word was used to mean: a member of the Persian priestly caste, or a possessor and user of supernatural knowledge and power (namely, a magician).

The LXX has the term only in Dan.2:2 for those who have magical and religious arts in Babylon.

In Matt. the reference seems to be to those who have special wisdom in reading the stars (Matt.2:1, Matt.2:7, Matt.2:16) Astronomy and astrology were inseparable in that day, and represented a very advanced education. Babylonian mathematics in particular was surprisingly advanced: they had calculated the value of $\sqrt{2}$ to 6 significant digits(), and were able to solve quadratic and cubic equations. In Acts.13:6 and Acts.13:8 MAGOS is parallel to PSEUDOPROPHETES ('pseudo-prophets'), and seems to be a reference to a house philosopher, who is possibly tempted to use the name of God magically.

The verb form, MAGEUO 'to perform magic' (*μαγευω*) only occurs in Acts.8:9

(This footnote lists every appearance of MAGOS and MAGEUO).

your] having thought the gift of God to be acquired through money. ²¹ There is not part nor portion to you in this word, for your heart is not upright^a in the eyes of God. ²² Repent therefore from this your evil, and request of the Lord if perhaps the thought [of your] heart will be forgiven. ²³ For I see you being to [the] gall of bitterness and [the] bond of injustice. ²⁴ But Simon answering said: You request in my behalf to the Lord, in order that nothing come to pass upon me of which you spoke. ²⁵ Indeed therefore witnessing and speaking the word of God they were returning to Jerusalem, and many towns of the Samaritans were good-newsed.

²⁶ Now [an] angel of [the] Lord spoke to Phillip saying: Arise and be going south upon the road from Jerusalem to Gaza. [now] this is wilderness. ²⁷ And having arisen he went. And behold an Ethiopian eunuch of the sovereign Candaces queen of Ethiopia, who was over all her treasury, whom she sent worshipping to Jerusalem. ²⁸ Now he was returning, sitting on his chariot, and was reading the prophet Isaiah. ²⁹ Now the spirit said to Phillip: Go and associate with this chariot. ³⁰ Now having run up, Phillip heard him reading Isaiah the prophet, and said: Do you understand what you read? ³¹ And he said: But how might I be able unless someone guide me? And he called upon Phillip, having come up, to sit with him. ³² Now the portion of the scripture which he was reading was this^b:

He was brought as [a] sheep to [the] slaughter,
And mute as [a] lamb before the shearers,
Thus does he not open his mouth.
³³ His judgment was raised in humility.
Who will describe his generation?
Because his zoe-life^a is taken from the land.

³⁴ So, answering the eunuch said to Phillip: I ask you concerning whom does the prophet say this? Concerning himself or concerning another? ³⁵ So Phillip, having opened his mouth and beginning from this scripture, good-newsed to him Jesus. ³⁶ Now as they were going down the road, they came upon some water, and the eunuch says: Behold water—what hinders me to be baptized? [³⁷ Phillip said to him: If you believe from your whole heart, it is possible. And he answered: I believe the son of God to be Jesus Christ.]^b ³⁸ And he called the chariot to stand, and both went down to the water, both Phillip and the eunuch, and he baptized him. ³⁹ Now when they came up out of the water, [the] spirit of the Lord snatched Phillip and the eunuch saw him no longer, for he went his way rejoicing. ⁴⁰ But Phillip was found in Azotos, and going through he was good-newsing all the cities until he came to Caesarea.

Acts 9

¹ Now Saul still breathing threats and murder against the disciples of the Lord, having gone to the chief-priest, ² requested^c from him letters to Damascus to the synagogues, in order

^aor "straight"

^bIsa.53:7

^cfrom ZOE "ZOH-ay" (ζωη)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βίος) for 'life' in the sense of biological processes.

^binclude vs. 37: few; omit vs. 37: p^{45,74} NB **K** vg

^cAITEO "ay-TEH-oh" (αἰτεω) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf. John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (ερωταω), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

that if he find any being of the Way, both men and women, having been bound he bring [them] to Jerusalem. ³ Now while going, it came to pass he drew near to Damascus, and suddenly light shined around [him] from heaven, ⁴ and having fallen upon the ground^d he heard [a] voice^e saying to him: Saul, Saul, why do you persecute me? ⁵ So he said: Who are you, Lord? So he [said]: I am Jesus whom you persecute. ⁶ But arise and go into the city, and it will be spoken to you what you must be doing. ⁷ Now the men journeying with him stood speechless, on the one hand hearing the voice, but on the other hand seeing nothing. ⁸ Now Saul was lifted from the ground^d, and opening his eyes he was seeing nothing, so having led him by the hand they went into Damascus. ⁹ And he was three days not seeing, and he neither ate nor drank.

¹⁰ Now there was a certain disciple in Damascus, Ananaias by name, and the Lord said to him in [a] vision: Ananaia. So he said: Behold [it is] I, Lord. ¹¹ So the Lord [said] to him: Having arisen, go to the alley called Straight and seek, in [the] house of Juda, Saul by name, [of] Tarsus, for behold he prays. ¹² And he saw [a] man in [the] vision—Ananaia by name—having entered and having placed on him [his] hands, in order that he regain [his] sight. ¹³ So Ananaias answered: Lord, I have heard from many concerning this man, who did much evil to your holy [ones] in Jerusalem. ¹⁴ And here he has authority from the chief-priests to bind all those calling upon your name. ¹⁵ But the Lord said: Be going, because this [one] is [a] chosen instrument^a to me to carry my name before the nations and kings and sons [of] Israel. ¹⁶ For I will show him how much he must suffer in behalf of my name. ¹⁷ So Ananaias departed and went out into the house, and having placed on him his hands he said: Brother Saul, the Lord has sent me, Jesus the [one] seen by you in the road in which you were coming, in order that you regain [your] sight and be filled with [the] Holy Spirit. ¹⁸ And straightway there fell away from his eyes like scales, and he regained [his] sight, and having stood he was baptized, ¹⁹ and having received food he was strengthened. Now he came to be with the disciples in Damascus several days, ²⁰ and straightway he was proclaiming Jesus in the synagogues, that this is the son of God. ²¹ Now all those hearing were astonished and were saying: Is this not the [one] pillaging in Jerusalem those calling upon this name, and he is come here for this, that having bound them he lead [them] to the chief-priests? ²² But Saul was rather being strengthened and was confusing [the] Jews dwelling in Damascus, demonstrating^b that this [one] is the Christ.

²³ Now as sufficient days were fulfilled, the Jews conspired to do away with him. ²⁴ But their plot was known to Paul. Now they were watching closely both gates day and night in order that they do away with him. ²⁵ But his disciples, having taken [him] by night, they let him down through the wall, having lowered [him] in [a] basket. ²⁶ Now arriving in Jerusalem he was trying to associate with the disciples. And all were fearing him, not believing that he is [a] disciple. ²⁷ But Barnabbas having taken hold of him, brought [him] to the disciples, and described to them how in the road he saw the Lord and that he spoke to him, and how he was speaking openly in Damascus in the name of Jesus. ²⁸ And he was coming in and going out with them in Jerusalem, speaking openly in the name of the Lord. ²⁹ And he spoke and disputed with the Greeks, but they were trying to do away with him. ³⁰ But the brothers having known, they brought him to Caesarea, and sent him out to Tarsus. ³¹ The assembly^c indeed therefore through all of Judea and Galilee and Samaria had peace, dwelling and proceeding in the fear of the Lord, and they multiplied in the encouragement

^dGE “GAY” (γῆ) “earth”, “land” (remember that they didn’t understand about the Earth being a planet floating in space yet), sometimes “ground” or “dirt”.

^eSee Acts.22:9

^aor “vessel”

^bor “proving”

^cEKKLESIA (εκκλησία) from “called out”. Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It’s worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn’t yet exist—there were only the disciples. EKKLESIA is apparently different from ‘synagogue’ (SYNAGOGE (συναγωγή) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly ‘called to assemble’, and also of those ‘called’ to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as ‘church’ doesn’t really reflect 1st century usage—it seems to mean more like ‘a group of people assembled for some specific purpose’.

of the Holy Spirit.

³² Now it came to pass Peter, having been going around through all, also went to the holy [ones] dwelling [in] Lydda. ³³ Now he found there a certain man, Ainea by name, from eight years [old] lying on [a] bed, who was paralyzed. ³⁴ And Peter said to him: Ainea, Jesus Christ heals you. Arise and make [your bed] yourself. ³⁵ And all those dwelling [in] Lydda and Sarona saw, who turned to the Lord. ³⁶ Now in Joppa there was [a] certain disciple, Tabitha by name, which being translated is said Dorcas^d; she was full of good works and mercies which she did. ³⁷ Now it came to pass in those days she became sick to dying. So having washed [her] they placed [her] in [an] upper chamber. ³⁸ Now Lydda being near to Joppa, the disciples having heard that Peter is in it, they sent two men to him commanding: You should not hesitate to come to us. ³⁹ So Peter having arisen came to them; who having arrived, they brought him to the upper chamber. And there stood by him all the widows weeping and showing tunics and garments, as many as Dorcas made while being with them. ⁴⁰ So Peter, having put [them] all outside and having knelt, he prayed, and having turned to the body he said: Tabitha, arise. So she opened her eyes, and having seen Peter she sat up. ⁴¹ So having given to her [his] hand he raised her, and having called the holy [ones] and the widows, he presented her zoe-living^e. ⁴² And it became known through the whole of Joppa, and many believed upon the Lord. ⁴² But he came to be abiding [for] several days in Joppa with a certain Simon [the] tanner.

Acts 10

¹ Now a certain man in Caesarea, Cornelius by name, centurion of the cohort called Italian, ² devout and fearing God with all his house, doing many mercies to the people and requesting of God always, ³ saw manifestly in [a] dream [about] the ninth hour^a of the day [an] angel of God having come to him and having said: Cornelius. ⁴ So having looked intently and having become fearful he said: What is it, Lord? He said to him: Your prayers and your mercies have gone up for [a] memorial before God. ⁵ And now send men to Joppa and send for a certain Simon who is called Peter. ⁶ This [one] is staying with a certain Simon [the] tanner, who is in [a] house by the sea. ⁷ Now as the angel speaking to him departed, having called two of the devout house-domestics^b and soldiers adhering to him, ⁸ and having described everything to them, he sent them to Joppa. ⁹ Now on the morrow, while those [men] were journeying and drawing near to the city, Peter went up on the roof to pray around the sixth hour. ¹⁰ Now he became hungry and he wanted to eat. But while he was preparing, [a] trance came to pass upon him, ¹¹ and he beheld heaven having opened, and some object coming down like [a] great linen sheet, with four corners being let down upon the earth, ¹² in which were every four-footed [thing] and reptile of the earth and bird of heaven. ¹³ And [a] voice came to pass to him: Having arisen, Peter, kill and eat. ¹⁴ But Peter said: By no means, Lord, for I have never eaten everything common^c and unclean. ¹⁵ And [the] voice [came] again [a] second time to him: What God has cleansed do not be considering common^d. ¹⁶ Now this came to pass [a] third time, and straightway the linen sheet was taken up into heaven. ¹⁷ Now as Peter was greatly perplexed in himself what

^dboth "Tabitha" (Aramaic) and "Dorcas" (Greek) mean "Gazelle"

^efrom ZOE "ZOH-ay" (ζωη)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for 'life' in the sense of biological processes.

^aabout 3 p.m.

^bOIKETHS: the root in this word is 'house'; neither the root for "servant" nor "slave" is present in this word. The intent is a 'house-domestic', as in "house-servant" or "house-slave"

^cor "impure"

^dor "impure"

the vision which he saw might be, behold the men sent by Cornelius, having asked for the house of Simon, stood at the gateway,¹⁸ and having called, they inquired if Simon called Peter stays here.¹⁹ Now while Peter was pondering concerning the dream, the spirit said: Behold three^e men seeking you²⁰ So having arisen go down, and be going with them not hesitating, for I have sent them.²¹ So Peter having come down to the men said: Behold I am whom you seek; what is the reason for which you are present?²² So they said: Cornelius [the] centurion, [a] man just and fearing God, having been witnessed by the whole nation of the Jews, was directed by [an] angel of the Lord to summon you to his house and to hear words from you.²³ Having invited them in, therefore, he stayed. But on the morrow, having arisen, he went with them, and some of the brothers from Joppa went with him.²⁴ So on the morrow they came to Caesarea; now Cornelius was awaiting^f them, having called together his relatives and his close friends.²⁵ Now as it came to pass [that] Peter came in, having met him, Cornelius having fallen at his feet worshipped [him].²⁶ But Peter raised him saying: Arise, for I myself am [a] man.²⁷ And conversing with him he came in, and he finds many come together,²⁸ and he said to them: You stood since it is unlawful for [a] Jewish man to be associating or to be coming to [a] heathen; but God has shown me to be saying no man common^a and unclean.²⁹ Therefore I also came, undeniably summoned. I inquire, therefore, for what reason you summoned me.³⁰ And Cornelius said: From [the] fourth day until this hour I was praying the ninth [hour] in my house, and behold [a] man stood before me in radiant apparel,³¹ and he said: Cornelius, your prayer has been heard^b and your mercies remembered before God.³² Send therefore to Joppa and summon Simon who is called Peter; this [one] stays in the house of Simon [the] tanner by [the] sea.³³ Immediately therefore I sent to you, and you having done well [are] arrived. Now therefore are we all present before God to hear everything commanded to you by the Lord.³⁴ So Peter having opened his mouth said: In truth do I understand that God is not [a] shower-of-partiality,³⁵ but in every nation the [one] fearing him and working justice is acceptable to him.³⁶ The word which he sent to the sons [of] Israel, good-newsing peace through Jesus Christ, this [one] is Lord of all.³⁷ You know [that] word having come throughout [the] whole of Judea, beginning from Galilee after the baptism which John proclaimed,³⁸ how God anointed Jesus the [one] from Nazareth with [the] Holy Spirit and power, who went [about] well-doing and healing all those oppressed by the devil, for God was with him.³⁹ And we [are] witnesses of everything which he did both in the region of Judea and [in] Jerusalem, whom they did away with, having hung [him] on [the] tree.⁴⁰ God raised this [one] on the third day and gave to him to become visible,⁴¹ Not to all the people, but to witnesses pre-appointed by God, who ate and drank with him after he was raised from [the] dead.⁴² And he commanded us to proclaim to the people and to testify^c [that] this is the [one] appointed by God [to be] judge of [the] zoe-living^d and [the] dead.⁴³ To this [one] all the prophets witnessed, [that] all those believing in him receive allowance^e of sins through his name.⁴⁴ While Peter was speaking these words, the Holy Spirit fell upon all those hearing [his] word.⁴⁵ And the believers of the circumcision, as many as were gathered with Peter, were astonished, that the gift of the Holy Spirit is poured out upon the nations also.⁴⁶ For they were hearing them speaking in tongues and praising God. Then Peter answered:⁴⁷ Who is able to hinder the water that these not be baptized, whom the Holy Spirit has received like us also?⁴⁸ So

^e“three” p⁷⁴ N **H** vg; “two” B; “some” D **K**

^for “looking for,” “expecting”

^aor “impure”

^bor “obeyed”

^cor “warn”

^dfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^eor “forgiveness”

he commanded them to be baptized in the name of Jesus Christ. Then they asked^f him to abide [there] several days.

Acts 11

¹ So the apostles and the brothers being throughout Judea hear that the nations also received the word of God. ² So when Peter went up to Jerusalem, those of the circumcision disputed with him, ³ saying that: You went in with men having uncircumcision and you ate with them. ⁴ So having begun Peter was explaining to them point by point saying: ⁵ I was in the city [of] Joppa praying, and I saw in [a] trance [a] vision, a certain [thing] coming down like [a] great linen sheet with [the] four corners being let down from heaven, and it came until me, ⁶ to which, having looked intently, I was considering [it], and I saw the four-footed [things] of the earth and the wild beasts and the reptiles and the birds of heaven. ⁷ Now I also heard [a] voice saying to me: Having arisen, Peter, kill and eat. ⁸ So I said: By no means, Lord, for [the] common^g or unclean has never entered into my mouth. ⁹ But [a] voice from heaven answered [a] second [time]: What God has cleansed do not be considering common^a. ¹⁰ Now this came to pass [a] third [time], and everything was again drawn up into heaven. ¹¹ And behold immediately three men stood outside the house in which I was, having been sent from Caesarea to me. ¹² Now the spirit told me to go with them not having hesitated. So they and these six brothers went with me, and we went into the house of [this] man. ¹³ So he reported to us how he saw the angel in his house having stood and having said: Send to Joppa and summon Simon the [one] called Peter, ¹⁴ who will speak words to you by which you and all your house will be saved. ¹⁵ Now when I began to be speaking, the Holy Spirit fell upon them as also upon us in the beginning. ¹⁶ Now I was minded of the words of the Lord, as he was saying: John on the one hand baptized in^b water, but you will be baptized in^c Holy Spirit. ¹⁷ If therefore God gave to them the equal gift as also to us, to [thosel] having believed upon the Lord Jesus Christ, who was I able to hinder God? ¹⁸ So having heard these [things] they were quiet, and glorified God saying: Therefore has God given the repentance to zoe-life^d to the nations^e also.

¹⁹ Indeed therefore those having been scattered from the distress having come to pass upon Stephen were going through to Phoenicia and Cypris and Antioch, speaking the word to no one except Jews. ²⁰ Now there were some Cyprian and Cyrenian men from among them, who having come to Antioch were speaking to the Greeks also, good-newsing the Lord Jesus. ²¹ And [the] hand of [the] Lord was with them, and [a] great number having believed turned to the Lord. ²² Now the word was heard to the ears of the assembly^f being

^fEROTAO (*ερωταω*) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^gor "impure"

^aor "impure"

^bor "with"

^cor "with"

^dfrom ZOE "ZOH-ay" (*ζωη*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for 'life' in the sense of biological processes.

^ei.e. the Gentiles

^fEKKLESIA (*εκκλησια*) from "called out". Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from 'synagogue' (SYNAGOGE (*συναγωγη*) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly 'called to assemble', and also of those 'called' to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as 'church' doesn't really reflect 1st century usage—it seems to mean more like 'a group

in Jerusalem concerning them, and they sent out Barnabbas until Antioch,²³ who having arrived and having seen the grace of the Lord, he rejoiced, and he was entreating all in the purpose of [their] heart to remain with the Lord,²⁴ because he was [a] good man and full of the Holy Spirit and faith. And [a] large crowd was added to the Lord.²⁵ Now he went out to Tarsus to seek Saul,²⁶ and having found [him] he brought [him] to Antioch. Now it came to pass to them indeed they were [a] whole year gathered in the assembly^g and they taught [a] great crowd, and in Antioch the disciples were first named Christians.

²⁷ Now in these days prophets came down from Jerusalem.²⁸ And one of them, by name Agabos, having stood, he foretold through the spirit [that a] great famine was [about] to be upon the whole inhabited world, which came to pass under Claudius.²⁹ Now from the disciples, just as anyone was having plenty, each of them determined to send for service to the brothers dwelling in Judea,³⁰ which they also did, having sent [it] to the elders through [the] hand of Barnabbas and Saul.

Acts 12

¹ Now in that opportune-time^h Herod the king put his hands on some from the assembly^g to do evil. ² Now James the brother of John took [a] sword. ³ So seeing that it is pleasing to the Jews, he granted [that] Peter also be arrested—now they were [the] days [of the feast] of the unleavened [bread]—⁴ whom also having arrested he placed in prison, having delivered up four detachments of soldiers to guard him, planning after the passover to bring him up to the people. ⁵ Peter on the one hand therefore was kept in the prison, but on the other hand earnest prayer was coming to pass by the assembly^g to God concerning him. ⁶ Now when Herod was [about] to bring him out, in that night Peter was falling asleep, bound with two chains between two soldiers, and guards before the door were keeping the prison. ⁷ And behold [an] angel of [the] Lord stood by, and light shone in the cell, and having struck Peter's side he roused him saying: Arise in haste. And his chains fell from his hands. ⁸ And the angel said to him: Gird [yourself] and tie on your sandals. So he did thusly. And he says to him: Put on your garment and be following me. ⁹ And having gone out he followed, and he did not know that the [thing] coming to pass through the angel was true, but was supposing [he] was seeing [a] vision. ¹⁰ So having gone through the first guard and the second he came to the iron gate leading into the city, which opened by itself to them, and having gone out he came before one alley, and straightway the angel left him. ¹¹ And Peter having come to himself said: Now I truly know that the Lord sent out his angel and took me out of [the] hand of Herod and of all the expectations of the people of the Jews. ¹² And having realized [this] he came upon the house of Maria the mother of John who was called Mark, where there were many brought together and praying. ¹³ Now when he knocked on the door of the gateway [a] maid-servant, Rhoda by name, came to answer,¹⁴ and having recognized Peter's voice, from joy she did not open the door, but having run in reported [that] Peter stood before the door. ¹⁵ Now they said to her: You are crazy. But she was insisting to be having [it] thusly. But they were saying: It is his angel. ¹⁶ Now Peter was waiting knocking, so having opened, they saw him and were astonished. ¹⁷ So having motioned to them with his hand to be being silent, he related to them how the Lord brought him out of the prison, and he said: Tell James and these brothers. And having gone out, he went to another place. ¹⁸ Now when day came to pass there was not little

of people assembled for some specific purpose'.

^gEKKLESIA (*εκκλησια*) from "called out". Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from 'synagogue' (SYNAGOGE (*συναγωγη*) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly 'called to assemble', and also of those 'called' to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as 'church' doesn't really reflect 1st century usage—it seems to mean more like 'a group of people assembled for some specific purpose'.

^hKAIROS (*καιρος*) 'opportune time', 'proper time', 'season'

consternation among the soldiers, what then came of Peter.^a ¹⁹ Now Herod having sought after him and not having found [him], having questioned the guards, he commanded [them] to be led away [to execution], and having come down from Judea to Capernaum, he was remaining. ²⁰ Now he was very angry with Tyre and Sidon; so with one purpose they came to him, and having persuaded Blastus the chamberlain of the king, they asked^b for peace, because their region was fed from that belonging to the king. ²¹ Now on the appointed day, Herod, having been clothed in the royal apparel, having sat upon the speaker's platform, he was addressing them. ²² But the populace cried out: [the] voice of [a] god and not of man. ²³ But immediately [an] angel of [the] Lord struck him because he did not give the glory to God, and having become eaten by worms he breathed out his last. ²⁴ Now the word of the Lord increased and multiplied. ²⁵ So Barnabas and Saul returned from Jerusalem, having fulfilled the service, having taken along John the [one] having been called Mark.

Acts 13

¹ Now there were in Antioch throughout the existing assembly^c prophets and teachers: Barnabas and Symeon called Niger, and Luke the Cyrenian, Mark and Herod the foster-brother^a of the tetrarch, and Saul. ² Now while they were ministering to the Lord and fasting, the Holy Spirit said: Separate to me Barnabas and Saul to the work for which I have called them. ³ Then having fasted and having prayed and having placed [their] hands on them, they departed.

⁴ Indeed therefore they, having been sent out by the Holy Spirit, went down to Scelence, from there they sailed to Cyrene, ⁵ And having come to be in Salamini they proclaimed the word of God in the synagogues of the Jews —now they also had John [for an] assistant. ⁶ So having gone through the whole island until Paphos, they found a certain man [who was a] Jewish magician^b false prophet, Bariesis by name, ⁷ who was with the proconsul Sergio Paulo, [a] man [of] understanding. This [one] having summoned Barnabas and Saul sought to hear the word of God. ⁸ But Elymas the magician^c resisted them—for thus

^aRoman guards on duty when a prisoner escaped were put to death.

^bAITEO “ay-TEH-oh” (*αἰτεω*) “request”, “demand”, “beg” something for oneself. Far from humbly requesting—it’s more like ‘demanding’. Jesus uses AITEO only of the prayer of others, not of His own (cf. John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωτω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

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^aor “companion”, “intimate friend”

^bMAGOS (*μαγος*) In the Greek world in general this word was used to mean: a member of the Persian priestly caste, or a possessor and user of supernatural knowledge and power (namely, a magician).

The LXX has the term only in Dan.2:2 for those who have magical and religious arts in Babylon.

In Matt. the reference seems to be to those who have special wisdom in reading the stars (Matt.2:1, Matt.2:7, Matt.2:16) Astronomy and astrology were inseparable in that day, and represented a very advanced education. Babylonian mathematics in particular was surprisingly advanced: they had calculated the value of $\sqrt{2}$ to 6 significant digits(!), and were able to solve quadratic and cubic equations. In Acts.13:6 and Acts.13:8 MAGOS is parallel to PSEUDOPROPHETES (‘pseudo-prophets’), and seems to be a reference to a house philosopher, who is possibly tempted to use the name of God magically.

The verb form, MAGEUO ‘to perform magic’ (*μαγευω*) only occurs in Acts.8:9

(This footnote lists every appearance of MAGOS and MAGEUO).

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do they translate his name—seeking to turn away the proconsul from the faith.⁹ But Saul, indeed Paul, having been filled of [the] Holy Spirit, having looked intently to him¹⁰ said: O full of every deceit and every villainy, son of the devil, enemy of all justice, should you not cease to be turning away the straight ways of the Lord?¹¹ And now behold [the] hand of the Lord [is] upon you, and you will be blind, not seeing the sun until [the] opportune-time^d. So immediately there fell upon him mistiness and darkness, and going [about], he was seeking one to lead [him] by the hand.¹² Then having seen the [thing] having come to pass, the proconsul believed, being astonished upon the teaching of the Lord.¹³ So having gone up from Paphos, those with Paul went to Perga of Pamphilia. Now John having withdrawn from them returned to Jerusalem.¹⁴ Now they, having gone through from Perga, came to be in Antioch the Pisidian, and having gone into the synagogue on the day of the Sabbath, they sat.¹⁵ So after the reading of the law and the prophets, the chief of the synagogue sent to them saying: Men, brothers, if there is in you [a] word of encouragement to the people, be speaking.¹⁶ So Paul having arisen and having motioned with his hand said: Men of Israel and [men] fearing God, hear [me].¹⁷ The God of this people Israel chose our fathers, and he exalted the people in their sojourn in [the] land Egypt, and with [his] high arm he brought them out of it,¹⁸ and [about] forty years time he put up with them in the wilderness,¹⁹ and having conquered seven nations in [the] land Canaan, he gave as inheritance their land²⁰ for [about] four hundred and fifty years. Now after these [things] he gave judges until Samuel [the] prophet.²¹ And from there they requested^e [a] king, and God gave them Saul son [of] Kis, [a] man from the tribe [of] Benjamin, forty years [old].²² And having removed him he raised David to them for king, to whom he spoke having witnessed^a:

I found David [son] of Jesse, [a] man after my heart, who will do all my will.

²³ God from the seed of this [one] according to [the] promise brought to Israel [a] savior—Jesus—²⁴ John having proclaimed beforehand before the face of his coming [the] baptism of repentance to all the people of Israel.²⁴ So as John was fulfilling the course, he was saying: Who do you suppose me to be? I am not [he]; but behold there comes after me whom I am not worthy to loose the sandals of his feet.²⁶ Men, brothers, sons of the generation of Abraham and those among you fearing God, to you the word of this salvation is sent out.²⁷ For those dwelling in Jerusalem and those ruling them, not knowing this [one], and reading the voices of the prophets every Sabbath, having judged [this one] they fulfilled [them].²⁸ And having found no reason^b for death, they asked^e Pilate to have him done away with.²⁹ Now as he completed everything written concerning him, having come down from the tree, he was placed in [a] tomb.³⁰ But God raised him from the dead,³¹ who was seen for many days to those having gone up with him from Galilee to Jerusalem, who are [now] witnesses of him to the people.³² And we good-news to you the promise to the fathers come to pass,³³ that God has fulfilled this [thing] to us children, having raised Jesus, as it is also written in the second Psalm^c:

You are my son.
Today have I begotten you.

³⁴ So because he raised him from [the] dead, no longer [about] to be returning to corruption,

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The verb form, MAGEUO 'to perform magic' ($\mu\alpha\gamma\epsilon\nu\omega$) only occurs in Acts.8:9
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^dKAIROS ($\kappa\alpha\rho\sigma\omega$) 'opportune time', 'proper time', 'season'

^eAITEO "ay-TEH-oh" ($\alpha\iota\tau\epsilon\omega$) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO ($\epsilon\rho\omega\tau\alpha\omega$), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^aPs.89:20

^bor "accusation"

^cPs.2:7

thus has he spoke that:

I will give to you the approved [things of] David
[which are] trustworthy [things].

³⁵ And therefore he also says in another^d:

You will not give your approved [one] to see corruption.

³⁶ For David indeed, in his own generation having served the intention of God, he fell asleep, and was placed with his fathers and saw corruption. ³⁷ But whom God raised, he did not see corruption. ³⁸ Let^e it therefore be known to you, men, brothers, that through this [one] is allowance^a of sins proclaimed to you, and from all of which you were unable to be justified by [the] law of Moses. ³⁹ By this [one] everyone believing is justified. ⁴⁰ Be seeing therefore that you not come upon the [thing] spoken in the prophets^b:

⁴¹ Look, O scoffers, and marvel and disappear,
For I work [a] work in your days,
[a] work which you would not believe
if anyone recounted [it] to you.

⁴² Now while [Paul and Barnabbas] were going out they were calling upon [them] to speak to them these words on the next Sabbath. ⁴³ Now when the synagogue let out, many of the Jews and the worshipping proselytes followed Paul and Barnabbas, who having called upon them, they were persuading [them] to be remaining in the grace of God. ⁴⁴ Now on the coming Sabbath, nearly all the city was gathered to hear the word of God. ⁴⁵ So the Jews, having seen the crowds, they were filled with jealousy, and were contradicting those speaking under Paul, slandering. ⁴⁶ So Paul and Barnabbas, having spoken boldly, said: To you was it first necessary to speak the word of God. Since you reject it and do not judge yourselves worthy of eternal zoe-life^c, behold we turn to the nations^d. ⁴⁷ For thus has the Lord commanded us^e:

I have placed you for [a] light of the nations^f,
For you to be for salvation to [the] end of the earth^g.

⁴⁸ So having heard, the nations^h were rejoicing and were glorifying the word of God, and they believed, as many as were designated to zoe-life^c eternal. ⁴⁹ So the word of the Lord was being brought through [the] whole region. ⁵⁰ So the Jews aroused the prominent worshipping women and the foremost [citizens] of the city, and raised up [a] persecution against Paul and Barnabbas, and threw them from their region. ⁵¹ But having shaken off the dust of their feet against them, they came to Iconia, ⁵² and the disciples were filled with joy and [the] Holy Spirit.

^dPs.16:10

^eimperative

^aor "forgiveness"

^bHab.1:5

^cfrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

^di.e. the Gentiles

^eIsa.49:6

^fi.e. the Gentiles

^gGE "GAY" ($\gamma\eta$) "earth", "land" (remember that they didn't understand about the Earth being a planet floating in space yet), sometimes "ground" or "dirt".

^hi.e. the Gentiles

Acts 14

¹ Now it came to pass in Iconia they went together into the synagogue of the Jews, and spoke thus so that [a] great multitude of Jews and Greeks believed. ² But the disobedient Jews rose up and did evil to the psyche-livesⁱ of the nations against the brothers. ³ Indeed therefore they stayed some time, openly speaking upon the Lord, witnessing upon the word of his grace, giving signs and wonders to come to pass through their hands. ⁴ So the multitude of the city was divided, and [some] were with the Jews, but [some] with the apostles. ⁵ Now as an assault, from the Gentiles and the Jews with their rulers, came to pass to outrage and stone them, ⁶ having understood, they fled to the cities of Lucaonia and Lystra and Derbe and the surrounding region. ⁷ There also were they good-newsing. ⁸ And in Lystra a certain unable man sat on his feet, lame from his mother's belly, who had never walked. ⁹ This [one] heard Paul speaking, who looked intently on him, and having known that he has belief to be saved, ¹⁰ he said with [a] great voice: Arise upon your feet straight. And he leaped and was walking. ¹¹ The crowds, having seen what Paul did, raised their voices to Lycaonis saying: Gods like men have come down to us. ¹² And they were calling Barnabbas "Dia,"^j and Paul "Hermes," since he was the leader of the word^a. ¹³ So the priest of Dios whose [temple] was before the city, having brought bulls and wreaths to the gates, he wanted to sacrifice with the crowds. ¹⁴ But having heard, the apostles Barnabbas and Paul—having torn their garments—rushed out into the crowd, crying out ¹⁵ and saying: Men, why do you do these [things]? We also are of like nature to you men, good-newsing you to turn from these futile [things] to the zoe-living^b God, who made the heaven and the earth and the sea and everything in them, ¹⁶ who in past generations permitted all the nations to go their own ways; ¹⁷ and yet doing good, he did not leave them without witness, giving to you rain from heaven and bearing fruit at the opportune-time^c, filling your hearts with food and gladness. ¹⁸ And saying these [things], the crowds barely ceased to be sacrificing to them. ¹⁹ Now Jews of Iconia also came from Antioch, and having persuaded the crowds, and having stoned Paul, they were dragging him out of the city, thinking him to have died. ²⁰ But the disciples having surrounded him, he having arisen went into the city. And on the morrow he went out with Barnabbas to Derbe. ²¹ And good-newsing that city and having made many disciples, they returned to Lystra and Iconia and Antioch, ²² strengthening the psyche-livesⁱ of the disciples, calling upon them to abide in the faith, and that: Through many distresses you must enter into the kingdom of God. ²³ So having appointed to them elders [church] by assembly^d, having prayed with fasting, they committed them to the Lord in whom they have believed. ²⁴ And having gone through the Pisidian, they came to Pamphylia, ²⁵ and having spoken to Perga the word, they went down to Attalia, ²⁶ and from there they sailed to Antioch, whence they had been delivered

ⁱfrom PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^j"Zeus"

^athat is, Paul did the talking

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up by the grace of God to the work which they fulfilled. ²⁷ So having arrived and having gathered the assembly^e, they reported as many [things] as the Lord did with them, and that he opened to the nations^f [the] door of faith. ²⁸ So they stayed not [a] little time with the disciples.

Acts 15

¹ And some, having come down from Judea, were teaching the brothers that: If you not be circumcised in the custom of Moses, you are not able to be saved. ² So when not [a] little strife and debate came to pass to Paul and to Barnabbas with the, they designated Paul and Barnabbas and some others from them to be going up to the apostles and elders in Jerusalem concerning this question. ³ Indeed therefore those having been sent by the assembly^e went through Phoenicia and Samaria recounting the conversion of the Gentiles, and were doing great joy to all the brothers. ⁴ So having arrived in Jerusalem, they were received by the assembly^e and the apostles and the elders, and they reported as much as God did with them. ⁵ Now some of those from the sect of the Pharisees [who have] believed were astonished, saying that: They must be commanded to be being circumcised and to be giving heed to the law of Moses. ⁶ And the apostles and the elders were gathered to know concerning this word. ⁷ Now much debate having come to pass, Peter having stood said to them: Men, brothers, you were persuaded that from [the] ancient days God chose among you, the nations, to hear through my mouth the word of the good-news and to believe. ⁸ And the heart-knower God witnessed to them, having given the Holy Spirit just as to us also, ⁹ and differentiated nothing between us and them, having cleansed their hearts by belief. ¹⁰ Now therefore why do you test God, to place [a] yoke upon the neck of the disciples, which neither our fathers nor you are able to bear? ¹¹ But through the grace of the Lord Jesus do we believe to be saved according to which manner these [do] also. ¹² Now all the multitude was silent, and they were hearing Barnabbas and Paul describing as much as God did signs and wonders among the Gentiles through them. ¹³ Now after the silence James answered them saying: Men, brothers, hear me. ¹⁴ Symeon explained just how God first did visit to receive from [the] nations [a] people to his name. ¹⁵ And to this the words of the prophets agree, just as it is written^a:

¹⁶ After these [things] I will return
And I will rebuild the fallen dwelling [of] David,
And its ruins I will rebuild
And I will restore it,

¹⁷ In order that the remnant of men seek out the Lord
And all the nations by whom my name is called by them,

¹⁸ Says [the] Lord doing these [things] known from [the] ages.

¹⁹ Therefore I judge to be not troubling those from the nations turning to God, ²⁰ but write to them to be abstaining from the pollutions of idols and of fornication and of [a] strangled [animal] and of [drinking] blood. ²¹ For Moses has from the ancient generations those in every city proclaiming him, reading [him] in the synagogues every Sabbath.^b ²² Then it seemed [good] to the apostles and the elders with the whole assembly^e, having chosen men

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^fi.e. the Gentiles

^aAmos 9:11-12

^bi.e. So why should we proclaim Moses too?

from [among] them, to send to Antioch with Paul and Barnabbas: Judas called Barsabba, and Silas, leading men among the brothers,²³ having written through their hand:

The apostles and the elders brothers to those brothers in Antioch and Syria and Cilicia from the Gentiles—greetings.²⁴ Since we heard that some among you disturb you with words unsettling your psyche-lives^c, by which we are not commanded,²⁵ it seemed [good] to us to become of one purpose, having chosen to send to you with your agape-beloved Barnabbas and Saul,²⁶ men having delivered up their psyche-lives^c in behalf of the name of our Lord Jesus Christ.²⁷ We sent therefore Juda and Silas, and those proclaiming the same [thing] through word.²⁸ For it seemed [good] to the Holy Spirit and to us to place on you no more burden except necessarily these [things]: To abstain from idols and [drinking] blood and strangled [animals] and fornication; from which keeping yourselves you do well. Farewell.

³⁰ Indeed therefore having departed, they went down to Antioch, and having gathered the multitude, they delivered the letter.³¹ Now having read it, they rejoiced upon the encouragement.³² Juda and Silas, they also being prophets, through many words called upon the brothers and strengthened [them];³³ So having done time, they departed, with peace from the brothers to those having sent them. [But it seemed [good] to Silas to remain [with] them]^d.³⁵ So Paul and Barnabbas stayed in Antioch, teaching and good-newsing the word of the Lord with many others also.

³⁶ Now after some days Paul said to Barnabbas: Having then returned, let us visit the brothers in every city in which we proclaimed the word of the Lord, how they have [things].

³⁷ So Barnabbas wanted to also bring John called Mark.³⁸ But Paul requested—[John being] the [one] having left them from Pamphylia and not having come with them to the work—not to be bringing this [one].³⁹ So sharp disagreement came to pass, so that they separated from one another, and Barnabbas having taken Mark sailed to Cypris.⁴⁰ But Paul having chosen Silas departed, delivered up to the grace of the Lord by the brothers.⁴¹ So he was going through Syria and Cilicia strengthening the assemblies^a.

Acts 16

¹ Now they attained to Derbe and to Lystra. And behold a certain disciple was there by name Timothy, son of a Jewish woman of [the] faith but [a] Greek father,² who was [well] testified by the brothers in Lystra and Oconia.³ Paul wanted this [one] to come with him, and having received [him] we circumcised him because of the Jews being in those places, for they all knew that his father was [a] Greek.⁴ Now as they went through the cities, they delivered them the decrees to be guarding, judged by the apostles and elders in Jerusalem.⁵ Indeed therefore the assemblie^a were strengthened in the faith and increased in number daily.

⁶ Now they went through Phrygia and Galatia regions, having been forbidden^b by the Holy Spirit to speak the word in Asia.⁷ So having come by way of Mysia, they tried to go to Bithynia, and the spirit of Jesus did not let them,⁸ so having passed through Mysia they went down to Troada.⁹ And [a] vision was seen by Paul in the night, a certain Macedonian man was standing and calling upon him and saying: Having come over to Macedonia, help

^cfrom PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^domit vs. 34: p⁷⁴RB; include vs. 34: D

^aEKKLESIA ($\epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha$) from "called out". Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from 'synagogue' (SYNAGOGUE ($\sigma\iota\pi\alpha\gamma\omega\gamma\eta$) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly 'called to assemble', and also of those 'called' to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as 'church' doesn't really reflect 1st century usage—it seems to mean more like 'a group of people assembled for some specific purpose'.

^bor "hindered", "prevented"

us.¹⁰ Now as he saw the vision, straightway we sought to go to Macedonia, having inferred that God had summoned us to be good-newsing them.¹¹ So having departed from Troades, we ran straight to Samothraka, and next to [the] city Nea,¹² and from there to Phillipi, which is first of the Macedonian district, [a] colony. Now we were staying in this city several days.¹³ And on the day of the Sabbaths we went out of the gate beside the river, where we were thinking to be [in] prayer; and having sat, we were speaking to the women having come together.¹⁴ And a certain woman by name Lydia, [a] dealer in purple cloth of the city of Thyatira, worshipping God, heard, whose heart the Lord opened to be heeding the [things] spoken by Paul.¹⁵ Now as she was baptized and her house, she called upon [us] saying: If you have judged me to be trustworthy to the Lord, having gone into my house, be abiding; and she strongly urged us.¹⁶ Now it came to pass while we were going to pray, a certain maid-servant having [a] spirit of divination met us, who, giving oracles, was causing much profit to her Lords.¹⁷ This [one], following Paul and us, was crying out saying: These men are slaves of the most high God, who proclaim to you [the] way of salvation.¹⁸ Now she was doing this for many days. So Paul having become annoyed and having turned to the spirit he said: I command you in the name of Jesus Christ to come out from her. And it came out in that hour.¹⁹ So her lords having seen that their hope of profit went out, having taken Paul and Silas, they dragged^c them to the marketplace to the rulers.²⁰ And having brought them to the soldiers they said: These men agitate our city, being Jews,²¹ and they proclaim customs which it is not permissible for us to be receiving or doing, [we] being Romans.²² And the crowd rose up against them, and the soldiers having torn off their garments, they ordered to be beating them.²³ So having placed on them many blows, they threw them into prison, having ordered the jailer to securely keep them,²⁴ who having received such [an] order, he threw them into the innermost prison, and secured their feet in the stocks.²⁵ Now around midnight Paul and Silas praying were singing praise to God, and the guards listened to them.²⁶ Now suddenly [a] great earthquake came to pass, so that the foundations of the prison were shaken, and immediately all the doors were opened, and all the bonds were unfastened.²⁷ So the jailer having become awake, and having drawn his sword he was [about] to do away with himself, thinking the prisoners to be escaped.^d²⁸ But Paul called out with [a] great voice saying: You should do nothing evil to yourself, for we are all here.²⁹ So having asked^a lights he ran in, and having become trembling, he fell before Paul and Silas,³⁰ and having brought them out he said: Lords, what must I be doing in order that I be saved?³¹ So they said: Believe upon the Lord Jesus, and you will be saved, and your house.³² And they spoke the word of the lord with all those in his house.³³ So having taken them in that hour of the night, he washed [their] wounds, and immediately he was baptized and all his [house].³⁴ And having led them up to his house he set [a] table before them, and all his household having believed in God rejoiced.³⁵ Now when day came to pass, the soldiers sent the policemen saying: Release those men.³⁶ Now the jailer reported these words to Paul, that: The soldiers have sent that you be released. Now therefore having come out, be going in peace.³⁷ But Paul said to them: Having publicly beat us without trial, [we] being Romans, they threw us in prison; and now secretly they put us out? But no, rather having come they should lead us out.³⁸ So the policemen reported these words to the soldiers. Now they feared having heard that they are Romans,³⁹ and having come they called upon them, and having led them out they were asking^b [them] to depart from the city.⁴⁰ So having come out from the prison they went to Lydia, and having seen the brothers they exhorted [them] and went out.

^cELKUO (ελκυω) 'Tug', 'draw'; of persons it can mean 'compel'. It is used of a magnet (by Eubulos). It is a powerful impulse. It occurs in John.6:44, John.12:32, John.18:10, John.21:11, Acts.16:19

^dRoman guards on duty when a prisoner escaped were put to death.

^aAITEO "ay-TEH-oh" (αἰτεω) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf. John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (ερωταω), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^bEROTAO (ερωταω) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

Acts 17

¹ Now having gone through Amphipolis and Apollonia, they came to Thessalonika, where there was [a] synagogue of the Jews. ² Now according to [his] custom Paul went in to them, and for three Sabbaths he spoke to them from the scriptures, ³ opening and demonstrating that the Christ must suffer and be raised from [the] dead, and that: This Jesus is the Christ, whom I proclaim to you. ⁴ And some from [among] them were persuaded and joined Paul and Silas, and [also a] great multitude of the worshipping Greeks, and of the foremost women not [a] few. ⁵ Now the Jews having become jealous and having taken along wicked^c men of the rabble and having formed [a] mob, they were setting the city in uproar, and having come upon the house of Jason, they were seeking to lead them to the assembly. ⁶ But having not found them they were dragging Jason and some brothers to the politarch, crying out that: These having disrupted the inhabited world are also come here, ⁷ whom Jason welcomed. And these all act contrary to the decrees of Caesar, saying Jesus to be another king. ⁸ So having stirred up the crowd, and the politarchs having heard these [things], ⁹ and having received bail for Jason and the rest they released them. ¹⁰ Now the brothers straightway in the night sent out Paul and Silas to Beria, who, having arrived, came into the synagogue of the Jews. ¹¹ Now these were more noble-minded than those in Thessalonika, who received the word with much willingness^d, each day examining the scriptures whether these [things] might be thus. ¹² Indeed therefore many of them believed, and of the prominent Greek women and of [the] men not [a] few. ¹³ Now as Jews from Thessalonica knew that also in Beria the word of God was proclaimed by Paul, they came there also shaking and stirring up the crowds. ¹⁴ So then straightway the brothers sent Paul out to go until the sea, and Silas and Timothy remained there. ¹⁵ But those having conducted Paul brought [him] to Athens, and having taken [a] commandment to Silas and Timothy that they come as swiftly [as possible] to him, they went out.

¹⁶ Now in Athens while Paul was awaiting them, his spirit was being provoked in him beholding idols being in the city. ¹⁷ Indeed therefore he was speaking in the synagogue to the Jews and to the worshippers, and in the market place each day to those happening to be there. ¹⁸ Now some of the Epicurean and Stoic philosophers were meeting him, and some were saying: What might this chatteringer want to be saying? But some: He seems to be [an] herald of strange demons; because he was good-newsing Jesus and the resurrection. ¹⁹ Now having caught him upon the hill of Ares they were

bringing [him], saying: Are we able to know what [is] this new teaching spoken by you? ²⁰ For you bring certain strange [things] to our hearing. We wish therefore to know what he wants these [things] to be. ²¹ Now all the Athenians and the foreign visitors had leisure for nothing else than to be speaking something or to be hearing something quite new. ²² So Paul having stood in the midst of the hill of Ares, he said: Athenian men, I perceive that in everything you [are] religious. ²³ For coming through and beholding your objects of worship, I found [an] altar in which is inscribed: To the unknown god. Whom therefore you worship being ignorant, this [one] I proclaim to you. ²⁴ The God having made the world and everything in it, this [one] being Lord of heaven and of the earth does not dwell in temples made with hands, ²⁵ Nor having any further need is he served by the hands of men, himself having given zoe-life^a and breath and everything to all. ²⁶ And he made from one [person] every nation of men to be dwelling upon every face of the earth, having appointed fixed

^cPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^dor "readiness"

^afrom ZOE "ZOH-ay" (*ζωή*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχή*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE

opportune-times^b and boundaries of their habitation, ²⁷ to be seeking God, if perhaps they grope after him and might find [him], and indeed being not far from [the] last of us. ²⁸ For in him we zoe-live^c and move and are, as also some of the poets among you have written:

For we are also [his] offspring.

²⁹ Being therefore offspring of God, we ought not be thinking the divine to be like gold or silver or stone, the image of [the] skill and thoughts of man. ³⁰ Indeed therefore having overlooked the times of ignorance, God now proclaims to all men everywhere to be repenting, ³¹ because he has established [a] day in which he is [about] to be judging the inhabited world in justice, in [the] man whom he has appointed, showing himself trustworthy to all, [he] having been raised from [the] dead. ³² Now having heard [of the] resurrection of the dead, on the one hand [some] were mocking, but on the other hand [some] said: I will hear from you concerning this again. ³³ Thus Paul went out from their midst. ³⁴ Now some men having associated with him believed, among whom [are] also Dionysius the Areopagite, and [a] woman by name Damaris, and others with them.

Acts 18

¹ After these [things], having left from Athens, he came to Corinth. ² And having found [a] certain Jew by name Akylla, [born in] Ponticus, and Priskilla his wife, being recently come from Italy, because of Claudius having commanded all the Jews to be departing from Rome, he came to them, ³ and because of practicing the same trade, he abided with them and he was working, for they were tent makers by trade. ⁴ Now he was speaking in the synagogue every Sabbath, and he was persuading both Jews and Greeks. ⁵ Now as Silas and Timothy came down from Macedonia, Paul was preoccupied with the word, witnessing to the Jews [that] the Christ is Jesus. ⁶ But when they were opposing [themselves] and slandering [God], [Paul] having shaken out [his] garments said to them: Your blood [is] upon your [own] head. I, clean from it, will now go to the nations^a. ⁷ And having gone from there, he came to the house of a certain Titus Justus by name, of [thosel] worshipping God, whose house was next door to the synagogue. ⁸ Now Krispus, the chief of the synagogue, believed in the Lord with his whole house, and many of the Corinthians, having heard, were believing and were being baptized. ⁹ Now the Lord said to Paul in [the] night during [a] vision: Be not fearing, but be speaking and be not silent. ¹⁰ For I am with you, and no one will lay hold [of you] to do you evil, for many people are to me in this city. ¹¹ So he sat [a] year and six months teaching among them the word of God. ¹² Now Gallios being proconsul of Achaia, the Jews rose up with one purpose against Paul and brought him to the judgment seat, ¹³ saying that: This [one] persuades men to worship God contrary to the law. ¹⁴ But while Paul was [about] to be opening his mouth, Gallios said to the Jews: If on the one there is some injustice or wicked^b villainy, O Jews, I would endure according to your law. ¹⁵ But if on the other hand [the] issues are concerning word and names and law according to you, you will see [to it], for I do want to be judge of these [things]? ¹⁶ And he drove them away from the judgment seat. ¹⁷ But all having taken Sosthenes, the chief of the synagogue, they were

occur. Greek also has the word BIOS (*βίος*) for 'life' in the sense of biological processes.

^bKAIROS (*καίρος*) 'opportune time', 'proper time', 'season'

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^ai.e. the Gentiles

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beating him before the judgment seat; and none of this was [a] concern to Gallius.¹⁸ Now Paul yet abiding several days, having taken leave of the brothers, he sailed to Syria, and with him Priskilla and Akilla, shearing his head in Kegchrea—for he had [a] vow.¹⁹ So they attained to Ephesus, and he left them there, but he having entered into the synagogue was speaking to the Jews.²⁰ But while they were asking^c [him] to remain [a] longer time, he did not consent,²¹ but having taken leave and having said: Again will we return to you while God wishes [it], he was brought from Ephesus.²² And arrived in Caesarea, having gone up and having greeted the assembly^d, he went down to Antioch.²³ And having spent some time [there] he went out, going through one after another the Galatik region and Phrygia, strengthening all the disciples.

²⁴ Now a certain Jew, Apollo by name, born in Alexandria, [a] learned man, arrived in Ephesus, being able in the scriptures.²⁵ This [one] was instructing the way of the Lord, and boiling^a in the spirit, he was speaking and teaching carefully concerning Jesus, having known only the baptism of John.²⁶ And this [one] was beginning to be speaking openly in the synagogue. So having heard him, Priskilla and Akylla took him aside, and more carefully^b explained the way of God.²⁷ Now while he was wanting to go through to Achaia, having been impelled, the brothers wrote to the disciples to receive him; who having arrived, he assisted much to those having believed through grace.²⁸ For he was vigorously refuting the Jews publicly, having demonstrated through the scriptures [that] Jesus is the Christ.

Acts 19

¹ Now it came to pass while Apollo was in Corinth, Paul went through the upper region to come to Ephesus and to find some disciples.² And he said to them: Having believed, did you receive the Holy Spirit? But they said to him: But we haven't heard if there is [a] Holy Spirit.³ And he said: In whom therefore were you baptized? So they said: In John the baptist.⁴ So Paul said: John baptized [a] baptism of repentance, for the people saying [it is] for the [one] coming after him, in order that they believe, that is, in Jesus.⁵ So having heard, they were baptized in the name of the Lord.⁶ And when Paul's hands were placed on them, the Holy Spirit came upon them. And they were speaking in tongues and were prophesying.⁷ Now all the men were [about] twelve [in number].⁸ So having gone into the synagogue, they were speaking openly for three months, discussing and persuading concerning the kingdom of God.⁹ Now as some were hardened and were disobedient, speaking evil of the way before the multitude, having withdrawn from them, he took the disciples away, each day discussing in the school of Tyrranus.¹⁰ Now this came to pass for ten years, so that all those dwelling in Asia heard the word of the Lord, both Jews and Greeks.¹¹ And God was doing extraordinary powers through the hands of Paul,¹² So that [they were] even putting upon the sick [a] handkerchief or apron from his skin^c and the diseases left them, and the wicked^d spirits went out.¹³ Now some of the Jews, going around exorcising, tried to be

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^aor “throbbing”, “seething”

^bor “accurately”

^ci.e. which he had touched

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naming upon those having the wicked^e spirits the name of the Lord Jesus saying: I adjure you by Jesus whom Paul proclaims.¹⁴ Now there were seven sons of a certain Skeua, [a] Jew, [a] chief priest, doing this.¹⁵ But the wicked^e spirit answering said: Jesus I know and Paul I know, but who are you?¹⁶ And the man having leapt upon them, in whom was the wicked^e spirit, having subdued them he overpowered them, so that naked and wounded they fled from the house.¹⁷ Now this became known to all the Jews and Greeks dwelling in Ephesus, and fear fell upon them all, and the name of the Lord Jesus was being magnified.¹⁸ And many of those having believed were beginning to confess and disclose their deeds.¹⁹ And many of those practicing sorcery, having gathered the scrolls, were burning them before all, and they counted up the price of them and found five thousand silver [pieces].²⁰ Thus according to [the] strength of the Lord the word increased and was strong.

²¹ Now as these [things] were fulfilled, Paul purposed in the spirit having gone through Macedonia and Asia to go to Jerusalem, having said that: After the [things] having come to pass [to] me here, I must also see Rome.²² So having sent to Macedonia two of those serving him, Timothy and Erastus, he stayed [some] time in Asia.²³ Now it came to pass according to that opportune-time^f not [a] little disturbance concerning the way.²⁴ For a certain Demetrius by name, silversmith, making silver shrines of Artemedes, got to the craftsmen not a little profit,²⁵ whom having also gathered with the workers concerning such, he said: Men, you know that from this profit is our prosperity.²⁶ And you behold and hear that not only Ephesus but nearly all of Asia this Paul, having persuaded [them], has turned away [a] large crowd, saying that: They having come to be through hands are not gods.²⁷ And this not only endangers our portion to come to disrepute, but also [that] the temple of the great goddess Artemis be considered nothing, and even its magnificence be suffering loss, which all Asia and the inhabited world worship.²⁸ So having heard and having become full of anger they were crying out saying: O great Artemis of Ephesus.²⁹ The city was filled with confusion, and they rushed with one purpose into the Theater, seizing Gaius and Aristandes of Macedonia, fellow travelers of Paul.³⁰ Now while Paul was purposing to go out to the assembly, the disciples were not permitting him.³¹ And some also of Asiarch, being friends to him, having sent to him, they were calling upon him not to give himself to the theater.³² Others indeed were crying out something other, for the assembly^a was confused, and the majority did not know for what they were gathered together.³³ Now they brought Alexander out of the crowd, the Jews putting him forward; so Alexander having waved his hand wanted to make defense to the assembly.³⁴ Now having known that he is [a] Jew, one great voice came to pass from all, crying out for [about] two hours: Great [is] Artemis of Ephesus.³⁵ So the [town] scribe having quieted the crowd said: Men [of] Ephesus, for who is there of men who does not know the Ephesian city is temple-keeper of the great Artemis and of that which fell from Zeus^b?³⁶ These [things] therefore being undeniable, it is necessary you be calm and be doing nothing reckless.³⁷ For you brought those men neither sacrilegious^c nor slandering our goddess.³⁸ If indeed therefore Demetrius and the craftsmen with him have accusation against them, the court days are in session and there are proconsuls—let them accuse one another.³⁹ But if you inquire further, it will be settled in the lawful assembly^a.⁴⁰ For we are indeed in danger of being accused of an uprising concerning the [events] today, there being no cause, concerning

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^bi.e. "heaven"

^cor "robbing temples"

which we will be unable to give reason concerning this commotion. And having said these [things] he dismissed the assembly^d.

Acts 20

¹ Now after the turmoil ceased, Paul having sent for the disciples and having exhorted [them], having greeted [them], he went out to be going to Macedonia. ² Now having come through that region and having exhorted them with many word[s] he came to Hellada. ³ And having done three months [there], [a] plot having come to pass against him by the Jews when [he was] [about] to go up to Syria, [his] intention became to return through Macedonia. ⁴ So Sopatros of Pyrrhos Beraios accompanied him, and Apistarches and Sekoundos of the Thessalonikans, and Gaios Debraios and Timothy, and the Asians Tuchnikos and Trophimos. ⁵ Now these, having come, remained with us in Troada. ⁶ So we sailed after the days of unleavened [bread] from Phillipi, and we came to them in Troada until five days, where we stayed [for] seven days. ⁷ Now on the first [day] of the Sabbaths when they were gathered to break bread, Paul was speaking to them, being [about] to journey on the morrow, and he was extending the word until midnight. ⁸ Now there were many lamps in the upper room where they were gathered. ⁹ Now a certain young [man] by name Eutychus, sitting in the window, being overwhelmed by [a] deep sleep, while Paul was speaking more, having been brought down by sleep, he fell from the third story down and was taken up dead. ¹⁰ So having come down, Paul fell upon him, and embracing [him] said: Be not being distressed, for his psyche-life^e is in him. ¹¹ so having gone up and having broken bread and having partaken, and having conversed even more until dawn, thus he left. ¹² So they brought [up] the child zoe-living^a, and they were comforted not moderately. ¹³ Now we having gone on by boat were brought to Assos, there intending to be receiving Paul. For thus had he directed, intending himself to be traveling on foot. ¹⁴ Now as he was meeting us in Assos, having received him we went to Mitulene. ¹⁵ And having sailed we arrived on the next [day] opposite Chios, and on the next we approached to Samos, and on the next we came to Miletos. ¹⁶ For Paul had decided to sail past Ephesus, in order that it not come to pass to him to lose time in Asia. For he was hurrying—if it might be possible to him—to come to be in Jerusalem [on] the day of Pentecost.

¹⁷ So from Miletus having sent to Ephesus, he summoned the elders of the assembly^d. ¹⁸ Now as they were arriving to him, he said to them: You know, from [the] first day from which I set foot in Asia, how I came to be with you the whole time, ¹⁹ slaving to the Lord with all humblemindedness and tears and tests of those [things] having happened to me in the plots of the Jews, ²⁰ as I kept silent nothing being of profit [to you], having proclaimed to you and having taught you publicly and [house] by house, ²¹ witnessing to both Jews and Greeks the repentance to God and belief in our Lord Jesus. ²² And now behold I being

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^efrom PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (*ζωη*)—Life ‘collectively’, interdependent, interconnected.

^afrom ZOE “ZOH-ay” (*ζωη*)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for ‘life’ in the sense of biological processes.

bound in the spirit, I go to Jerusalem, the [things] happening to me not knowing,²³ except that the Holy Spirit [city] by city testifies to me saying that bonds and distresses await me.²⁴ But of no account do I make [my] psyche-life^b of great value to myself as I complete my course and the (life of) service that I received from the Lord Jesus, to be testifying the good-news of the grace of God.²⁵ And now behold I know that you will no longer see my face, you all among whom I came through proclaiming the kingdom.²⁶ Therefore I testify to you in this day that I am clean from [the] blood of all.²⁷ For I was not silent, having proclaimed all the intention of God to you.²⁸ Be paying attention to yourselves and to all the flock, among which the Holy Spirit has placed you overseers, to be shepherding the assembly^c of [the] Lord^a, which he acquired through his own blood.²⁹ I know that there will come after my departure savage wolves among you not sparing the flock.³⁰ And from among you yourselves there will arise men speaking distortions, to be drawing away the disciples after them.³¹ Therefore be being alert, remembering that [for] three years night and day I did not cease to be admonishing each one with tears.³² And now I commit you to the Lord, and to the word of his grace being able to build and to give the inheritance in all those being made holy.³³ Silver or gold or garments I did not desire.³⁴ You yourselves know that these hands served to my needs and to those being with me.³⁵ I showed everything to you, that having labored thusly is it necessary to be helping the feeble, and to be remembering the words of the Lord Jesus, that he said: It is blessed to be giving rather than to be receiving.³⁶ And having said these [things], having knelt with them all, they prayed.³⁷ Now much weeping came to pass on all, and having fallen upon Paul's neck they were kissing him,³⁸ suffering the most pain upon the word which he spoke, that they were [about] to be no longer seeing his face. So they accompanied him to the boat.

Acts 21

¹ Now it came to pass we put out [to sea], having withdrawn from them, [and] having run [a] straight course we came to Kow, and on the next [day] to Rodon and from there to Patara.
² And having found [a] boat we crossed over to Phoenicia, [and] having gone aboard we put out [to sea].³ Now having sighted Bypris and having departed from it on the left [hand], we sailed to Syria, and we came down to Tyre—for there the boat was unloading the cargo.
⁴ So having found the disciples, we stayed with them seven days, who were saying to Paul through the spirit not to be setting foot in Jerusalem.⁵ Now when it came to pass [for] us to complete the days, having gone out, we went while everyone with [the] women and children were accompanying us until outside the city, and having knelt on the beach, having prayed,⁶ we were parted from one another, and we embarked into the boat, but they returned to their own [things].⁷ So we, having finished the voyage from Tyre, arrived in Ptolemais, and having greeted the brothers, we abided one day with them.⁸ Now on the morrow having departed, we came to Caesarea, and having gone into the house of Phillip, the good-newser being of the seven, we abided with him.⁹ Now there were to this [man] four prophesying virgin daughters.¹⁰ So while abiding more days, a certain prophet of the Jews came down by name Agabos,¹¹ and having come to us and having taken Paul's girdle, having bound his feet and hands he said: The Holy Spirit says this: The man whose girdle this is the Jews will in Jerusalem thus bind and will deliver [him] up into the hands of the nations^b.¹² Now

^bfrom PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^cEKKLESIA ($\epsilon\kappa\kappa\lambda\eta\sigma\iota\omega$) from "called out". Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from 'synagogue' (SYNAGOGE ($\sigma\omega\omega\alpha\gamma\omega\gamma\eta$) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly 'called to assemble', and also of those 'called' to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as 'church' doesn't really reflect 1st century usage—it seems to mean more like 'a group of people assembled for some specific purpose'.

^a"[the] lord" p⁷⁴ D; "God" NB; "[the] lord and God" **K**

^bi.e. the Gentiles

as we heard these [things], we and the residents were calling upon him not to be going up to Jerusalem.¹³ Then Paul answered: Why do you do weeping and breaking my heart into pieces? For I am ready not only to be bound but to die in Jerusalem in behalf of the name of the Lord Jesus.¹⁴ So when he was not persuaded, we were silent saying: Let^c the will of the Lord come to pass.

¹⁵ So after these days having made preparation, we were going up to Jerusalem.¹⁶ Now [some] of the disciples from Caesarea also came with us, bringing [one] with whom we should stay, a certain Manson [of] Cypris, [an] early disciple.¹⁷ Now when we came to be in Jerusalem, the brothers gladly received us.¹⁸ So on the next [day] Paul went in with us to James, and all the elders arrived.¹⁹ And having greeted them, he described [one] by one each [thing] which God did among the nations^d through his service.²⁰ So having heard, they were glorifying God, and said to him: You behold, O brother, how many thousands there are in Jerusalem of those having believed, and all are zealots of the law.²¹ So they have reported concerning you that you teach all the Jews among the nations apostasy from Moses, telling them not to be circumcising [their] children or to be walking [after] the customs.²² What therefore is [it] the multitude must certainly come together, for they will hear that you are come.²³ Therefore do this [thing] that we say to you: There are among us four men having [a] vow upon themselves.²⁴ Having taken these [men], be purified them, and pay them in order that they shave [your] head, and all will know that what they reported concerning you is nothing, but [that] you yourself hold to the law, guarding [it].²⁵ Now concerning the nations^a having believed, we instructed [by letter], having decided [they should] keep themselves from idols and [drinking] blood and strangled [animals] and fornication.²⁶ Then Paul having taken these men on the next day, having been purified with them, he went into the temple, proclaiming the fulfillment of the days of purification, until which the offering was given in behalf of each one of them.

²⁷ Now as the seven days were [about] to be completed, Jews from Asia, having beheld him in the temple, stirred up the crowd, and put on him [their] hands,²⁸ crying: Men of Israel! Help! This is the man teaching everyone everywhere against the people and the law and this place, and yet he also brought Greeks into the temple and has made common^b this holy place.²⁹ For they had previously seen Trophimos the Ephesian in the city with him, whom they were thinking that Paul brought [him] into the temple.³⁰ And the whole city was moved and a forming mob of the people came to pass, and having seized Paul they dragged him out of the temple, and straightway the doors were shut.³¹ And seeking to be killing him, the report was brought up to the cohort commander that all Jerusalem is confounded,³² who at once having taken soldiers and centurions ran down upon them. Now having seen the centurions and the soldiers, they stopped beating Paul.³³ Then the commander having drawn near, he seized him and ordered [him] to be bound with two chains, and he was inquiring who he might be and what has he done.³⁴ But others in the crowd were crying out something other. Now he not being able to know the certain [facts] because of the uproar, he ordered him to be brought to [their] military base.³⁵ Now when he came to be upon the stairs, it happened he was carried by the soldiers because of the violence of the crowd,³⁶ for the multitude of the people followed crying out: Away with him!³⁷ Now being [about] to enter into the military base, Paul says to the commander: Is it possible for me to say something to you? So he said: You know Greek?³⁸ You then are not the Egyptian before these days having raised and having led out into the wilderness the four thousand men of the assassins?³⁹ So Paul said: I indeed am [a] Jewish man, of Tarsus, of Kilikia, not [a] citizen of [an] insignificant city; so I request [of you], permit me to speak to the people.⁴⁰ So he having permitted him, Paul having stood on the steps, motioned with [his] hand to the people. Now [a] great silence having come to pass, he addressed [them] in the Hebrew language saying:

^cimperative

^di.e. the Gentiles

^ai.e. the Gentiles

^bi.e. defiled

Acts 22

¹ Men, brothers and fathers, hear now my defense to you! ² Now having heard that he was addressing them in the Hebrew language they rather granted silence. And he said: ³ I am [a] Jewish man, having been born in Tarsus of Kilikia, having been reared in that city, having been educated before the feet of Gamaliel in every exactness of the law from [our] fathers, being [a] zealot of God just as you all are today, ⁴ I who persecuted this way until death, binding and delivering up to prison both men and women, ⁵ as also the chief-priests and every elder testifies of me, besides which having taken letters to the brothers, I went to Damascus to be bringing those being there also, [those] having been bound, to Jerusalem in order that they be punished. ⁶ Now it came to pass as I [was] going and drawing near to Damascus, around noon suddenly [a] great light shone around me. ⁷ And I fell to the ground and heard [a] voice saying to me: Saul, Saul, why do you persecute me? ⁸ So I answered: Who are [you], Lord? And he answered me: I am Jesus the Nazarene, whom you persecute. ⁹ Now those being with me beheld the light^c, but they did not hear the voice speaking to me. ¹⁰ So I said: What shall I do, Lord? So the Lord said to me: Having arisen, be going to Damascus, and there it will be spoken to you concerning all which it is appointed for you to do. ¹¹ Now as I did not see from the glory of that light, having been led by the hand by those being with me, we came to Damascus. ¹² Now a certain Ananias, [a] man devout according to the law, being [well] testified by all Jews dwelling [there], ¹³ having come to me and having approached, he said to me: Brother Saul, regain [your] sight. And I in that hour looked up upon him. ¹⁴ So he said: The God of our fathers chose you to know his will and to see [his] just [one] and to hear [a] voice from his mouth, ¹⁵ because you will be a witness for him to all men of what you have seen and have heard. ¹⁶ And what are you now [about] [to do]? Having arisen, you will be baptized and washed [from] your sins, having called upon his name. ¹⁷ Now it came to pass when I returned to Jerusalem and while I was praying in the temple, I came to be in [a] trance, ¹⁸ and saw him saying to me: Hurry and depart in haste from Jerusalem, for they will not receive your witness concerning me. ¹⁹ And I said: Lord, these were persuaded that I was imprisoning and beating in every synagogue those believing upon you. ²⁰ And when the blood of Stephen your witness was poured out, I myself also was standing by and consenting and guarding the garments of those doing away with him. ²¹ And he said to me: Be going, for I will send you out far to the nations^d.

²² Now they heard him until this word, and they raised their voice saying: Be taking such [a one] from the land, for he is not fit to zoe-live^a. ²³ And while they were crying out and throwing off their garments and throwing dust into the air, ²⁴ the commander ordered him to be brought into the military base, having said [for] him to be thoroughly questioned with [the] whip—in order that I know for what reason they thus cry out to him. ²⁵ Now as they stretched him out with thongs, Paul said to the centurion standing [there]: Is it allowed for you to be flogging [a] man [who is] Roman and uncondemned^b? ²⁶ Now having heard, the centurion having gone to the commander reported to him saying: What are you [about] to be doing? For this man is a Roman. ²⁷ So having come, the commander said to him: Be telling me: Are you Roman? So he said: Yes. ²⁸ So the centurion answered: I obtained this [my] citizenship from many sums of money. But Paul said: And I am [born] [such]. ²⁹ Straightway therefore those [about] to be questioning him [with the whip] withdrew from him. And the commander feared, having known that he is Roman and that he had taken

^ainsert "and became afraid": **KD**; as the text reads: **Hp**⁷⁴

^bi.e. the Gentiles

^cfrom ZOE "ZOH-ay" (*ζωη*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for 'life' in the sense of biological processes.

^di.e. hasn't been tried

[him].

³⁰ Now on the morrow, intending to know the certain [facts], the [reason] why he was accused by the Jews, he loosed him, and ordered the chief priests and all the counsel to come together, and having brought down Paul, he stood [him] before them.

Acts 23

¹ So Paul having looked intently to the council said: Men, brothers, I in all good conscience have led my life in^c God until this day. ² But the chief priest Ananias ordered those standing around to be striking his mouth. ³ Then Paul said: God is [about] to be striking you, [O] white-washed wall, for you would sit judging me according to the law, and breaking the law you order me to be being struck? ⁴ So those standing by said: You revile the chief-priest of God? ⁵ And Paul said: I did not know, brothers, that he is chief-priest, for it is written^d:

You will not speak evil-ly of the ruler [of your] people.

⁶ Now Paul having known that the one part is Sadducees and the other Pharisees he was crying out in the council: Men, brothers, I am [a] Pharisee, son of Pharisees. Concerning [the] hope and resurrection of the dead am I judged. ⁷ Now while he was saying this, strife came to pass [between] the Pharisees and the Sadducees, and the multitude was divided.

⁸ For the Sadducees say there is no resurrection nor angel nor spirit, but the Pharisees profess these [things]. ⁹ So [a] great clamor came to pass, and having arisen, some of the scribes of the part of the Pharisees contended sharply saying: We find nothing evil in this man. Perhaps [a] spirit spoke to him or [an] angel. ¹⁰ Now great strife having come to pass, the commander being afraid lest Paul be torn apart by them, he ordered the army having gone down to seize him from their midst and to be bringing [him] to the military base. ¹¹ Now on the next night the Lord having stood before him said: Be taking courage, for as I testified the [things] concerning me to Jerusalem, thus must you also witness to Rome. ¹² Now when day came to pass, the Jews, having made [a] plot, cursed themselves, saying [they would] neither eat nor drink until they kill Paul. ¹³ Now these having made the conspiracy were more than forty, ¹⁴ who having gone to the chief priests and the elders said: We have cursed ourselves with [a] curse, to taste nothing until we kill Paul. ¹⁵ Now therefore you inform the commander with the council that he bring him down to us as intending to be determining carefully^a the [facts] concerning him. But we before he draws nigh are prepared to do away with him. ¹⁶ Now the son of Paul's sister having heard [of] the ambush, having arrived and having gone in to the military base, he reported [it] to Paul.

¹⁷ So Paul having called upon one of the centurions said: Be bringing this youth to the commander, for he has something to be reporting to him. ¹⁸ Indeed therefore having taken him, he brought [him] to the commander and said: The prisoner Paul, having called upon me, asked^b [me] to be bringing this youth to you, having something to speak to you. ¹⁹ So having laid his hand upon him the commander also having withdrawn privately inquired: What is it you have to be reporting to me? ²⁰ So he said that: The Jews have agreed to ask^b you that tomorrow you bring down Paul to the council as intending to be inquiring carefully concerning him. ²¹ You therefore should not be persuaded by them, for more than forty men from them will ambush him, who have cursed themselves neither to eat nor drink until they do away with him, and now they are prepared, expecting from you the promise. ²² Indeed therefore the commander dismissed the youth, having commanded [him] to: Speak to no one that you have informed me of these [things]. ²³ And having summoned a certain two of the centurions, he said: Prepare two hundred soldiers in order that they go to Caesarea, and seventy horsemen and two hundred bowmen^c, from the third hour of the night, ²⁴ and

^cor "for", "by"

^dEx.22:28

^aor "accurately"

^bEROTAO (*ερωτάω*) "Ask", but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^cor "slingers"

to present [a] packhorse, in order that having placed Paul upon it they save him to Felix the ruler.²⁵ Having written [a] letter having this content:

²⁶ Claudio Lucias to the noblest ruler Felix—greetings. ²⁷ This man, having been arrested by the Jews and [about] to be done away with by them, having drawn near with [my] army I delivered [him], having learned that he is Roman. ²⁸ And intending to know the reason for which they were accusing him, I brought him down to the council, ²⁹ whom I found they were accusing concerning questions of their [religious] law, and having no accusation worthy of death or bonds. ³⁰ So when [a] plot was revealed to me to be against [this] man, at once I sent [him] to you, having also directed the accusers to be speaking with him before you.

³¹ Indeed therefore the soldiers according to the [orders] commanded to them, having taken Paul, they brought [him] through the night to Antipatrida. ³² Now on the morrow having permitted the horsemen to be going forth with him, they returned to the base, ³³ who having gone in to Caesarea and having delivered the letter to the ruler, they also presented Paul to him. ³⁴ So having read [it] and having asked from which province he is, and having inquired that he is from Kilikia: ³⁵ I will give you [a] hearing, he said, when your accusers are also present; having ordered him to be guarded in the Praetorium of Herod.

Acts 24

¹ So after five days the chief priest Ananias came down with certain elders and [a] lawyer, a certain Tertullus, who informed the ruler against Paul. ² So having been called, Tertullus began to be accusing [him] saying: Attaining much peace through you, and reforms having come to pass to this nation through your foresight,³ always and everywhere we recognize, O most excellent Felix, with all gratitude. ⁴ So in order that I not detain you further, I call upon you to hear us briefly in your fairness. ⁵ For having found this man [a] pestilent [fellow], and moving to strife all the Jews against the world ruler, and of the sect of the Nazarenes, who even attempted to profane the temple, ⁶ whom we also arrested, and according to our own law we wanted to judge. ⁷ But Lusias the commander, having come with much violence, brought him out of our hands, ⁸ having ordered his accusers to be coming to you, by which you yourself will be able, having examined concerning all these [things], to know what we accuse of him. ⁹ So the Jews also joined in the attack, asserting to be having these [things] thusly. ¹⁰ And Paul answered, the ruler having nodded to him, saying: Knowing that you have been judge to this nation for many years I cheerfully defend the [things], ¹¹ you being able to know that there are not more than twelve days to me from which I went up praying to Jerusalem. ¹² And they neither found me in the temple discussing with some nor making [an] attack of the people, neither in the synagogues nor in the city, ¹³ nor are they able to present to you concerning what they now accuse of me. ¹⁴ So I confess this to you, that according to the way which they call [a] sect, thus do I minister to the God of [my] fathers, believing in everything having been written in the law and the prophets, ¹⁵ having hope in God, whom these themselves also accept, in the impending resurrection of the just and the unjust. ¹⁶ In this I also engage myself, having [a] clear conscience to God and men in everything. ¹⁷ But for more years I came doing mercies to my nation, and offerings, ¹⁸ in which they found me purified in the temple, not with crowd or turmoil, ¹⁹ but some Jews from Asia, who must be present before you and be accusing if [they] have anything against me. ²⁰ Or let^d these themselves say what injustice they found, having stood me before the council, ²¹ or concerning this one voice which I cried out standing among them, that: Concerning [the] resurrection of the dead am I judged today by you. ²² So Felix postponed them, carefully knowing the [things] concerning the Way, saying: When Lucias the commander comes down, I will determine the [things] according to you; ²³ having ordered the centurion to keep him, and him to be having freedom and to be hindering none of his own to be serving him. ²⁴ So after some days Felix, having arrived with Drusilla his wife being Jewish, he sent for Paul, and heard from him concerning belief in Christ

^dimperative

Jesus. ²⁵ So while he was discussing concerning justice and self-control and the impending judgment, Felix having become frightened answered: For the time being be going, and having [an] opportune-time^e I will summon you; ²⁶ together also hoping that he will be given money by Paul. Therefore also having more often summoned him he conversed with him. ²⁷ So two years having been fulfilled, Felix received [his] successor Phestus. And wanting to grant the Jews [a] grace, Felix left Paul bound.

Acts 25

¹ Phestus therefore having set foot in the province, after three days he went up to Jerusalem from Caesarea. ² And the chief-priests and the foremost [men] of the Jews informed him against Paul, and they were calling upon him, ³ asking^a [a] grace from him, that he summon him to Jerusalem, making [a] plot to be doing away with him on the way. ⁴ On the one hand therefore Phestus answered [that] Paul [is] being kept in Caesarea, on the other hand he himself [is] [about] to be swiftly^a going out. ⁵ Those therefore among you, he said, able having gone down [with] me, if there is something improper in this man, let^b them accuse him. ⁶ So having stayed among them not many eight or ten days, having gone down to Caesarea, on the next day having sat upon the judgment seat, he ordered Paul be brought. ⁷ So when he arrived, the Jews come down from Jerusalem stood around [him], bringing many and weighty accusations [against him], which they were not able to prove, ⁸ while Paul was making defense that neither in the law of the Jews nor in the temple nor in Caesar was he sinning anything. ⁹ Now Phestus wanting to grant the Jews [a] grace, answered Paul saying: Do you wish having gone up to Jerusalem to be judged there by me concerning these [things]? ¹⁰ So Paul said: I am standing on the judgment seat of Caesar, you must not judge me. I have done [the] Jews no injustice, as you also well know. ¹¹ If on the one hand therefore I have done injustice and have practiced anything worthy of death, I do not refuse to die. But if on the other hand what these accuse of me is nothing, no one is able to grant^c me to them—I call upon Caesar. ¹² Then Phestus, having spoken with the council, answered: Upon Caesar have you called, to Caesar will you go.

¹³ Now certain days having elapsed, Agrippa the king and Bernice arrived in Caesarea greeting Phestus. ¹⁴ Now as they were remaining there more days, Phestus communicated the [accusations] against Paul saying: ¹⁵ There is a certain man left prisoner by Felix, concerning whom, when I came to be in Jerusalem, the chief priests and elders of the Jews were informing [me], requesting^a condemnation against him, ¹⁶ to whom I answered that: It is not [a] custom for Romans to be granting any man, until the [one] being accused might have his accusers before his face, and might receive place of defense concerning the charges. ¹⁷ So when they came here, I having made no delay, on the next [day] having sat on the judgment seat I ordered the man to be brought, ¹⁸ concerning whom the accusers having stood brought no charge which I thought wicked^d, ¹⁹ but [that] they had certain questions concerning their own religion against him and concerning a certain Jesus having died, whom Paul asserts zoe-lives^e. ²⁰ So being uncertain of the investigation concerning this, I

^eKAIROS (*καιρός*) 'opportune time', 'proper time', 'season'

^aAITEO "ay-TEH-oh" (*αἰτεω*) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf. John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωτᾶω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^aor "shortly"

^bimperative

^cfrom GRACE

^dPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^efrom ZOE "ZOH-ay" (*ζωή*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13,

was saying if he might wish to be going to Jerusalem and there be being judged concerning these [things]. ²¹ But when Paul called for him to be kept to the decision of Sebastus, I ordered him to be kept until I send him to Caesar. ²² So Agrippa [said] to Phestus: I myself also intend to hear him. Tomorrow, he said, he would hear him. ²³ On the morrow therefore Agrippa and Bernice having come with much pageantry and having gone in to the audience room with the commanders and most prominent men of the city, and Phestus having ordered, Paul was brought. ²⁴ And Phestus said: King Agrippa and all those men present with you, you behold this [man] concerning whom all the multitude of the Jews appealed to me both in Jerusalem and here, shouting he must zoe-live^f no longer. ²⁵ So I found him to have practiced nothing worthy of death. So when this [one] himself called upon Sebastus I decided to be sending [him], concerning whom I have nothing certain to write to [my] Lord. Therefore I brought him before you [all]^g and especially you, King Agrippa, that [an] investigation having come to pass, I may have something I may write. ²⁷ For it seems unreasonable to me, having sent him prisoner, to not also report the accusations against him.

Acts 26

¹ So Agrippa said to Paul: He permits you to be speaking in your own behalf. Then Paul having stretched out his hand made [his] defense: ² Concerning all of which I am accused by the Jews, King Agrippa, I consider myself blessed [about] to be making my defense today before you, ³ you being especially knowledgeable of all the customs and questions of the Jews. Therefore I ask you to patiently hear me. ⁴ Indeed therefore all Judea knows my manner of life from youth which came to pass from the beginning in my nation and in Jerusalem, ⁵ having foreknown me for [a] long time, if they want to testify, that according to the most careful^a sect [of your] religion I zoe-lived^f [as a] Pharisee. ⁶ And now upon [the] hope of the promise which came to pass to our fathers have I stood being judged, ⁷ to which, in earnestness ministering day and night, I hope our twelve tribes to attain, concerning which hope I am accused by the Jews, O King. ⁸ Why is it judged by you unbelievable that God raises the dead? ⁹ I indeed therefore supposed I must against the name of Jesus the Nazarene practice many opposing [things], ¹⁰ which I also did in Jerusalem, and many of [their] holy [ones] I shut in prison, having received authority from the chief priests, and when they were being done away with I cast [my] vote against [them]. ¹¹ And according to every synagogue often punishing them I was forcing them to be slandering [God], and being exceedingly enraged against them, I was persecuting them to indeed outer cities. ¹² Whereupon going to Damascus with authority and charge of the chief priest, ¹³ during midday along the road I saw, O King, from heaven, above the radiance of the sun, [a] light shining around me and those going with me, ¹⁴ and when all of us fell to the ground^b I heard [a] voice saying to me in the Hebrew language: Saul, Saul, why do you persecute

Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for 'life' in the sense of biological processes.

^ffrom ZOE "ZOH-ay" (*ζωη*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for 'life' in the sense of biological processes.

^g"you" is plural

^aor "exact", "careful"

^bGE "GAY" (*γη*) "earth", "land" (remember that they didn't understand about the Earth being a planet floating in space yet), sometimes "ground" or "dirt".

me? [It is] hard for you to be kicking against the goad^c. ¹⁵ So I said: Who are you, Lord? So the Lord said to me: I am Jesus whom you persecute. ¹⁶ But arise and stand on your feet, for to this have I been seen by you, to appoint you officer and witness of those [things] you have seen and of those [things in which] I will be seen by you. ¹⁷ delivering you from the people and from the nations, to which I send you ¹⁸ to open their eyes, having turned [them] from darkness to light, and [from] authority of Satan to God, that they receive allowance of sins and [a] portion with those having been made holy by faith in me. ¹⁹ From whence, King Agrippa, I did not become disobedient to the heavenly vision, ²⁰ but to those in Damascus first and [those in] Jerusalem, and every region of Judea, and to the nations^d, I was proclaiming [that they should] be repenting and be turning to God, practicing works worthy of repentance. ²¹ On account of these [things the] Jews having seized me were trying to do [me] violence. ²² Therefore having attained assistances from God until this day, I have stood testifying to small and to great, saying nothing except what the prophets and Moses said is [about] to come to pass, ²³ if the Christ [is] subject to suffering, if [he is the] first [one] from the resurrection of [the] dead, [then] light is [about] to be proclaimed to both the people and the nations^a. ²⁴ So when he made his defense with these [words], Phestus said with [a] great voice: You are insane, Paul. Much learning turns you to insanity. ²⁵ But Paul said, I am not insane, most excellent Phestus, but [rather] I boldly declare words of truth and rationality. ²⁶ For the king knows concerning these [things], to whom I also speak boldly proclaiming, for I am persuaded nothing escapes his notice, for this was not done in [a] corner. ²⁷ Do you believe, King Agrippa, in the prophets? I know that you believe. ²⁸ So Agrippa [said] to Paul: In a short [time] you persuade me to become a Christian. ²⁹ But Paul [said]: I would pray to God both in [a] short [time] and in [a] great [time] not only you but also all those having heard me today to become such like I also am, except for these bonds. ³⁰ So the king arose, and the ruler and Bernice and those sitting with them, ³¹ and having withdrawn they were speaking to one another saying that: Nothing worthy of death or bonds does this man practice. ³² So Agrippa said to Phestus: This man was able to be released except [that] he appealed to Caesar.

Acts 27

¹ So as it was decided [that] we sail away to Italy, they delivered up Paul and some other prisoners to [the] centurion by name Julius of the Sebastus cohort. ² So having embarked in the boat of Adramyttium, we were brought [about] to be sailing to the places of Asia, Aristarchus of Macedonia of Thessalonia being with us. ³ And on the next [day] we were brought down to Sidon, and Julius treating Paul kindly, he allowed him having gone to his friends to be attaining refreshment. ⁴ And from there having been brought up we sailed under the lee of Cyrus because of the winds being opposite, ⁵ and having sailed through the ocean of Sicily and Pamphilia, we came down to Myre of Lycia. ⁶ And there the centurion having found [an] Alexandrian boat sailing to Italy he put us aboard it. ⁷ So several days sailing slowly and scarcely coming to be by Knidos, the wind not permitting us further, we sailed under the lee of Crete beneath Salmonene, ⁸ and scarcely coasting along it, we came to [a] certain place being called Kalos harbor, to which [a] city, Lasaia, was near. ⁹ So several days having elapsed and the voyage of the ship already being dangerous because of the Fast^b already having passed, Paul recommended, ¹⁰ saying to them: Men, I behold that with hardship and much loss not only of cargo and of ship but also of our psyche-lives^c [is] the voyage [about] to be. ¹¹ But the centurion was persuaded by the steersman and the captain^d rather than by the [things] said by Paul. ¹² So the harbor being unfavorable for wintering, those sailing placed intention to be brought from there, if perhaps they might be

^ca sharpened stick used to prod cattle

^di.e. the Gentiles

^ai.e. the Gentiles

^bi.e. the Day of Atonement

^cfrom PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^dor shipowner

able, having arrived to Phoenicia, to spend the winter, [which is a] harbor of Crete, lying by southwest and by northwest.¹³ So when the south-wind favorably blew, having supposed to have attained [their] purpose, having set out they sailed close by Crete.¹⁴ But not long after, [a] gale wind called Euraquilo threw upon them,¹⁵ so the boat having been seized and not being able to be facing the wind, having given in, we were being carried [by it].¹⁶ Now having run under the lee of a certain island called Clauda we were barely able to be in control of the skiff,¹⁷ which having lifted, they used with helps, undergirdling the ship; and fearing lest they run aground on Syrtis, having let down the kedge, thus were they carried.¹⁸ So we being violently tossed on the next [day], they were doing jettison,¹⁹ And on the third [day] they threw out with their own hands the ship's gear.²⁰ So neither sun nor stars shining upon the ship for days, and winter having laid upon [us] not [a] little, all hope of us being saved left the rest.²¹ And there having been much absence of food, then having stood in their midst Paul said: It was necessary, O men, having been obedient to me, not to go up from Crete to avoid both this hardship and loss.²² And now I urge you to be being of good cheer, for there will be loss of no psyche-life^e among you, except the ship.²³ For there stood to me this night [an] angel of the God whose I am, to whom I also minister,²⁷ saying: Be not fearing, Paul. You must stand before Caesar, and behold God has granted to you all those sailing with you.²⁵ Therefore be of good cheer, men, for I believe in God that thus it will be according to which manner he has spoken to me.²⁶ Now it is necessary we be running aground on a certain island.²⁷ Now as fourteen nights came to pass, we being carried [about] in Adrian [Sea], in the middle of the night the sailors were supposing they were approaching some country.²⁸ And having taken soundings they found twenty fathoms, so having gone on [a] little and again having taken soundings they found fifteen fathoms.²⁹ And fearing lest we run aground upon rocky places, having thrown four anchors from the stern they were praying for day to come to pass.³⁰ Now when the sailors were seeking to flee from the ship and having let down the skiff to the sea, in pretense that from [the] stern being [about] to let out anchors,³¹ Paul said to the centurion and to the soldiers: If these do not remain in the boat, you are not able to be saved.³² Then the soldiers cut off the ropes of the skiff and allowed it to fall.³³ Now until day was [about] to come to pass, Paul called upon all to receive nourishment saying: Fourteen days today having waited without eating have you remained, taking nothing.³⁴ Therefore I call upon you to receive nourishment, for this is towards your salvation. For [a] hair from the head of none [of you] will perish.³⁵ So having said these [things] and having taken bread, he thanked God before all, and having broken [it] he began to be eating.³⁶ So all having become of good cheer, they themselves also received nourishment.³⁷ So we were in all, in the boat, two hundred seventy six psyche-lives^e.³⁸ So having satiated with nourishment, they were lightening the boat throwing the wheat out into the sea.³⁹ So when day came to pass, they did not know the land, but they were observing a certain bay having [a] beach, to which they were intending, if they might be able, to run the ship aground.⁴⁰ And having removed the anchors, they were let into the sea, at the same time having unfastened the ropes of the rudder, and having raised the foresail to the wind, they made for the beach.⁴¹ So having struck [a] sand-bar they ran the ship aground, and the bow, having jammed, remained unmoved, but the stern was loosed by the force.⁴² Now [the] intention of the soldiers came to be that they should kill the prisoners, lest any having swum should escape.⁴³ But the centurion, intending to save Paul, hindered them of [this] intention, and ordered those being able to swim to first go out to the land,⁴⁴ and the rest, some on planks, and some upon certain of [the flotsam] from the ship. And thus it came to be [that] all were saved to the land.

Acts 28

¹ And having been saved, we then knew that the island is called Miletus.² And the natives were granting not the ordinary kindness to us, for having lit [a] fire they received us all because of the rain having come and because of the cold.³ So Paul having gathered up [a]

^efrom PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

certain multitude of sticks and placed them on the fire, [a] snake having come out from the heat fastened upon his hand.⁴ Now when the natives saw the wild-beast hanging from his hand, they were saying to one another: Certainly this man is [a] murderer, who having been saved from the sea, justice does not permit to be zoe-living^f.⁵ On the one hand therefore having shaken the wild-beast off into the fire he suffered nothing evil,⁶ but on the other they were awaiting him to be [about] to be becoming swollen, or to be falling down suddenly dead. So after much [time] they having awaited and having beheld nothing unusual come to pass upon him, having changed [their] minds they were saying him to be [a] god.⁷ Now in the environs around that place were possessions to the foremost [man] of the island by name Poplios, who having received us, three days [he] hospitably lodged [us].⁸ Now it came to pass the father of Poplios, having been seized by fevers and dysentery, laid down, to whom Paul having gone in and having prayed, having laid [his] hands upon him, [he] healed him.⁹ Now when this came to pass, the rest of those in the island having feebleesses were also coming to [him] and were being healed,¹⁰ who also honored us with many honors, and when we departed they placed [supplies] towards [our] needs.¹¹ So after three months we were brought by boat which had wintered in the island, [a ship] of Alexandria, marked Dioskourios.¹² And having been brought down to Syracuse, we remained three days,¹³ whence having gone around we arrive in Rhegium. And after one day [a] south wind having come to pass, we came on the second day to Potiolus,¹⁴ where having found brothers, we were called upon by them to remain seven days. And thus we came to Rome.¹⁵ And from there the brothers, having heard the [news] concerning us, came to meet us as far as the Forum of Appius and The Three Taverns, which Paul having seen, having thanked God, he received courage.¹⁶ So when we came to Rome, it was permitted to Paul to be abiding by himself with the soldier guarding him.¹⁷ So it came to pass after three days Paul summoned those being foremost of the Jews. So when they were gathered he was saying to them: I, men, brothers, having done nothing against the people or the customs [given] to the fathers, [a] prisoner from Jerusalem was I delivered up to the hands of the Romans,¹⁸ who having examined me intended to release [me] because of no cause of death being in me.¹⁹ But the Jews having spoken against [me], I was compelled to appeal to Caesar, not as having anything to be accusing of my nation.²⁰ Because of this therefore have I called upon you to see [you] and to speak [to you] with reason. For on account of the hope if Israel do I wear this chain.²¹ So they said to him: We have neither received letter concerning you from Judea, nor having arrived has any of the brothers reported or spoken any wicked^a [thing] concerning you.²² But we desire to hear from you what you think, for indeed concerning this sect, [it] is known to us that everywhere it is spoken against.²³ So having appointed for him [a] day, more came to him in the lodging place, to whom he set forth testifying of the kingdom of God, persuading them both from the law of Moses and [from] the prophets, from early to evening.²⁴ And some were being persuaded to the [things] said, but others were not believing.²⁵ And being at variance towards one another they were departing, Paul having spoken one word, that: Well did the Holy Spirit speak through Isaiah the prophet to your fathers²⁶ saying^a:

Go to this people and say,
With hearing you will hear and will not understand,
And looking you will look and will not see.

^ffrom ZOE “ZOH-ay” (ζωή)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχή): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βίος) for ‘life’ in the sense of biological processes.

^aPONEROS (πονηρός) here. The Greek word KAKOS (κακός) is always translated ‘evil’, PONEROS is usually translated as ‘wicked’ although occasionally as ‘bad’; it can also mean ‘diseased’, ‘sickly’ and is thus translated where appropriate. Like KAKOS, PONEROS also means ‘evil’, but the harm that evil does is more in view, where KAKOS is more ‘evil as evil’.

^aIsa.6:9-10

²⁷ For the heart of this people has grown fat^b,
 And with their ears they heard with disgust,
 And their eyes they have closed,
 Lest they see with their eyes,
 And hear with their ears,
 And understand with [their] heart and turn back,
 And I heal them.

²⁸ Let^c it therefore be known to you that to the nations^a is sent this salvation of God, they themselves indeed will hear [it]. [²⁹ And he having said these [things], the Jews departed, having much dispute among themselves.]^b ³⁰ So he remained two whole years in his own rented house, and he received all those coming in to him, ³¹ proclaiming the kingdom of God and teaching the [things] concerning the Lord Jesus Christ with all openness^c unhindered.

^bor “thick”

^cimperative

^ai.e. the Gentiles

^bomit vs. 29: p⁷⁴NB; include vs. 29: **K** *vg*

^cor “boldness”

The Epistle to the Romans

Romans 1

¹ I, Paul, [a] slave of Christ Jesus, [a] called apostle having been set apart to the good-news of God, ² which he promised before through his prophets in [the] holy scriptures, ³ concerning his son having come to be from [the] seed of David according to [the] flesh, ⁴ the [one] having been designated^d son of God with power according to [the] spirit of holiness from the resurrection of [the] dead, Jesus Christ our Lord, ⁵ through whom we receive grace and apostleship to [the] obedience of faith in all the nations in behalf of [his] name, ⁶ in whom you also are called-[ones] of Jesus Christ, ⁷ to all those being in Rome agape-beloved of God, to the holy, called [ones], grace to you and peace from God our father and [the] Lord Jesus Christ.

⁸ First indeed I thank my God through Jesus Christ concerning all [of you], because your faith is proclaimed in the whole world. ⁹ For God is my witness, to whom I minister in my spirit in the good-news of his son, as unceasingly I do remembrance [of you] ¹⁰ always in my prayers, asking whether at last I will succeed in my wish of God to come to you. ¹¹ For I strain to see you, in order that I impart^e some spiritual gift^a to you to your being established^b. ¹² And this is to receive encouragement together among you through your and my faith in one another. ¹³ So I do not want you to be being ignorant, brothers, that I often purposed to come to you, and I was hindered until now, in order that I have some gift also among you, just as also among the rest of the nations. ¹⁴ To both Greek and foreigner, to both wise and unintelligent am I [a] debtor; ¹⁵ thus is the desire in me for you also in Rome to be good-newsed. ¹⁶ For I am not ashamed of the good-news; for it is the power of God to salvation to all believing, to [the] Jew first and also to [the] Greek. ¹⁷ For [the] justice of God is revealed by him from faith to faith, just as it is written^c: For the just will zoe-live^d by faith. ¹⁸ For the anger of God is revealed from heaven upon all irreverence and injustice of those men suppressing^e the truth in^f injustice; for God has manifested [them] to^g them. ²⁰ For the [things] unseen [about] him, which are known from the creation of [the] world, are perceived in the [things] made, both his eternal power and [his] God-hood, so that they are without defense, ²¹ because knowing God they did not glorify or thank [him] as God, but were given over to futility in their reasonings, and their non-understanding heart was darkened. ²² Asserting to be wise they were made foolish^h, ²³ and they changed the glory of incorruptible God into the likeness of [the] image of corruptible man and birds and four-footed [things] and reptiles. ²⁴ Therefore God delivered them up in the lusts of their hearts to the uncleanness of dishonoring their bodies among themselves. ²⁵ They themselves exchanged the truth of God for the false, and worshipped and ministered to the creation instead of the creator, who is blessed to the ages, Amen. ²⁶ Because of this God delivered them up to passion of dishonor, for their females exchanged the natural use for that contrary to nature. ²⁷ Likewise also the males having left the natural use of

^dor "appointed", "determined"

^eor "share"

^afrom GRACE

^bor "strengthened"

^cHab.2:3,4

^dfrom ZOE "ZOH-ay" (ζωη)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for 'life' in the sense of biological processes.

^eor "restraining"

^for "by"

^gor "in"

^hor "shown foolish"

the females exchanged [it] in their longings for one another—men among men doing the shameless [thing] and receiving the penalty which they must of their deceit in themselves.²⁸ And just as they did not approve to be having God in [their] knowledge, God delivered them up to [an] unsound mind, to be doing the [things] not being fit,²⁹ filled with every unjust pernicious greedy evil, full of jealousy, murder, strife, treachery, malice, gossip,³⁰ slanderers, God-haters, insolent, arrogant, braggarts, contrivers of evil, disobedient to parents,³¹ not understanding, not bound by agreements, not [having] natural affection, not merciful,³² who knowing the sentence of God, that those practicing such are worthy of death, not only do them, but also approve of those practicing [them].

Romans 2

¹ Therefore you are without defense, O every judging man, for when you judge the other, you condemn yourself. ² For we know that the judgment of God is according to truth upon those practicing such [things]. ³ So do you consider this, O man judging those practicing such [things] and doing them [yourself], that you escape the judgment of God? ⁴ Or do you despise the wealth of his generosity and forbearance and patience, being ignorant that the kindness of God brings you to repentance? ⁵ So according to your hardness and unrepentant heart you treasure up to yourselves wrath in [the] day of wrath and revelation of [the] just judgment of God,⁶ who will renderⁱ to each according to his works,⁷ to those according to endurance of [the] good work seeking glory and honor and immortality: eternal zoe-life^j,⁸ but to those of selfish ambition and [those] being disobedient to the truth but being obedient to injustice: wrath and rage.⁹ Affliction and anguish [is] upon every psyche-life^a of man doing evil, of [the] Jew first and also of [the] Greek.¹⁰ But glory and honor and peace to all working good, to [the] Jew first and also to [the] Greek.¹¹ For there is no partiality with God.¹² For as many as sin without [the] law, they will also be released without [the] law; and as many as sin in [the] law, they will be judged through [the] law—¹³ for not the hearer of [the] law is just before God, but [rather] the doer of the law is justified.¹⁴ For when the nations^b not having the law do by nature the [things] of the law, these not having [the] law are law in themselves.¹⁵ These demonstrate the work of the law written in their hearts, their conscience co-witnessing and between reciprocal reasonings accusing and defending—¹⁶ in which day God judges the hidden [things] of men according to my good-news through Christ Jesus.¹⁷ So if you be named Jew, you also rely on^c the law and boast in God,¹⁸ and you know [his] will and approve the important [things] instructing from the law,¹⁹ and have persuaded yourself to be guide of the blind, light of [those] in darkness,²⁰ instructor of the ignorant, teacher of children, having the embodiment^d of knowledge and truth in the law.²¹ Therefore you teaching another, don't you teach yourself? You proclaiming to not be stealing, don't you steal?²² You saying to not be committing adultery, don't you commit adultery? You abhorring idols, do you rob temples?²³ You who boast in the law, through transgression of the law don't you dishonor God?²⁴ For the name of God through you is slandered among the nations^e, just as it is written.²⁵ For indeed circumcision profits if you practice [the] law. But if you be [a] transgressor of the law,

ⁱor “repay”

^jfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^afrom PSYCHE (ψυχη): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (ζωη)—Life ‘collectively’, interdependent, interconnected.

^bi.e. the Gentiles

^cor “rest in”

^dor “outward form”

^ei.e. the Gentiles

your circumcision is become uncircumcision. ²⁶ If therefore the uncircumcised guard the just [things] of the law, is not his uncircumcision reckoned to circumcision? ²⁷ And the uncircumcised from nature will judge you transgressor of [the] law, [you whom] the law has completed through letter and circumcision. ²⁸ For one is not Jew in the manifest [thing], neither [is] the circumcision in the manifest [thing] in the flesh, ²⁹ but [one is] Jew in the secret [thing], and circumcision [is] of [the] heart in [the] spirit, not in [the] letter, the praise of which is not from men but from God.

Romans 3

¹ What therefore [is] the advantage of the Jew, or what [is] the profit of circumcision? ² Much according to every manner. First, that they have been entrusted^f the words of God.

³ What then? If some did not believe, didn't their disbelief nullify God's belief [in them]? ⁴ May it not be! Let^g God become true, but every man [a] liar, just as it is written,

In order that you be justified in your words
And you will overcome when you be judged.

⁵ But if your injustice demonstrates the justice of God, what will we say? Isn't God, pronouncing wrath, [being] unjust?—I speak according to man. ⁶ May it not be! Since how will God judge the world? ⁷ But if the truth of God abounds in my falsehood to his glory, why am I yet judged as sinner? ⁸ And do we not thus slander [God], and don't some of us thus speak saying that we should do evil in order that good come? Of them judgment is deserved. ⁹ What therefore, do we have an advantage? Certainly not. For we accused beforehand both Jew and Greek to be all under sin, ¹⁰ just as it is written that:

^aThere is not one just

¹¹ There is no one understanding

There is no one seeking God.

¹² All have turned away,

They are together become worthless.

There is no one doing kindness,

There is not even one.

¹³ ^bTheir throat [is] an opened grave,

They have deceived with their tongues,

^cPoison of asps [is] upon their lips,

¹⁴ ^dThe mouths of whom are full of curses and bitterness,

¹⁵ ^eTheir feet [are] swift to shed blood,

¹⁶ Ruin and misery [is] in their ways,

¹⁷ And [the] way of peace they do not know.

¹⁸ ^fThe fear of God is not before their eyes.

¹⁹ For we know that as much as the law says, it speaks to those in the law, in order that every mouth be shut and every world become accountable to God. ²⁰ Therefore from works of [the] law will all flesh not be justified before him, for through [the] law [is] knowledge of sin.

²¹ So now apart from [the] law is [the] justice of God manifested, being testified by the law and the prophets. ²² So [the] justice of God [is] through [the] belief in Jesus Christ to all those believing, for there is no distinction. ²³ For all have sinned and come short of the glory of God, ²⁴ being justified as [a] gift by his grace through the redemption in Christ Jesus, ²⁵

^ffrom BELIEF

^gimperative

^aPs.14:1-3

^bPs.5:9

^cPs. 140:3

^dPs. 10:7

^eIsa.59:7,8

^fPs.36:1

whom God put forth [to be] propitiation through belief in his blood, for proof of his justice on account of the passing over of sins having before come to pass²⁶ in the forbearance of God, toward the proof of his justice in the present opportune-time^g, to his being just, and justifying the [one] by faith in Jesus.²⁷ Where therefore is boasting? It is shut out. Through what sort of law? Of works? No, but through [the] law of faith. For we reckon [a] man to be being justified by faith apart from works of the law.²⁹ Then [is he] God of the Jews only? And not of the nations^h? Yes, also of [the] nations^a,³⁰ since God [is] one, who will justify [the] circumcised by faith and [the] uncircumcised by faith.³¹ Therefore do we nullify the law through faith? May it not be! Rather we establish [the] law.

Romans 4

¹ What therefore will we say Abraham our forefather according to [the] flesh found? ² For if Abraham was justified by works, he has [a] boast, but not towards God. ³ For what does the scripture^b say?

But Abraham believed God,
And it was reckoned to him for justness.

⁴ Now to the [one] working, the reward is not reckoned according to grace but according to one's due. ⁵ But to the [one] not working, but believing upon the [one] justifying the irreverent, his belief is reckoned to justness.⁶ Just as David says^c [is] the blessedness of [the] man to whom God reckons justness apart from works:

⁷ Blessed [are they] whose lawlessness is forgiven
and whose sins are covered.

⁸ Blessed [is the] man to whom [the] Lord
will not reckon sin.

⁹ [is] therefore this [one] blessed upon circumcision or upon uncircumcision? For we say, Faith was reckoned to Abraham for justness.¹⁰ How therefore is it reckoned? Being in circumcision or in uncircumcision? Not in circumcision but in uncircumcision.¹¹ And he received [the] sign of circumcision [as] seal of the justness of faith [while yet] in uncircumcision, so justness was reckoned to him,¹² and father of circumcision not only to those from circumcision, but also to those holding to the footsteps of the belief in uncircumcision, of our father Abraham.¹³ For the promise [was] to Abraham or to his seed—[that] he be heir of the world—[was] not through law, but through the justness by faith.¹⁴ For if [they are] heirs from law, faith is emptied and the promise nullified.¹⁵ For the law works wrath, for where there is no law, [there is] neither transgression.¹⁶ Because of this [it is] by faith, in order that it [be] according to grace, so that the promise be certain to all the seed, not to [those] by the law only, but also to [those] by faith [of] Abraham, who is father of us all.¹⁷ Just as it is written that: I have established you father of all nations, before whom he believed, [that is] God making-zoe-alive the dead and calling the [things] not being as [though] being;¹⁸ who beside hope upon hope he believed, so that he has become father of all nations according to the [thing] said: Thus will your seed be.¹⁹ And not having been weak in faith, he considered his body [as] being dead, having [about] [a] hundred years, and the deadness of Sarah's womb.²⁰ But to the promise of God he did not doubt in disbelief, but was strong in faith, having given glory to God,²¹ and having been fully persuaded that what he promised, he is also able to do.²² Therefore it was reckoned to him for justness.²³ Now it was not written because of him only, that: It was reckoned to him,²⁴ but also because of us, to whom it is [about] to be reckoned, to those believing upon the [one] having raised Jesus our Lord from the dead,²⁵ who was delivered up because of our transgressions and was raised because of our justification.

^gKAIROS (*καιρός*) 'opportune time', 'proper time', 'season'

^hi.e. the Gentiles

^ai.e. the Gentiles

^bGen.15:6

^cPs.32:1-2

Romans 5

¹ Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, ² through whom we have^d access by faith to this grace in which we stand, and boast upon the hope of the glory of God. ³ But not only [this], but we also boast in distresses, having known that distress produces endurance, ⁴ and endurance character, and character hope, ⁵ and hope does not disappoint^e, because the agape-love of God flows out in our hearts through the Holy Spirit given to us. ⁶ For when we were weak, according to the opportune-time^a Christ yet died in behalf of the ungodly. ⁷ For scarcely in behalf of [a] just [man] one will die; yet perhaps in behalf of the good [man] one will have courage to die. ⁸ But God demonstrates his own agape-love to us that while we being sinners, Christ died in our behalf. ⁹ Therefore much more having now been justified by his blood, we will be saved through him from the wrath. ¹⁰ For if, being enemies, we were reconciled to God through the death of his son, much more having been reconciled we will be saved by his zoe-life^b. ¹¹ But not only [this], but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation. ¹² Because of this, just as through one man sin came into the world, and death through sin, and thus death came upon all men, because all sinned— ¹³ for until [the] law, sin was in the world, but sin is not reckoned when there is no law— ¹⁴ nevertheless death reigned from Adam until Moses, and [reigned] over those not having sinned in the likeness of the transgression of Adam, who is [a] figure of the [one] [about] to be. ¹⁵ But not as the offense, thus also [is] the gift^c; for if by the offense of [the] one have the many died; much more has the grace of God and the gift by grace, [which is] by the one man Jesus Christ, abounded to the many. ¹⁶ And not as through one man having sinned [is] the gift; for the judgment [is] of one to condemnation, but the gift^d [is] of many offenses to justification. ¹⁷ For by the offenses of the one did death reign through the one, much more those receiving the abundance of grace and the gift of justness will reign in zoe-life^b through the one—Jesus Christ. ¹⁸ Therefore as through [the] offense of [the] one [is judgment] to all men to condemnation, thus also through the justness of [the] one [is the gift] to all men to justness of zoe-life^b. ¹⁹ For just as through the disobedience of the one man were the many made sinners, thus also through the obedience of the one will the many be made just. ²⁰ But the law slipped-in in order that offense increase. But where sin increased, grace abounded, ²¹ in order that just a sin reigned in death, thus also grace may reign through justice to eternal zoe-life^b through Jesus Christ our Lord.

Romans 6

¹ What therefore shall we say? Let us be remaining in sin, in order that grace increase? ² May it not be! We who have died to sin, how will we yet zoe-live^b in it? ³ Or are you ignorant that as many of us as have been baptized into Christ Jesus, we have been baptized into his death? ⁴ We are therefore buried with him through baptism into death, in order that just as Christ was raised from the dead through the glory of the father, thus we also should walk in newness of zoe-life^b. ⁵ For if we are become grown together in the likeness of his death, we also will be [in the likeness] of [his] resurrection. ⁶ Knowing this, that our old

^dor “have had”

^eor “put to shame”

^aKAIROS (*καιρός*) ‘opportune time’, ‘proper time’, ‘season’

^bfrom ZOE “ZOH-ay” (*ζωή*)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (*ψυχή*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βίος*) for ‘life’ in the sense of biological processes.

^cfrom GRACE

^dfrom GRACE

man is crucified with [him] in order that the body of our sin be nullified, that we no longer be slaving-to sin;⁷ For the [one] having died is justified^e from sin.⁸ So if we have died with Christ, we believe that we will also live with him,⁹ having known that Christ, having been raised from the dead, dies no more—death no longer has dominion over him.¹⁰ For in that he died, he died once to sin; but in that he zoe-lives^f, he lives to God.¹¹ Thus you also reckon yourselves to be dead to sin but zoe-living^f to God in Christ Jesus.¹² Therefore let^a sin not be reigning in your death-like bodies to obeying your lusts,¹³ neither be yielding your members [as] weapons of injustice to sin, but yield yourselves to God as zoe-living^f from [the] dead, and your members as weapons of justice to God,¹⁴ for sin will have no dominion over you, for you are not under law but under grace.¹⁵ What therefore? Shall we sin, because we are not under law but under grace? May it not be!¹⁶ Do you not know that to whom you yield yourselves slaves for obedience, you are slaves to whom you obey, whether of sin to death or obedience to justness?¹⁷ But grace [be] to God because you were slaves of sin, but you obeyed from the heart that type of teaching you were delivered.¹⁸ So having been freed from sin you were enslaved to justice.¹⁹ I speak man-wise because of the weakness [of your] flesh. For just as you presented your members slaves to uncleanness and to lawlessness resulting in lawlessness, thus now you have presented your members slaves to justice, resulting in holy-fication.²⁰ For when you were slaves of sin, you were free from justice.²¹ What fruit therefore did you have, upon which [things] you are now ashamed? For the end of those [is] death.²² But now having been freed from sin, having been enslaved to God, you have your fruit to holy-fication, the end [of which is] zoe-life^f eternal.²³ For the wages of sin [is] death, but the gift^b of God is zoe-life^f eternal in Christ Jesus our Lord.

Romans 7

¹ Or are you ignorant, brothers, for I speak to [those] knowing the law, that the law has dominion over man for as much time as he zoe-lives^f? ² For the woman under-[a]-man [is] bound to her zoe-living^f husband by law. But if the man die, she is loosed from the law of her husband.³ Therefore while [her] husband zoe-lives^f, she will be called adulteress if she marry another man. But if the husband die, she is free from the law, so she is not [an] adulteress when she marries another man.⁴ So that, my brothers, you also became dead to the law through the body of Christ, that you marry another, to the [one] raised from the dead, in order that we bear fruit to God.⁵ For when we were in the flesh, the passions of sins [which were] by the law were operative in our members to bear fruit to death.⁶ But now we are delivered from the law, having died in which we were held, so that we be slaving in newness of spirit and not oldness of letter.⁷ What therefore will we say? The law [is] sin? May it not be! Rather, I did not know sin except through the law. For I had not known desire^c unless the law was saying: You will not desire^d.⁸ But receiving opportunity, sin through the law works in me every desire^e. For apart from [the] law sin [is] dead.⁹ But once I was zoe-living^f apart from the law, but the commandment having come, sin came-to-

^eor “acquited”

^ffrom ZOE “ZOH-ay” ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE ($\psi\chi\rho$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for ‘life’ in the sense of biological processes.

^aimperative

^bfrom GRACE

^ci.e. “coveting”

^di.e. “covet”

^ei.e. “coveting”

zoe-life^f. ¹⁰ So I was dead. And the commandment [which was] to zoe-life^f was found by me [to be] to death. ¹¹ For sin, having taken opportunity through the commandment, deceived me, and through it, killed [me]. ¹² So that the law [is] holy, and the commandment holy and just and good. ¹³ Therefore the good [thing] became to me death? May it not be! Rather sin, in order that it appear sin, through the good [thing] worked to me death, in order that sin become exceedingly sinful. ¹⁴ For we know that the law is spiritual, but I am fleshly sold under sin. ¹⁵ For what I do, I do not know^g, for what I do not wish, this I practice. But what I hate, this I do. ¹⁶ But if what I do not wish, this I do, I consent to the law that [it is] good. ¹⁷ So now I no longer work it, but sin dwelling in me, that is, in my flesh, [a] good [thing]. For the wishing is present in me, but working the good [is] not. ¹⁹ For I do not do [the] good that I wish, but [the] evil which I do not wish, this I practice. ²⁰ But if I do this [thing] which I do not wish, it is no longer I working it but sin dwelling in me. ²¹ I find therefore the law [that] when I wish to be doing the good, that the evil is present in me. ²² For I concur with the law of God according to the inner man, ²³ but I see another law in my members warring against the law of my mind, and imprisoning me in the law of sin [which] is in my members. ²⁴ Wretched man [am I]! Who will deliver me from the body of this death? ²⁵ Grace^a to God through Jesus Christ our Lord. Therefore I myself in [my] mind am enslaved to [the] law of God, but in [my] flesh to [the] law of sin.

Romans 8

¹ [There is] therefore no condemnation to those in Christ Jesus ^b. ² For the law of the spirit of the zoe-life^f in Christ Jesus has freed me^c from the law of sin and death. ³ For the law [being] unable, in which we were weak through the flesh, God having sent his own son in the likeness of sinful flesh and for sin, has condemned sin in the flesh, ⁴ in order that the justification of the law be fulfilled in us [who are] walking not according to [the] flesh, but according to [the] spirit. ⁵ For those being according to the flesh are inclined towards the [things] of the flesh, but those according to the spirit [towards] the [things] of the spirit. ⁶ For the inclination of the flesh [is] death, but the inclination of the spirit is zoe-life^f and peace, ⁷ because the inclination of the flesh [is] enmity towards God; for it is not subject to the law of God, for it is neither able. ⁸ So those being in the flesh are not able to please God. ⁹ But you are not in [the] flesh but in [the] spirit, if indeed the spirit of God dwells in you. But if anyone does not have [the] spirit of Christ, this [one] is not his. ¹⁰ . But if Christ [be] in you, on the one hand the body [is] dead because of the law, but on the other hand the spirit [is] zoe-alive^f because of justice. ¹¹ So if the spirit of the [one] having raised Jesus from the dead dwells in you, the [one] having raised Christ Jesus from the dead will also make zoe-alive your death-like bodies through his indwelling spirit in you. ¹² Therefore, brothers, we are debtors, not to the flesh to zoe-live^f according to the flesh. ¹³ For if you zoe-live^f according to the flesh, you are [about] to be dying. But if by [the] spirit you are putting to death the deeds of the body, you will zoe-live^f. ¹⁴ For as many as are led by [the] spirit of God, these are sons of God. ¹⁵ For you have not received [the] spirit of slavery again to fear, but you have received [the] spirit of sonship, in which we cry: Daddy, Father. ¹⁶ The spirit itself co-witnesses with our spirit that we are sons of God. ¹⁷ But if sons, also heirs; heirs on the one hand of God, but on the other, co-heirs of Christ, if indeed we co-suffer in order

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^gor “understand”

^ai.e. “Thanks”

^binsert “who do not walk according to the flesh but according to the spirit.” **K**; txt: **HDNB**

^cinstead “you” BNt sy; txt: ACKD most lat

that we be co-glorified. ¹⁸ For I reckon that the sufferings of the present season^d are not worthy [to be compared] to the glory [about] to be revealed to us. ¹⁹ For the anticipation of creation eagerly awaits the revelation of the sons of God. ²⁰ For the creation was subjected to futility, not willingly, but because of the [one] having subjected [it], in hope, ²¹ because the same creation will also be freed from the slavery of corruption to the freedom of the glory of the sons of God. ²² For we know that all creation groans and travails together until now. ²³ But not only [they], but we also having the first fruits of the spirit, also ourselves sigh in ourselves, eagerly awaiting sonship, the redemption of our bodies. ²⁴ For we have been saved by hope, but hope [which is] seen is not hope, for what one sees, why also hope [for it]? ²⁵ But if we hope for what we do not see, through endurance we eagerly await [it]. ²⁶ But likewise the spirit also helps with our weakness. For what we should pray for we do not know as we ought, but the spirit itself intercedes with inexpressible groans. ²⁷ And the [one] searching the hearts knows what [is] the inclination of the spirit, for he intercedes in behalf of the holy [ones] according to [the will of] God. ²⁸ For we know that he works everything together for good by^e those agape-loving God, by^a those called according to [his] purposes. ²⁹ Because whom he foreknew, he predestined [to be] conformed to the likeness of his son, so that he is [the] first born among many brothers. ³⁰ So whom he predestined, these he also called, and whom he called, these he also justified, and whom he justified, these he also glorified. ³³ What therefore will we say to these [things]? If God [is] in our behalf, who [is] against us? ³² Who indeed did not spare his own son, but delivered him up in behalf of us all, how will he not with him also give^b to us everything? ³³ Who will accuse against the chosen of God? God is the [one] justifying. ³⁴ Who [is] the [one] condemning? [Shall] Christ Jesus the [one] having died, rather having been raised, who is at the right of God, who intercedes in our behalf? ³⁵ Who will separate us from the agape-love of Christ? Distress or affliction or persecution or famine or nakedness or peril or sword? ³⁶ Just as it is written that:

For your sake we are put to death all day,
We are reckoned as sheep for [the] slaughter.

³⁷ Rather in all these [things] we are super-conquerors through the [one] having agape-loved us. ³⁸ For I am persuaded that neither death nor zoe-life^c nor angels nor rulers nor [things] present nor [things] [about] to be nor powers ³⁹ nor height nor depth nor any other created [thing] will be able to separate us from the agape-love of God [which] is Christ Jesus our Lord.

Romans 9

¹ I say the truth in Christ, I do not deceive, my conscience co-witnessing for me in the Holy Spirit, ² because great pain is to me and unceasing woe to my heart. ³ For I wish that I myself be accursed from Christ in behalf of my brothers, my kinsmen according to the flesh, ⁴ who are Israelites, whose [are] the sonship and the glory and the covenants and the lawgiving and the service and the promises, ⁵ whose [are] the fathers, and from whom [is] the Christ according to the flesh, who is God, over all, blessed to eternity, Amen. ⁶ By no means has the word of God failed, for they are not all from Israel who are of Israel. ⁷

^dKAIROS (*καιρός*) 'opportune time', 'proper time', 'season'

^eor "in", "for"

^aor "in", "for"

^bfrom GRACE

^cfrom ZOE "ZOH-ay" (*ζωή*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχή*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βίος*) for 'life' in the sense of biological processes.

Neither because they are seed of Abraham [are] they all [his] children, rather: In Isaac shall your seed be called. ⁸ That is, not the children of the flesh are the children of God, but the children of the promise are reckoned as seed. ⁹ For the word of the promise is this: According to the opportune-time^d I will come and [a] child will be to Sarah. ¹⁰ And not only [this], but Rebecca also having conceived by one, [namely] Isaac our father— ¹¹ for [the child] being not yet born nor having done any good or worthless [thing], in order that the purpose of God according to selection stand, ¹² not by works but by the [one] calling—It was said to her that: The greater^e will be slave to the lesser^a, ¹³ just as it is written: Jacob I have agape-loved, but Esau I have hated. ¹⁴ What therefore will we say? [Is there] injustice with God?^b May it not be! ¹⁵ For to Moses he says: I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. ¹⁶ [it is] therefore not of the [one] wishing, nor the [one] running, but of God being merciful. ¹⁷ For the scripture says to Pharaoh that: Unto this [thing] itself have I raised you up, in order that I reveal in you my power, and in order that my name be proclaimed in all the land. ¹⁸ Therefore on whom he wishes he is merciful, but whom he wishes he hardens. ¹⁹ You will say to me therefore: Why does he blame? For who has resisted his intention? ²⁰ O man, rather who are you [who] contradicts God? Shall the [thing] formed say to the [one] having formed [it]: Why have you made me thus?^b ²¹ Or doesn't the potter of the clay have authority to make on the one hand [a] vessel for honor, or on the other [a vessel] for dishonor? ²² But [what] if God, wishing to reveal [his] wrath and make known his power, has endured, in much long-suffering, vessels of wrath prepared for destruction, ²³ and in order that he make known the wealth of his glory upon vessels of mercy, which he prepared beforehand for glory, ²⁴ us whom he also called, not only from [the] Jews, but from the nations? ²⁵ As it also says in Hosea:

I will call [them] my people [who were] not my people
And her agape-beloved [who was] not my agape-beloved.

²⁶ And it will be in the place where it was said to them,
You [are] not my people.

Here they will be called sons of [the] zoe-living^c God.

²⁷ And Isaiah cries out concerning Israel:

Though the number of the sons of Israel be as the sand of the sea,
The remainder will be saved.

²⁸ For [he is] completing [this] word and shortening it in justice,
Because [a] shortened word will the Lord do upon the land.

²⁹ And just as Isaiah foretold:

Unless the Lord sabaoth left to us [a] seed
We would have become as Sodom
and would have been made like Gomorrah.

³⁰ What therefore will we say? That the nations who [were] not pursuing justness have attained justness, indeed the justness from faith. ³¹ But Israel, pursuing [the] law of justness, to [this] law has not attained. ³² Why? Because not from belief but from works; they dashed against the stone of dashing, just as it is written:

Behold I place in Zion [a] stone of dashing
and [a] rock of stumbling.

^dKAIROS (*καιρός*) 'opportune time', 'proper time', 'season'

^eor "elder"

^aor "younger"

^bGrammar indicates "no" answer expected or expresses uncertainty

^cfrom ZOE "ZOH-ay" (*ζωή*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχή*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βίος*) for 'life' in the sense of biological processes.

And the [one] believing upon him will not be shamed.

Romans 10

¹ Brothers, the desire of my heart and [my] prayer to God in their behalf [is] for salvation. ² For I testify to them that they have [the] zeal of God, but not according to knowledge. ³ For being ignorant of the justice of God, and seeking to establish their own [justice], they have not submitted to the justice of God. ⁴ For the end of the law [is] Christ for justice to everyone believing. ⁵ For Moses writes that: The man having done the justice of the law shall zoe-live^d in them. ⁶ But the justice from belief he says thus: You should not say in your heart, who shall ascend into heaven? That is, to bring Christ down. ⁷ Or, Who will descend into the abyss^e? That is, to bring Christ up from the dead. ⁸ But what does it say? The word is near you, in your mouth and in your heart—that is, the word of faith which we proclaim. ⁹ For if you profess with your mouth [the] Lord Jesus, and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For with [the] heart one believes for justice, but with [the] mouth one professes for salvation. ¹¹ For everyone believing upon him will not be shamed. ¹² For there is no distinction of Jew and Greek, for he [is] Lord of all, being rich to all calling upon him. ¹³ For everyone who has called upon the name of the Lord will be saved. ¹⁴ How therefore may they call upon whom they have not believed? And how may they hear apart from [one] proclaiming? ¹⁵ And how may they proclaim unless they be sent? Just as it is written:

How lovely [are] the feet of those good-newsing peace,
Of those good-newsing good [things].

¹⁶ But not all have obeyed the good-news. For Isaiah says:

O Lord, who has believed our report?

¹⁷ Therefore belief [is] from hearing, and hearing through [the] word of Christ. ¹⁸ But I say, have they not heard? Rather:

Unto all the land their sound went out,
And to the four limits of the inhabited-world their words.

¹⁹ But I say, has Israel not known? First Moses says,

I will provoke you to jealousy upon [those who are] not [a] nation,
Upon [an] unintelligent nation will I anger you.

²⁰ But Isaiah is bold and says,

I was found by those not seeking me,
I have become visible to those not asking me.

²¹ But to Israel he says:

The whole day have I stretched out my hands
To [a] people being disobedient and contradictory.

^dfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^eor “underworld”

Romans 11

¹ I say therefore, has God rejected his people?^a May it not be! For I also am Israelite, from [the] seed of Abraham, of the tribe of Benjamin. ² God has not rejected his people whom he foreknew. Or do you not know what the scripture says in Elijah, how he appealed to God against Israel?

³ O Lord, they have killed your prophets,
They have torn down your altar,
And I alone am left and they seek my psyche-life^b.

⁴ But what does the divine-answer say to him?

I have left to myself seven-thousand men,
Which have not bent^a the knee to Baal.

⁵ Thus therefore also in the opportune-time^b now is [a] remnant come to pass according to [the] selection of grace. ⁶ But if by grace, [it is] no longer from works, otherwise grace becomes no longer grace.^c ⁷ What therefore? What Israel seeks, this [thing] it no longer attained, but the election attained [it], but the rest were hardened. ⁸ According as it is written:

God has given them [a] spirit of stupor,
Eyes that [they] not be seeing
And ears that [they] not be hearing
Unto this day.

⁹ And David says,

Let^d their table become [a] trap and [a] snare
And [a] stumbling and [a] recompense to them.
¹⁰ Let^d their eyes be darkened that [they] not be seeing,
And let^d their back be bent forever.

¹¹ Therefore I say, have they stumbled in order that they fall?^e May it not be! Rather by their transgression is salvation to the nations, to provoke them to jealousy. ¹² But if their transgression [be the] wealth of [the] world, and their loss [be] the wealth of the nations, how much more their fullness?¹³ So I say to you the nations, inasmuch as I am apostle of the nations, I magnify my service,¹⁴ if somehow I may provoke to jealousy [those who are] my flesh and save some of them. ¹⁵ For if their rejection [is the] reconciliation of [the] world, what [is] the reception [of them] except zoe-life^f from [the] dead? ¹⁶ But if the first-fruits [are] holy, the lump [is] also. And if the root [is] holy, the branches [are] also. ¹⁷ But if some of the branches have been broken off, and you being [a] wild olive have been grafted in among them and have become partners of the roots of the fatness of the olive tree,¹⁸ be not boasting against the branches. But if you boast, it is not you [who] supports the root, but the root you. ¹⁹ You will say, therefore: The branches were broken off in order that I

^agrammer indicates "no" answer expected or expresses uncertainty

^bfrom PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^cor "bowed"

^bKAIROS ($\kappa\alpha\rho\sigma$) 'opportune time', 'proper time', 'season'

^cadd: "But if by works, it is no longer grace since the work [is] no longer work." **K**; text: p⁴⁶ **HD**

^dimperative

^egrammer indicates "no" answer expected or expresses uncertainty

^ffrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

be grafted in.²⁰ True, they were broken off because of disbelief, but you stand because of belief. Be not being high-minded, but be fearing.²¹ For if God did not spare the branches [which are so] by nature, neither will he spare you.²² Behold therefore the kindness and severity of God: Upon those having fallen—severity, but upon you—[the] kindness of God, if you remain in [his] kindness, since you also may be cut off.²³ But those also, if they be not remaining in disbelief, they will be grafted in, for God is able to again graft them in.²⁴ For if you were cut off from the olive tree [which is] wild by nature and were grafted in, contrary to nature, into [a] cultivated olive tree, how much more rather will those by nature be grafted into their own olive tree?²⁵ For I do not want you to be ignorant, brothers, of this mystery, in order that you not be wise according to yourselves, that hardening is in part come to pass to Israel until the fullness^g of the nations come in.²⁶ And thus all Israel will be saved, just as it is written:

The delivering [one] is present in Zion,
He removes ungodliness from Jacob.
²⁷ And this [is] the covenant from me to them
When I take away their sins.

²⁸ On the one hand [they are], according to the good-news, enemies because of us, but on the other hand [they are], according to selection, agape-beloved.²⁹ For the kindnesses and the calling of God [are] irrevocable^h.³⁰ For as you were once disobedient to God, but now have obtained mercy through their disbelief,³¹ thus also these now have been disobedient to your mercy in order that they also now obtain mercy.³² For God has consigned them all to disbelief in order that he have mercy upon all.³³ O [the] depth of [the] wealth and wisdom and knowledge of God, how unfathomable are his judgments and inscrutable his ways.

³⁴ For who has known [the] mind of [the] Lord?
Or who has become his counselor?
³⁵ Or who has given to him in advance,
And it shall be given back to him?

³⁶ For from him and through him and to him are everything, to him [is] the glory to the eternities, Amen.

Romans 12

¹ I call upon you, therefore, brothers, through the compassions of God, to present your bodies [a] zoe-living^a, holy, acceptable to God sacrifice, [which is] your reasonable^b ministry.

² And be not being conformed to this age, but be being transformed by the renewal of [your] mind, to your testing^c what [is] the will of God, [which is] ^dgood and acceptable and complete.

³ For I say through the grace given to me to all those being among you, to not be thinking highly [of yourselves] beyond what is necessary to be thinking, but to be thinking to being sensible, to each as God has divided [a] measure of faith.⁴ For as we in one body have

^gor “full number”

^hor “without regret”

^afrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^bor “rational”

^cor “proving”

^dcould insert “[the]”

many parts, but all the parts do not have the same function,⁵ thus we many have one body in Christ, and each one [is] member of one another.⁶ So having gifts^e differing according to the grace given to us, whether prophecy, [we prophesy] according to the proportion^f of faith,⁷ or service, [we are] in [our] service; or the [one] teaching, in teaching,⁸ or the [one] exhorting, in exhortation, the [one] sharing, in generosity, the [one] aiding, in eagerness, the [one] being merciful, in gladness,⁹ Agape-love [being] unhypocritical, abhorring the wicked^a, clinging to the good,¹⁰ dearly-philia-loving one another, in brotherly philia-love, surpassing one another in showing honor^b,¹¹ not [being] troublesome in diligence, boiling in [the] spirit, being enslaved to the Lord,¹² rejoicing in hope, enduring in affliction, persisting in prayer,¹³ sharing for the needs of the holy [ones], pursuing hospitality—¹⁴ be blessing those persecuting [you], be blessing and do not curse—¹⁵ rejoicing with those rejoicing, and weeping with those weeping,¹⁶ being minded the same towards one another, not considering the exalted [things], but accommodating the humble—do not become wise towards yourselves—¹⁷ returning evil for evil to no one, having regard for [the] good before all men,¹⁸ if possible, with respect to you, being at peace with all men,¹⁹ not avenging yourselves, brothers, but give place to anger, for it is written:

Vengeance is mine, I will repay, says [the] Lord.

²⁰ But if your enemy hunger, be feeding him. If he thirst, be giving [him] drink. For doing this you will heap coals of fire upon [his] head. ²¹ Be not being conquered by evil, but be conquering evil with good.

Romans 13

¹ Let^c every psyche-life^d be being subject to the higher authorities. For there is no authority except from God—the authorities that be are designated by God,² so the [one] opposing the authority resists the ordinance of God. But the [one] having resisted will receive judgment to himself.³ For the rulers are not [a] fear to the good work, but to the evil. So do you wish to not be fearing the authority? Be doing the good, and you will have praise from [the] same.⁴ For he is [a] servant of God to you for the good. So if you do the evil, be fearing, for he does not bear the sword without cause. For he is [a] servant of God, avenger to [execute] wrath upon the [one] practicing evil.⁵ Therefore [it is] necessary to be being subject, not only because of wrath, but also because of conscience.⁶ Because of this, be paying tribute also, for they are ministers of God, being busily engaged in this same [thing].⁷ Repay to everyone [your] obligations, tribute to whom tribute [is due], tax to whom tax, fear to whom fear, honor to whom honor.⁸ Be obligated anything to no one, except to be agape-loving one another. For the [one] agape-loving another has fulfilled [the] law.⁹ For the: You shall not commit adultery, You shall not murder, You shall not steal, You shall not desire^e, and if any other commandment, in this word is it summed up, in the: You will agape-love your neighbor as yourself.¹⁰ Agape-love works [your] neighbor no evil. Therefore agape-love is [the] fulfillment of [the] law.¹¹ And therefore having known the opportune-time^f, that the hour already [is] for you to be raised from sleep, for now is our salvation nearer than when we believed.¹² The night is far spent, the day is at hand. Let us therefore put off the works of darkness, and let us put on the weapons^g of light.¹³ Let us walk becomingly as in

^efrom [GRACE]

^for “right relationship”

^aPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated ‘evil’, PONEROS is usually translated as ‘wicked’ although occasionally as ‘bad’; it can also mean ‘diseased’, ‘sickly’ and is thus translated where appropriate. Like KAKOS, PONEROS also means ‘evil’, but the harm that evil does is more in view, where KAKOS is more ‘evil as evil’.

^bor “in honor preferring one another”

^cimperative

^dfrom PSYCHE (*ψυχή*): an individual manifestation of life/consciousness. Animals have PSYCHES as well as humans. Contrast ZOE (*ζωή*)—Life ‘collectively’, interdependent, interconnected.

^ei.e. “covet”

^fKAIROS (*καιρός*) ‘opportune time’, ‘proper time’, ‘season’

^gor “armor”

the day, not in partying and drunkenness, not in sex and licentiousness, not in strife and jealousy. ¹⁴ But put on the Lord Jesus Christ, and be not making provision for the flesh, for [its] desires.

Romans 14

¹ So be receiving the [one] being weak in faith, [but] not to quarrels of opinions. ² For one believes to be eating everything, but the [one] being weak eats vegetables. ³ Let^h the [one] eating be not despising the [one] not eating, and let^h the [one] not eating be not judging the [one] eating, for God has received him. ⁴ Who are you, the [one] judging another's house-domesticⁱ? To his own Lord he stands or falls. But he shall be stood [upright], for God is able to make him stand. ⁵ For one judges [one] day above [another] day, another man judges every day [equal]. Let each be being fully convinced in his own mind. ⁶ The [one] regarding the day regards it to the Lord, and the [one] eating eats to the Lord, for he gives thanks to God, and the [one] not eating, to the Lord he does not eat, and he gives thanks to God. ⁷ For none [of you] zoe-lives^a to himself, and no one dies to himself. ⁸ For if we zoe-live^a, we zoe-live^a to the Lord, and if we die, we die to the Lord. Therefore if we zoe-live^a and if we die, we are the Lord's. ⁹ For to this Christ died and zoe-lived^a, in order that he be Lord of [the] dead and [the] zoe-living^a. ¹⁰ So who are you [who] judges his brother? Or who are you [who] despises his brother? For all will stand before the judgment seat of God. ¹¹ For it is written:

[As] I zoe-live^a, says the Lord, every knee will bow to me
And every tongue will confess to God.

¹² Therefore each [of you] will give reason concerning himself to God. ¹³ Let us therefore be no longer judging one another, but judge this rather, to not be placing [a] cause of offense. ¹⁴ I know and am persuaded in [the] Lord Jesus that nothing [is] common^b of itself, except to the [one] reckoning something to be common^c, to that [one it is] common^d. ¹⁵ For if through food your brother is pained, you no longer walk according to agape-love. Be not ruining^e that [brother] with your food, in whose behalf Christ died. ¹⁶ Let^h therefore your good not be being slandered. ¹⁷ For the kingdom of God is not of food and drink, but justness and peace and joy in [the] Holy Spirit. ¹⁸ For in this [is] the [one] being enslaved to Christ acceptable to God and approved by men. ¹⁹ Therefore let us be pursuing the [things] of peace, and the [things] of building up one another. ²⁰ Do not ruin the work of God on account of food. Everything [is] pure, but [they are] evil to the man eating with offense. ²¹ [it is] good to not eat nor drink wine nor [anything] by which your brother is offended. ²² The faith which you have according to yourself, be having [it] before God. Blessed [is] the [one] not judging himself in what he approves, ²³ but the [one] doubting is judged if he eat, because [it is] not from faith. So all which [is] not from faith is sin.

^himperative

ⁱOIKETHS: the root in this word is "house"; neither the root for "servant" nor "slave" is present in this word. The intent is a 'house-domestic', as in "house-servant" or "house-slave"

^afrom ZOE "ZOH-ay" (ζωη)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for 'life' in the sense of biological processes.

^bor "impure", "unclean"

^cor "impure", "unclean"

^dor "impure", "unclean"

^eAPOLLUMI (ἀπολλύμι) To lose something that one previously possessed. Can also mean 'ruin' or 'destroy'—see Rev.9:11 where the angel of the Abyss is named 'Apollyon' (same root word).

Romans 15

¹ So we, the able, ought to be bearing the weaknesses of the unable, and not to be pleasing ourselves. ² Let^f each of us be pleasing his neighbor for the good towards building [him] up. ³ For even the Christ did not please himself, but just as it is written:

The reproaches of those reproaching you fell upon me.

⁴ For as much as [this] was written beforehand, it was written for our instruction, in order that through endurance and through the exhortation of the scriptures we may have hope

⁵ May the God of endurance and of the exhortation give to you to be like-minded with one another according to [the] Christ Jesus, ⁶ in order that with one mind [and] with one mouth you glorify the God and father of our Lord Jesus Christ. ⁷ Therefore receive one another, just as the Christ also received us into [the] glory of God. ⁸ For I say that [the] Christ became [a] servant of circumcision in behalf of the truth of God, to confirm the promise [made] to the fathers, ⁹ and that the nations [may] glorify God for [his] mercy, just as it is written:

For this reason I will confess to you among the nations
And to your name will I sing praise.

¹⁰ And again he says:

Rejoice, O nations, with his people

¹¹ And again:

Be praising the Lord, all [you] nations
And let^f all the peoples praise him.

¹² And again Isaiah says:

There will be the root of Jesse
And the [one] rising to be ruling [the] nations,
Upon him will the nations hope.

¹³ Now the God of hope fill you with all joy and peace in believing, that you may abound in the hope in [the] power of [the] Holy Spirit. ¹⁴ Indeed I myself am persuaded concerning you, my brothers, that you yourselves are full of goodness, filled with all knowledge, able also to be admonishing one another. ¹⁵ But I wrote to you more boldly on some points, as reminding you, because of the grace given to me from God, ¹⁶ that I be [a] minister of Christ Jesus to the nations, ministering the good-news of God, in order that the offering of the nations become acceptable, made holy by the Holy Spirit. ¹⁷ I have therefore [a] boast in Christ Jesus with respect to the [things] towards God. ¹⁸ For I will not dare to be speaking of what Christ has not worked through me, to make the nations obedient, in word and work, ¹⁹ in [the] power of signs and wonders, in [the] power of [the] spirit, so that from Jerusalem and round until Illyrika I have made full the good-news of Christ. ²⁰ Thus I strive to be good-newsing not where Christ has been named, in order that I not build upon another's foundation, ²¹ but just as it is written:

To whom has not been reported concerning him,
They will see,
And those who have not heard will understand.

²² For which cause I also have been often hindered from coming to you, ²³ but now no longer having place in these districts, but having longing to come to you for many years, ²⁴ when I go to Spain, [I will come to you]. For I hope, going through, to see you and to be helped on my way by you there, if first I be filled in part by your [company], ²⁵ but now I go to Jerusalem serving the holy [ones]. ²⁶ For [those of] Macedonia and Achaia have considered it good to make some contribution^g for the poor of the holy [ones] in Jerusalem. ²⁷ For they considered it good, and they are their debtors. For if the nations have been made

^fimperative

^gfrom FELLOWSHIP

partners in their spiritual [things], they ought also in the fleshly [things] to be ministering to them. ²⁸ Therefore having completed this, and having sealed to them this fruit, I will come through you to Spain. ²⁹ And I know that coming to you in [the] fullness of blessing Christ will I come. ³⁰ I call upon you, brothers, through our Lord Jesus Christ and through the agape-love of the spirit, to struggle with me in prayers in my behalf to God, ³¹ in order that I be delivered from the disobedient [ones] in Judea and my service in Jerusalem become acceptable to the holy [ones], ³² in order that, coming to you in joy through the wish of God, I find rest with you. ³³ So the God of peace [be]^a with you all, Amen.

Romans 16

¹ Now I present to you Phoibe your sister, who is also [a] servant of the assembly^b in Kegchrea, ² in order that you receive her in [the] Lord [as is] worthy of the holy [ones], and assist her in whatever matter she has need [of you]. For she has become protectress^a of many and of me also. ³ Greet Priscilla and Akilla my co-workers in Christ, ⁴ who in behalf of my psyche-life^b laid down their own necks, to whom not I alone give thanks but all the assemblies^b of the nations, ⁵ and [greet] the assembly^b in their house. Greet Epainetus my agape-beloved, who is [the] first of Asia for Christ. ⁶ Greet Marian, who has labored much for you. ⁷ Greet Anronika and Junia my kinsmen and my fellow-prisoners, who are well known among the apostles, who also came to be in Christ before me. ⁸ Greet Ampliatus my agape-beloved in [the] Lord. ⁹ Greet Ourbanus our co-worker in Christ and Stachus my agape-beloved. ¹⁰ Greet Apellus the approved in Christ. Greet those of the [household of] Aristobolus. ¹¹ Greet Herodion my kinsman. Greet those of the [household of] Narkissus who are in [the] Lord. ¹² Greet Truphaina and Truphosa who have labored in [the] Lord. ¹³ Greet Rouphus the chosen in [the] Lord and his mother and mine. ¹⁴ Greet Asugkritus, Phlegon, Hermes, Patrobas, Herman, and the brothers with them. ¹⁶ Greet one another with [a] holy kiss^c. All the assemblies^b of Christ greet you.

¹⁷ Now I call upon you, brothers, to be looking out for those making dissension and stumbling contrary to the teaching which you learned, and be avoiding them. ¹⁸ For such are not enslaved to our Lord Christ but to their own belly, and through [their] smooth word and well-speaking deceive the hearts of the innocent. ¹⁹ For your obedience has reached to all [men]. I therefore rejoice upon you, but I wish you to be wise towards the good [thing], and innocent towards the evil [thing]. ²⁰ And the God of peace will crush Satan under your feet swiftly. The grace of our Lord Jesus [be]^d with you .

²¹ Timothy my co-worker greets you, and Lucius and Jason and Sosipater my kinsmen. ²² I Tertius, the [one] having written this letter, greet you in [the] Lord. ²³ Gaius my host and the whole assembly^b greet you. Erastus the steward of the city and Quartus his brother greet you. [²⁴ The grace of our Lord Jesus Christ [be]^e with you all, Amen.]^f

²⁵ Now to the [one] being able to establish you according to my good-news and the proclamation of Jesus Christ, according to [the] revelation of [the] mystery kept silent for times

^aor “[is]”

^bEKKLESIA (εκκλησια) from “called out”. Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It’s worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn’t yet exist—there were only the disciples. EKKLESIA is apparently different from ‘synagogue’ (SYNAGOGE (συναγωγη) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly ‘called to assemble’, and also of those ‘called’ to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as ‘church’ doesn’t really reflect 1st century usage—it seems to mean more like ‘a group of people assembled for some specific purpose’.

^aor “patroness”

^bfrom PSYCHE (ψυχη): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (ζωη)—Life ‘collectively’, interdependent, interconnected.

^cfrom [PHILOS]

^dor “[is]”

^eor “[is]”

^finclude vs. 24: **K**; omit vs. 24: p^{46,61}NB vg

eternal,²⁶ but manifested now, and through the scriptures of the prophets, according to the command of the eternal God, for the obedience of faith, made known to all the nations,²⁷ to God, only wise through Jesus Christ, to him [be]^g glory to the eternity of eternity, Amen.

^gor “[is”]

The First Epistle to the Corinthians

I Corinthians 1

¹ I, Paul, [a] called apostle of Christ Jesus through [the] will of God, and Sosthenes [my] brother, ² to the assembly^h of God that is in Corinth, to those made holy in Christ Jesus, to the called holy [ones], with all those in every place calling upon the name of Jesus Christ our Lord, theirs and ours, ³ grace to you and peace from God our father and Jesus Christ [our] Lord.

⁴ I thank God always concerning you for the grace of God given to you in Christ Jesus, ⁵ that in everything you are made rich in him, in every word and every knowledge, ⁶ just as the testimony of Christ was reinforced in you, ⁷ so that you do not come short in any gift^a, awaiting the revelation of our Lord Jesus Christ, ⁸ who shall also reinforce you until [the] end blameless in the day of our Lord Jesus Christ. ⁹ God [is] trustworthy through whom you were called into [the] fellowship of his son Jesus Christ our Lord.

¹⁰ I call upon you, brothers, through the words of our Lord Jesus Christ, that you all say the same [thing], and may there not be schisms among you, but may you be made complete in the same mind and in the same opinion. ¹¹ For it has been revealed to me concerning you, my brothers, from Cloe, that there is strife among you. ¹² And this [one] says that each [of you] says: I [am of] Paul, or: I [am of] Apollo, or: I [am of] Cephas, or: I [am of] Christ. ¹³ Was Paul crucified in your behalf, or were you baptized into the name of Paul?^a ¹⁴ I thank God that I baptized none [of you] except Crispus and Gaius, ¹⁵ in order that no one say that they were baptized into my name. ¹⁶ Thus I did also baptize the house of Stephen; besides [these] I do not know if I baptized any others. ¹⁷ For Christ did not send me to be baptizing but to be good-newsing, not in wisdom of word, in order that the cross of Christ not be emptied.

¹⁸ For the word of the cross to those perishing is foolishness, but to us being saved it is the power of God. ¹⁹ For it is written:

I will ruin the wisdom of the wise,
And will set aside the insight of the intelligent.

²⁰ Where [is the] wise? Where [is the] scribe? Where [is the] disputer of this eternity? Won't God make foolish the wisdom of the world? ²¹ For since in the wisdom of God the world did not know God through wisdom, it pleased God to save those believing through the foolishness of proclamation. ²² For [the] Jews request^b [a] sign and [the] Greeks seek wisdom, ²³ but we proclaim Christ crucified, to the Jews [a] stumbling, and to the nations foolishness. ²⁴ But to those called, to both Jews and Greeks, Christ [is] the power of God and the wisdom of God. ²⁵ For the foolishness of God is wiser than men, and the weakness of God is stronger than men. ²⁶ Be looking, therefore, to your calling, brothers, that not many wise according to the flesh, not many strong, not many well-born [are chosen]. ²⁷ But

^hEKKLESIA (εκκλησία) from “called out”. Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from ‘synagogue’ (SYNAGOGE (συναγωγή) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly ‘called to assemble’, and also of those ‘called’ to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as ‘church’ doesn't really reflect 1st century usage—it seems to mean more like ‘a group of people assembled for some specific purpose’.

^afrom [GRACE]

^aGrammar indicates “no” answer expected or expresses uncertainty

^bAITEO “ay-TEH-oh” (αἰτεω) “request”, “demand”, “beg” something for oneself. Far from humbly requesting—it's more like ‘demanding’. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (ερωτᾶω), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

God has chosen the foolish [things] of the world in order that he shame the wise, and has chosen the weak [things] of the world in order that he shame the strong,²⁸ and has chosen the not-[well]-born [things] of the world and the contemptuous [things], and the [things] that are not, in order that he nullify the [things] that are,²⁹ So that every flesh will not boast before God.³⁰ But of him you are in Christ Jesus, who became wisdom to us from God, and justness and holyfication and redemption,³¹ in order that just as it is written:

The [one] boasting,
Let^c him be boasting in the Lord.

I Corinthians 2

¹ And I having come to you, brothers, came not according to excellence of word or wisdom declaring to you the mystery of^d God. ² For I did not judge to know anything among you except Jesus Christ, and this [one] crucified. ³ And I in weakness and in fear and in much trembling came to be with you,⁴ and my words and my proclamation [were] not in persuasive wise words, but in proof^a of spirit and power,⁵ in order that your belief not be in [the] wisdom of men but in [the] power of God. ⁶ For we speak wisdom among the complete^b, but [a] wisdom not of this eternity, nor of the rulers of this eternity [who are] being nullified.⁷ But we speak the wisdom of God in [the] mystery, the hidden [thing] that God predestined before this eternity for our glory,⁸ which none of the rulers of this eternity have known, for if they had known, they would not have crucified the Lord of glory.⁹ But just as it is written:

Eye has not seen and ear has not heard
And it has not arisen upon [the] heart of man
As much as the Lord has prepared for those agape-loving him.

¹⁰ But God has revealed [it] to us through his spirit, for the spirit examines everything, even the deep [things] of God. ¹¹ For who of men has known the [things] of man except the spirit of man [that is] in him? Thus also has no one known the [things] of God except the spirit of God. ¹² So we have not received the spirit of the world but the spirit from God, in order that we know the [things] graced to us by God. ¹³ And what we teach is not in the words which man's wisdom taught, but in which [the] spirit taught, [we] comparing spiritual [things] with spiritual. ¹⁴ But the psyche-life-ish^c man does not accept the [things] of the spirit of God, for it is foolishness to him, and he is not able to know that they are spiritually appraised^d. ¹⁵ But the spiritual [man] appraises^e everything, but he himself is appraised^f by no one. ¹⁶ For who has known [the] mind of [the] Lord, or who has counseled him? But we have [the] mind of Christ.

I Corinthians 3

¹ And I brothers, was unable to speak to you as to spiritual [ones], but as to fleshly as babes in Christ. ² I fed you milk, not [solid] food, for you were not yet able. But neither are you now yet able. ³ For you are yet fleshly. For where [there is] among you jealousy and strife, and divisions, aren't you fleshly and walking according to man?⁴ For when anyone says: I am of Paul, but another: I [am] of Apollo, aren't you [being] men? ⁵ Who therefore is Apollo, or who is Paul? Servants through whom you believed, and to each [one] as the

^cimperative

^d“mystery of” p⁴⁶N; “testimony [about]”BD **K**

^aor “demonstration”

^bor “mature”, “perfect”

^cfrom PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected.

^dor “examined”, “discerned”

^eor “examines”, “discerns”

^for “examined”, “discerned”

Lord gave. ⁶ I planted, Apollo watered, but God made [it] grow. ⁷ So that neither is the [one] planting anything nor the [one] watering, but [rather] the [one] making [it] grow—God. ⁸ So the [one] planting and the [one] watering are one [thing], and each will receive his own reward according to his own work. ⁹ For we are co-workers of God, you are the field of God, the building of God. ¹⁰ According to the grace of God given me as [a] wise masterbuilder have I placed the foundation, but another built upon [it] Let^g each be seeing how he builds upon [it]. ¹¹ For another foundation no one is able to place besides the [one] having been laid, which is Christ Jesus. ¹² So if anyone builds upon the foundation [with] gold, silver, precious stones, wood, grass, straw, ¹³ the work of each will become manifest. For the day will show [it], because it is revealed in fire, and the fire itself will test the work of each, what sort it is. ¹⁴ If any work abides which he built, he will receive reward. ¹⁵ If any work is burnt up, he will suffer loss^h, but he himself will be saved, but thus as through fire. ¹⁶ Don't you know that you are [the] temple of God, and the spirit of God dwells in you? ¹⁷ If anyone corrupts the temple of God, God will corrupt this [one]. For the temple of God is holy, which you are.

¹⁸ Let^g no one be deceiving himself: if anyone supposes [he] is wise among you in this age, let^g him become foolish, in order that he become wise. ¹⁹ For the wisdom of this world is foolishness with God. For it is written:

[He is] the [one] grasping the wise in their craftiness.

²⁰ And again:

[The] Lord knows the reasonings of the wise,
That they are futile.

²¹ So let^g no one be boasting among men, for everything is yours, ²² whether of Paul, or Apollo, or Cephas^a, or world, or zoe-life^b, or death, or [things] present, or [things] [about] to be, all [are] yours, ²³ and you are Christ's, and Christ is God's.

I Corinthians 4

¹ Let^g [a] man thus reckon us, as officers of Christ and stewards of the mysteries of God. ² Moreover it is sought in stewards that one be found trustworthy. ³ But with me it is [the] least [thing] that I be appraised by you or by man's count, but neither do I appraise myself. ⁴ For I am conscious of nothing in myself, but not in this am I justified, but the [one] appraising me is [the] Lord. ⁵ So be judging nothing before [the] opportune-time^c, until the Lord come, who will also illuminate the secret [things] of darkness and manifest the intentions of the hearts. And then the praise will come to pass to each [one] from God. ⁶ And these [things], brothers, I have applied to myself and Apollo on your account, in order that you learn among you the [thing] not above what is written, in order that you not be being puffed up above the other against the other. ⁷ For who differentiates you? And what do you have which you did not receive? And if you indeed received, why boast as though not having received? ⁸ You are already full, you are already rich, without us you had reigned [as kings], and O that you did reign, in order that we also reign with you.

^gimperative

^hZEMIOO “zeh-mi-AW-oh” (*ζημιωω*) to suffer the loss of something which one has previously possessed, with the emphasis on the hardship that this causes.

^aanother name for Peter

^bfrom ZOE “ZOH-ay” (*ζωη*)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife's name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for ‘life’ in the sense of biological processes.

^cKAIROS (*καιρος*) ‘opportune time’, ‘proper time’, ‘season’

⁹ For I suppose [that] God has displayed us apostles last, as condemned to death, that we become [a] spectacle to the world and to [the] angels and to men. ¹⁰ We [are] fools on account of Christ, but you [are] prudent in Christ. We [are] weak, but you [are] strong. You are distinguished, but we are dishonored. ¹¹ Even until this present hour we hunger and thirst, and are naked and are beaten and homeless, ¹² and labor working with our own hands. Being reviled we bless, being persecuted we bear [it], ¹³ being defamed we exhort, we have become as [the] garbage of the world, and [we are] the scum of everything until now. ¹⁴ Not shaming you do I write these [things], but as admonishing my agape-beloved children. ¹⁵ For you have innumerable instructors in Christ, but not many fathers. For in Christ Jesus through the good-news have I begotten you. ¹⁶ I therefore call upon you, be becoming imitators of me. ¹⁷ Because of this same [thing] have I sent Timothy to you, who is my agape-beloved child and trustworthy in [the] Lord, who will remind you of my ways [which are] in Christ Jesus, just as I teach everywhere in every assembly^d. ¹⁸ Now as though I [am] not coming are some [of you] puffed up, ¹⁹ But I will come swiftly to you, if the Lord wills, and I will know not the word of [those] puffed up, but their power. ²⁰ For not in word [is] the kingdom of God, but in power. ²¹ What do you want? Should I come to you with [a] rod, or in agape-love and in [the] spirit of gentleness?

I Corinthians 5

¹ It is generally heard among you that [there is] fornication which is not among the nations, so that someone has his father's wife. ² And you are puffed up, and shouldn't you rather mourn, in order that the [one] having practiced this [thing] be taken from your midst? ³ For I indeed, being absent in the body, have already judged, as though being present, the [one] thus working this [deed], ⁴ in the name of the Lord Jesus, you having been gathered together, and my spirit, with the power of our Lord Jesus, ⁵ to deliver up such [a one] to Satan for [the] destruction of [his] flesh, in order that [his] spirit be saved in the day of the Lord. ⁶ Your boasting [is] not good. Don't you know that [a] little leaven leavens the whole lump? ⁷ Clean our the old leaven, in order that you be [the] new lump, just as you are unleavened. For indeed Christ, our passover, was sacrificed for us. ⁸ So that let us be keeping the feast, not in old leaven nor in [the] leaven of evil or fornication, but with [the] unleavened [bread] of sincerity and truth. ⁹ I have written to you in [this] letter [that you] not be associating with [a] fornicator, ¹⁰ not entirely with fornicators of this world or coveters or with robbers or idolaters, since you must therefore go out of the world. ¹¹ But I have now written to you not to be associating if any brother be being named either fornicator or coveter or idolater or abuser or drunkard or thief, with such neither be eating. ¹² For what [is] to me to be judging [those] outside? Aren't you judging [those] inside? ¹³ But [those] outside God judges. Remove the wicked^e [one] from among yourselves.

I Corinthians 6

¹ Does anyone [of you], having [a] matter against another, dare to be judged^a by the unjust, and not by the holy [ones]? ² Or don't you know that the holy [ones] will judge the world?

^dEKKLESIA (εκκλησια) from "called out". Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from 'synagogue' (SYNAGOGE (συναγωγη) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly 'called to assemble', and also of those 'called' to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as 'church' doesn't really reflect 1st century usage—it seems to mean more like 'a group of people assembled for some specific purpose'.

^ePONEROS (πονηρος) here. The Greek word KAKOS (κακος) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^ai.e. take the matter to court

And if the world is judged by you, are you unworthy of judging [the] least [thing]? ³ Or do you not know that we will judge angels, let alone things of this life, ⁴ if indeed you be judging the things of this life; those despised in the assembly^b, do you seat these [to judge you]? ⁵ I speak towards your shame. [Is there] thus among you not one wise, who will be able to judge between his brother? ⁶ But brother is judged with brother, and this by [the] unbelieving. ⁷ Already indeed therefore actually is defeat to you because you have judgments within yourselves. Why don't you rather be done-injustice? ⁸ But you do injustice and deprive, and this [your] brothers. ⁹ Or don't you know that [the] unjust of God will not inherit the kingdom of God? Be not being deceived. Neither fornicators, nor idolaters, nor coveters, not drunkards, not abusers, not thieves will inherit the kingdom of God. ¹¹ And these [things] were some [of you]; but you are washed, but you have been made holy, but you have been justified in the name of the Lord Jesus Christ and in the spirit of our God. ¹² Everything is permitted to me, but not everything profits. Everything is permitted, but I will not be brought under authority by anyone. ¹³ Foods [are] for the belly, and the belly [is] for foods. But God will nullify both it and them. But the body [is] not for fornication but for the Lord, and the Lord [is] for the body. ¹⁴ So God has both raised up the Lord and will also raise us through his power. ¹⁵ Don't you know that your bodies are members of Christ? Will I therefore make the members of Christ members of [a] harlot? May it not be! ¹⁶ Or don't you know that the [one] being joined with [a] harlot is one body? For the two, he has said, will be into one flesh. ¹⁷ But the [one] being joined to the Lord is one spirit. ¹⁸ Be fleeing fornication. Every sin which [a] man may do is outside [his] body; but the [one] fornicating sins inside his own body. ¹⁹ Or don't you know that your bodies are the temple of the Holy Spirit in you, which you have from God, and you are not your own? ²⁰ For you were bought with [a] price. Glorify God therefore in your body.

I Corinthians 7

¹ Now concerning what you wrote, [it is] good for [a] man not to be touching^c [a] woman. ² But on account of fornication let^a each be having his own wife, and let^a each be having one's own husband. ⁴ The wife does not authority over her own body, but the husband [does]; so likewise the husband does not have authority over his own body, but the wife [does]. ⁵ Be not depriving each other, except by agreement for [an] opportune-time^b in order that you be devoted in prayer, and again be [brought] together, in order that Satan not be testing you on account [of your] lack of self control. ⁶ But this I say as [a] concession, not as [a] command. ⁷ But I want all men to be even as myself; but each has his own gift^c from God, one thus, another thus. ⁸ So I say to the unmarried and to the widows, [it is] good for them if they remain as I, ⁹ but if they cannot have self-control, let^a them marry. For it is better to be marrying than to be burning. ¹⁰ So I call upon those married, not I but the Lord, that [the] wife not be separated from [her] husband ¹¹—but if she be separated, let^a her be remaining unmarried or let^a her be being reconciled to her husband—and the husband not be putting away [his] wife. ¹² But to the rest I myself say, not the Lord, if any brother has [a] non-believing wife, and this [woman] consents to be living with him, let^a him not be putting her away. ¹³ And if any wife has [a] non-believing [husband], and this [man] consents to be living with her, let^a her not be putting away [her] husband. ¹⁴ For the

^bEKKLESIA (*εκκλησια*) from “called out”. Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from ‘synagogue’ (SYNAGOGE (*συναγωγη*) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly ‘called to assemble’, and also of those ‘called’ to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as ‘church’ doesn't really reflect 1st century usage—it seems to mean more like ‘a group of people assembled for some specific purpose’.

^cor “holding”, “grasping”

^aimperative

^bKAIROS (*καιρος*) ‘opportune time’, ‘proper time’, ‘season’

^cfrom GRACE

non-believing husband is made holy by the wife, and the non-believing wife is made holy by the brother.¹⁵ But if the non-believing [one] separates, let^d him be separating, the brother or sister is not enslaved in such [cases]; but God has called us to peace.¹⁶ For what do you know, O wife, if you will save [your] husband? Or what do you know, O husband, if you will save your wife?

¹⁷ Except to each as God has distributed, each as God has called [him], thus let^d him be walking. And thus do I command in all the assemblies^e. ¹⁸ Is anyone called being circumcised? Let^d him not be becoming as uncircumcised. Is anyone called in uncircumcision? Let^d him not be becoming circumcised.¹⁹ Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.²⁰ Each in the calling in which he was called, in this let^d him be abiding.²¹ Were you called [a] slave? Let^d it not be [a] care to you. But if you are able to become free, rather make use of [it].²² For the [one] having been called in the Lord [a] slave is [a] freeman of the Lord; likewise the [one] having been called free is [a] slave of Christ.²³ You were bought with [a] price; do not become slaves of men.²⁴ Each in which he was called, brothers, in this let^d him be abiding with God.

²⁵ Now concerning virgins, I do not have [a] command from the Lord, so I give knowledge as [one] having received mercy by the Lord to be trustworthy.²⁶ I therefore think this to be good on account of the present distress.²⁷ Are you bound to [a] wife? Do not seek release. Are you loosed from [a] wife? Do not seek [a] wife.²⁸ But if you marry, you have not sinned. But such will have tribulation in the flesh, but I [would] spare you.²⁹ So this I say, brothers, the opportune-time^a is shortened, the remainder [is] that those having wives be as not having,³⁰ and those weeping as not weeping, and those rejoicing as not rejoicing, and those buying as not possessing,³¹ and those making use of the world as though not making full use of [it]; for the form of this world passes away.³² But I wish you to be without anxiety. The unmarried is anxious for the [things] of the Lord, how he may please the Lord;³³ but the [one] having married is anxious for the [things] of the world, how he may please [his] wife,³⁴ and he is anxious. And the unmarried woman and virgin is anxious for the [things] of the Lord, in order that she be holy both in body and in spirit. But the [one] having married is anxious for the [things] of the world, how she may please her husband.³⁵ But I say this [thing] to your profit, not in order that I throw [a] snare^b, but towards propriety and consistency to the Lord undistracted.³⁶ But if anyone thinks he behaves indecently toward his virgin^c, if she be past the flower [of you]th, and he ought to become thus, what he wishes, let^d him be doing, he does not sin, let^d them marry.³⁷ But who stands firm in his heart not having necessity, but has authority concerning his own wants, and has judged in his own heart, to be keeping his own virgin, he will do well.³⁸ So that the [one] marrying his own virgin does well, and the [one] not marrying will do better.³⁹ [A] woman is bound for as much time as her husband zoe-lives^d. But if the husband

^dimperative

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^aKAIROS (καιρος) ‘opportune time’, ‘proper time’, ‘season’

^bor “noose”

^c“fiance”, “daughter”?

^dfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

sleep^e she is free to marry whom she wants, only in the Lord. ⁴⁰ But she is more blessed if she remains thus, according to my knowledge; but I seem^f to be also having [the] spirit of God.

I Corinthians 8

¹ Now concerning [things] offered to idols, we know that we have all knowledge. Knowledge puffs up, but agape-love builds up. ² If anyone supposes he knows^a anything, he has not yet known just as he must know. ³ But if anyone agape-loves God, this [one] is known by him. ⁴ Concerning therefore the food offered to idols, we know that [an] idol in the world is nothing, and that no one [is] God except one. ⁵ For though there are [those] called gods whether in heaven or upon earth, even as there are many gods and many lords, ⁶ to us [there is], however, one God the father, from whom [is] everything, and we through him. ⁷ But [this] knowledge is not in everyone; for some, in the habit, eat of the idol as food offered to idols, and their conscience being weak, they are polluted. ⁸ But food does not bring us to God, neither if we do not eat are we the worse, nor if we eat are we the better. ⁹ But seeing [that] this authority [of yours] not somehow become [an] offense to the weak. ¹⁰ For if anyone see you, the [one] having knowledge, lying in the idol's temple, won't his conscience being weak be built up to be eating the [things] offered to idols? ¹¹ For the [one] being weak will be ruined by your knowledge, the brother in whose behalf Christ died. ¹² So thus sinning against the brothers and beating their conscience you sin against Christ. ¹³ Wherefore if food stumbles my brother, I will not eat meat to eternity, in order that I not stumble my brother.

I Corinthians 9

¹ Am I not free? Am I not [an] apostle? Haven't I seen Jesus our Lord? Aren't you my work in the Lord? ² If I am not apostle to others, rather to you I am certainly; for you are my seal or apostleship in the Lord. ³ This is my defense to those examining me. ⁴ Don't we have authority to eat and drink? ⁵ Don't we have authority to take [about] [a] sister, [a] wife, as do also the rest of the apostles and the brothers of the Lord and Cephas^b? ⁶ Or don't I only and Barnabbas have authority to not be working? ⁷ Whoever serves as soldier on his own wages? Who plants [a] vineyard and does not eat its fruit? Who shepherds [a] flock and does not eat from the milk of the sheep? ⁸ Don't I say these [things] according to men, or does the law also not say these [things]? ⁹ For in the law of Moses it is written: You will not muzzle [the] threshing ox. Doesn't God care for the ox? ¹⁰ Or does he say [it] entirely on our account? For on our account it was written, that: The [one] plowing ought to be plowing in hope, and the [one] threshing, in hope of partaking. ¹¹ If we sowed in you the spiritual [things], [is it a] big [thing] if we reap from you the fleshly? ¹² If others be partakers of this authority over you, [are] we not rather? But we have not used this authority, but bear everything in order that we not give anyone hindrance to the good-news of Christ. ¹³ Do you not know that the [ones] working the temple [things] eat the [things] from the temple, those attending to the altar have [a] share in the altar? ¹⁴ Thus the Lord also commanded to those proclaiming the good-news to zoe-live^c from the good-news. ¹⁵ But I have used none of these

^ei.e. "die"

^for "suppose"

^aor "seems to know"

^banother name for Peter

^cfrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE

[things]. And I have not written these [things] in order that it thus come to pass for me. For it is better to me to die than my boasting be made empty.¹⁶ For if I good-news, it is not [a] boast for me. For necessity presses upon me, for woe to me if I do not good-news.¹⁷ For if willingly I practice these [things], I have [a] reward. But if unwillingly, [a] management is entrusted to me.¹⁸ What therefore is my reward? In order that good-newsing I may place the good-news without charge, that I not abuse my authority in the good-news.¹⁹ For I being free from all am enslaved to all, in order that I gain more.²⁰ And to the Jews I became as [a] Jew, in order that I win Jews, to those under the law as under the law, not being myself under the law,²¹ to those without law as without law, not being without [the] law of God, but in [the] law of Christ, in order that I win those without [the] law;²² I became weak to the weak, in order that I win the weak; to everyone I am become everything, in order that I certainly win some.²³ But I do everything on account of the good-news, in order that I become [a] co-partaker of it.²⁴ Don't you know that all [those] running in the stadium run, but one receives the prize? Be thus running in order that you win.²⁵ And everyone engaging in contest exercises self-control in everything, they on the one hand therefore in order that they receive [a] corruptible crown, but we [an] incorruptible.²⁶ So I thus run, as not uncertainly, I thus box, not as beating [the] air,²⁷ but I smite^d my body and enslave it, lest having proclaimed to others I myself become disqualified.

I Corinthians 10

¹ For I do not want you to be being ignorant, brothers, that all our fathers were under the cloud and all passed through the sea,² and were all baptized to Moses in the cloud and in the sea,³ and all ate the same spiritual food,⁴ and all drank the same spiritual drink; for they drank from the spiritual rock that followed [them]; now the rock was the Christ.⁵ But with many of them God was not pleased; for they were overthrown in the wilderness.⁶ But these have become our examples, to the end that we not be lusters of evil, just as these lusted⁷ Neither become idolaters, just as some of them, just as it is written:

The people sat to eat and drink,
And they arose to be dancing.

⁸ Neither let us fornicate, just as some of them fornicated and twenty three thousand fell in one day.⁹ Neither let us test the Lord, just as some of them tested [him] and they perished by the snakes.¹⁰ Neither be grumbling, just as some of them grumbled, and they were destroyed by the destroyer.¹¹ But these [things] happened to them by way of example, and they are written for our admonition, upon whom are come the ends^e of the eternities.¹² So the [one] supposing [he is] standing, let^a him be looking [that] he not fall.¹³ Testing has not taken you except [what is] human; but God is trustworthy, who will not permit you to be tested above what you are able, but will with the testing also make the way out, that you be able to endure.¹⁴ Wherefore, my agape-beloved, be fleeing from idolatry.¹⁵ As to the prudent I speak, you judge what I say.¹⁶ The cup of the blessing that we bless, isn't it [the] fellowship of the body of Christ?¹⁷ For one bread, [and] one body are we many. For we all partake from one bread.¹⁸ Be looking to Israel according to the flesh: Aren't those eating the sacrifice sharers of the altar?¹⁹ What therefore do I say? That [the] meat offered to idols is anything? Or that [an] idol is anything?²⁰ Rather [I say] that what the nations sacrifice, they sacrifice to demons and not to God. I do not want you to become sharers of demons.²¹ You are not able to be drinking [the] cup of [the] Lord and [the] cup of demons; you are not able to be sharing the table of [the] Lord and the table of demons.²² Or will you provoke the Lord to jealousy? Are we stronger than he?^b²³ Everything is permissible, but not everything builds up.²⁴ Let^a no one be seeking his own [good] but the [good] of the other.²⁵ Everything being sold in the meat market be eating, questioning on

occur. Greek also has the word BIOS (*βίος*) for 'life' in the sense of biological processes.

^dmeans generally "beat black and blue"

^eor "completions"

^aimperative

^bgrammar indicates "no" answer expected or expresses uncertainty

account of conscience nothing.²⁶ For the land and its fullness is the Lord's.²⁷ If any of the non-believing invite you and you want to be going, be eating everything placed before you, questioning on account of conscience nothing.²⁸ But if any say to you: This is meat offered to idols, be not eating on account of that [one] making [it] known [to you] and conscience.^c ²⁹ But I say, not your own conscience, but that of the other. For why is my freedom judged by another's conscience?³⁰ For if I by grace partake, why am I slandered in behalf of what I give thanks?³¹ Whether therefore you eat or drink or whatever you do, be doing all to [the] glory of God.³² Become inoffensive to both Jews and Greeks, and the assembly^d of God,³³ just as I also please everyone in everything, not seeking my own profit, but the [profit] of the many, in order that they be saved.

I Corinthians 11

¹ Become imitators of me, just as I [am] of Christ. ² Now I praise you because you remember everything of me, and just as I have delivered up to you the traditions, you hold [them] fast. ³ But I want you to know that the Lord of every man is Christ, and [the] head of [the] woman [is] the man, and [the] head of [the] Christ is God. ⁴ Every man praying or prophesying, having something on [his] head, disgraces his head. ⁵ But every woman praying or prophesying with her head uncovered disgraces her head, for it is one and the same [thing] to the shaved [one]. ⁶ For if [the] woman is not covered, let^a her also be shaved; but if [it is] shameful to [the] woman to be shorn or shaved, let^a her be being covered. ⁷ For [the] man ought not be covering [his] head, for [he] is [the] image and glory of God. But the woman is [the] glory of [the] man. ⁸ For [the] man is not from the woman, but [the] woman [is] from the man. ⁹ For [the] man was not created on account of the woman, but [the] woman on account of the man. ¹⁰ On account of this the woman ought to be having authority on her head because of the angels. ¹¹ Nevertheless neither [is] the woman [anything] without [the] man, nor [the] man without [the] woman, in the Lord. ¹² For just as the woman [is] from the man, thus also is the man through the woman; but everything [is] from God. ¹³ Judge among yourselves: Is it proper for uncovered women to be praying to God?¹⁴ Doesn't nature herself teach you that if [a] man wear long hair, it is dishonor to him,¹⁵ but if [a] woman wear long hair, it is glory to her? For hair is given to her for [a] wrapping.¹⁶ But if any [man] seems to be contentious, we have no such habit, neither [do] the assemblies^d of God.

¹⁷ Now declaring this [thing] I do not praise you, because you come together not for the better but for the worse.¹⁸ For firstly when you be coming together in the assembly^d, I hear there are divisions among you, and partly I believe it.¹⁹ For there must also be dissensions among you, in order that the approved become manifest among you.²⁰ When therefore you be coming together, it is not to eat the Lord's supper,²¹ for when eating [it], each takes his own supper beforehand, and one hungers, and another is drunk.²² Do you not have houses in which to be eating and drinking? Or do you despise the assembly^d of God, and shame those not having? What should I say to you, will I praise you? In this I do not praise you.²³ For I received from the Lord what I have also delivered up to you, that the Lord Jesus, in the night in which he was delivered up, took bread,²⁴ and having given thanks he broke [it] and said: This is my body being broken in your behalf. Be doing this in my remembrance.²⁵ Likewise also [he took] the cup after having supped, saying: This cup is the new contract^b

^cinsert: "For the land is the lord's and [also] its fullness" **K**; txt: NBD *vg*

^dEKKLESIA (*εκκλησια*) from "called out". Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from 'synagogue' (SYNAGOGE (*συναγωγη*) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly 'called to assemble', and also of those 'called' to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as 'church' doesn't really reflect 1st century usage—it seems to mean more like 'a group of people assembled for some specific purpose'.

^aimperative

^bor "testament"

in my blood. Be doing this, as often as you be drinking, in my remembrance. ²⁶ For as often as you be eating this bread and be drinking this cup, you proclaim the death of the Lord, until he come. ²⁷ So whoever be eating the bread or drinking the cup unworthily, he will be guilty of the body and the blood of the Lord. ²⁸ But let [a] man prove^c himself, and thus let^a him be eating of the bread and let^a him be drinking of the cup. ²⁹ For the [one] eating and drinking unworthily eats and drinks judgment to himself, not recognizing^b the body of the Lord. ³⁰ Because of this many [are] weak and sick, and many sleep. ³¹ But if we recognized^c ourselves, we would not be judged. ³² But being judged by the Lord we are disciplined^d, in order that we not be condemned with the world. ³³ Therefore, my brothers, when coming together to eat, be waiting for one another. ³⁴ If anyone hungers, let^a him be eating at home, in order that you not come together for judgment. The rest I will command, should I come.

I Corinthians 12

¹ Now concerning spiritual [things], brothers, I do not want you to be being ignorant. ² You know that when you were nations^e before the dumb idols, [you were] being carried off even as you were led. ³ Therefore I make know to you that no one speaking in [the] spirit of God says: Jesus [is] accursed^f, and no one is able to say Jesus [is] Lord except by the Holy Spirit.

⁴ Now there are differences of gifts, but the same spirit. ⁵ And there are differences of service, and the same Lord. ⁶ And there are differences of effects, but the same God who effects everything in everything. ⁷ So to each is given the manifestation of the spirit toward the profitable. ⁸ For to one through the spirit is given [the] word of wisdom, to another [the] word of knowledge according to the same spirit, ⁹ to another faith by the same spirit, and to another gifts^g of healing by the same spirit, ¹⁰ and to another effecting of powers, to another prophecy, to another discernment^h of spirits, to another [various] kinds of tongues, to another [the] interpretation of tongues. ¹¹ But one and the same spirit effects all these, distributing to each individual just as he intends. ¹² For just as the body is one and it has many parts, but all the parts of the body being many are one body, so also [is] the Christ.

¹³ For by the one spirit we all have been baptized into one body, whether Jew or Greek, whether slave or free, and we have all been made to drink one spirit. ¹⁴ For the body is not one member but many. ¹⁵ If the foot say: Because I [am] not [a] hand, I am not of the body, not for this [reason] is it not of the body. ¹⁶ And if the ear say: Because I [am] not [an] eye, I am not of the body, not for this [reason] is it not of the body. ¹⁷ If the whole body is [an] eye, where [is] the hearing? If the whole [is] hearing, where is smell? ¹⁸ But now has God placed the members, each one of them in the body, just as he wanted. ¹⁹ But if they were all one [type of] member, where [is] the body? ²⁰ But now [they are] many members, but one body. ²¹ So the eye is not able to say to the hand: I have no need [of you], or again the head to the feet: I have no need [of you]. ²² But rather more the members of the body seeming weaker are more necessary, ²³ and what we suppose to be less honorable, to this one we bestow greater honor, and our improper [members] have greater propriety, ²⁴ and our proper [members] have no need ⁱ. But God has blended the body, having given greater honor to the [member] that lacked, ²⁵ In order that there be no division in the body, but [in order that] the members have the same concern for one another. ²⁶ And if one member suffers, all the members suffer, or [one] member is glorified, all the members rejoice. ²⁷ So

^cor “test”

^aimperative

^bor “discerning”

^cor “discerned”

^dor “instructed”

^ei.e. Gentiles

^fi.e. something devoted to evil

^gfrom GRACE

^hor “recognizing”

ⁱadd “of honor” D

you are [the] body of Christ and members in particular. ²⁸ And in the assembly^j has God placed first apostles, second prophets, third teachers, then powers, then gifts^k of healing, helps, administrations, [various] kinds of tongues. ²⁹ [are] all apostles?^a [are] all prophets?^b Do all speak in tongues?^c Do all interpret?^d

³¹ So, be seeking the greater gifts^e. And yet I show you [a] far-better way.

I Corinthians 13

¹ If I speak with the tongues of men and angels, but I have not agape-love, I am become sounding brass or clashing cymbal. ² And if I have prophecy and know all mysteries and all knowledge, and I have all faith so as to remove mountains but I have not agape-love, I am nothing. ³ And if I divide all my possessions, and if I deliver up my body that I be burnt, but I have not agape-love, I have helped nothing.

⁴ Agape-love is long-suffering

Agape-love [is] kind, is not jealous,

Agape-love does not boast, is not puffed up,

⁵ Agape-love does not behave disgracefully,

does not seek its own,

does not exasperate,

does not reckon evil,

⁶ does not rejoice in injustice,

but co-rejoices with faith;

⁷ bears everything,

believes everything,

hopes everything,

endures everything.

⁸ Agape-love never fails,

but whether prophecy,

they will be abolished,

whether tongues,

they will cease,

whether knowledge,

they will be abolished.

⁹ For in part we know and in part we prophesy,

¹⁰ But when the complete comes, the partial will be abolished.

¹¹ When I was [a] child

I was speaking as [a] child,

I was thinking as [a] child,

I was reasoning as [a] child,

But when I became [a] man I abolished the [things] of the child.

¹² For we still see through [a] mirror darkly^f

^jEKKLESIA (*εκκλησία*) from “called out”. Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It’s worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn’t yet exist—there were only the disciples. EKKLESIA is apparently different from ‘synagogue’ (SYNAGOGE (*συναγωγή*) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly ‘called to assemble’, and also of those ‘called’ to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as ‘church’ doesn’t really reflect 1st century usage—it seems to mean more like ‘a group of people assembled for some specific purpose’.

^kfrom GRACE

^agrammar indicates “no” answer expected or expresses uncertainty

^bgrammar indicates “no” answer expected or expresses uncertainty

^cgrammar indicates “no” answer expected or expresses uncertainty

^dgrammar indicates “no” answer expected or expresses uncertainty

^efrom GRACE

^fthe Greek word [AINIGMA], meaning both “dimly” and “as in a riddle”

But then face to face.
 Now I know in part,
 But then I will know just as I am also known.
¹³ But now abides faith, hope agape-love,
 These three,
 But the greater of these [is] agape-love.

I Corinthians 14

¹ Be pursuing agape-love, but be being zealous for the spiritual [things], but more that you may be prophesying. ² For the [one] speaking in [a] tongue does not speak to men but to God. For no one hears^g, but he speaks [a] mystery to the spirit. ³ But the [one] prophesying speaks upbuilding and exhortation and consolation to men. ⁴ The [one] speaking in [a] tongue builds himself, but the [one] prophesying builds up [the] church. ⁵ So I want you all to be speaking in tongues, but more that you prophesy; for the [one] prophesying is greater than the [one] speaking in tongues, unless he interpret, in order that the church receive upbuilding. ⁶ But now brothers, if I come to you speaking in tongues, what will it profit you, unless I will speak to you either in revelation or in knowledge or in prophecy or teaching? ⁷ Likewise the psyche-life-less^a [things] giving sound, whether flute or lyre, unless it give distinction of sound, how will the [thing] being fluted or lyred be known? ⁸ And if [a] trumpet give [an] uncertain sound, who will prepare for war? ⁹ Thus you also, unless you through the tongue give clear word, how will the [thing] being spoken be known? For you will be speaking into air. ¹⁰ Perhaps there are so many kinds of voices in the world, and none is meaningless. ¹¹ If therefore I do not know the power^b of the voice, I will be to the [one] speaking [a] barbarian, and the [one] speaking [will be a] barbarian to me. ¹² Thus you also, since you are zealots of spiritual [things], be being zealous for the upbuilding of the assembly^c in order that you be abounding. ¹³ Therefore let^d the [one] speaking in [a] tongue be praying in order that he may interpret. ¹⁴ For if I pray in [a] tongue, my spirit prays, but my mind is unfruitful. ¹⁵ What is it therefore? I will pray with the spirit, but I will also pray with the mind. I will sing with the spirit, but I will also sing with the mind. ¹⁶ Since, if you bless with the spirit, how will the [one] filling the place of the ungifted [person] say—Amen—at your thanksgiving, since he does not know what you say? ¹⁷ For you indeed give thanks well, but the other is not built up. ¹⁸ I give thanks to God, I speak in tongues more than all [of you]. ¹⁹ But in [the] assembly^c I want to speak five words with my mind, in order that I also inform others, than ten thousand words in [a] tongue. ²⁰ Brothers, do not become children in thinking, but be being [a] child in evil, and in thinking become complete. ²¹ In the law it is written that:

With speaking other tongues
 And with other lips will I speak to this people,
 And neither thusly will they hear me, says the Lord.

²² So that the tongues for today are not for the believing but for the non-believing, and prophecy is not for the non-believing, but for the believing. ²³ If therefore the whole assem-

^gor “understands”

^afrom PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected.

^bi.e. meaning

^cEKKLESIA ($\epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha$) from “called out”. Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It’s worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn’t yet exist—there were only the disciples. EKKLESIA is apparently different from ‘synagogue’ (SYNAGOGUE ($\sigma\gamma\gamma\alpha\gamma\omega\gamma\eta$) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly ‘called to assemble’, and also of those ‘called’ to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as ‘church’ doesn’t really reflect 1st century usage—it seems to mean more like ‘a group of people assembled for some specific purpose’.

^dimperative

bly^e come together and all speak in tongues, and ungifted or non-believing [ones] come in, won't they say that you are insane? ²⁴ But if all be prophesying, and some non-believing or ungifted [one] come in, he is convicted by everyone, he is discerned by everyone, ²⁵ the secret [things] of his heart become manifest, and thus having fallen upon [his] face he will worship God, proclaiming that God is really among you. ²⁶ What is it therefore, brothers? When you be coming together, each has [a] song, has [a] teaching, has [a] revelation, has [a] tongue, has [an] interpretation. Let^f everything become for upbuilding. ²⁷ and if anyone speaks in [a] tongue, [let it be] by two or at most three, and in turn, and let^f one interpret. ²⁸ But if there not be [an] interpreter, let^f him be silent in [the] assembly^e, let^f him be speaking to himself and to God. ²⁹ Let^f [the] prophets be speaking two or three, and let^f the others judge^a. ³⁰ But if there be revelation to another sitting, let^f the first be being silent. ³¹ For you are all able to be prophesying [one] by one, in order that all learn and all be exhorted. ³² And the spirits of the prophets are subject to the prophets, ³³ for he is not the God of chaos but of peace. As in all the assemblies^e of the holy [ones], ³⁴ ^b Let the women be being silent in the assemblies^e, for it is not permitted for them to be speaking, but let^f them be being subject, just as the law says. ³⁵ But if they want to learn something, let^f them be asking their own husbands at home, for it is disgraceful for women to be speaking in the assembly^e. ³⁶ Or has the word of God gone out from you [only], or has it come to you only? ³⁷ If anyone supposes he is [a] prophet or spiritual, let^f him know^c that what I write to you is [a] commandment of the Lord. ³⁸ But anyone is ignorant, let^f him be being ignorant^d. ³⁹ Therefore, my brothers, be zealous to be prophesying, and be not hindering to be speaking in tongues. ⁴⁰ But let^f everything come to pass properly and according to order.

I Corinthians 15

¹ So I make known to you, brothers, the good-news that I good-newsed to you, which you also received, in which you do stand, ² through which you are also saved, if you hold fast to what word I good-newsed to you, unless you have believed rashly^e. ³ For I delivered up to you, firstly, what I also received, that Christ died in behalf of our sins according to the scriptures, ⁴ and that he was buried, and that he arose on the third day according to the scriptures, ⁵ and that he was seen by Cephas^f, then to the twelve, ⁶ then he was seen by more than five-hundred brothers at once, from whom most remain until now, but some have fallen asleep. ⁷ Then he was seen by James, then by all the apostles. ⁸ But last of all, by the untimely born as it were, he was seen by me also. ⁹ For I am the least of the apostles, I who am not worthy to be called apostle, because I persecuted the assembly^e of God. ¹⁰ But by the grace of God I am what I am, and his grace to me has not become empty, but I toiled more than all of them, yet not I, but the grace of God [that was] with me. ¹¹ Therefore, whether [it was] I or they, thus we proclaimed and thus you believed.

¹² Now if Christ be proclaimed that he rose from the dead, how do some [of you] say that there is no resurrection from [the] dead? ¹³ But if there is no resurrection from [the] dead, neither is Christ raised. ¹⁴ But if Christ is not raised, then our proclamation is empty, and

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^fimperative

^aor "be judging"

^bput vs. 34 & 35 after vs 40: D; txt: p⁴⁶ NB **KH**

^cor "decide"

^d"let him be being ignorant" p⁴⁶B **K**; "he will be ignored" **NA**

^ewithout plan or purpose, without due consideration

^fanother name for Peter

our faith is empty,¹⁵ and we are found false witnesses of God, because we testified of God that he raised the Christ, whom he did not raise, if indeed the dead are not raised.¹⁶ For if the dead are not raised, neither is Christ raised,¹⁷ and if Christ is not raised, our faith is futile, you are still in your sins.¹⁸ Therefore also those having fallen asleep in Christ have perished.¹⁹ If in this zoe-life^g we have hoped in Christ only, we are of all men more pitiable.²⁰ But now is Christ raised from the dead, [the] first-fruits of those fallen asleep.²¹ For since through man [is] death, through man also [is] resurrection from [the] dead.²² For as in Adam all die, thus also in Christ will all be made zoe-alive.²³ But each in his own order^h, Christ [the] first-fruits, then those of Christ in his coming,²⁴ then the completion, when he delivers up the kingdom to the god and father, when he will nullify all rule and every authority and power.²⁵ For he must be reigning until he put all enemies under his feet.²⁶ The last enemy [that] is nullified is death.²⁷ For he has subjected everything under his feet. So when he says that everything is subjected, [it is] clear that [he is] excepted who will subjected to him everything.²⁸ So when everything be subjected to him, then also the son himself will be subjected to the [one] having subjected everything to him, in order that God be everything in everything.²⁹ Since what do they do who are being baptized in behalf of the dead? If the dead be not at all raised, why are they also baptized in their behalf?³⁰ And why are we in danger every hour?³¹ Every day I die, by your boasting, brothers, which I have in Christ Jesus our Lord.³² If according to me, I fought wild beasts in Ephesus, what does it profit me? If the dead are not raised, let us eat and drink, for tomorrow we die.³³ Be not being deceived:

Evil company corrupts kind manners^a.

³⁴ Be justly sober and be not sinning. For some have ignorance of God, I speak this to your shame.

³⁵ But someone will say: How are the dead raised? And with what sort of body do they come?³⁶ Fool, what you sow, is it not made-zoe-alive except it die?³⁷ And what you sow, you do not sow the body that shall be, but [the] naked grain, perhaps of wheat or of something else.³⁸ But God gives to it body just as he wanted, and to each of the seeds its own body.³⁹ Not all flesh [is] the same flesh, but [there is] the flesh of men, and another flesh of domesticated animals, and another flesh of birds, and another of fish.⁴⁰ And [there are] heavenly bodies, and earthly bodies. But the glory of the celestial [is one] and that of the earthly [is] another.⁴¹ [There is one] glory of [the] sun, and another glory of [the] moon, and another glory of the stars, for star differs from star in glory.⁴² Thus also the resurrection of the dead. It is sown in corruption, it is raised in incorruption.⁴³ It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power.⁴⁴ It is sown [a] psyche-life-ish^b body, it is raised [a] spiritual body. If there is [a] psyche-life-ish^b body, there is also [a] spiritual body.⁴⁵ Thus also is it written:

The first man Adam came to be [a] zoe-living^g psyche-life^b,
The last Adam [a] zoe-life-making^g spirit.

⁴⁶ But not first [is] the spiritual, but the psyche-life-ish^b, then the spiritual.⁴⁷ The first man [was] from the dust of the earth, the second man [was] from heaven.⁴⁸ Of what sort [is] the [one] made of dust, such are they made of dust, and of what sort [is] the heavenly [one], such also are the heavenly [ones].⁴⁹ And just as we bear the image of the [one] made

^gfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^hor “rank”, “company”

^aor “dispositions”, “customs”, “habits”

^bfrom PSYCHE (ψυχη): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (ζωη)—Life ‘collectively’, interdependent, interconnected.

of dust, let us also bear the image of the heavenly. ⁵⁰ For this I say, brothers, that flesh and blood is not able to inherit the kingdom of God, neither does corruption inherit incorruption. ⁵¹ Behold I tell you [a] mystery: we will not all sleep, but we will all be changed, ⁵² in [a] moment, in the blink of [an] eye, in the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed. ⁵³ For this corruption must put on incorruption and this death-like must put on deathlessness. ⁵⁴ So when this corruption has put on incorruption and this death-like has put on deathlessness, then will come to pass the word that is written:

Death is swallowed in victory.
⁵⁵ O death, where is your sting,
 O death, where is your victory?

⁵⁶ But the sting of death [is] sin, and the power of sin [is] the law. ⁵⁷ But grace be to God, the [one] giving victory to us through our Lord Jesus Christ. ⁵⁸ So, my agape-beloved brothers, become steadfast, immovable, abounding in the work of the Lord always, knowing that our toil is not empty in the Lord.

I Corinthians 16

¹ Now concerning the collection for the holy [ones], as I commanded the assemblies^c in Galatia, do thusly also. ² On the first [day of the week] let^d each [of you] be appointing to himself, laying up whatever he may have prospered, in order that the collection not come to pass when I come. ³ So when I arrive, whom you approve, through letters I will send these to bear your gift^a to Jerusalem. ⁴ And if it be worthwhile for me to be going also, they will go with me. ⁵ I will come to you when I come through Macedonia, for I come through Macedonia. ⁶ Perhaps I will stay or even spend the winter with you, in order that you may help me on my way where I may go. ⁷ For I do not want to see you now in throughfare, for I hope to remain with you some time, if the Lord permit. ⁸ So I will remain in Ephesus until the Pentecost. ⁹ For [a] door, great and effective, has been opened to me, and [there are] any opposing [me]. ¹⁰ Now if Timothy come, be seeing that he come to be with you without fear, for he works the work of the Lord as I also. ¹¹ No one, therefore, should despise him. Send him on his way in peace, in order that he come to me; for I await him with the brothers. ¹² Now concerning Apollo [our] brother, I have called upon him much that he come with the brothers, and his will was not at all that he come now, but he will come when he has opportunity.

¹³ Be being watchful. Stand in the faith. Be being manly, be becoming strong. ¹⁴ Let^d all your [deeds] come to pass in agape-love. ¹⁵ Now I call upon you, brothers—you know the house of Stephanas, that he is [the] first-fruits of Achaia and [that] they have designated themselves to the service of the holy [ones]— ¹⁶ that you also be submitting yourselves to such and to all co-working and laboring. ¹⁷ I rejoice upon the arrival of Stephanas and Phortunatus and Achaicus, for what you lack they have filled up. ¹⁸ For they refreshed my spirit and yours. Therefore be knowing such [men].

¹⁹ The assemblies^c of Asia greet you. Akylla and Priskilla greet you with the church in their house. ²⁰ All the brothers greet you. Greet one another with [a] holy kiss^b. ²¹ The

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^dimperative

^afrom GRACE

^bfrom [PHILIA]

greeting of [me], Paul, by my own hand. ²² If anyone does not philia-love the Lord, let^c him be accursed^a. MARANATHA^b. ²³ The grace of the Lord Jesus Christ [be]^c with you all. ²⁴ My agape-love [be]^d with you all in Christ Jesus.

^cimperative

^ai.e. something devoted to evil

^bAramaic for “The lord is coming”

^cor “[is]”

^dor “[is]”

The Second Epistle to the Corinthians

II Corinthians 1

¹ Paul, [an] apostle of Christ Jesus through the will of God, and Timothy the brother, to the assembly^e which is in Corinth with all the holy [ones] which are in all Achaia, ² grace to you and peace from God our father and [our] Lord Jesus Christ.

³ Blessed is the God and father of our Lord Jesus Christ, the father of compassions and God of all encouragement, ⁴ the [one] encouraging us in all our affliction, to the end that we be encouraging those in every affliction through the encouragement with which we ourselves are encouraged by God. ⁵ For just as the sufferings of Christ abound to us, this our encouragement abounds through the Christ. ⁶ So whether we are afflicted, [it is] in behalf [of your] encouragement and salvation; whether we are encouraged, [it is] in behalf [of your] encouragement [which is] effective towards endurance of the same sufferings which we also suffer. ⁷ And our hope is firm concerning you, knowing that as you are partners of the sufferings, thus also [are you] of the encouragement. ⁸ For we do not want you to be being ignorant, brothers, concerning our affliction which has come to pass in Asia, that we were utterly burdened, so that we were in great difficulty even of zoe-life^f. ⁹ But we had the sentence of death in ourselves, in order that we not be persuaded upon ourselves, but upon the God having raised the dead, ¹⁰ who from so great [a] death rescued us, and he does rescue, in whom we hope that he will yet rescue [us], ¹¹ you also co-helping concerning us in prayer, in order that for the gift^a to us by means of many faces, thanks be given by many in our^b behalf. ¹² For our boasting is this: the witness of our conscience, that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God, have we conducted ourselves in the world, and more abundantly towards you. ¹³ For we do not write to you except what you read or know. So I hope that you will know until [the] end, ¹⁴ just as you also have known us in part, that we are your boasting, just as you [are] ours in the day of our Lord Jesus. ¹⁵ And in this persuasion I intended previously to come to you in order that you have [a] second grace, ¹⁶ and to come through you to Macedonia, and again from Macedonia to come to you and to be sent on my way by you to Judea. ¹⁷ Intending this therefore did I use levity? Or what I intend, do I intend according to [the] flesh, in order that there be with the yes [which is] yes and the no [which is] no? ¹⁸ But God is trustworthy, because our word to you is not yes and no. ¹⁹ For the son of God Christ Jesus, the [one] proclaimed among you through us, through me and Silvanus and Timothy, did not become yes and no, but in him is become yes. ²⁰ For as many as [are the] promises of God, in him [they are] yes. Therefore also through him [is] the Amen to God for glory through us. ²¹ Now the [one] establishing us with you in Christ and having anointed us [is] God, ²² the [one] also having sealed us and having given [us] the down-payment of the spirit in our hearts.

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^afrom GRACE

^b“our” ΙΝΔΚ vg; “your” p⁴⁶B

²³ So I call God [for a] witness upon my psyche-life^c, that sparing you I came not yet to Corinth. ²⁴ Not that we Lord over your faith, but we are co-workers [of your] joy, for by faith you do stand.

II Corinthians 2

¹ But I judged this [thing] in myself: not again in pain to come to you. ² For if I pain you, who is the [one] gladdening me except the [one] being pained by me? ³ And I wrote this same [thing] lest coming I have pain from whom I must rejoice, having been persuaded [of you] all that my joy is [the joy] of all [of you]. ⁴ For from much affliction and distress of heart I wrote to you through many tears, not in order that you be pained, but in order that you know the agape-love which I have more abundantly towards you. ⁵ But if any have pained, he has not pained me, except in part, in order that I not burden you all. ⁶ Sufficient to such [is] this punishment by the many, ⁷ with the result that you rather pardon and encourage [him], lest such [a one] be swallowed up by greater pain. ⁸ Therefore I call upon you to confirm [your] agape-love toward him.

⁹ For to this I also wrote, in order that I know your character, if to everything you are obedient. ¹⁰ So to whom you pardon anything, I [do] also; for what I have pardoned, if I have pardoned anything, [I] pardoned it on your account before the face of Christ, ¹¹ in order that we not be outwitted^d by Satan, for we are not ignorant of his designs. ¹² So having come out to Troas for the good-news of Christ, and [a] door being opened to me in the Lord, ¹³ I had not rest in my spirit, for I did not find Titus my brother, but having taken leave of them I departed to Macedonia. ¹⁴ But grace [be] to the God always leading us in triumph in Christ and manifesting through us the odor of his knowledge in every place. ¹⁵ For we are the fragrance of Christ to God among those being saved and among those perishing, ¹⁶ to the [one the] odor from death to death, to the [other the] odor from zoe-life^a to zoe-life^a. And who [is] sufficient to these [things]? ¹⁷ For we are not as the many peddling the word of God, but as from sincerity, but as from God, before God, in Christ we speak.

II Corinthians 3

¹ Do we again begin to be commanding ourselves? Or do we need, as some, letters of commendation to you or from you? ² You are our letter, written in our hearts, being known and being read by all men, ³ [you] manifesting that you are [a] letter of Christ served by us, written not with ink, but with the spirit of the zoe-living^a God, not in tablets [of] stone, but in tablets [of] fleshy hearts. ⁴ So we have such confidence through Christ towards God. ⁵ Not that from ourselves we are adequate to be reckoned anything as from ourselves, but our adequacy [is] from God ⁶ who also made us adequate servants of the new contract^b, not of letter but of spirit, for the letter kills, but the spirit makes-zoe-alive. ⁷ Now if the service of death, written [and] carved in stones, came [about] in glory, so that the sons [of] Israel were not able to look intently into the face of Moses because of the glory of his face, the [glory] being nullified, ⁸ how will the service of the spirit not be rather in glory? ⁹ For if the service of judgment [is] glory, much more does the service of justice abound in

^cfrom PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^dor "taken advantage of"

^afrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

^bor "covenant", "testament"

glory. ¹⁰ For even the [thing] glorified was not glorified in this respect, on account of the glory [which] surpasses [it]. ¹¹ For if the [thing] nullified [was] through glory, rather much more [is] the [thing] abiding through glory. ¹² Having therefore such hope, let us be using much boldness, ¹³ and not as Moses [who] put [a] veil upon his face so that the sons [of] Israel could not look intently upon the end^c of [that] being nullified. ¹⁴ But their minds were hardened, for until this day the same veil remains upon the reading of the old contract^d, [it] not being unveiled that in Christ it is nullified. ¹⁵ But until today, whenever Moses is read, [a] veil lays upon their hearts. ¹⁶ But whenever it turns to the Lord, the veil will be removed. ¹⁷ Now the Lord is the spirit, and where [is] the spirit of the Lord, [there is] freedom. ¹⁸ But we all, with unveiled face, contemplating as in a mirror the glory of the Lord, are being transformed into the same image from glory into glory, as from the Lord of the spirit.

II Corinthians 4

¹ Because of this, having this service, just as we have received mercy, we despair not, ² but we have renounced the secret [things] of disgrace, not walking [about] in cunning, nor adulterating the word of God, but in the manifestation of the truth having commended ourselves to every conscience of men before God. ³ But if our good-news is hidden, it is hidden from those perishing, ⁴ in whom the god of this age has blinded the minds of the non-believing, lest the illumination of the good-news of the glory of Christ, who is the image of God, shine forth. ⁵ For we proclaim not ourselves, but Christ Jesus [the] Lord, and ourselves your slaves through Jesus. ⁶ For God [is] the [one] having said: From darkness will light shine, who has shone into our hearts to [give] the illumination of the knowledge of the glory of God before the face of Christ. ⁷ So we have this treasure in clay vessels, in order that the excellence of the power be of God, and not from us, ⁸ in everything being afflicted, but not being hard-pressed, being perplexed but not being utterly perplexed, ⁹ being persecuted, but not being forsaken, being struck down but not perishing, ¹⁰ always carrying [about] the death of Jesus in [our] bodies, in order that the zoe-life^a of Jesus be manifested in our bodies. ¹¹ For we the zoe-living^a are always being delivered up to death on Jesus account, in order that the zoe-life^a of Jesus be manifested in our death-like flesh. ¹² So death works in us, but zoe-life^a in you. ¹³ So having the same spirit of faith, according to the [thing] written, I believed, therefore I spoke, we also believe, we also speak, ¹⁴ knowing that the [one] having raised the Lord Jesus will also raise us with Jesus and will present [us] with you. ¹⁵ For everything is on account [of you], in order that the increasing grace abound, on account of the thanksgiving of many, to the glory of God. ¹⁶ Therefore we do not despair, but if our outer man is ruined, yet our inward [man] is renewed day by day. ¹⁷ For the immediate slight [thing] of affliction, beyond all measure works to us an eternal weight of glory, ¹⁸ we not noticing the [things] seen, but the [things] not seen. For the [things] seen [are] temporary, but the [things] not seen [are] eternal.

II Corinthians 5

¹ For we know that if our earthly house of [this] tent be destroyed, we have [a] building from God, [an] eternal house not made with hands in the heavens. ² For in this we also groan, longing to put on our dwelling from heaven, ³ if indeed, being clothed, we not be

^aor "completion"

^bor "covenant", "testament"

^cfrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

found naked. ⁴ For we being in [this] tent do groan, being weighed down, not that we want to be unclothed, but clothed, in order that the death-like be swallowed up by zoe-life^b. ⁵ Now the [one] having wrought us for this same [this is] God, the [one] having given to us the down-payment of the spirit. ⁶ Always being courageous therefore, and knowing that being home in the body we are absent from the Lord— ⁷ for through faith we walk, not through visible-form— ⁸ we are confident and resolve rather to be absent from the body and present with the Lord. ⁹ Therefore we aspire, whether being home or being absent, to be pleasing to him. ¹⁰ For we all must be manifest before the judgment seat of Christ, in order that each receive the [things] toward which he practiced through his body, whether good or worthless.

¹¹ Knowing therefore the fear of the Lord, we persuade men, but to God we are manifest, and I hope to be manifest in your consciences. ¹² We do not again recommend ourselves to you, but giving to you pretext of boasting concerning us, in order that you have [answer] to those boasting in appearance, and not in heart. ¹³ For whether we are senseless, [it is] to God, whether we are of sound mind, [it is] to you. ¹⁴ For the agape-love of Christ impels us, having judged this [thing], that one [man] died in behalf of all; therefore all died. ¹⁵ And he died in behalf of all in order that those zoe-living^b no longer zoe-live^b to themselves but to the [one] having died and having been raised in their behalf. ¹⁶ So we from now on know nothing according to the flesh; and if we have known Christ according to the flesh, now we no longer know [him thus]. ¹⁷ So if anyone [is] in Christ, [He is a] new creation; the old has passed away, behold everything is become new. ¹⁸ So everything [is] from the God having reconciled us to himself through Christ and having given to us the service of the reconciliation, ¹⁹ how God was in Christ reconciling [the] world to himself, not reckoning to them their transgressions, and having placed in us the word of reconciliation. ²⁰ In behalf of Christ therefore we act as ambassadors, as though God [is] exhorting through us; we ask in Christ's behalf, be reconciled to God. ²¹ He made him sin in our behalf, [he] who knew not sin, in order that we become [the] justness of God in him.

II Corinthians 6

¹ So working together we also call upon you not to receive the grace of God in vain. ² For he says:

I have heard [of you] in [the] acceptable opportune-time^c
And in [the] day of salvation have I helped you.
Behold now [is] the acceptable opportune-time^c,
Behold now [is] the day of salvation.

³ —no longer giving cause for offense in anything, in order that the service not be blamed,

⁴ but in everything commanding ourselves as servants of God, in much endurance, in distresses, in calamities, in difficulties, ⁵ in blows, in prisons, in disturbances, in labors, in wakefulness^a, in fastings, ⁶ in ignorance, in knowledge, in long-suffering, in kindness, in [the] Holy Spirit, in agape-love sincere, ⁷ in word of truth, in power of God, through the weapons of justice on the right [hand] and the left, ⁸ through glory and dishonor, through defamation and praise, as deceivers and true, ⁹ as being unknown and being known, as dying and behold we zoe-live^b, as being chastened and not being killed, ¹⁰ as suffering pain

^bfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^cKAIROS (καιρός) ‘opportune time’, ‘proper time’, ‘season’

^aor “sleepless nights”

but always rejoicing, as poor but making many rich, as having nothing and possessing everything.

¹¹ Our mouth is open to you, O Corinthians, our heart is opened wide. ¹² You are not constrained by us, but you are constrained by your guts. ¹³ So in the same exchange—as to children I speak—open wide to us also. ¹⁴ Be not becoming unevenly yoked with the non-believing, for what participation [is] with justice and lawlessness, or what fellowship [is] to light with darkness? ¹⁵ And what agreement [is] of Christ with Belial, or what portion [is] to belief with non-belief? ¹⁶ Or what unison [is] to [the] temple of God with idols? For we are [a] zoe-living^b temple of God, just as God said that:

I will dwell among them and will walk among ADDthem
And I will be their God, and they will be my people.

¹⁷ Therefore come out from among them
And be separated, says the Lord,
And be touching^c no unclean [thing]

And I will welcome you.
¹⁸ And I will be to you for [a] father
And you will be to me for sons and daughters
Says the Lord almighty.

II Corinthians 7

¹ So having therefore these promises, agape-beloved, let us cleanse ourselves from every defilement of flesh and spirit, completing holiness in fear of God. ² Make room for us; we have done no one injustice, we have corrupted no one, we have defrauded no one. ³ I say [this] not for condemnation, for I have told you before, that you are in our hearts to be co-dying and co-living. ⁴ Great boldness [is] to me towards you, great boasting is to me concerning you, I am filled with comfort, I am overflowed with joy upon all our afflictions. ⁵ For we having come to Macedonia, our flesh had no rest, but being afflicted in everything, strife without, fear within. ⁶ But the [one] comforting the humble, [namely] God, comforted us by the coming of Titus. ⁷ But not only by his coming, but also by the comfort by which he was comforted by you, reporting to us your longing, your lamentation, your zeal in our behalf, so that I rather rejoiced. ⁸ For if I pained you with the letter, I do not regret [it], and if I were regretting, I see that though that letter pained you for [an] hour, ⁹ now I rejoice, not that you were pained, but that you were pained to repentance. For you were pained according to God, in order that you suffer loss^a from us in nothing. ¹⁰ For the pain according to God works repentance to salvation without regret, but the pain of this world works death. ¹¹ For behold this same [thing], to be pained according to God, how great [an] earnestness it worked in you, indeed defense, indeed indignation, indeed fear, indeed longing, indeed zeal, indeed vengeance. In everything you have commended yourselves to be pure in the matter. ¹² Therefore though I wrote to you, [it is] not on account of [one] having done injustice, nor on account of the [one] having been done injustice, but on account [of your] earnestness concerning us having been manifested before God. ¹³ Because of this we were comforted. And by your comfort we rather exceedingly more rejoiced upon the joy of Titus, because his spirit was rested by you all. ¹⁴ For if I have boasted anything to him concerning you, I was

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^cor “grasping”

^aZEMIOO “zeh-mi-AW-oh” (ζημιωω) to suffer the loss of something which one has previously possessed, with the emphasis on the hardship that this causes.

not shamed, but as everything I spoke to you in truth, thus also our boast to Titus became truth. ¹⁵ And his guts^b for you are abundantly more, [he] remembering all your obedience, how with fear and trembling you received him. ¹⁶ I rejoice that in everything I am confident in you.

II Corinthians 8

¹ So we make known to you, brothers, the grace of God given in the assemblies^c of Macedonia, ² that in [a] great trial of affliction, the abundance of their joy, and their deep poverty abounded to the riches of their generosity. ³ For according to power, I testify, and concerning [their] power: of their own accord, ⁴ with much encouragement, requesting our grace and the fellowship of the service to the holy [ones], ⁵ and not just as we hoped, but first they gave themselves to the Lord and to us through the will of God, ⁶ inasmuch as we encouraged Titus, in order that, just as he had begun, so also he should finish in you this same grace also. ⁷ But as you abound in everything, in faith and in word and in knowledge and in all earnestness and in agape-love from us among you^a, in order that you also abound in this same grace. ⁸ I say this not according to command, but through the earnestness of others and proving the genuineness [of your] agape-love. ⁹ For you know the grace of our Lord Jesus Christ, that he, being rich, became poor on account of us, in order that you in that poverty become rich. ¹⁰ And I give [an] opinion in this, for this is useful to you, who have begun before from last year not only to do but also to will; ¹¹ so now complete the doing, so that as [is] the readiness to be willing, thus also the completing from what [you] have done. ¹² For if the readiness is present, [it is] accepted according to what [one] has, not [what one] has not. ¹³ For not that rest [be] to others, [and] affliction to you, but from equality, ¹⁴ [that] in the present opportune-time^b your abundance [be] to their need, so that equality come to pass, ¹⁵ just as it is written:

The [one having] much had no excess,
And the [one having] little had no lack.

¹⁶ But grace [be] to the God giving the same earnestness concerning you in the heart of Titus. ¹⁷ For on the one hand he accepted the exhortation, but being more earnest on the other hand, of his own accord he came to you. ¹⁸ So we co-sent with him the brother whose praise in the good-news [is] throughout all the assemblies^c. ¹⁹ And not [this only], but also [he is the one] having been chosen by the assemblies^c [to be] our traveling companion with this grace being served by us towards the glory of the same Lord and [to show] our readiness, ²⁰ avoiding this, [that] no one find fault with us in this abundance being served by us. ²¹ For we consider the good [thing] not only before [the] Lord, but also before men. ²² So we have sent our brother with them, whom we have proved in many [things] often [that he] is earnest, but now much more earnest in the great confidence which [I have] in you. ²³ Whether [any inquire] concerning Titus, [he is] my partner and co-worker to you; or whether [concerning] our brothers, [they are] apostles of the assembly^c, [the] glory of Christ. ²⁴ [You are] therefore showing the proof [of your] agape-love and our boast concerning you to them [and] before the face of the assemblies^c.

^bi.e. "feelings"

^cEKKLESIA (εκκλησια) from "called out". Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from 'synagogue' (SYNAGOGE (συναγωγη) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly 'called to assemble', and also of those 'called' to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as 'church' doesn't really reflect 1st century usage—it seems to mean more like 'a group of people assembled for some specific purpose'.

^a"from us among you": p⁴⁶B; "you among us": NDK

^bKAIROS (καιρος) 'opportune time', 'proper time', 'season'

II Corinthians 9

¹ For concerning the service to the holy [ones] it is superfluous for me to be writing to you. ² For I knew your eagerness of which I boast concerning you in Macedonia, that Achaia was prepared since last year, and your zeal has provoked many. ³ So I sent the brothers, lest our boast concerning you be emptied in this matter, in order that, just as I was saying, you be prepared, ⁴ lest if the Macedonians come with me and find you unprepared, we be shamed—in order that we not say: You [be shamed]—in this assurance. ⁵ I considered it necessary therefore to call upon the brothers, in order that they come to you and prepare beforehand your previously promised bounty, [that] this [be] prepared as bounty and not as exaction. ⁶ So this [I say], the [one] sowing sparingly—sparingly will also reap, and the [one] sowing bountifully—bountifully will also reap. ⁷ Each, just as he has decided in his heart, [let him give], not from pain or necessity, for God agape-loves [a] cheerful giver. ⁸ For God is able to abound every grace to you in order that, in everything always having every sufficiency, you abound to every good work, ⁹ just as it is written:

He has scattered, he has given to the needy,
His justness abides to eternity.

¹⁰ So the [one] supplying seed to the [one] sowing and bread for food will provide and will multiply our seed and will increase the products [of your] justness, ¹¹ in everything being made rich for every generosity, which works, through us, thanksgiving to God. ¹² For the service of this ministry not only supplies the needs of the holy [ones], but also [is] abundant through many thanks to God, ¹³ [who are] through proof of this service glorifying God for the obedience [of your] confession to the good-news of Christ, and [for the] liberality of the fellowship to them and to all, ¹⁴ and [for] their entreaty concerning you, longing for you on account of the surpassing grace of God among you. ¹⁵ Grace [be] to God for his indescribable gift.

II Corinthians 10

¹ So I myself Paul call upon you through the gentleness and fairness of Christ, [I] who in presence [am] humble among you, but being absent I am bold toward you: ² But I request that, being present, [I] not be bold with the confidence with which I reckoned to be courageous towards some who reckon us as walking according to the flesh. ³ For [though] walking in [the] flesh, we do not war according to the flesh. ⁴ For the weapons of our warfare [are] not fleshly, but powerful through God towards tearing-down of strongholds, tearing-down reasonings, ⁵ and every exaltation rising up against the knowledge of Christ, and taking captive every thought to the obedience of Christ, ⁶ and having in readiness to avenge all disobedience, when your obedience is made full.

⁷ You look according to appearance. If any is persuaded to himself to be of Christ, let^c him be reckoning this again upon himself, that just as he [is] of Christ, thus also [are] we. ⁸ For if I boast something more concerning our authority, which the Lord gave for upbuilding and not for your down-tearing, I will not be shamed, ⁹ in order that I now seem as if to be frightening you through letters. ¹⁰ For the letters on the one hand, they say, are weighty and strong, but on the other hand his bodily presence [is] weak and [his] word despicable. ¹¹ Let^c such [men] be reckoning this, that such as we are by word through letters being absent, such also [are we] being present in deed. ¹² For we dare not to be classing or comparing ourselves with some commanding themselves, but they measuring themselves among themselves and comparing themselves with themselves are not understanding. ¹³ But we will not boast to [things] immeasurable, but according to the measure of the limits of [the] measure which God distributed to us, [a measure] to reach even to you. ¹⁴ For not as not reaching to you do we stretch beyond ourselves, for even to you have we arrived in the good-news of Christ, ¹⁵ not in the unmeasurable [things] boasting in another's labor,

^cimperative

but having hope, your faith increasing in you, to be greatly enlarged according to our limits
¹⁶ to good news the [regions] beyond you, not in another's limits for the ready boast.

¹⁷ But the [one] boasting, let^d him be boasting in [the] Lord. ¹⁸ For not the [one] commanding himself is approved, but whom the Lord commands.

II Corinthians 11

¹ O that you would bear with me [a] little of [my] folly, and indeed be bearing with me. ² For I am zealous concerning you with [the] zeal of God, for I betrothed you to one man to present you virgin, pure, to Christ. ³ But I fear lest, as the snake deceived Eve in his cunning, your thoughts be corrupted from the simplicity^a and the purity for Christ. ⁴ For if another [one] coming proclaims [a] Jesus whom we did not proclaim, or you receive another spirit which you did not receive, or another good-news which you did not accept, you bear with [him] well. ⁵ For I reckon [I am] inferior in nothing to the chief of [the] apostles. ⁶ So if [I am a] layman in word, [I am] not in knowledge, but in everything being manifested in everything to you. ⁷ What sin did I, humbling myself in order that you be exalted, because freely I good-newsed to you the good-news of God? ⁸ I robbed other assemblies^a, taking pay for your service, ⁹ and being present with you and having lack, I burdened no one, for the brothers having come from Macedonia filled up my lack, and in everything I kept myself no burden to you, and I will keep [it so]. ¹⁰ The truth of Christ is in me, that this boasting will not be stopped in me in the regions of Achaia. ¹¹ Why? Because I do not agape-love you? God knows [I do]. ¹² But what I do, I will also do, in order that I cut off pretext of those wishing pretext, in order that in what they boast, they be found just as me also. ¹³ For such are false apostles, deceitful workers, disguising themselves into apostles of Christ. ¹⁴ And no marvel, for Satan himself disguises himself into [an] angel of light. ¹⁵ [it is] no big [thing] therefore if his servants also disguise themselves as servants of justness; of whom the end will be according to their works. ¹⁶ Again I say, let no one suppose me to be foolish; otherwise, even as [a] fool receive me, in order that I also may boast [a] little. ¹⁷ What I speak, I speak not according to [the] Lord, but as in foolishness, in this confidence of boasting. ¹⁸ Since many boast according to the flesh, I also will boast. ¹⁹ For you gladly bear with the foolish, [you] being wise! ²⁰ For you bear with [it] if someone enslaves you, if someone devours [you], if someone takes [from you], if someone be presumptuous, if anyone strikes you on [the] face. ²¹ I say according to dishonor, as if we had been weak. But in whatever anyone is bold—in foolishness I speak—I am also bold. ²² Are they Hebrews? I also. Are they Israelites? I also. Are they seed of Abraham? I also. ²³ Are they servants of Christ? Being beside myself I speak: I more, in labors more abundant, in prisons more frequent, in stripes beyond measure, in deaths often. ²⁴ By the Jews five times I received forty [stripes] save one, ²⁵ thrice I was beaten with rods, once I was stoned, thrice I was shipwrecked, a night and a day have I been in the deep^b, ²⁶ in journeys often, in perils of rivers, in perils of robbers, in perils from [my] kinsmen, in perils from [the] nations^c, in perils in [the] city, in perils in [the] wilderness, in perils in the sea, in perils among false-brothers, ²⁷ in toil and labor, in watchings^d often, in hunger and thirst, in fastings often, in cold and destitution; ²⁸ apart from the external, the daily pressure on me, the anxiety of all

^dimperative

^aor "sincerity"

^aEKKLESIA (εκκλησια) from "called out". Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from 'synagogue' (SYNAGOGE (συναγωγη) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly 'called to assemble', and also of those 'called' to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as 'church' doesn't really reflect 1st century usage—it seems to mean more like 'a group of people assembled for some specific purpose'.

^bi.e. in the sea

^cthe Gentiles

^dor "sleepless nights"

the assemblies^e. ²⁹ Who is weak and I am not weak [too]? Who is stumbled and I am not incensed? ³⁰ If it is necessary to be boasting, I will boast of the [things] of my weakness. ³¹ The God and father of our Lord Jesus knows, who is blessed to eternity, that I do not lie. ³² In Damascus the governor under Aretas the king guarded the city of Damascus to seize me, ³³ and through [a] window in [a] basket I was lowered through the wall and escaped their hands.

II Corinthians 12

¹ It is necessary for me, not being profitable, [that] I will come to visions and revelations of the Lord. ² I know [a] man^f in Christ before fourteen years ago—whether in the body I do not know, whether out of the body I do not know, God knows— such [a] one snatched to the third heaven. ³ And I knew such [a] man— whether in the body or apart from the body, God knows— ⁴ that he was snatched to paradise and heard inexpressible words, which it is not permitted for man to speak. ⁵ Concerning such [a man] I will boast, but concerning myself I will not boast except in my weaknesses. ⁶ For if I wish to boast, I will not be foolish, for I will speak truth. But I forbear, lest any reckon in me above that which he sees me [to be] or hears from me, ⁷ and by the surpassingness of the revelations. Therefore in order that I not be elated, there was given me [a] thorn^a in the flesh, [an] angel [of] Satan, in order that he beat me, in order that I not be elated. ⁸ Concerning this I called upon the Lord thrice, in order that it depart from me. ⁹ And he said to me: My grace is sufficient for you, for my power is completed^b in weakness. Gladly therefore I will rather boast in my weaknesses, in order that the power of Christ dwell upon me. ¹⁰ Therefore I take pleasure in weakness, in arrogance, in necessity, in persecutions, in difficulties, concerning Christ, for when I am weak, then I am able. ¹¹ I am become [a] fool; you have compelled me. For I ought to be commended by you. For in nothing am I inferior to the most chief of [the] apostles, though I am nothing. ¹² Indeed the signs of the apostle were worked among you in all patience, in signs, in wonders, and in powers. ¹³ For what is it [in] which you are inferior to the rest of the assemblies^e, except that I myself did not burden you? Be gracious to me [for] this injustice! ¹⁴ Behold this third time I have readiness to come to you, and I will not burden [you], for I do not seek yours, but you. For the children ought not be treasuring up for the parents, but the parents for the children. ¹⁵ So I will gladly spend and be spent for your psyche-lives^c. If I more abundantly agape-love you, the less I be agape-loved. ¹⁶ But let^d it be [so], I will not burden you, but being cunning I took you with deceit. ¹⁷ Any of those I sent to you, through him did I defraud you?^e Did we not walk in the same spirit? In the same footsteps? ¹⁹ Long ago you suppose that we defend ourselves to you. Before god in Christ we speak, but [we do] everything, agape-beloved, for your upbuilding. ²⁰ For I fear lest, having come, I find you not such as I would, and I be found by you such as you would not, lest [there be] strife, zeal^f, wraths, disputes, slanders, gossiping, conceit, unrulinesses; ²¹ lest when I again have come, God humble me before you, and I mourn many of [those] having sinned beforehand and having not repented of the uncleanness and fornication and

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^fPaul is probably referring to himself

^aor “splinter”

^bor “perfected”

^cfrom PSYCHE (ψυχη): an individual manifestation of life/consciousness. Animals have PSYCHES as well as humans. Contrast ZOE (ζωη)—Life ‘collectively’, interdependent, interconnected.

^dimperative

^egrammar indicates “no” answer expected or expresses uncertainty

^for “jealousy”

licentiousness which they have practiced.

II Corinthians 13

¹ This third [time] I come to you: In the mouth of two and three witnesses will every word be established. ² I told [you] before and I tell [you] before, as being present the second [time] and being absent now, to [those] having sinned before and to all the rest, that if I come again, I will not spare, ³ since you seek proof of Christ speaking in me, who to you is not weak but is powerful in you. ⁴ For he was crucified through weakness, but he zoe-lives^g through [the] power of God. For we also are weak in him, but we will live with him through [the] power of God to you. ⁵ Be testing yourselves if you are in the faith; be trying yourselves, or do you not know yourselves that Jesus Christ [is] in you, unless you are disqualified. ⁶ So I hope that you will know that we are not disqualified. ⁷ So we pray to God that you do no evil, not in order that we be manifested approved, but in order that you do the good, though we be as disqualified. ⁸ For we are unable [to do] anything against the truth, but [rather] for the truth. ⁹ For we are glad we are weak, but you are able; and this we pray: [for] your completion. ¹⁰ Because of this I being absent write these [things], lest being present I act severely according to the authority which the Lord gave to me for upbuilding and not for downtearing.

¹¹ Finally brothers, be rejoicing, be being restored, be exhorted, be being minded the same, be being at peace, and the God of agape-love and peace will be with you. ¹² Greet one another with [a] holy kiss^h. All the holy [ones] greet you. ¹³ The grace of the Lord Jesus Christ and the agape-love of God and the fellowship of the Holy Spirit [be] with you all.

^gfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^hfrom [PHILIA]

The Epistle to the Galatians

Galatians 1

¹ Paul, apostle, not from men nor through man, but through Jesus Christ, and God [the] father having raised him from the dead, ² and all the brothers with me, to the assemblies^a of Galatia, ³ grace to you and peace from God our father and [our] Lord Jesus Christ, ⁴ the [one] having given himself in behalf of our sins, in order that he deliver us from this present wicked^b age, according to the will of our God and father, ⁵ to whom [be] the glory to the eternities of eternities.

⁶ I marvel that thus swiftly are you turned away from the [one] having called you by [the] grace of Christ to another good-news, ⁷ which is not another; except [that] there are those troubling you and wishing to alter^a the good-news of Christ. ⁸ But if we or [an] angel from heaven good-news to you beside what we good-newsed to you, let^b him be accursed. ⁹ As I have foretold you, and I now say again, if anyone good-news to you beside what you have received, let^b him be accursed. ¹⁰ For do I now persuade men or God? Or do I seek to be pleasing men? For if I yet pleased men, I would not be the slave of Christ. ¹¹ For I make known to you, brothers, the good-news [which was] good-newsed by me that is not according to men. ¹² For I neither received it from men, neither was I taught [it], but through [the] revelation from Jesus Christ. ¹³ For you heard my manner-of-life when [I was] in Judaism, that beyond measure I was persecuting the assembly^a of God and was pillaging it, ¹⁴ and I was advancing in Judaism above many of [my] peers in my race, being [a] far greater zealot of the traditions of my fathers. ¹⁵ But when it pleased the [one] having separated me from my mother's belly and having called [me] through his grace ¹⁶ to reveal his son in me, in order that I be good-newsing him among the nations, straightway I did not consult with flesh and blood, ¹⁷ neither did I go up to Jerusalem to the apostles before me, but I went up to Arabia, and again I returned to Damascus. ¹⁸ Then after three years I went up to Jerusalem to introduce myself to Cephas^c, and I remained with him fifteen days. ¹⁹ But other apostles I saw not, except James the brother of the Lord. ²⁰ Now what I write to you, behold before God, I do not lie. ²¹ Then I came to the region of Syria and Cilicia. ²² But I was unknown by face to the assemblies^a of the Jews in Christ. ²³ But they were hearing only that: The [one] persecuting us formerly, now good-newses the faith which he formerly pillaged, ²⁴ and they were glorifying God in me.

Galatians 2

¹ Then fourteen years after I again went up to Jerusalem with Barnabas, also taking along Titus, ² now I went up according to revelation; and I declared to them the good-news which I proclaim among the nations, but privately to those of reputation, lest in vain I run or had run. ³ But neither Titus with me, being Greek, was compelled to be circumcised, ⁴ but on account of the smuggled-in false apostles, who sneaked in to spy out our freedom which we

^aEKKLESIA (εκκλησια) from "called out". Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from 'synagogue' (SYNAGOGE (συναγωγη) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly 'called to assemble', and also of those 'called' to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as 'church' doesn't really reflect 1st century usage—it seems to mean more like 'a group of people assembled for some specific purpose'.

^bPONEROS (πονηρος) here. The Greek word KAKOS (κακος) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^aor "pervert"

^bimperative

^ci.e. Peter

have in Christ Jesus, in order that we be enslaved,⁵ to whom we did not for [an] hour yield in subjection, in order that the good-news remain with us.⁶ But of those seeming to be something—of what sort they were formerly does not differ to me, [for] God accepts no man's appearance—for those seeming contributed nothing to me,⁷ but on the contrary seeing that I am entrusted the good-news of the uncircumcision just as Peter of the circumcision—⁸ for the [one] having worked in Peter for [the] apostleship of the circumcision also worked in me for the nations—⁹ and having known the grace given to me, James and Cephas^d and John those seeming to be pillars, they gave to me and Barnabbas [the] right [hand] of fellowship, in order that we [be] to the nations, but they to the circumcision,¹⁰ only [they would] that we be remembering the poor, which same [thing] I have also hastened to do.¹¹ But when Peter came to Antioch, I withstood him to the face, because he was condemned.¹² For before the coming [of] certain [men] from James, he ate with the nations, but when they came, he was withdrawing and was separating himself, fearing those from [the] circumcision.¹³ And the rest of the Jews did co-hypocrisy with him, so that even Barnabbas was carried away by their hypocrisy.¹⁴ But when I saw that they do not walk uprightly with the truth of the good-news, I said to Cephas before all: If you being [a] Jew zoe-live^e as Gentile and not as Jew, how do you compel the nations to Judaize?¹⁵ We [who are] by nature Jews and not sinners from the nations,¹⁶ having known that [a] man is not justified from works of the law except through faith of Christ Jesus, even we have trusted to Christ Jesus, in order that we be justified from faith of Christ and not from works of [the] law, for from works of the law will no flesh be justified.¹⁷ But if, we seeking to be justified in Christ, be ourselves found sinners, is Christ the servant of sin? May it not be!¹⁸ For if what I destroyed, these I again build up, I demonstrate myself [a] transgressor.¹⁹ For I through the law died to the law, in order that I zoe-live^e to God. I am co-crucified,²⁰ so I no longer zoe-live^e, but Christ zoe-lives^e in me. So what I now zoe-live^e in the flesh I live in faith of the son of God having agape-loved me and having delivered himself up in my behalf.²¹ I do not reject the grace of God, for if justness [is] through law, Christ died to no purpose.

Galatians 3

¹ O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly shown forth crucified among you?² This only I wish to learn from you, from works of law did you receive the spirit or from hearing of faith? Are you thus foolish? Having begun in [the] spirit are you completed^a by [the] flesh?⁴ Have you suffered so many [things] without reason? If it indeed [be] without reason.⁵ The [one] therefore providing to you the spirit, and working ability in you, [Is it] from works of [the] law or from hearing of faith?⁶ Just as Abraham believed God, and it was reckoned to him for justness.⁷ Be knowing therefore that those from faith, these are sons [of] Abraham.⁸ For the scripture, having foreseen that from faith would God be justifying the nations, pre-good-newsed to Abraham that: All the nations will be blessed in you.⁹ So those from trust are blessed with trustworthy Abraham.¹⁰ For as many as are from [the] works of [the] law, they are under [a] curse, for it is written^b that: All [are] accursed who do not remain in everything written in the scroll of the law, to do them.¹¹ For that in [the] law is no one justified before God [is] evident, because: The just will zoe-live^e from faith.¹² But the law is not from faith, but the [one] having done them

^di.e. Peter

^efrom ZOE “ZOH-ay” (ζωή)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife's name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχή): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βίος) for ‘life’ in the sense of biological processes.

^aor “perfected”

^bDeut.27:26

will zoe-live^c in them. ¹³ Christ redeemed us from the curse of the law, having become [the] curse in our behalf, for it is written^d:

Cursed [is] everyone hanging upon [the] tree,

¹⁴ in order that the blessing of Abraham become to the nations in Christ Jesus, in order that we receive the promise of the spirit through faith. ¹⁵ Brothers, I speak according to man. Likewise no man having ratified [a] contract^a sets it aside or adds to [it]. ¹⁶ So the promises were told to Abraham and to his seed. He does not say: And to his seed, as upon many, but as upon one: And to his seed, who is Christ. ¹⁷ But this he says: The law having come to be after 430 years did not invalidate the contract^b having been formerly ratified by God, to nullifying the promises. ¹⁸ For if the inheritance [is] from law, no longer is it from promise. ¹⁹ What therefore [is] the law? It was added because of transgressions, until the seed come to whom it was promised, commanded through angels, in [the] hand of [the] mediator. ²⁰ Now the mediator is not one [thing], but God is one [person]. ²¹ Is the law therefore according to the promises of God? May it not be: For if the law, being able, was given to make-zoe-alive, justness would certainly have been from [the] law. ²² But the scripture has shut everything under sin in order that the promise from faith in Jesus Christ be given to those believing. ²³ But before faith came we, being shut in, were confined for the faith [about] to be revealed. ²⁴ So the law became our tutor to Christ, in order that we be justified from faith. ²⁵ So faith having come we are not longer under [a] tutor. ²⁶ For you are all sons of God through faith in Christ Jesus. ²⁷ For as many [of you] as were baptized into Christ, you put on Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one [person] in Christ Jesus. ²⁹ So if you [be] of Christ, then you are seed of Abraham, heirs according to promise.

Galatians 4

¹ So I say, as long as the heir is under-age, he, being Lord of all, differs nothing from [a] slave. ² But he is under guardians and house-managers until the time appointed by the father. ³ Thus we also, when we were under-age, by the principles^c of the world were we enslaved. ⁴ But when came the fullness of time, God sent forth his son, coming into being from woman, coming into being under law, ⁵ in order that he redeem those under law, in order that we recover^d the sonship. ⁶ So because you are sons, God sent forth the spirit of his son into your hearts, shouting: Daddy, Father. ⁷ So no longer are you slave, but son; so if son, also heir through God. ⁸ But then you, not knowing God, were enslaved to those by nature not being gods, ⁹ but now knowing God, rather having been known by God, how do you return again to the weak and poor principles, to which you again want to be slaving anew? ¹⁰ You observe days and months and seasons^e and years. ¹¹ I fear for you, lest in vain I toiled for you. ¹² Become as I, because I also [became] as you, brothers, I ask [of you]. You did me no injustice. ¹³ For you know that through weakness of the flesh I good-newsed to you before, ¹⁴ and my test in my flesh you did not despise nor spit out, you received me as [a] messenger of God, as Christ Jesus. ¹⁵ Where therefore [is] your blessing? For I testify to you that, if possible, having torn out your eyes you would have given [them] to me. ¹⁶

^cfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has ‘...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life’ (and see 1Cor.15:45); and Gen.3:20 (LXX) ‘And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.’ Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^dDeut.21:22-23

^aor “will”, “testament”, “covenant”

^bor “will”, “testament”, “covenant”

^cor “elements”

^dor “receive”

^eKAIROS (καιρος) ‘opportune time’, ‘proper time’, ‘season’

So that your enemy came to be speaking truth to you? ¹⁷ They do not seek you rightly, but they want to shut you out, in order that you seek them. ¹⁸ But [it is] good to always be sought in [a] good [thing], and not only when I am present with you, ¹⁹ my children, of whom I again suffer birth pains until Christ be formed in you. ²⁰ So I want to be present with you now and to change my voice, because I am uncertain [of you].

²¹ Be saying to me, you wanting to be under [the] law, don't you hear the law? ²² For it is written that Abraham had two sons, one from the bondmaid and one from the free. ²³ But the [one] from the bondmaid was born according to [the] flesh, but the [one] from the free through the promise. ²⁴ Which [things] are allegorical; for these are [the] two contracts^f, one from mount Sinai, having given birth to slavery, which is Hagar. ²⁵ So Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for it is enslaved with her children. ²⁶ But the Jerusalem above is free, which is our mother. ²⁷ For it is written:

Rejoice, [O] barren not having brought forth,
Burst and cry out, the [one] not having suffered birth pains,
Because many [more are] the children of the desolate
Than of the [one] having the husband.

²⁸ But you, brothers according to Isaac, are [the] children of promise. ²⁹ But, as then, the [one] having been born according to [the] flesh persecuted the [one] according to [the] spirit, thus also now. ³⁰ But what says the scripture? Throw out the bondmaid and her son, for the son of the bondmaid will not inherit with the son of the free. ³¹ Therefore, brothers, we are not children of [the] bondmaid but of the free.

Galatians 5

¹ For freedom has Christ freed you; be standing therefore and be not being subject again to the yoke of slavery. ² Behold I Paul say to you that if you be circumcised, Christ will profit you nothing. ³ For I again testify to every man being circumcised that he is debtor to do the whole law. ⁴ You have disassociated from Christ, whoever [of you] is justified in the law, you have fallen from grace. ⁵ For we by [the] spirit await from faith [the] hope of justness. ⁶ For in Christ Jesus neither circumcision avails anything nor uncircumcision, but faith working through agape-love. ⁷ You were running well, what hindered you to not be being persuaded to [the] truth? ⁸ This persuasion [is] not from the [one] calling you. ⁹ [A] little leaven leavens the whole lump. ¹⁰ I am persuaded for you in the Lord that you will think on nothing else; but the [one] troubling you will bear the judgment, whoever he be. ¹¹ But I, brothers, if I still proclaim circumcision, why am I still persecuted? Therefore the stumbling of the cross is nullified. ¹² O that those upsetting you even be cut off.

¹³ For you were called to freedom, brothers, only not the freedom for pretext in the flesh, but through agape-love be enslaved to one another. ¹⁴ For the law is fulfilled in one word, in the: You will agape-love your neighbor as yourself. ¹⁵ But if you bite and devour one another, be seeing that you not be consumed by one another. ¹⁶ But I say, be walking in [the] spirit and you will not complete^g the lust of the flesh. ¹⁷ For the flesh lusts against the spirit, and the spirit against the flesh, for these are opposed to each other, lest you do those [things] which you want. ¹⁸ But if you are led by [the] spirit, you are not under law. ¹⁹ But manifest are the works of the flesh, which are fornication, uncleanness, licentiousness, ²⁰ idolatry, sorcery, enmity, strife, jealousy^a, wrath, selfishness^b, dissension, factions^c, ²¹ envy, drunkenness, partying, and the like, of which I tell you before, that those practicing such will not inherit the kingdom of God. ²² But the fruit of the spirit is agape-love, joy, peace, long-suffering, kindness, goodness, trustworthiness, ²³ gentleness, self-control, against such there is no

^for "wills", "testaments", "covenants"

^gor "finish", "perfect"

^aor "zeal"

^bor "selfish ambition"

^cor "sects"

law. ²⁴ And they of Christ Jesus have crucified the flesh with [its] passions^d and [its] lusts. ²⁵ If we zoe-live in [the] spirit, let us also be in line with [the] spirit. ²⁶ Let us not become conceited, provoking^e one another, envying one another.

Galatians 6

¹ Brothers, if [a] man even be surprised in any transgression, you [who are] spiritual be restoring such a one in [the] spirit of gentleness, looking to yourself, lest you also be tested. ² Be carrying one another's burdens, and thus fulfill the law of Christ; ³ for if anyone appraises he is something, [he] being nothing, he deceives himself. ⁴ But let each appraise his own work, and then he will have boast to himself only and not to the others. ⁵ For each will bear his own load. ⁶ Let^a the [one] having been reported the word be sharing with the [one] reporting in every good [thing]. ⁷ Be not being deceived—God is not outwitted^b. For what [a] man sows, this also he will reap. ⁸ Because the [one] sowing to his own flesh will reap corruption from the flesh, but the one sowing to the spirit will reap from the spirit zoe-life^c eternal. ⁹ Let us not be despairing [in] doing well; for in its own opportune-time^d we, [the ones] not giving up, will reap. ¹⁰ As we therefore have opportune-time^d, let us be doing good to all, but especially to the household of faith. ¹¹ See with how large letters I have written with my own hand. ¹² As many as want to make a good show in [the] flesh, they compel you to be circumcised only in order that they not be persecuted in the cross of Christ. ¹³ For neither those being circumcised themselves keep [the] law, but they want you to be circumcised in order that they boast in your flesh. ¹⁴ But may it not be to me to boast except in the cross of our Lord Jesus Christ, through whom [the] world is crucified to me and I to the world. ¹⁵ For neither is circumcision anything nor uncircumcision, but [a] new creation. ¹⁶ And as many as are in line with this rule, peace [be] on them and mercy, and upon the Israel of God. ¹⁷ Of the rest, let^a no one be troubling me, for I bear the marks of Jesus in my body.

¹⁸ The grace of our Lord Jesus Christ [be] with your spirit. Amen.

^dor "sufferings"

^eor "challenging"

^aimperative

^bor "mocked"

^cfrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

^dKAIROS ($\kappa\alpha\iota\rho\varsigma$) 'opportune time', 'proper time', 'season'

The Epistle to the Ephesians

Ephesians 1

¹ Paul apostle of Christ Jesus through [the] will of God to the holy [ones who] are in Ephesus and to the believers in Christ Jesus, ² grace to you and peace from God our father and [from our] Lord Jesus Christ.

³ Blessed [is] the God and father of our Lord Jesus Christ, the [one] having blessed us in every spiritual blessing in the heavenlies in Christ, ⁴ just as he chose us in him before [the] foundation of [the] world, [that] we be holy and blameless before him, in agape-love ⁵ having predestined us into sonship through Christ Jesus to him, according to the good-pleasure of his will, ⁶ to [the] praise of [the] glory of his grace, of which he has graced us in the [one] agape-loved, ⁷ in which we have the redemption through his blood, the release from transgressions, according to the wealth of his grace, ⁸ of which he has abounded to us in all wisdom and prudence, ⁹ having made known to us the mystery of his will, according to his good-pleasure, which he purposed in him, ¹⁰ to the arrangement of the fullness of the opportune-times^e[], [for] everything to be summed up in Christ, the [things] in the heavens and the [things] upon the earth; ¹¹ in whom we have inherited, having been predestined according to the plan of the [one] having worked everything according to the intention of his will, ¹² that we be for [the] praise of his glory, who hoped beforehand in the Christ; ¹³ in whom you also [hoped], having heard the word of truth, the good-news [of your] salvation, in which having believed you have been sealed by the Holy Spirit of promise, ¹⁴ who is the down-payment of our inheritance, for the redemption of the [purchased] possession, for [the] praise of his glory. ¹⁵ Because of this I also, having heard [of your] belief in the Lord Jesus and [your] agape-love to all the holy [ones], ¹⁶ do not cease giving thanks concerning you, doing remembrance [of you] in my prayers, ¹⁷ in order that the God of our Lord Jesus Christ, the father of glory, might give to you [the] spirit of wisdom and revelation in his knowledge^f, ¹⁸ having enlightened the eyes of our hearts, that you know what is the hope [of your] calling, what [is] the wealth of the glory of his inheritance in the holy [ones], ¹⁹ and what [is] the surpassing greatness of his ability to you who believe according to the working of the might of his strength, ²⁰ which he worked in the Christ, having raised him from the dead, and having set [him] at his right [hand] in the heavenlies, ²¹ above every principality and authority and ability and Lordship and every name being named not only in this eternity but in the [one] [about] to be; ²² and he subjected everything under his feet, and gave him [to be the] head over all the assembly^a, ²³ which is his body, the fullness of the [one] filling everything in everything.

Ephesians 2

¹ And you being dead in your trespasses and sins, ² in which you formerly walked according to the eternity of this world, according to the prince of the ability of the air, of the spirit now working in the sons of disobedience; ³ in whom you all also were formerly conducting yourselves in the lusts [of your] flesh, doing the wants of [your] body and [your] minds, and we were by nature children of wrath like the rest— ⁴ But God being rich in mercy, because of his great agape-love with which he agape-loved us, ⁵ and we being dead in trespasses,

^eKAIROS (*καίρος*) 'opportune time', 'proper time', 'season'

^for "[the] knowledge of him"

^aEKKLESIA (*εκκλησία*) from "called out". Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from 'synagogue' (SYNAGOGE (*συναγωγή*) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly 'called to assemble', and also of those 'called' to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as 'church' doesn't really reflect 1st century usage—it seems to mean more like 'a group of people assembled for some specific purpose'.

he co-made-[us]-alive in Christ—by grace are you saved—and co-raised [us] and co-set [us] in the heavenlies in Christ Jesus,⁷ in order that he demonstrate in the coming eternities the surpassing wealth of his grace in [his] kindness toward us in Christ Jesus.⁸ For by grace are you saved through faith, and this not from you, [it is] the gift of God,⁹ not from works, lest anyone boast.¹⁰ For we are his work, having been created in Christ Jesus for good works, for which God has before-prepared [us] in order that we walk in them.¹¹ Therefore be remembering that you formerly [being] the nations in the flesh, who are called uncircumcision by those being called circumcision, [which is] hand-made in the flesh,¹² that you were in that opportune-time^b without Christ, being aliens from the citizenship of Israel and strangers of the contracts of the promise, not having hope, and godless in the world.¹³ But now in Christ Jesus you who formerly were afar have become nearby in the blood of Christ.¹⁴ For he is our peace, the [one] having made both [into] one [thing] and having broken down the dividing wall of partition [between us], the enmity,¹⁵ in his flesh having nullified the law of the commandments [contained] in decrees, in order that he create those two in him into one new man, making peace,¹⁶ and [in order that] he reconcile both into one body to God through the cross, having killed the enmity in him,¹⁷ and having come, he good-newsed peace to you afar and peace to you nearby;¹⁸ for through him we both have access in one spirit to the father.¹⁹ Therefore you are no longer strangers and aliens, but you are co-citizens of the holy [ones] and members of the household of God,²⁰ having been built upon the foundation of the apostles and the prophets, the cornerstone being Christ Jesus,²¹ in whom [the] entire building being fit together increases into [a] holy temple in [the] Lord, in whom you also are co-built to [a] dwelling place of God in [the] spirit.

Ephesians 3

¹ On account of this I Paul the prisoner of Christ Jesus in behalf [of you] the nations—² if you have heard the management of the grace of God given to me towards you—³ that according to revelation was the mystery made known to me, just as I wrote before in [a] few [words],⁴ by which you are able, when reading, to understand my insight in the mystery of Christ,⁵ who to other generations was not made known to the sons of men as he is now revealed to his holy apostles and prophets in [the] spirit,⁶ that the nations be co-heirs and co-body and co-sharers of the promise in Christ Jesus through the good-news,⁷ of which I became [a] servant according to the working of his ability.⁸ To me the least of all [the] holy [ones] he has given this grace: to good-news to the nations the incomprehensible wealth of the Christ,⁹ and to enlighten everyone what is the management of the mystery hidden from the ages in God who created everything,¹⁰ in order that now be made known to the principalities and to the authorities in the heavenlies through the assembly^c the multifaceted wisdom of God.¹¹ According to the purpose of the eternities which he did in Christ Jesus our Lord,¹² in whom we have the boldness and access in confidence through faith in him.¹³ Therefore I ask^a [that you] not be despairing in my afflictions in your behalf, which is your glory.¹⁴ On account of this I bend my knees towards the father,¹⁵ from whom every family in [the] heavens and upon [the] earth is named,¹⁶ in order that he give to you,

^b KAIROS (*καιρός*) 'opportune time', 'proper time', 'season'

^c EKKLESIA (*εκκλησία*) from "called out". Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from 'synagogue' (SYNAGOGE (*συναγωγή*) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly 'called to assemble', and also of those 'called' to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as 'church' doesn't really reflect 1st century usage—it seems to mean more like 'a group of people assembled for some specific purpose'.

^a AITEO "ay-TEH-oh" (*αἰτεω*) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωτᾶω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

according to the wealth of his glory, to be strengthened with ability through his spirit in the inner man,¹⁷ [that] Christ dwell through faith in your hearts, in agape-love being rooted and being founded,¹⁸ in order that you be strong enough to attain with all the holy [ones] what [is] the breadth and length and height and depth,¹⁹ and to know the agape-love of Christ, surpassing knowledge, in order that you be filled in all the fullness of God.²⁰ So to the [one] being able above everything to do well-beyond what we ask^b or think according to the ability working in us,²¹ to him [be] the glory in the assembly^c and in Christ Jesus to all the generations of the eternity of eternities, Amen.

Ephesians 4

¹ I therefore, the prisoner in the Lord, call upon you to walk worthy of the calling with which you were called,² with all humblymindedness and gentleness, with long-suffering, bearing with one another in agape-love,³ being eager to keep the oneness of the spirit in the bonds of peace:

⁴ One body and one spirit

Just as you were called in one hope [of your] calling

⁵ One Lord, one faith, one baptism,

⁶ One God and father of everything,

Above all and through all and in all.

⁷ So to each one [of you] was grace given you according to the measure of the gift of Christ.

⁸ Therefore it says:

Having ascended to the height he led captivity captive,

He gave gifts to men.

⁹ Now that he ascended, what is it except that he also descended to the lower parts of the earth?¹⁰ The [one] having descended is he himself who also ascended above all the heavens, in order that he fulfill everything.¹¹ And he himself gave apostles, and prophets, and good-newsers, and shepherds, and teachers,¹² for the equipping of the holy [ones] for the work of [the] service, to the upbuilding of the body of Christ,¹³ until we all attain the oneness of the faith and the knowledge of the son of God, to [a] complete man, to the measure of [the] stature of the fullness of Christ,¹⁴ in order that we no longer be infants, tossed and carried by every wind of teaching, by the sleight of men, [and] by cunning towards the stratagems of deceit,¹⁵ but being truthful in agape-love, let us increase in him [in] everything, who is the head, [even] Christ,¹⁶ from whom the whole body, fitting together and joining together through the provision of every joint according to the working in the measure of each single part, makes the increase of the body to the upbuilding of itself in agape-love.¹⁷ This therefore I saw and I testify in the Lord, that you no longer be walking just as the nations walk in the futility of their mind,¹⁸ having darkened in their intellect, being alienated from the zoe-life^a of God, because of the ignorance being in them, because of the hardening of

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^afrom ZOE “ZOH-ay” (*ζωη*)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17,

their hearts,¹⁹ who, having become callous, have delivered themselves up to sensuality for the practice of every uncleanness in greed.²⁰ But you did not thus learn Christ,²¹ if indeed you heard him and were taught in him just as the truth is in Jesus,²² to put off [from] you concerning the former manner-of-life the old man which is being corrupted according to the lusts of deceitfulness,²³ to be renewing in the spirit [of your] mind,²⁴ and to put on the new man having been created according to God in justness and piety of the truth.²⁵ therefore having put off the false, be each speaking truth with his neighbor, because we are members of one another.²⁶ Be being angry and be not sinning, let^b the sun not set on your anger,²⁷ nor be giving place to the devil.²⁸ The [one] stealing let^b him no longer steal, rather let^b him be laboring, working with his own hands the good [thing], in order that he have to be sharing with the [one] having need.²⁹ Be letting no foul word be proceeding out [of your] mouth, but what [is] good towards the upbuilding of need^c, in order that it give grace to those hearing.³⁰ And be not paining the spirit of God, in which you were sealed for [the] day of redemption.³¹ Let^b every bitterness and passion and anger and shout and slander be removed from you with every evil.³² But become kind to one another, tender-hearted, being gracious to each other just as even God in Christ was gracious to you.

Ephesians 5

¹ Become therefore imitators of God, as agape-beloved children,² and be walking in agape-love, just as even Christ agape-loved you and delivered himself up in our behalf [an] offering and sacrifice to God for an odor of fragrance.³ But fornication and every uncleanness or greed, neither let^b it be being named among you, just as it is proper for holy ones,⁴ not shamefulness nor foolish-talk or coarse-jesting^a, which are not proper, but rather thanksgiving.⁵ For, knowing [this], know this [again]: That every fornicator, or unclean, or greedy, which is idolatry, does not have inheritance in the kingdom of Christ and God.⁶ Let^b no one be deceiving you with empty words; for because of such comes the anger of God upon every son of disobedience.⁷ Therefore do not become partners with them.⁸ For you were formerly darkness, but now [are] light in [the] Lord. Be walking as children of light—⁹ for the fruit of light [is] in every goodness and justness and truth—¹⁰ examining what is acceptable to the Lord,¹¹ and be not participating with the unfruitful works of darkness, but rather be reproving [them].¹² For the secret [things] come to pass among them are shameful even to be saying.¹³ But everything being reproved is manifested by the light,¹⁴ for every manifesting [thing] is light. Therefore it says:

Be rising, O sleeping [one]
]And arise from the dead
And Christ will shine on you.

¹⁵ Be seeing therefore that you be walking carefully^b, not as unwise, but as wise,¹⁶ buying from the opportune-time^c0, for the days are wicked.¹⁷ Because of this do not become foolish, but understand what [is] the will of the Lord.¹⁸ And be not being drunk with wine, in which is dissipation, but be being filled with [the] spirit,¹⁹ speaking to each other with psalms and hymns and spiritual sons, singing and psalming in your heart to the Lord,²⁰ always giving thanks concerning everything in [the] name of our Lord Jesus Christ to God

¹Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for 'life' in the sense of biological processes.

^bimperative

^c"need" **KHN** B; "belief" D vg

^aor "buffonery"

^bor "accurately"

^cKAIROS (*καιρος*) 'opportune time', 'proper time', 'season'

and the father,²¹ submitting yourselves to one another in [the] fear of Christ.²² Let^d the wives be submitting to their own husbands as to the Lord,²³ for [the] man is [the] head of the woman as Christ also is [the] head of the assembly^e, himself savior of the body.²⁴ But as the assembly^e submits to Christ, thus also the women [should submit] to their husbands in everything.²⁵ Husbands, be agape-loving your wives just as Christ agape-loved the assembly^e and delivered himself up in her behalf,²⁶ in order that she be made holy, having been cleansed by the washing of water in [the] word,²⁷ in order that he himself present the assembly^e to himself glorious, not having spot or wrinkle or any such [thing], but in order that she be holy and blameless.²⁸ Thus ought the husbands to be agape-loving their own wives as their own bodies. The [one] agape-loving his wife agape-loves himself.²⁹ For no one ever hated his own body, but nourishes and cherishes^a it, just as Christ [does] the assembly^e,³⁰ for we are members of his body.³¹ For this reason [a] man leaves behind his father and mother, and adheres to his wife, and the two will be into one flesh.³² This is [a] great mystery, but I speak concerning Christ and the assembly^e.³³ Nevertheless, let^d each one [of you] in particular be agape-loving his wife as himself, and the wife [see] that she fear her husband.

Ephesians 6

¹ Children, be obeying your parents in the Lord, for this is just.² Be honoring your father and your mother, which is [the] first commandment with [a] promise,³ in order that it become well with you, and you be long-lived upon the land.⁴ And fathers, be not angering your children, but nourish them in the discipline and instruction of the Lord.⁵ Slaves, be obeying your Lords according to the flesh with fear and trembling in sincerity [of your] heart as to Christ,⁶ not according to eye-service as men-pleasers, but as slaves of Christ doing the will of God from [the] psyche-life^b,⁷ with good-will slaving as to the Lord and not to men,⁸ knowing that each, if he do any good [thing], this he will receive back from the Lord, whether slave or free.⁹ And Lords, be doing the same towards them, ceasing from threat, knowing that both their and your Lord is in [the] heavens, and partiality is not with him.¹⁰ Finally, be being strengthened in [the] Lord and in the might of his power.¹¹ Put on the armor of God, that you be being able to withstand the schemes of the devil.¹² For our struggle is not against flesh and blood, but against principalities, against authorities, against the world-powers of this darkness, against the spiritual [things] of perniciousness in the heavenlies.¹³ Because of this take up the armor of God, in order that you be able to stand in the wicked^c day and, accomplishing everything, to stand.¹⁴ Stand therefore, having girded your loins in [the] truth, and having put on the breastplate of justness,¹⁵ and having bound under your feet the readiness of the good-news of peace,¹⁶ above all having taken up the shield of faith, by which you will be able to quench all the flaming arrows of the wicked^c [one];¹⁷ and take the helmet of salvation, and the sword of the spirit, which is [the] word of God,¹⁸ through all prayer and entreaty, praying in every opportune-time^d⁰

^dimperative

^eEKKLESIA (εκκλησια) from “called out”. Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It’s worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn’t yet exist—there were only the disciples. EKKLESIA is apparently different from ‘synagogue’ (SYNAGOGE (συναγωγη) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly ‘called to assemble’, and also of those ‘called’ to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as ‘church’ doesn’t really reflect 1st century usage—it seems to mean more like ‘a group of people assembled for some specific purpose’.

^aor “comforts”

^bfrom PSYCHE (ψυχη): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (ζωη)—Life ‘collectively’, interdependent, interconnected.

^cPONEROS (πονηρος) here. The Greek word KAKOS (κακος) is always translated ‘evil’, PONEROS is usually translated as ‘wicked’ although occasionally as ‘bad’; it can also mean ‘diseased’, ‘sickly’ and is thus translated where appropriate. Like KAKOS, PONEROS also means ‘evil’, but the harm that evil does is more in view, where KAKOS is more ‘evil as evil’.

^dKAIROS (καιρος) ‘opportune time’, ‘proper time’, ‘season’

in the spirit, and for the same keeping yourself awake in every perseverance and entreaty concerning all the holy [ones], ¹⁹ and concerning me, in order that to me be given word in [the] opening of my mouth, to make known in boldness the good-news, ²⁰ concerning which I am ambassador in chains, in order that in it I speak boldly as I must speak. ²¹ But in order that you also may know the [things] concerning me, what I practice, Tychikos the agape-beloved and trustworthy servant in [the] Lord will make know everything to you, ²² whom I have sent to you for this same [purpose], in order that you know the [things] concerning us and [that] he exhort your hearts.

²³ Peace to the brothers and agape-love with faith from God [the] father and [the] Lord Jesus Christ. ²⁴ Grace [be] with everyone agape-loving our Lord Jesus Christ in incorruptibility.

The Epistle to the Philippians

Philippians 1

¹ Paul and Timothy, slaves of Christ Jesus, to all the holy [ones] in Christ Jesus who are at Philippi with the guardians and servants, ² grace to you and peace from God our father and [our] Lord Jesus Christ.

³ I thank my God upon every remembrance [of you], ⁴ always, in my every entreaty concerning you, making entreaty with joy, ⁵ upon your fellowship in the good-news from the first day until now, ⁶ having been persuaded of this very [thing], that the [one] having begun in you [a] good work will complete it until the day of Christ Jesus. ⁷ Just as it is [a] just [thing] for me to be thinking this concerning you all, because of my having you in [my] heart, [since] both in my bonds and in [the] defense and confirmation of the good-news you are co-sharers of my grace. ⁸ For God is my witness, how I long for you all in the affections of Christ Jesus.

⁹ And this I pray, that your agape-love yet more and more increase in knowledge and in all insight, ¹⁰ that you be proving^e the [things] being superior^f, in order that you be sincere and blameless in [the] day of Jesus Christ, ¹¹ having been filled with [the] fruits of justness [which are] through Jesus Christ, to the glory and praise of God. ¹² But I intend you to be knowing, brothers, that [the things which happened] to me have come rather to the progress of the good-news, ¹³ so that my bonds in Christ are become manifest among the whole imperial guard and to all the rest, ¹⁴ and more of the brothers in the Lord having been persuaded by my bonds are daring much more to be fearlessly speaking the word of God. ¹⁵ Some indeed even on account of envy and strife, but some proclaim the Christ on account of good will. ¹⁶ Some from agape-love, having known that to the defense of the good-news am I set, ¹⁷ but the others from strife proclaiming the Christ, not purely, expecting to be raising [the] affliction of my bonds. ¹⁸ What then? Except that in every place, whether in pretext or in truth, Christ is preached, and in this I rejoice, rather I will also rejoice. ¹⁹ For I know that this will turn out for me to salvation through your entreaty and [the] support of the spirit of Jesus Christ. ²⁰ According to my eager-expectation and hope that in nothing will I be shamed, but in all boldness, as always, even now Christ will be made great in my body, whether through zoe-life^a or through death. ²¹ For to me to zoe-live^a [is] Christ and to die [is] gain. ²² But if zoe-living^a in the flesh, this [is] to me fruit of [my] work, and what I will choose, I do not know. ²³ For I torment between the two, having the desire to depart and be with Christ, which [is] rather far greater. ²⁴ But to be remaining in the flesh [is] more necessary on account [of you]. ²⁵ And having been persuaded of this I know that I will remain and continue with you all for your progress and joy of faith, ²⁶ in order that your boast abound in Christ Jesus for me on account of my presence again with you. ²⁷ Only be conducting yourselves worthy of the good-news of Christ, in order that whether coming and seeing you or being absent, I hear the [things] concerning you, that you stand in one spirit, in one psyche-life^b co-struggling for the faith of the good-news, ²⁸ and being frightened in nothing by your enemies, which is to them evidence of [their] destruction, but [of your] salvation, and this from God. ²⁹ For to you has been graced in behalf of Christ not

^eor “testing”, “approving”

^for “different”

^afrom ZOE “ZOH-ay” ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE ($\psi\omega\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for ‘life’ in the sense of biological processes.

^bfrom PSYCHE ($\psi\omega\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected.

only to be believing him but also to be suffering on account of him,³⁰ having the same fight of which sort you saw in me and you now hear [to be] in me.

Philippians 2

¹ If [there be] therefore any encouragement in Christ, if [there be] any consolation of agape-love, if [there be] any fellowship of [the] spirit, if any affection and compassion,² fill my joy, in order that you be minded the same, having the same agape-love, [being] fellow-psychelives^c, being mindful of the one [thing],³ nothing [being] according to strife nor according to conceit, but in humblemindedness be reckoning one another as surpassing themselves; ⁴ each not looking to his own [things], but each also [looking to] the other's. ⁵ Let this mind be being in you which [is] also in Christ Jesus,⁶ who being in the form of God did not reckon it *loot*^d to be equal to God,⁷ but he emptied himself, having taken the form of [a] slave, coming to be in the likeness of men, and having been found in appearance as [a] man ⁸ he humbled himself, becoming obedient to death, even death of [a] cross. ⁹ Therefore God also super-exalted him and graced to him the name above every name,¹⁰ in order that at the name of Jesus every knee will bow, heavenly and earthly and sub-earthly,¹¹ and every tongue confess: LORD, JESUS, CHRIST^a, to [the] glory of God [the] father. ¹² Therefore, my agape-beloved, just as you have always obeyed me, not as in my presence only but now much more in my absence, with fear and trembling be effecting your own salvation. ¹³ For God is the [one] working in you both to be wanting and to be doing according to his good-pleasure. ¹⁴ Be doing everything without grumblings and arguments,¹⁵ in order that you become blameless and pure, children of God unblemished in the midst of [a] crooked and perverted generation, among whom you shine as lights in [the] world,¹⁶ holding fast [the] word of zoe-life^b, to [a] boast for me in the day of Christ, that I have not run in vain nor labored in vain. ¹⁷ But if I also be offered up upon the altar and ministry [of your] faith, I rejoice and I co-rejoice with you all,¹⁸ so you also [for] the same [thing] be rejoicing and co-rejoicing with me. ¹⁹ So I hope in [the] Lord Jesus to swiftly send Timothy to you, in order that I also be happy, having known the [latest news] [about] you. ²⁰ For I have no one like-souled, who will sincerely care for your state;²¹ for all seek their own [things], not the [things] of Christ Jesus. ²² But you know his character, that as [a] son to [his] father has he slaved with me for the good-news. ²³ Him therefore I hope to send as soon as I see my immediate state. ²⁴ For I am persuaded in the Lord that I myself will swiftly come. ²⁵ Yet I reckoned it necessary to send to you Epaproditus the brother and co-worker and co-soldier, but your apostle, and minister of my needs,²⁶ since he was longing for you all, and being distressed, because you heard that he had been sick. ²⁷ For indeed he was sick near to death. But God was merciful to him, not to him only but also to me, in order that I now have pain upon pain. ²⁸ Earnestly therefore have I sent him, in order that seeing him again you rejoice and I be free from anxiety. ²⁹ Therefore be awaiting him in [the] Lord with all joy, and be having such [men] honored,³⁰ because on account of the work of Christ he drew near to death, risking [his] psyche-life^c, in order that he supply your lack of ministry towards me.

^cfrom PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^da thing to be grasped or even robbed

^aor "[the] lord [is] Jesus Christ," or "[the] lord Jesus [is] Christ," or "[he is] lord, [he is] Jesus, [he is] Christ," etc.

^bfrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

Philippians 3

¹ Finally, my brothers, be rejoicing in [the] Lord. To be writing the same [things] to you [is] indeed not troublesome to me, but to you [it is] safe. ² Be looking out for the dogs, be looking out for the workers of evil, be looking out for the mutilation. ³ For we are the circumcision, the [ones] ministering in the spirit of God and boasting in Christ Jesus and not being confident in the flesh, ⁴ although I [might] also be having confidence in the flesh. If anyone else supposes to be confident in the flesh, I more: ⁵ circumcised on the eighth day, from the race of Israel, of the tribe of Benjamin, Hebrew of Hebrews, according to [the] law [I am a] Pharisee, ⁶ concerning zeal: persecuting the assembly^c, concerning justness in the law: having become blameless. ⁷ But what [things] were gain to me, these [things] I reckon loss on account of Christ. ⁸ But indeed I truly reckon everything to be a loss^d on account of the surpassingness of the knowledge of Christ Jesus my Lord, on account of whom I lost everything, and reckon it [all] loss in order that I gain Christ, ⁹ and be found in him, not having my own justness from law, but that [which is] through faith in Christ, the justness from God by faith, ¹⁰ that I [may] know him and the ability of his resurrection and [the] fellowship of his sufferings, being conformed to his death, ¹¹ if perhaps I will attain to the resurrection from [the] dead, ¹² not that I have already received [it] or already completed it, but I pursue [it] if I also [may] attain, for which I was also attained by Christ Jesus. ¹³ Brothers, I do not reckon myself to have yet attained, but one [thing I do], forgetting the [things] behind me, and straining towards the [things] before, ¹⁴ I pursue the mark for the prize of the upward^a calling of God in Christ Jesus. ¹⁵ Therefore as many [of us] as [are] complete, be being thus minded. And if [in] anything you are being minded otherwise, this God will reveal to you. ¹⁶ Nevertheless to that which we have reached, let us be being in line with the same [thing]. ¹⁷ Become imitators of me, brothers, and be noticing those thus walking, just as you have us for [a] pattern. ¹⁸ For many walk of whom I was often telling you, but now I tell you weeping, [who are] enemies of the cross of Christ, ¹⁹ of whom the end [is] destruction, whose God is the belly and [whose] glory [is] their shame, being minded of earthly [things]. ²⁰ For our citizenship is in the heavens, where we also await [the] savior, the Lord Jesus Christ, ²¹ who will transform the body of our humiliation [that it be] like to the body of his glorification, according to the working by which he is able to subdue everything to himself.

Philippians 4

¹ Therefore my brothers agape-beloved and longed for, my joy and crown, stand in the Lord, agape-beloved. ² I call upon Euodia and Syntyche to be being the same minded in the Lord.

³ Yes I ask^b you also, true yoke-fellow, be helping those [women] who co-struggled with me in the good-news with Clement also, and the rest of my coworkers, whose names [are] in

^cEKKLESIA (εκκλησια) from “called out”. Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It’s worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn’t yet exist—there were only the disciples. EKKLESIA is apparently different from ‘synagogue’ (SYNAGOGE (συναγωγη) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly ‘called to assemble’, and also of those ‘called’ to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as ‘church’ doesn’t really reflect 1st century usage—it seems to mean more like ‘a group of people assembled for some specific purpose’.

^dZEMIOO “zeh-mi-AW-oh” (ζημιω) to suffer the loss of something which one has previously possessed, with the emphasis on the hardship that this causes.

^aor “high”

^bEROTAO (ερωταω) “Ask”, but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

[the] scroll of zoe-life^c. ⁴ Be rejoicing in [the] Lord always, again I say be rejoicing. ⁵ Let^d your fairness be known to all men. ⁶ Be being anxious for nothing, but in everything in prayer and in entreaty with thanksgiving be making your requests known to God. ⁷ And the peace of God [which] surpasses all understanding will protect your heart and your mind in Christ Jesus. ⁸ Finally, brothers, whatever [is] true, whatever [is] honorable, whatever just, whatever pure, whatever agreeable, whatever praiseworthy, if there [is] any excellence and if there [is] any praise, be reckoning these [things]. ⁹ And what you have learned and received and heard and seen in me, be practicing these [things], and the God of peace will be with you. ¹⁰ But I was rejoicing in the Lord greatly that at last your being mindful of me has revived; of which you were mindful, but you were busy. ¹¹ Not that I speak because of lack, for I have learned in whatever [situation] I am to be self-sufficient^a. ¹² I know both how to be being humbled, and I know how to be abounding, everywhere and in everything I have learned the secret both [of how] to be being filled and to be hungering, both to be abounding and to be lacking. ¹³ I can do everything in the [one] enabling me. ¹⁴ Nevertheless you have done well, having shared in my distress. ¹⁵ Now you Philippians also know that in the beginning of the good-news, when I departed from Macedonia, no assembly^b shared with me for the purpose of giving and receiving, except you only, ¹⁶ for even in Thessalonika you sent again and again to my need. ¹⁷ Not that I seek the gift, but I seek the fruit increasing to your account. ¹⁸ But I have everything and I abound, I am full, having received by Epaphroditus [the things sent] from you, [an] odor of fragrance, [an] acceptable sacrifice, pleasing to God. ¹⁹ Now my God will fulfill all your needs according to his wealth in glory in Christ Jesus.

²⁰ Now to our God and father [be] glory to the eons of eons, Amen. ²¹ Be greeting every saint in Christ Jesus. ²² The brothers with me greet you. All the holy [ones] greet you, especially those of Caesar's house. ²³ The grace of the Lord Jesus Christ [be] with your spirit.

^cfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^dimperative

^aor “content”

^bEKKLESIA (εκκλησια) from “called out”. Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It’s worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn’t yet exist—there were only the disciples. EKKLESIA is apparently different from ‘synagogue’ (SYNAGOGE (συναγωγη) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly ‘called to assemble’, and also of those ‘called’ to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as ‘church’ doesn’t really reflect 1st century usage—it seems to mean more like ‘a group of people assembled for some specific purpose’.

The Epistle to the Colossians

Colossians 1

¹ Paul, apostle of Christ Jesus through [the] will of God and Timothy his brother, to the holy [ones] in Colossae and to the believing brothers in Christ, ² grace to you and peace from God our father^c.

³ We always give thanks to God the father of our Lord Jesus Christ concerning you when praying, ⁴ having heard [of] your faith in Christ Jesus and the agape-love which you have for all the holy [ones], ⁵ because of the hope laid up for you in the heavens which you heard beforehand in the word of the truth of the good-news being at hand to you, ⁶ just as in all the world it is bearing fruit and increasing, just as [it is] also among you from which day you believed and recognized the grace of God in truth, ⁷ just as you were learning from Epaphras our agape-beloved fellow-slave, who is [a] trustworthy servant for you, of Christ, ⁸ and the [one] having declared to us your agape-love in [the] spirit. ⁹ Because of this we also, from which day we heard, cease not to be praying for you and asking^d so that you be filled [with] the knowledge of his will in all wisdom and spiritual understanding, ¹⁰ to walk worthy of the Lord in all desire-to-please in every good work, bearing fruit and increasing in the knowledge of God, ¹¹ in all strength being strengthened according to the power of his glory for all endurance and patience with joy, giving thanks ¹² to the father having rendered you^a fit for the portion of the share of the holy [ones] in the light, ¹³ who delivered us out of the power of the darkness and brought us into the kingdom of his agape-beloved son, ¹⁴ in which we have the deliverance, the forgiveness of sins, ¹⁵ who is [the] image of the invisible God, firstborn of all creation, ¹⁶ because in him was created everything in the heavens and on the land, the seen and the unseen, whether thrones or dominions or principalities or power; everything through him and for him has been created. ¹⁷ And he himself is before everything, and everything in him consists, ¹⁸ and he himself is the head of the body, of the assembly^b, who is [the] beginning, [the] firstborn of the dead, that he himself come in all [to] be having first place. ¹⁹ For in him all the fullness was well-pleased to dwell, ²⁰ and through him everything [was well-pleased] to be reconciled to him, having made peace through the blood of his cross through him, whether the [things] upon the earth or the [things] in the heavens. ²¹ And you formerly being alienated and hostile in your mind by the wicked works, ²² but now he reconciled [you] in the body of his flesh through his death to present you holy and blameless and irreproachable in his presence, ²³ if indeed you still abide in the faith, having been strengthened and steadfast and not shifting from the hope of the good-news which you heard, the [one] having been proclaimed in all creation under heaven, of which I Paul became [a] servant. ²⁴ Now I rejoice in the sufferings in behalf [of you], and complete the deficiency of the afflictions of Christ in my flesh in behalf of his body which is the assembly^b, ²⁵ of which I became [a] servant according to the administration of God, the [one] having been given to me for you to complete the word of God, ²⁶ the mystery having been concealed from eternity and from the generations—but now it has been revealed to his

^ctext: BD; add "and [our] lord Jesus Christ" & **K**

^dAITEO "ay-TEH-oh" (*αἰτεω*) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf. John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωταω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^a"you": NB; "us": D **K**

^bEKKLESIA (*εκκλησια*) from "called out". Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from 'synagogue' (SYNAGOGE (*συναγωγη*) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly 'called to assemble', and also of those 'called' to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as 'church' doesn't really reflect 1st century usage—it seems to mean more like 'a group of people assembled for some specific purpose'.

holy [ones], ²⁷ to whom God wished to make known what [are] the riches of the glory of the mystery among the nations, which is Christ in you, the hope of glory, ²⁸ which we ourselves proclaim admonishing every man and teaching every man with all wisdom, in order that we ourselves present every man complete in Christ, ²⁹ for which also I labor, struggling according to his working, the [one] working in you in power.

Colossians 2

¹ For I wish that you know how great agony I have concerning you and the [ones] of Laodicia, even as much as they have not seen my face in [the] flesh, ² that their hearts be encouraged, having been instructed in agape-love and into all wealth of the full assurance of understanding, into knowledge of the mystery of God, of Christ, ³ in which are all the treasures of wisdom and hidden knowledge. ⁴ This I say that no one deceive you in persuasive speech. ⁵ For if also I am absent in the flesh, yet in the spirit I am with you rejoicing and seeing your order and the steadfastness [of you] faith in Christ. ⁶ Therefore as you received Christ Jesus the Lord, in him be walking, ⁷ having been firmly rooted and being built-on in him and being established in the faith just as you were taught, abounding in thanksgiving. ⁸ Be taking heed lest there be any [of you] being led captive through philosophy and empty deceit according to the tradition of men, according to the elements of the world, and not according to Christ. ⁹ For in him dwells all the full measure of Godhead bodily, ¹⁰ and in him you are made full, who is head of all dominions and authorities, ¹¹ in whom also you were circumcised with [a] circumcision not made by hands by the putting off of the body of flesh, [that is] in the circumcision of Christ, ¹² having been buried with him in [his] baptism, with whom also you were raised together through faith in the action of [the] God having raised him out of the dead, ¹³ and you being dead by transgressions and with uncircumcision [of your] flesh, he made us alive with him, having forgiven us all [our] transgressions, ¹⁴ having erased the written decrees against us, the decree which was hostile to us, and he has taken it out of the middle, having nailed it to the cross, ¹⁵ having disarmed the dominions and authorities, he mocked [them] in boldness, having triumphed over them. ¹⁶ Therefore let^c no one criticize you in meat and in drinking or in [the] matter of festival or new moon or Sabbaths, ¹⁷ which is [a] shadow of the [things] [about] to be, indeed the body of the Christ. ¹⁸ Let^c no one be cheating you, delighting in false humblemindedness and [in] the worship of the angels, standing on what he has seen, without cause being puffed up by the mind of his flesh, ¹⁹ and not holding fast the head, out of which all the body, through the ligaments and bonds being supported and united, grows in the growth of God. ²⁰ If you died with Christ from the elements of the world, why as zoe-living^d in the world are you submitting to regulations— ²¹ do not grasp nor taste nor touch— ²² which all are for the destruction of the consuming, according to the commandment and teaching of men? ²³ Which is [an] idea having wisdom in self-made religion and false humblemindedness and severe-treatment of [the] body, not anything of value against [the] indulgence of the flesh.

Colossians 3

¹ If therefore you were raised in Christ, be seeking the [things] above, where Christ is sitting at the right hand of God. ² Be being mindful of the [things] above, not the [things]

^cimperative

^dfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

on the earth. ³ For you died, and your zoe-life^a is hidden with [the] Christ in God. ⁴ Whenever Christ will become visible, [who is] your zoe-life^a, then also you with him will become visible in glory. ⁵ Put to death therefore [your] members upon the earth: immorality, uncleanness, passion, evil desires and the greediness which is idolatry, ⁶ because of which comes the anger of God upon the sons of disobedience^b, ⁷ in which also you walked at one time, when you were zoe-living^a in these [things]. ⁸ But now you also lay aside all [these]: anger, passion, evil, slander, obscene speech out [of your] mouth. ⁹ Do not be lying to one another, taking off the old man with its evil deeds, ¹⁰ and having put on the new, the [one] being renewed for knowledge according to the image of the [one] having created it, ¹¹ where there is not Greek and Jew, circumcision and uncircumcision, foreigner, Scythian, slave, free, but all indeed are in Christ. ¹² Therefore put on—as chosen of God holy and agape-beloved—affection of mercy, kindness, humblymindedness, gentleness, long-suffering, ¹³ being patient with one another and forgiving each other, if anyone has [a] complaint against anyone; indeed just as the Lord forgave you, likewise you also [forgive one another]. ¹⁴ But above all these [put on] agape-love, which is the bond of completeness. ¹⁵ And let^a the peace of Christ be controlling in your hearts, for which you also were called in one body; and become thankful. ¹⁶ Let^a the word of Christ be dwelling in you richly, in all wisdom teaching and warning each other with psalms, hymns, spiritual songs in kindness, singing in your hearts go God. ¹⁷ And all which you do in word or in deed, [do] all in [the] name of Christ Jesus, giving thanks to God the father through him. ¹⁸ Wives, be subjecting yourselves to your husbands, as it is befitting in the Lord. ¹⁹ Husbands, be agape-loving your wives and do not be being embittered toward them. ²⁰ Children, be obeying your parents according to everything, for this is well-pleasing with the Lord. ²¹ Fathers, do not be embittering your children, in order that they not be being discouraged. ²² Slaves, be obeying in everything your masters according to the flesh, not in eye-service as men-pleasers, but in sincerity [of] heart, fearing the Lord. ²³ Whatever you be doing, from your psyche-life^b be working as to the Lord, and not to men, ²⁴ knowing that from the Lord you will receive the reward of the inheritance, for you are slaving to the Lord Christ. ²⁵ Be being subject to the Lord Christ, because the [one] doing unjustly will receive what he did unjustly, and there is no partiality [with God].

Colossians 4

¹ Masters, be supplying justice and fairness to your slaves, knowing that you also have [a] master in heaven. ² Be continuing steadfastly in prayer, watching in it in thankfulness, praying one and all also concerning us, ³ in order that God open to us [a] door of the word, to speak the mystery of Christ, because of which I indeed am bound, ⁴ that I manifest it as it is necessary I speak. ⁵ Be walking in wisdom towards those outside, buying up for oneself the opportune-time^c). ⁶ [Let] your conversation always [be] in grace, having been seasoned with salt, to know how you just be answering each one. ⁷ Everything according to me Tychicus the agape-beloved brother and trustworthy servant and fellow-slave in the Lord will disclose to you, ⁸ whom I sent to you for this same [purpose], in order that you know the [things] concerning us, and he will encourage your hearts ⁹ with Onisimus, the trustworthy and agape-beloved brother, who is from [among] you; they will disclose to you

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^b“upon the sons of disobedience” **HK** *vg*; omit: p⁴⁶B

^aimperative

^bfrom PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected.

^cKAIROS ($\kappa\alpha\rho\varsigma$) ‘opportune time’, ‘proper time’, ‘season’

all the [latest] here. ¹⁰ Aristarchus my fellow prisoner greets you, and Mark the cousin of Barnabas, concerning whom you received [a] commandment: if he comes to you, receive him ¹¹ and Jesus being called Justus, these being from circumcision, these only working together for the kingdom of God, which became to me [a] comfort. ¹² Epaphras the [one] from [among] you greets you, [a] slave of Christ Jesus, always struggling in your behalf in his prayers, that you be established complete and fully convinced in all [the] will of God. ¹³ For I witness to him that he has much labor in behalf [of you] and Laodicia and Hierapolis. ¹⁴ Luke the agape-beloved physician and Demas greet you. ¹⁵ Greet the brothers in Laodicia and Nympha and the assembly^d according to his house. ¹⁶ And when the letter is read in your presence, arrange that in the Laodician assembly^d it may be read, and the [one] from Laodicia that you also may read [it]. ¹⁷ And say to Archippus: Look to the service which you received in the Lord, that you may complete it.

¹⁸ The greeting [is] in my, Paul's hand. Be remembering my bonds. Grace [be] with you.

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The First Epistle to the Thessalonians

I Thessalonians 1

¹ Paul and Silas and Timothy to the assembly^e of [the] Thessalonians in God [the] father and [the] Lord Jesus Christ: Grace to you and peace.

² I thank God always concerning you all, making mention [of you] in my prayers, constantly

³ remembering your work of faith and labor of agape-love and endurance of hope in our Lord Jesus Christ before our God and father, ⁴ having known, brothers agape-beloved by God, your selection by[God], ⁵ for our good-news did not come to you in word only, but also in ability and in [the] Holy Spirit and in great certainty, just as you know what sort we came to be among you because [of you]. ⁶ And you became imitators of us and of the Lord, having received the word in much distress with [thel] joy of [the] Holy Spirit, ⁷ so that you became [a] pattern to all those believing in Macedonia and Achaia. ⁸ For from you sounded forth the word of the Lord not only in Macedonia and in Achaia, but to every place your faith towards God went out, so that we were having no need to be speaking anything, ⁹ for they themselves report concerning you what sort of entrance we had to you, and how you turned towards God from the idols to be slaving to [the] zoe-living^a and true God, ¹⁰ and to be awaiting his son from the heavens, who arose from the dead, Jesus the [one] delivering us from the coming wrath.

I Thessalonians 2

¹ For you yourselves know, brothers, our entrance to you, that it became not empty, ² but having suffered previously and having been mistreated in Philippi, just as you know, we had boldness in our God to speak to you the good-news of God with much opposition^a. ³ For our exhortation was not from deceit nor from uncleanness nor in deception, ⁴ but just as we were tested^b by God to be entrusted the goodnews, thus we speak, not as pleasing men, but [pleasing] the God testing^c our hearts. ⁵ For neither formerly did we come in word of flattery, just as you know, either in pretext of greed, God [is] witness, ⁶ neither seeking glory from men, neither from you nor from others, ⁷ being able to be weighty as Christ's apostles; but we became gentle in your midst, even as [a] nurse cherishes her own children. ⁸ So having-a-kindly-feeling for you we resolved to impart to you not only the good-news of God but also our own psyche-lives^d, because you became agape-beloved to us. ⁹ For you remember, brothers, our labor and our hardship, night and day working so as not to

^eEKKLESIA (*εκκλησια*) from “called out”. Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from ‘synagogue’ (SYNAGOGE (*συναγωγη*) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly ‘called to assemble’, and also of those ‘called’ to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as ‘church’ doesn't really reflect 1st century usage—it seems to mean more like ‘a group of people assembled for some specific purpose’.

^afrom ZOE “ZOH-ay” (*ζωη*)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife's name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for ‘life’ in the sense of biological processes.

^aor “struggle”

^bor “approved”

^cor “approving”

^dfrom PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (*ζωη*)—Life ‘collectively’, interdependent, interconnected.

burden any [of you], we proclaimed to you the good-news of God. ¹⁰ You [are] witness, and God [also], how devoutly and justly and blamelessly we became to you the believing [ones], ¹¹ just as you know how each one [of you]—as [a] father his own children—¹² [We were] exhorting you and encouraging you and testifying for you to be walking worthily of the God having called you to his own kingdom and glory. ¹³ And because of this we also thank God unceasingly, that having received the word of God from hearing us, you received [it] not [as the] word of men, but just as it is truly, [the] word of God, which also works in you the believing [ones]. ¹⁴ For you became imitators, brothers, of the churches of God being in Judea in Christ Jesus, for you also suffered the same [things] from your own countrymen, just as they also from Judea, ¹⁵ from those having killed both the Lord Jesus and the prophets, and having persecuted us, and not pleasing God, and hostile to all men, ¹⁶ hindering us to speak to the nations that they be saved, to fill up their sins always. But the wrath came upon them in the end. ¹⁷ But we, brothers, having been orphaned from you for [the] time of [an] hour in presence, not in heart, much more we were eager to see your face in great desire. ¹⁸ Because we wanted to come to you, even I Paul, again and again, and Satan hindered us. ¹⁹ For what [is] our hope or joy or crown of boast—[are] not even you—before our Lord Jesus in his coming? ²⁰ For you are our glory and joy.

I Thessalonians 3

¹ Therefore no longer enduring we resolved to be left in Athens alone, ² and we sent Timothy, our brother and co-worker of God in the good-news of Christ, to establish you and exhort [you] concerning your faith, ³ that no one disturb [you] in this affliction. For you yourselves know that we are appointed for these [things]: ⁴ for indeed when we were with you, we foretold to you that we were [about] to be afflicted, just as it both came [about] and you know. ⁵ Because of this I also no longer enduring, I sent to know your faith lest the testing [one] test you and our labor become futile. ⁶ But now Timothy having come to us from you and having good-newsed to us your faith and your agape-love, and that you always have good remembrance of us, we desiring to see you just as you also us, ⁷ because of this we were comforted over you in all our calamity and affliction through your faith, ⁸ because now we zoe-live^e if you stand in [the] Lord. ⁹ For what thanks are we able to be returning to God concerning you for all the joy which we rejoiced because [of you] before our God, ¹⁰ day and night beyond all measure entreating to see your face and to set-aright the rest [of your] faith? ¹¹ So [our] God and father himself and our Lord Jesus, direct our road to you; ¹² and the Lord [make] you to increase and abound in agape-love for one another and for all, just as we [do] toward you, ¹³ to the end that your hearts be established blameless in holiness before our God and father at the coming of our Lord Jesus with all his holy [ones].

I Thessalonians 4

¹ Furthermore therefore, brothers, we ask^f you and we call upon you in [the] Lord Jesus, that just as you received from us how you must be walking and pleasing God, just as you indeed are walking, that you abound more. ² For you know what instruction we gave you through the Lord Jesus. ³ For this is [the] will of God, [even] your holyfication: to stay away from fornication, ⁴ that each [of you] know [how] to possess his own vessel in holiness

^efrom ZOE “ZOH-ay” (ζωή)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχή): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βίος) for ‘life’ in the sense of biological processes.

^fEROTAO (ερωτάω) “Ask”, but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

and honor,⁵ not in [the] passion of lust even as the nations who do not know God,⁶ to not be transgressing and defrauding his brother in [any] matter, because [the] Lord [is] avenger of all these, just as we foretold you and warned [you].⁷ For God did not call you for uncleanness, but for holiness.⁸ Therefore the [one] rejecting, rejects not man but God, who gave his Holy Spirit to us.⁹ But concerning brotherly-philia-love, you do not have need [for me] to be writing to you, for you yourselves are God-taught to be agape-loving one another.¹⁰ For indeed you do it to all the brothers in all Macedonia. But we call upon you, brothers, to be abounding more,¹¹ and to be aspiring to be being quiet and to be practicing your own [thing] and to be working with your hands, just as we instructed you,¹² in order that you walk properly towards those outside and have no need.¹³ For we do not want you to be being ignorant, brothers, concerning those sleeping, in order that you not be pained even as the rest who have no hope.¹⁴ For if we believe that Jesus died and rose, this also will God bring those having fallen asleep through Christ with him.¹⁵ For this we speak to you by word of [the] Lord, that we the zoe-living^a, those left behind for the coming of the Lord, will not precede those having fallen asleep.¹⁶ For the Lord himself with [a] shout, with [the] voice of [the] archangel and with [the] trumpet of God, will come down from heaven, and the dead in Christ will rise first,¹⁷ then the zoe-living^a, those left behind, will with them be snatched in the clouds to meet the Lord in the air, and thus will we always be with the Lord.¹⁸ So be encouraging one another with these words.

I Thessalonians 5

¹ Now concerning the times and the occasions, brothers, you have not need to be written,
² for you yourselves accurately know that [the] day of [the] Lord comes as [a] thief in the night;³ when they say: Peace and security^b, then sudden destruction approaches them just as the birth-pains to the [one] having [life] in [her] belly, and they will not escape.⁴ But you, brothers, are not in darkness, that the day overtake you as [a] thief.⁵ For you are all sons of light and sons of day. We are not of night or darkness.⁶ Therefore let us not be sleeping as the rest, but let us be being watchful and be being sober.⁷ For those sleeping sleep during the night, and those getting drunk get drunk at night.⁸ But we being of day, let us be being sober, having put on [the] breastplate of faith and agape-love, and [for the] helmet [the] hope of salvation.⁹ For God has not appointed you for wrath, but to obtain salvation through our Lord Jesus Christ,¹⁰ the [one] having died for us, in order that whether we be watchful or whether we sleep, we will zoe-live^a with him.¹¹ Therefore be encouraging and be upbuilding one another into one [thing], just as you do.¹² So we ask^a you, brothers, to know those laboring among you and directing you in the Lord and admonishing you,¹³ and to be considering them very highly in agape-love for their work. Be being at peace among yourselves.¹⁴ So we encourage you, brothers, be admonishing the unruly, be cheering up the discouraged^b, be helping the weak, be being long-suffering with all.¹⁵ Be seeing that no one return evil for evil, but always be pursuing that [which is] good for one another and for all.¹⁶ Always be rejoicing,¹⁷ be praying unceasingly,¹⁸ in everything be giving thanks, for this [is the] will of God in Christ Jesus for you.¹⁹ Be not stifling the spirit,²⁰ be not despising prophesy,²¹ be examining^c everything, be holding fast

^afrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^bor “safety”

^aEROTAO (ερωτάω) “Ask”, but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^bLITTLE-SOULED

^c“testing”, “approving”

the good,²² be staying away from every visible-form of wickedness^d.

²³ Now the God of peace himself make you completely holy, and may your whole spirit and psyche-life^e and body be kept blameless to the coming of our Lord Jesus. ²⁴ Trustworthy is the [one] calling you, who will also do [it]. ²⁵ Brothers, be praying also concerning us. ²⁶ Be greeting all the brothers with [a] holy kiss^a. ²⁷ I charge you by the Lord to read this letter to all the brothers. ²⁸ The grace of our Lord Jesus [be]^b with you.

^dPONEROS ($\pi\sigma\nu\eta\rho\varsigma$) here. The Greek word KAKOS ($\kappa\alpha\kappa\varsigma$) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^efrom PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^afrom [PHILIA]

^bor "[is]"

The Second Epistle to the Thessalonians

II Thessalonians 1

¹ Paul and Silas and Timothy to the assembly^c of [the] Thessalonians in God our father and [in the] Lord Jesus Christ: ² Grace to you and peace from God [the] father and [the] Lord Jesus Christ.

³ We ought to be thanking God always concerning you, brothers, just as it is fitting, because your faith super-grows and the agape-love of each one [of you] all to one another increases, ⁴ so that we ourselves are boasting in you among the assemblies^c of God concerning your endurance and faith in all your persecutions and distress which you endure, ⁵ evidence of the just judgment of God, to the end that you be considered worthy of the kingdom of God, to the end that you be considered worthy of the kingdom of God, [for] which you also suffer, ⁶ since [it is a] just [thing] for God to repay affliction to those afflicting you, ⁷ And to you who are afflicted, [there will be] rest with us as the revelation of the Lord Jesus from heaven with angels of his power, ⁸ with fire of flame, giving vengeance to those not having known God, and to those not obeying the good-news of our Lord Jesus, ⁹ who will undergo^d destruction from the presence of the Lord and from the glory of his might, ¹⁰ when he come to be glorified with his holy [ones] and to be marveled at by all those having believed—because our testimony among you was believed—in that day. ¹¹ For which [reason] we also pray always concerning you, in order that our God make you worthy of [this] calling, and fulfill all desire for goodness and [the] work of faith in ability, ¹² that the name of our Lord Jesus be glorified in you, and you in him, according to the grace of our God and [the] Lord Jesus Christ.

II Thessalonians 2

¹ We ask^a you, brothers, by the coming of our Lord Jesus Christ and our assembling to him, ² that you be not swiftly shaken in mind nor be frightened, neither through spirit nor through word nor through letter as from us, as that the day of the Lord has come. ³ Let no one deceive you in any manner, for [that day shall not come] unless the apostasy first come and the man of sin^b be revealed, the son of destruction, ⁴ the [one] opposing and raising himself above all being called God, or object of worship, so that he sits in the temple of God, showing himself that he is God. ⁵ Don't you remember that while being with you I was saying these [things] to you? ⁷ And now you know the restraint, to the end that he be revealed in his time. ⁷ For the mystery of lawlessness already works; only the restraint [will] now [continue] until it be taken out of the midst. ⁸ And then the lawless [one] will be revealed, whom the Lord Jesus will slay with the spirit of his mouth, and will abolish the appearance of his coming, ⁹ whose coming is according to the working of satan with all ability and power and false wonders, ¹⁰ and in all deception of unjustice to those perishing, because they did not receive the agape-love of truth to the end that they be saved. ¹¹ And because of this God sends to them the working of deception to the end that they believe in the false, ¹² in order that all those not having believed in the truth, but

^cEKKLESIA (εκκλησία) from “called out”. Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from ‘synagogue’ (SYNAGOGE (συναγωγή) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly ‘called to assemble’, and also of those ‘called’ to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as ‘church’ doesn't really reflect 1st century usage—it seems to mean more like ‘a group of people assembled for some specific purpose’.

^dpay

^aEROTAO (ερωτᾶω) “Ask”, but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^b“sin”: KD vg. “lawlessness”: NB

having taken pleasure in the unjust, be judged. ¹³ But we ought to be thanking God always concerning you, brothers agape-beloved by [the] Lord, because God has chosen you [to be] first-fruits for salvation by [the] holyfication of [the] spirit and [the] belief of [the] truth, ¹⁴ for which he called you through our goodnews, for the obtaining of [the] glory of our Lord Jesus Christ. ¹⁵ Therefore, brothers, stand [fast], and be holding to the traditions which you were taught, whether through word or through letter. ¹⁶ Now our Lord Jesus Christ himself and God our father, the [one] having agape-loved you and having given eternal encouragement and good hope in grace, ¹⁷ encourage your heart and establish [it] in every good work and word.

II Thessalonians 3

¹ Finally, be praying, brothers, for us, in order that the word of the Lord run [freely] and be glorified just as [it is] also with you, ² and that we be delivered from the wrong and wicked^c men, for not all [have] the faith. ³ The Lord is trustworthy, who will establish you, and guard you from the wicked^c [one]. ⁴ We are confident in [the] Lord concerning you, that what we command you both do and will do. ⁵ Now the Lord direct your hearts into the agape-love of God and into the endurance of Christ. ⁶ So we command you, brothers, in [the] name of the Lord Jesus Christ, to keep away from every brother walking [in an] unruly [manner] and not according to the tradition which you received from us. ⁷ For you yourselves know how [you] must imitate us, for we were not disorderly among you, ⁸ neither did we eat anyone's bread given [to us], but with labor and toil night and day working to not burden any [of you], ⁹ not that we have no authority, but in order that we give ourselves to you as [a] pattern for you to imitate us. ¹⁰ For when we were with you, this we commanded you, that if someone does not want to work, neither let^d him eat. ¹¹ For we hear [of] some walking among you [in an] unruly [manner], not working, but being busybodies. ¹² So to such we commend and exhort in [the] Lord Jesus Christ that, working with quietness, they eat their own bread. ¹³ But you, brothers, do not weary of doing good. ¹⁴ So if any does not obey our word of this letter, be marking this [one], to be not associating with him, in order that he be shamed. ¹⁵ Yet do not consider [him] as [an] enemy, but be admonishing him as [a] brother.

¹⁶ Now may the Lord of peace himself give to you peace through everything in every manner. The Lord [is] with you all. ¹⁷ The greeting of Paul by my [own] hand, which is [the] sign in every letter; thus do I write. ¹⁸ The grace of our Lord Jesus Christ [be]^a with you all.

^cPONEROS ($\pi\omega\nu\eta\rho\sigma$) here. The Greek word KAKOS ($\kappa\alpha\kappa\omega\sigma$) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^dimperative

^aor "[is]"

The First Epistle to Timothy

I Timothy 1

¹ Paul, apostle of Christ Jesus according to [the] command of God our savior and Christ Jesus our hope, ² to Timothy, true child in [the] faith: Grace, hope, peace from God [the] father and Christ Jesus our Lord.

³ Just as I encouraged you to remain in Ephesus, going to Macedonia, that you command some to be teaching nothing other, ⁴ neither to be paying attention to myths and endless genealogies, which give rise to endless-speculation rather than [to the] godly upbuilding in faith, [so do]. ⁵ Now the end^b of the command is agape-love from [a] pure heart and [a] good conscience and [a] sincere faith, ⁶ from which some, having deviated, have turned away to futile-words, ⁷ wanting to be teachers of the law, knowing neither what they say nor [that] [about] which they insist. ⁸ But we know that the law is good, if anyone use it lawfully, ⁹ knowing this: that to the just [one the] law does not apply, but to the lawless and rebellious^c, [the] impious and sinners, [the] unholy and profane, to father-murderers and mother-murderers, to men^a-murderers, ¹⁰ to fornicators, to homosexuals, to slave-dealers^b, to liars, to perjurers, and any other [thing] opposed to sound^c teaching, ¹¹ according to the good-news of the glory of the blessed God, which I was entrusted. ¹² I have grace for the [one] having enabled me, [namely] Christ Jesus our Lord, because he considered me trustworthy, having appointed me for service, ¹³ [who] was formerly slanderer and persecutor and insolent, but I obtained mercy, because, being ignorant, I did it in unbelief. ¹⁴ But the grace of our Lord overflowed with belief and agape-love [which is] in Christ Jesus. ¹⁵ [this] word is trustworthy and worthy of all approval, that Christ Jesus came into the world to save sinners, of whom I am foremost, ¹⁶ but because of this I obtained mercy, in order that in me first Jesus Christ show all long-suffering, for [a] model to those [about] to be believing upon him for zoe-life^d eternal. ¹⁷ Now to the king of the eternities, to the imperishable, invisible, only God [be] honor and glory to the eternities of eternities, Amen. ¹⁸ This commandment I set before you, son Timothy, according to the prophecies having come before you, that you war by them [a] good war, ¹⁹ having faith and [a] good conscience, which some, having rejected concerning faith, have shipwrecked, ²⁰ of whom are Hymenaius and Alexander, whom I have delivered up to Satan, in order that they learn to not be slandering [God].

I Timothy 2

¹ I exhort you therefore first of all to be doing entreaty, prayer, intercession, thanksgiving, concerning all men, ² concerning kings and all being in prominence, in order that we live [a] tranquil and quiet life in all piety and dignity. ³ This is good and acceptable before God our savior, ⁴ who wants all men to be saved and to come to true knowledge. ⁵ For God [is] one, and [there is] one mediator of God and men, [a] man Christ Jesus, ⁶ the [one] having given himself [as] ransom in behalf of all, the testimony [being] in its own opportune-time^e);

^bor "completion"

^cor "undisciplined"

^aor "husband"

^bor "kidnappers"

^cor "healthy"

^dfrom ZOE "ZOH-ay" (ζωη)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for 'life' in the sense of biological processes.

^eKAIROS (καιρος) 'opportune time', 'proper time', 'season'

⁷ for which I was appointed herald and apostle—I say truth, I do not lie —teacher^f of the nations in faith and truth. ⁸ I intend therefore [that] men be praying in every place, lifting up approved hands without wrath and argument. ⁹ Likewise I intend [that] women adorn themselves with respectable apparel, with modesty and decency, not with braided [hair] and gold or pearl or expensive clothing, ¹⁰ but what is proper for women professing piety, through good works. ¹¹ Let^g [the] women be learning in silence in all subjection. ¹² For I do not permit [a] woman to be teaching, nor to be dominating [a] man, but to be in silence. ¹³ For Adam was first formed, then Eve. ¹⁴ And Adam was not deceived, but the woman having been deceived came to be in transgression. ¹⁵ But she will be saved through childbearing, if they abide in faith and agape-love and holiness with decency.

I Timothy 3

¹ Trustworthy [is this] word: if anyone aspires [to be] overseer, he desires [a] good work. ² The overseer must be irreproachable, husband of one wife, temperate, prudent, respectable, hospitable, skillful-at-teaching, ³ not drunken, not belligerent, but fair, peaceable, not-greedy, ⁴ [one] managing his house well, having his children in subjection with all respectfulness, ⁵ for if anyone does not know [how] to manage his own house, how will he take care of the assembly^a of God? ⁶ Not [a] novice, lest having been puffed up he fall into [the] judgment of the devil. ⁷ And [he] must also be having [a] good testimony from [those] outside, lest he fall into [the] reproach and snare of the devil. ⁸ Likewise [the] serving [ones] must be respectful, not two-tongued, not being given to much wine, not fond-of-dishonest-gain, ⁹ having the testimony of faith in [a] clean conscience. ¹⁰ And let these be being proved^b first, then let them be serving, being irreproachable. ¹¹ Likewise [must] wives [be] respectful, not slanderers^c, temperate, trustworthy in everything. ¹² Let [the] serving [ones] be husbands of one wife, managing well [their] children and their own house. ¹³ For the [ones] having served well make to themselves [a] good standing and [a] great boldness in the faith [which is] in Christ Jesus. ¹⁴ These [things] I write to you hoping to come to you swiftly. ¹⁵ But if I delay, [I write] in order that you know how to conduct [yourself] in the house of God, which is [the] assembly^a of [the] zoe-living^d God, [the] pillar and mainstay of the truth. ¹⁶ And confessedly great is the mystery of godliness:

God^e was manifested in [the] flesh,
Justified in the spirit,
Seen by angels,
Was preached to the nations,
Was believed in [the] world,

^fcompare Matt.23:8

^gimperative

^aEKKLESIA (*εκκλησια*) from “called out”. Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It’s worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn’t yet exist—there were only the disciples. EKKLESIA is apparently different from ‘synagogue’ (SYNAGOGE (*συναγωγη*) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly ‘called to assemble’, and also of those ‘called’ to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as ‘church’ doesn’t really reflect 1st century usage—it seems to mean more like ‘a group of people assembled for some specific purpose’.

^bor “tested”

^cor “devilish” ?

^dfrom ZOE “ZOH-ay” (*ζωη*)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for ‘life’ in the sense of biological processes.

^e“God”: **K**; “He who”: **H**; “What”: **D**

Was taken up in glory.

I Timothy 4

¹ Now the spirit explicitly says that in the latter seasons^{f0} some will withdraw from the faith, giving heed to deceptive spirits and teachings of demons, ² speaking lies in hypocrisy, their own conscience seared, ³ hindering^g to be marrying, [commanding] to be abstaining from foods, which God created for sharing with thanks to those believing and having known the truth. ⁴ For every creation of God is good, and nothing [is to be] rejected, being received with thanksgiving. ⁵ For it is made holy through [the] word of God and thankful prayer. ⁶ Having made these [things] known to the brothers, you will be [a] good servant of Christ Jesus, brought up in the words of faith and of good teaching, which you have followed. ⁷ But be refusing profane and old-wives tales. Rather be exercising yourself for godliness. ⁸ For bodily exercise is little profitable, but godliness is profitable towards everything, having promise of zoe-life^a now and to come. ⁹ Trustworthy [is this] word and worthy of all acceptance. ¹⁰ For this therefore we labor and we struggle, because we have hoped on [the] zoe-living^a God, who is savior of all men, especially of [those] believing. ¹¹ Be commanding and be teaching these [things]. ¹² Let^b no one be despising your youth, but become [a] pattern for the believers in word, in conduct, in agape-love, in faith, in purity. ¹³ Until I come, be occupying yourself with reading, with exhortation, with teaching. ¹⁴ Be not neglecting your gift, which was given to you through prophecy with the laying on of the hands of the elder. ¹⁵ Be cultivating these [things], be in them, in order that your progress be evident to all. ¹⁶ Be attending to yourself, and to [your] teaching, be persevering in them, for doing this you will save yourself and those hearing you.

I Timothy 5

¹ Do not rebuke [an] elder, but exhort [him] as [a] father, [and] younger [ones] as brothers, ² elder [women] as mothers, younger [women] as sisters, in all purity. ³ Be honoring widows [who are] widows indeed. ⁴ But if any widow has children or descendants, let^b them be learning first to be being pious at home and to be rendering recompense to their parents, for this is acceptable before God. ⁵ Now the [one being] widow indeed and solitary, hopes in God and continues in entreaties and in prayers night and day. ⁶ But she zoe-living^a indulgently is dead [while] zoe-living^a. ⁷ And be commanding these [things] in order that they irreproachable. ⁸ But if any not provide for his own and especially his own house, he has denied his faith and is worse [than a] non-believer. ⁹ Let^b [a] widow be enrolled not less than sixty years old, wife of one man, ¹⁰ testified of good works, if she has brought up children, if she has been hospitable, if she has washed [the] feet of [the] holy [ones], if she has helped those afflicted, if she has followed in every good. work. ¹¹ But be refusing younger widows, for when they feel-sensual-impulses-alienating-them from Christ, they want to be marrying, ¹² having judgment because they rejected their first faith. ¹³ But besides, they learn [to be] lazy, going around the houses, and not only lazy but also gossip and meddlesome, speaking what they ought not. ¹⁴ I intend therefore [that] younger [widows] be marrying, to be bearing children, to be managing the house, to be giving no occasion to

^fKAIROS (καιρός) 'opportune time', 'proper time', 'season'

^gor "forbidding"

^afrom ZOE "ZOH-ay" (ζωή)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (ψυχή): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βίος) for 'life' in the sense of biological processes.

^bimperative

the adversary because [she has cause for] reproach.¹⁵ For some have already turned aside after Satan.¹⁶ If any believer has widows, let^c him be helping them, and let^c the assembly^d not be being burdened, in order that it help [those who are] widows indeed.¹⁷ Let^c the elders having managed well be being worthy of double honor, especially those laboring in word and teaching.¹⁸ For the scripture says:

You will not muzzle [the] threshing ox,

and:

The worker [is] worthy of his reward.

¹⁹ Against [an] elder be not receiving accusation, except upon two or three witnesses.²⁰ Be rebuking those sinning before all, in order that the rest have fear.²¹ I charge [you] before God and Christ Jesus and the chosen angels, that you guard these [things] without prejudice, doing nothing according to partiality.²² Be laying hands swiftly on no one, neither be partner with another's sin—be keeping yourself pure.²³ No longer drink water, but use [a] little wine because [of your] belly and your frequent illness.²⁴ The sins of some men are evident, going before to judgment, and some follow;²⁵ Likewise also the good works [of some] are evident, and those having otherwise are not able to be hidden.

I Timothy 6

¹ As many as are slaves under yoke, let^c them reckon their own masters^{a()} worthy of all honor, in order that the name of God and the teaching not be being slandered.² And those having believing masters^{a()}, let^c them not despise [them], because they are brothers, but rather let^c them be slaving [to them] because they are trustworthy and agape-beloved, those devoting themselves to doing good. Be teaching and exhorting these [things].³ If anyone teaches otherwise and does not come with healthy words, those of our Lord Jesus Christ, and to the teaching according to piety,⁴ he is conceited, understanding nothing, but craving for controversy and debate, from which comes envy, strife, slanders, wicked^b suspicions,⁵ mutual irritation of men of corrupt mind and depraved of the truth, thinking piety to be [a] means-of-gain.⁶ But piety is means of great gain with self-sufficiency^c,⁷ for we brought nothing into the world, [it is] manifest that we can take nothing out.⁸ So having sustenance and clothing, with these we will be content.⁹ But those intending to be being wealthy fall into [a] test and snare and many mindless and harmful lusts, which plunge men into ruin and destruction.¹⁰ For the philia-love of money is [the] root of all evil, which some aspiring to, have been deceived from the faith, and pierced themselves with many woes.¹¹ But you, O man of God, be fleeing these [things], but be pursuing justness, piety, faith, agape-love,

^cimperative

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^aDESPOTES “DES-poh-tays” (*δεσποτης*) ‘Lord’: owner and absolute master of slaves. Whereas DESPOTES emphasizes ownership and complete right of disposal, KURIOS (also translated ‘Lord’) emphasizes power—having it, having the right to wield it. Only slaves have a DESPOTES; even free persons may have a KURIOS. DESPOTES occurs in Luke.2:29, Acts.4:24, 1Tim.6:1, 1Tim.6:2, 2Time.2:21, Tit.2:9, 1Pet.2:18, 2Pet.2:1, Jude.1:4, Rev.6:10. “Lord” in every other case is KURIOS (*κυριος*)

^bPONEROS (*πονηρος*) here. The Greek word KAKOS (*κακος*) is always translated ‘evil’, PONEROS is usually translated as ‘wicked’ although occasionally as ‘bad’; it can also mean ‘diseased’, ‘sickly’ and is thus translated where appropriate. Like KAKOS, PONEROS also means ‘evil’, but the harm that evil does is more in view, where KAKOS is more ‘evil as evil’.

^cor “contentment”

endurance, humility. ¹² Be fighting the good fight of faith, take hold of eternal zoe-life^d, to which you were called and have confessed the good confession before many witnesses. ¹³ I command you before the God making everything zoe-alive^d and [the] Christ Jesus having witnessed before Pontius Pilate the good confession, ¹⁴ to keep the commandment spotless, irreproachable, until the appearing of our Lord Jesus Christ, ¹⁵ which in his own times^e) he will show who is the blessed and only Potentate, the king of those being king and Lord of those being Lord, ¹⁶ the only [one] having immortality, dwelling in light unapproachable, which man has not seen nor is able to see; to whom [be] honor and might forever, Amen. ¹⁷ To those being wealthy in the present age be commanding [them] not to be being high-minded, nor to hope in uncertain wealth, but upon the God supplying you everything richly for enjoyment, ¹⁸ [commanding them] to be doing good, to be being rich in good works, to be generous, sharing, ¹⁹ treasuring up to themselves [a] good foundation against the [time] [about] to be, in order that they take hold of zoe-life^d indeed.

²⁰ O Timothy, guard [that] deposited [with you], turning away from profane chatter and contradiction of so-called knowledge, ²¹ which some, professing, have deviated from the faith. Grace [be]^a with you.

^dfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^eKAIROS (καιρος) ‘opportune time’, ‘proper time’, ‘season’
^aor “[is]”

The Second Epistle to Timothy

II Timothy 1

¹ Paul, apostle of Christ Jesus through [the] will of God according to the promise of zoe-life^b [which is] in Christ Jesus, ² to Timothy, agape-beloved son, grace, mercy, peace from God [the] father and Christ Jesus our Lord.

³ I have grace for God, to whom I minister from [my] parents with [a] clean conscience, as I have unceasing remembrance concerning you in my entreaties night and day, ⁴ longing to see you, remembering your tears, in order that I be filled with joy, ⁵ remembering the unhypocritical faith in you, which first dwelt in your grandmother Lois, and your mother Eunike, and I ma persuaded that [it is] in you. ⁶ For this reason I remind you, be rekindling the gift^c of God which is in you through the laying on of my hands. ⁷ For God did not give to us [a] spirit of cowardice, but of ability and agape-love and moderation. ⁸ You should not be ashamed therefore of the testimony of our Lord nor of me his prisoner, but co-suffer for the good-news according to the ability of God, ⁹ of the [one] having saved us and having called us with [an] holy calling, not according to our works but according to his own plan and grace, the [one] given to us in Christ Jesus before times eternal, ¹⁰ but is now manifested through the appearance of our savior Christ Jesus, having nullified death and having brought zoe-life^b and incorruption to light through the good-news, ¹¹ to which I am appointed herald and apostle and teacher^a, ¹² for which reason I also suffer these [things] but I am not ashamed, for I know in whom I have believed, and I am persuaded that he is able to keep my deposit to that day. ¹³ Be holding to the pattern of sound words which you heard from me in belief and agape-love in Christ Jesus. ¹⁴ Guard the good [thing] deposited [with you] through the Holy Spirit dwelling in us. ¹⁵ You know this, that all those in Asia have turned away from me, of whom are Phugelus and Heromogens; ¹⁶ may the Lord give mercy to the house of Onesiphorus, for he often refreshed me and he was not ashamed of my bonds, ¹⁷ but coming to be in Rome he earnestly sought and found me— ¹⁸ may the Lord give to him to be finding mercy from the Lord in that day—and as many as served in Ephesus, you know very well.

II Timothy 2

¹ You therefore, my child, be enabled in the grace [which is] in Christ Jesus, ² and what you heard from me through many witnesses, these [things] commit to the trustworthy men, who will also teach others. ³ Co-suffer as [a] good soldier of Christ Jesus. ⁴ No one soldiering entangles himself with the affairs of living, in order that he please him having enlisted [him]. ⁵ And if anyone compete, he is not crowned unless he competed lawfully. ⁶ The laboring farmer must first be sharing in the fruits. ⁷ Be considering what I say, for the Lord will give to you understanding in everything. ⁸ Be remembering [that] Jesus Christ [was] raised from the dead, from the seed of David, according to my good-news, ⁹ for which I suffer, [even] to bonds as [an] evil-doer, but the word of God is not bound. ¹⁰ Because of this I endure everything on account of the elect, in order that they also attain [the] salvation [which is] in Christ Jesus with eternal glory. ¹¹ Trustworthy [is this] word: If we co-died, we will also co-live; ¹² if we co-endure, we will also co-reign; if we will deny

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^cfrom GRACE

^aCompare Matt.23:8

[him], he will deny us;¹³ if we do not trust, he remains trustworthy, for he is not able to deny himself.¹⁴ Be reminding [them] of these [things], warning them before God to be not fighting [about] words, useful for nothing [except] for the destruction of those hearing.¹⁵ Be earnest to present yourself approved to God, [a] worker not-need-ing-to-be-ashamed, cutting-straight^b the word of truth.¹⁶ Be avoiding profane chatterings, for they advance to more impiety,¹⁷ and their word will eat as [a] gangrene, of whom Humenaios and Philetus,¹⁸ who concerning the truth have deviated, saying the resurrection has already come to pass, and they overturn the faith of some.¹⁹ Nevertheless the firm foundation of God stands, having this seal:

[The] Lord has known those being his,
and

Let^c them depart from unjustice
All those naming the name of the Lord.

²⁰ But in [a] great house there are not only vessels of gold and of silver, but also of wood and earth, and some for honor and some for dishonor;²¹ if therefore anyone cleanse himself from these, he will be [a] vessel for honor, made holy, useful to the master^a[], prepared for every good work.²² Be fleeing youthful lusts, but be pursuing justness, faith, agape-love, peace with those calling upon the Lord from [a] clean heart.²³ But avoid foolish and ignorant questions, knowing that they breed fights.²⁴ But [the] slave of [the] Lord must not be fighting, but be gentle to all, skillful-to-teach, bearing-evil-without-resentment,²⁵ in gentleness instructing those being opposed, if God might give them repentance to [the] knowledge of [the] truth,²⁶ and they come-to-their-senses from the snare of the devil, those captured by him for his will.

II Timothy 3

¹ But this I know, that in [the] last days difficult times will be imminent.² For men will be self-philia-lovers, gold-philia-lovers, braggarts, arrogant, [God]-slanderers, disobedient to parents, unthankful, unholly,³ unloving^b [towards parents and children], irreconcilable, defamers, undisciplined, uncivilized, not-philia-loving the good,⁴ Traitors, reckless, puffed-up, philia-lovers-of-pleasure rather than philia-lovers of God,⁵ having [the] form of piety but denying its ability; and be avoiding these [men].⁶ For from [among] these are those creeping into houses, and taking captive little^c-women overwhelmed with sins, led away by various lusts,⁷ always learning and never able to come to [the] knowledge of truth.⁸ Now just as Jannes and Jambres opposed Moses, thus also do these [men] oppose the truth, men [of] corrupted mind, disqualified concerning the faith.⁹ But they will advance no further; for their folly will be evident to all, as that of [Jannes and Jambres] became also.¹⁰ But you have followed my teaching, conduct, purpose, faith, long-suffering, agape-love, endurance,¹¹ persecutions, sufferings, what sort of [things] happened to me in Antioch, in Iconium, in Lystra, what sort of persecutions I endured, and the Lord rescued me from them all.¹² And all those wanting to zoe-live^d piously in Christ Jesus will be persecuted.¹³

^b *ωρθοτομεω* ORTHOTOME: literally 'to cut in a straight line'—something that a tentmaker like Paul would know is very difficult to do.

^cimperative

^aDESPOTES "DES-poh-tays" (*δεσποτης*) 'Lord': owner and absolute master of slaves. Whereas DESPOTES emphasizes ownership and complete right of disposal, KURIOS (also translated 'Lord') emphasizes power—having it, having the right to wield it. Only slaves have a DESPOTES; even free persons may have a KURIOS. DESPOTES occurs in Luke.2:29, Acts.4:24, 1Tim.6:1, 1Tim.6:2, 2Time.2:21, Tit.2:9, 1Pet.2:18, 2Pet.2:1, Jude.1:4, Rev.6:10. "Lord" in every other case is KURIOS (*κυριος*)

^bSTORGE "STOR-gay" (*στοργη*) the love between parent and child.

^cor "idle", "silly"

^dfrom ZOE "ZOH-ay" (*ζωη*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed

But wicked^e men and cheats will progress worse and worse, deceiving and being deceived.

¹⁴ But you, be abiding in what you heard and have been assured, knowing concerning whom you have learned, ¹⁵ and that from childhood you knew [the] sacred scriptures, [which are] able to make you wise to salvation through faith in Christ Jesus. ¹⁶ Every scripture [is] God-breathed and profitable for teaching, for reproof, for improvement, for instruction in justice, ¹⁷ in order that the man of God be capable, equipped for every good work.

II Timothy 4

¹ I adjure you before God and Christ Jesus, who is [about] to be judging [the] zoe-living^f and [the] dead, and his appearance and his kingdom: ² preach the word, be ready in season and out of season, convince, rebuke, exhort, in all long-suffering and teaching. ³ For the opportune-time^a will come when they will not endure sound teaching, but according to their own lusts they will heap to themselves teachers, having itching hearing, ⁴ and they will turn [their] hearing away from the truth, and will be turned to myths. ⁵ But you be being sober in everything, endure evil, do [the] work of [a] good-newser, fulfill you service. ⁶ For I am ready to be sacrificed, and the opportune-time^a of my departure is imminent. ⁷ I have fought the good fight, I have completed the course, I have kept the faith, ⁸ henceforth is stored up for me the crown of justice, which the Lord will render me in that day, the just judge, and not only to me, but also to all those having agape-loved his appearance.

⁹ Be earnest to come to me swiftly. ¹⁰ For Demas has forsaken me, having agape-loved the present age, and he went to Thessalonika, Kreskos to Galatia, Titus to Dalmatia. ¹¹ Luke only is with me. Having taken Mark, bring [him] with you, for he is useful to me for service. ¹² And I sent Tuchikon to Ephesus. ¹³ The cloak which I left in Troas with Carpus, when you come, be bringing [it], and the scroll, and especially [the] parchments. ¹⁴ Alexander the coppersmith has done me much evil, the Lord will render to him according to his works, ¹⁵ of whom you also be on guard, for he has exceedingly opposed our words. ¹⁶ At my first defense no one stood with me, but all abandoned me. May it not be reckoned to them. ¹⁷ But the Lord stood by me and enabled me, in order that my proclamation be fulfilled and all the nations hear, and I was rescued from the lion's mouth. ¹⁸ The Lord will rescue me from every wicked^e work and will save [me] for his heavenly kingdom, to whom [be] the glory to the ages of ages, Amen. ¹⁹ Greet Priska and Akula and the household of Onesiphorus. ²⁰ Erastos abode in Corinth, but Trophimus I left in Miletus being sick. ²¹ Be earnest to come before winter. Euboulos greets you, and Poudens and Linus and Klaudia and all the brothers.

²² The Lord [be] with your spirit. The grace [be]^b with you.

into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

^cPONEROS ($\pi\omega\eta\pi\omega\varsigma$) here. The Greek word KAKOS ($\kappa\alpha\kappa\omega\varsigma$) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

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^aKAIROS ($\kappa\alpha\iota\omega\varsigma$) 'opportune time', 'proper time', 'season'

^bor "[is]"

The Epistle to Titus

Titus 1

¹ Paul, [a] slave of God, apostle of Jesus Christ according to the faith of God's chosen, and the knowledge of the truth [which is] according to piety, ² in hope of eternal zoe-life^c, which the non-liar God promised before the eternal ages, ³ but manifested in its own opportune-times^d his word in proclamation, with which I was entrusted according to the command of God our savior, ⁴ to Titus true child according to [the] shared belief, grace and peace from God our father and Christ Jesus our savior.

⁵ Because of this I left you in Crete, in order that you set aright the [things] lacking, and appoint elders in every city, ⁶ if any is blameless, husband of one wife, having believing children, not accused of debauchery or unruly. ⁷ For the overseer must be blameless as God's administrator, not stubborn, not quick-tempered, not [a] wino, not belligerent, not fond-of-dishonest gain, ⁸ but [a] philia-lover of hospitality, [a] philia-lover of good, [who is] prudent, just, approved, self-controlled, ⁹ holding fast the trustworthy word according to the teaching, in order that he be able by sound teaching both to be exhorting and to be refuting those opposing. ¹⁰ For there are many rebellious, futile talkers and deceivers, especially those from the circumcision, ¹¹ whose mouths must be being stopped, who turn aside entire houses, saying what they must not for the sake of shameful gain. ¹² One of them, their own prophet, said:

Cretans [are] always liars, evil beasts, lazy bellys^a.

¹³ This testimony is true. For this reason be rebuking them sharply, in order that they be sound in belief, ¹⁴ not giving heed to Jewish myths and commandments of men who turn aside from truth. ¹⁵ Everything [is] pure to the pure, but to the defiled and non-believing nothing is pure, but both their mind and conscience are defiled. ¹⁶ They confess they know God, but they deny [him] in works, being detestable and disobedient and disqualified for every good work.

Titus 2

¹ But you, speak what is proper for sound teaching: ² [that the] aged [men] be sober minded, dignified, prudent, sound in faith, in agape-love, in endurance; ³ [that the] aged [women] likewise [be] in behavior worthy of reverence, not slanderous, nor enslaved by much wine, teaching what is good, ⁴ in order that they encourage the young [women] to be husband philia-lovers, child-philia-lovers, ⁵ prudent, pure, working at home, good, being subject to their own husbands, in order that the word of God not be slandered. ⁶ Likewise be exhorting the young men to be prudent in everything, ⁷ showing yourself to be [a] pattern of good works in teaching, [showing] incorruption, dignity, ⁸ [speaking] sound words beyond reproach, in order that the opponent be shamed, having nothing to be saying concerning us [about how we are] worthless. ⁹ [Be exhorting] slaves to be being subject to their own masters^b] in everything, to be giving satisfaction, not contradicting, ¹⁰ not misappropriat-

^cfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^dKAIROS (καιρος) ‘opportune time’, ‘proper time’, ‘season’

^ai.e. “gluttons”

^bDESPOTES “DES-poh-tays” (δεσποτης) ‘Lord’: owner and absolute master of slaves. Whereas DESPOTES emphasizes ownership and complete right of disposal, KURIOS (also translated ‘Lord’) emphasizes power—having

ing, but showing all good trustworthiness, in order that the teaching of God our savior be adorned in everything.¹¹ For the grace of God bringing salvation has appeared to all men,¹² instructing us, in order that, denying the impious and worldly lusts, we zoe-live^c prudently and justly and piously in the present age,¹³ awaiting the blessed hope and glorious appearance of our great God and savior Christ Jesus,¹⁴ who gave himself in our behalf, in order that he redeem us from all lawlessness and cleanse to himself [a] special people, zealots of good works.¹⁵ Be speaking these [things] and be exhorting and be reproving with all command; let^d no one be disregarding you.

Titus 3

¹ Be reminding them to be submitting to rulers [and] authorities, to be obeying, to be ready for every good work,² slandering no one, being fight-less, fair, showing all gentleness to every man.³ For we ourselves were also mindless, disobedient, deceived, slaving to lusts and various pleasures, going [about] in evil and corruption, hateful, and hating one another.⁴ But when the kindness and philia-love-of-men of our God appeared,⁵ not from works of justness which we ourselves did, but according to his mercy he saved us through [the] washing of regeneration and [through the] renewal of [the] Holy Spirit,⁶ which he poured out upon us richly through Jesus Christ our savior,⁷ in order that having been justified by that grace, we become heirs according to [the] hope of eternal zoe-life^c.⁸ Trustworthy [is this] word, and concerning these [things] I intend you to be insisting, that those having believed in God be being intent on being busy with good works. These [things] are good and profitable for men.⁹ But avoid foolish controversy and genealogies and strife and fights pertaining to the law, for they are unprofitable and futile.¹⁰ Be rejecting [a] factitious man after the first and second admonition,¹¹ knowing that [he is] such that have turned aside and sin, being self-condemned.

¹² When I send Artemas to you or Timothy, be earnest to come to me in Nicopolis, for I have decided to winter here.¹³ Send Zenas the lawyer and Apollos on their way earnestly, in order that nothing be lacking to them.¹⁴ And let^d ours also be learning to be busying themselves with good works for necessary needs, in order that they not be unfruitful.¹⁵ All those with me greet you. Greet those philia-loving us in faith. Grace [be]^a with you all.

it, having the right to wield it. Only slaves have a DESPOTES; even free persons may have a KURIOS. DESPOTES occurs in Luke.2:29, Acts.4:24, 1Tim.6:1, 1Tim.6:2, 2Time.2:21, Tit.2:9, 1Pet.2:18, 2Pet.2:1, Jude.1:4, Rev.6:10. "Lord" in every other case is KURIOS (*κυριος*)

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^dimperative
^aor "[is]"

The Epistle to Philemon

Philemon 1

¹ Paul, [a] prisoner of Christ Jesus and Timothy [his] brother, to Philemon the agape-beloved and our co-worker, ² and to Apphia [our] sister and Archippus our co-soldier and to the assembly^b in your house, ³ grace to you and peace from God our father and our Lord Jesus Christ.

⁴ I thank my God, always making remembrance [of you] in my prayers, ⁵ hearing [of your] agape-love and faith which you have towards the Lord Jesus and to all the holy [ones], ⁶ so that the fellowship [of your] faith become effective in the knowledge of every good [thing which is] in us in Christ. ⁷ For we had much joy and comfort by your agape-love, because the affections of the holy [ones] are refreshed by you, O brother. ⁸ Therefore, having much boldness in Christ to be commanding to you [that which is] proper, ⁹ because of agape-love I rather exhort you, being such as Paul, the aged, and now also [a] prisoner of Christ Jesus, ¹⁰ I exhort you concerning my son whom I begot in my bonds, Onesimus, ¹¹ [who was] formerly useless to you but now [is] useful both to you and to me, ¹² whom I sent to you, him, that is, my own affection, receive [him], ¹³ whom I intended to retain with me, in order that in your behalf he serve me in the bonds of the good-news, ¹⁴ but without your knowledge I wanted to do nothing, in order that your good not be as according to necessity but according to choice. ¹⁵ For perhaps because of this he went away for [an] hour, in order that you receive him forever, ¹⁶ no longer as slave but above slave, [as] agape-beloved brother, especially to me, but how much more rather to you both in flesh and in the Lord. ¹⁷ If therefore you have me [as] partner, receive him as myself. ¹⁸ But if he has done you any injustice or owes [you], charge this to my account. ¹⁹ I Paul have written with my own hand, I pay the damages, in order that I not say to you that you indeed owe your own self to me besides.

²⁰ Yes, O brother, may I enjoy you in the Lord, refresh my affection in Christ, ²¹ having confidence in your obedience I wrote to you, knowing that you will do beyond what I say. ²² At the same time be preparing for me lodging, for I hope that through your prayers I will be graced to you.

²³ Epaphes my co-captive in Christ Jesus greets you, ²⁴ and Mark, Aristarchus, Demas, [and] Luke, my co-workers.

²⁵ The grace of the Lord Jesus Christ [be]^c with your spirit.

^bEKKLESIA (*εκκλησια*) from “called out”. Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It’s worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn’t yet exist—there were only the disciples. EKKLESIA is apparently different from ‘synagogue’ (SYNAGOGE (*συναγωγη*) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly ‘called to assemble’, and also of those ‘called’ to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as ‘church’ doesn’t really reflect 1st century usage—it seems to mean more like ‘a group of people assembled for some specific purpose’.

^cor “[is]”

The Epistle to the Hebrews

Hebrews 1

¹ By many means and may manners long ago God, having spoken to the fathers in the prophets, ² upon the end of those days, he spoke to us in [his] son, whom he placed [as] heir of everything, through whom he also made eternity; ³ who being the radiance of his glory and the character of his essence, carrying everything by the word of his power, having been made purification of sins, he sat at the right [hand] of the majesty on high, ⁴ by how much greater than the angels having become, as greatly excellent [a] name has he inherited beside them. ⁵ For to which of his angels did he ever say,

You are my son, today have I begotten you,

And again,

I will be to him for [a] father,
And he will be to me for [a] son.

⁶ But when again he brings the firstborn into the inhabited world, he says,

And all the angels of God worshipped him.

⁷ And to the angels on the one hand he says:

The [one] making his angels spirits
And his ministers flames of fire.

⁸ But on the other hand to the son:

Your throne, O God, [is] to the eternity of eternities,
And the staff of uprightness [is] the staff [of your] kingdom.

⁹ You agape-loved justice and hated lawlessness.

Because of this he anointed you,
O God, your God, with the oil of gladness beside his companions.

¹⁰ And:

You during the beginning, O Lord, established the earth,
And the heavens are the works [of your] hands.

¹¹ They will pass away, but you will remain,
And all as [a] garment will grow old,

¹² And you rolled them up as [a] cloak,
As [a] garment they also are exchanged.

But you are the same and your years will not come to an end.

¹³ But to which of his angels did he ever say:

Sit at my right [hand]
]Until I place your enemies as [a] footstool for your feet.

¹⁴ Are not all ministering spirits for serving, being sent because of those [about] to be inheriting deliverance?

Hebrews 2

¹ Because of this it is far more necessary we be paying heed to what was heard, lest we slip away. ² For if the word spoken through angels became established, and every transgression and disobedience received just recompense, ³ how will be being neglectful escape so great [a] deliverance, whose beginning we took to be spoken through the Lord, by those having heard to us it has been established, ⁴ God testifying at the same time with signs and wonders and various powers and with distributions of the Holy Spirit according to his will?

⁵ For he has not subjected the impending inhabited-world to angels, concerning which we speak. ⁶ But someone testified somewhere saying,

What is man that you remember him?
 Or the son of man that you look after him?
⁷ You have made him less, less beside the angels,
 With glory and honor you crowned him,
⁸ You subjected everything under his feet.

For in subjecting everything he allowed nothing to not be subject to him. But now we do not yet see everything subject to him. ⁹ But the “Less, less beside the angels having been made” we see Jesus having been crowned with glory and honor because of the suffering of death, in order that by God’s grace he taste death in behalf of all. ¹⁰ For it was fitting for him, because of whom [is] everything and through whom [is] everything, having led many sons to glory, the prince of their deliverance, to be completed^a through sufferings. ¹¹ For who makes holy and those being holy [are] all out of one [thing], through which cause he was not being ashamed to calling them brothers, ¹² saying,

I will proclaim your name to my brothers,
 In the midst of the assembly^b will I sing praise [of you].

¹³ And again:

I will be confident in him.

And again:

Behold I and the children which God gave to me.

¹⁴ Since therefore the children have shared blood and flesh, and he similarly participated in theirs, in order that through death he make ineffective the [one] having the strength of death—this is the devil—¹⁵ and deliver them, how much by fear of death through all their zoe-life^a were they subject to slavery. ¹⁶ For certainly not with angels was he concerned, but he is concerned with the seed of Abraham. ¹⁷ Wherefore he ought, according to all, be likened to his brothers, in order that he become [a] merciful and trustworthy chief-priest of the [things] towards God, for conciliating the sins of the people. ¹⁸ For in what he himself suffered when he was tested, he is able for those being tested to be help.

Hebrews 3

¹ Wherefore, holy brothers, partakers of the heavenly call, consider the messenger and chief priest of our confession, Jesus, ² he being trustworthy to the [one] appointing him, as also [was] Moses in his house. ³ For this [one] was deemed worthy of greater glory beside Moses by so much greater honor the [one] having built it has than the house. ⁴ For every house

^aor “perfected”

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is built by someone, but the [one] having built everything is God. ⁵ And Moses on the one hand [was] trustworthy in his whole house as [a] servant for [a] witness of what will be spoken, ⁶ but on the other hand Christ [was trustworthy] upon his house, whose house we are, if we hold firm the confidence and the boast of hope until completion^b, steadfast. ⁷ Therefore, just as the Holy Spirit says,

Today if you hear his voice,
⁸ Be not hardening your hearts as in the rebellion,
 According to the day of the test in the wilderness,
⁹ During which your fathers put me to the test,
¹⁰ And they saw my works forty years.
 Therefore he was angry with this generation
 And said, They are always gone astray in heart.
 But they have not known my paths,
¹¹ As I swore in my wrath
 [No way] will they enter my rest.

¹² Be looking, brothers, lest there be in any [of you a] wicked^c heart of unbelief in having stood off from the zoe-living^a God, ¹³ but be calling upon each other each day, while it is called Today, in order that there not be hardened any among you by the deceitfulness of sin.
¹⁴ For we are become partakers of Christ, if indeed we hold fast the beginning of confidence until completion^b steadfast, ¹⁵ In which it is said:

Today if you hear his voice,
 Be not hardening your hearts as in the rebellion.

¹⁶ For who having heard rebelled, but not all those having gone out of Egypt through Moses?
¹⁷ With whom was he angry forty years? [Was it] not with the sinners, whose corpses fell in the wilderness? ¹⁸ But to whom did he swear “not to enter into his rest” if not the disobedient? ¹⁹ And we see that they were unable to enter because of disbelief.

Hebrews 4

¹ Let us fear therefore lest, while [a] promise is being left [us] to enter into his rest, any seem among you to come short. ² For indeed we are good-newsed just as those [were], but the word of hearing did not benefit those not having mixed what was heard with belief. ³ For we the [ones] having believed enter into rest just as he said:

As I swore in my wrath,
 [No way] will they enter into my rest,

although the words from the foundation of the world were [already] come to be. ⁴ For he said somewhere concerning the seventh [day] thusly:

And God rested in the seventh day from all his works.

⁵ And in this again:

^bor “perfection”

^cPONEROS (*πονηρός*) here. The Greek word KAKOS (*κακός*) is always translated ‘evil’, PONEROS is usually translated as ‘wicked’ although occasionally as ‘bad’; it can also mean ‘diseased’, ‘sickly’ and is thus translated where appropriate. Like KAKOS, PONEROS also means ‘evil’, but the harm that evil does is more in view, where KAKOS is more ‘evil as evil’.

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^bor “perfection”

[No way] will they enter into my rest.

⁶ Since therefore he left some behind to enter into it, and the former having been good-newsed did not enter because of disobedience,⁷ again he appoints a certain day—Today—saying by David after so much time, just as he speaks before:

Today if you hear his voice,
Be not hardening your hearts.

⁸ For if Jesus caused them to rest, he would not speak concerning others after those days.

⁹ Therefore [a] Sabbath rest is left to the people of God.¹⁰ For the [one] having entered into his rest has also rested from his works, just as God [did] from his.¹¹ Let us hasten therefore to enter into that rest, in order that in it any in copy fall from disobedience.¹² For the word of God [is] zoe-living^c and active and more cutting than every two-edged sword and piercing to separation of psyche-life^d and spirit, joints and marrows, and able to judge the reflections and insights of the heart.¹³ And no created [one] is hidden before him, but everything is naked and laid bare to his eyes, towards which the word [is] to us.

¹⁴ Having therefore [a] great chief-priest who is gone through the heavens, Jesus the son of God, let us be holding fast the confession.¹⁵ For we do not have [a] chief-priest unable to co-suffer with our feebleness^a, but being tested according to everything in quite the same way without sin.¹⁶ Let us come therefore with boldness to the throne of grace, in order that we receive mercy and find grace for well-timed help.

Hebrews 5

¹ For every chief-priest from men received in behalf of men is put in charge of the [things] towards God, in order that he offer gifts and sacrifices in behalf of sins,² being able to be dealing-gently with those being ignorant and deceived, since he also is subject to weakness,³ and because of it he ought, just as concerning the people, likewise also concerning himself to be offering concerning sins.⁴ And not for himself do any receive honor, but being called by God, just as also Aaron.⁵ Likewise also Christ did not glorify himself to become chief-priest, but the [one] having said to him:

You are my son, today have I begotten you.

⁶ Just as he also says elsewhere:

You are [a] priest to eternity
According to the manner of Melchizedek.

⁷ Who in the days of his flesh having offered entreaties and supplications towards the [one] able to be delivering him from death, with loud cries and tears, and having been heard from awe, although being son, he learned obedience from what he suffered,⁹ and having been completed^b he became to all those obeying him the source of eternal deliverance,¹⁰ having been designated by God chief-priest according to the manner of Melchizedek.¹¹ About whom we have much to say and hard to be interpreted, since you have become dull of hearing.¹² For owing to the time you ought to be teachers, you have need again that

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^dfrom PSYCHE (ψυχη): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (ζωη)—Life ‘collectively’, interdependent, interconnected.

^aor “weaknessess”

^bor “perfected”

[one] teach you the elements of the beginning of the sayings of God, and you have become [those] needing milk and not solid food. ¹³ For all having milk [are] inexperienced in the word of justice, for he is [an] infant. ¹⁴ But solid food belongs to the complete^c, those who through habit have trained their senses to distinguish good and evil.

Hebrews 6

¹ Therefore leaving the word of Christ from the beginning, let us be carried towards the completion^d, not laying down another foundation from dead works, and of faith upon God, ² of baptisms, of teachings, of laying on of hands, of resurrection of the dead, and of eternal judgment. ³ And let us do this [thing], supposing that God permit it. ⁴ For [it is] impossible those once being enlightened, having tasted of the heavenly gift and having become partakers of [the] Holy Spirit, ⁵ and having tasted the good [things] of God, [the] word to power of the coming age, ⁶ and having fallen away, again to be renewing to repentance, crucifying in himself the son of God and holding him in contempt. ⁷ For the land having drunk the rain often coming upon it, and bearing useful herbs to those through whom it is also cultivated, receives blessings from God. ⁸ But [it] having born thorns and thistles [is] worthless and nearly [a] curse, whose end is to burning. ⁹ But we are^a persuaded concerning you, agape-beloved, the better and coming salvation, if also we speak likewise. ¹⁰ For God [is] not unjust [so as] to neglect your work and the agape-love you show in^b his name, having served the holy [ones] and [still] serving. ¹¹ But we desire each [of you] to show the same zeal towards the certainty of hope until completion, ¹² in order that you not become lazy, but imitators of those [who] through faith and forbearance inherit the good-news. ¹³ For to Abraham God promised, since by no one greater did he have to swear, he has sworn according to himself:

¹⁴ Surely blessing will I bless you
And multiplying will I multiply you.

¹⁵ And thus having waited he attained the promise. ¹⁶ For men swear by the greater [one], and of every dispute the oath [is] the limit for confirmation; ¹⁷ in what the greater [oath] God wishing to show those inheriting [it] the unchangeableness of the good-news of his intention acted as collateral by oath, ¹⁸ in order that through two unchangeable [things], in which [it is] impossible [for] God to be false, we the [ones] taking refuge have strong encouragement to take hold of the hope in which we are involved, ¹⁹ which we have as [an] anchor of the psyche-life^c safe and firm and entering into the inner [things] of the veil, ²⁰ where [the] forerunner in our behalf entered, Jesus, according to the manner [of] Melchizedek becoming chief-priest to eternity.

Hebrews 7

¹ For this Melchisedek, king of Salame, priest of the most high God, the [one] having met Abraham when he returned from the defeat of the king and was praising him, ² to whom also Abraham divided [a] tenth from all, on the one hand being first interpreted King of Justice, but then also king of Salame, which is King of Peace. ³ Fatherless, motherless, without genealogy, having neither beginning of days nor completion of zoe-life^d, being similar to

^cor "perfected"

^dor "perfection"

^aor "have been"

^bor "for"

^cfrom PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^dfrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed

the son of God, remains priest forever.⁴ But be beholding how great is this [one], to whom Abraham the patriarch gave [a] tenth of the spoils.⁵ And those on the one hand receiving the priesthood from the sons of Levi have the commandment to collect [a] tenth from the people according to the law, these are their brothers, although they have come from Abraham's loins.⁶ On the other hand the [one] not tracing descent from them collected tithe from Abraham, and he blessed the [one] having the promise.⁷ But apart from every dispute the inferior is blessed by the superior.⁸ And here on the one hand men who die receive [the] tithe, but here [it is] witnessing that he zoe-lives^e.⁹ And so to speak, through Abraham Levi, the [one] receiving the tithe, is tithed.¹⁰ For he was yet in the loins of his father when Melchizedek met him.¹¹ If on the one hand therefore completion^f was through the priesthood of Levi, for the people received the law by it, what need [is there] still [for] another priest to arise according to the manner of Melchizedek, and not to be called according to the manner of Aaron?¹² For when the priesthood is transferred, out of necessity change of law also comes to pass.¹³ For [about] whom these [things] are said, of another tribe did he partake, from which no one officiated at the altar.¹⁴ For [it is] clear that our Lord rose up out of Judah, to which tribe concerning priests Moses spoke nothing.¹⁵ And [a] greater is still very clear, if according to the likeness of Melchizedek arises another priest,¹⁶ who not according to [the] law of fleshly commandment comes to pass, but according to the power of indestructible zoe-life^e.¹⁷ For he witnessed that: You are priest to eternity according to the manner [of] Melchizedek.¹⁸ For setting aside comes to pass, when commandment precedes, through its own weakness and uselessness.¹⁹ For the law completed^a no one, but [is an] introduction to [a] greater hope, through which we draw near to God.²⁰ And to the degree that [it is] not apart from oath-taking,—for on the one hand without oath-taking they become priests, but on the other hand [he is become priest] with oaths through whom says to him, The Lord swore, and will not change-his mind: You [are] priest to eternity—²² to the same degree [an] even greater contract^b came to pass, [the] collateral [being] Jesus.²³ And on the one hand more are become priests because of being prevented by death from abiding [in their office].²⁴ But on the other hand because of him remaining to eternity he has [a] priesthood unchangeable.²⁵ Wherefore he is also able to be delivering completely those coming through him to God, [and] to be always zoe-living^e to be interceding in their behalf.²⁶ For such [a] chief-priest is also becoming for us approved, without evil, undefiled, being^c separated from sinners, and become higher than the heavens,²⁷ who does not have daily necessity, as [did] the chief-priests, first in behalf of their own sins to offer sacrifice, [and] then [in behalf of] those of the people. For this [one] made once and for all himself offered.²⁸ For the law appointed men chief-priests having weakness, but the word of oath-taking after the law [appointed a] son being perfect to eternity.

Hebrews 8

¹ But the main point of that being said [is this]: We have such [a] chief-priest, who sat at the right of the throne of greatness in the heavens,² minister of the holy [ones] and of the true

into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for 'life' in the sense of biological processes.

^efrom ZOE "ZOH-ay" (*ζωη*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for 'life' in the sense of biological processes.

^for "perfection"

^aor "perfected"

^bor "testament", "covenant"

^cor "having been"

tabernacle, which the Lord pitched, not man. ³ For every chief-priest, when bringing [a] gift, also appoints [a] sacrifice; wherefore [he] has necessity to bring something in addition to that which he brought. ⁴ If therefore he was upon land, neither was he priest, while that being brought was the gifts according to the law, ⁵ which [is] in pattern and shadow of the heavenly they minister, just as it was revealed when Moses was [about] to complete the tabernacle, for: See, I say, you will do everything according to the pattern having been shown you in the mountain. ⁶ But he has not attained [a] more outstanding ministry, as much as he is arbitrator of a greater^d contract, which upon [a] greater promise is enacted law. ⁷ For if that first was faultless, place would not have been sought for [a] second. ⁸ For, fault being found with them, he says,

Behold [the] days come, says [the] Lord,
 And I will complete upon the house [of] Israel
 and upon the house [of] Judah [a] new contract^e
⁹ Not according to the contract which I made with their fathers
 In the day of my taking hold of their hand
 To lead them out of the land of Egypt,
 For they did not abide in my contract,
 And I ignored them, says the Lord.
¹⁰ For this contract^a [is] what I will contract
 to the house of Israel
 After those days, says the Lord,
 Giving my laws to their mind^b,
 And upon their heart will I write them,
 And I will be to them for God,
 And they will be to me for people.
¹¹ And they will not each teach his citizen,
 And each his brother, saying, Know the Lord.
 For all will know me
 From small until their great.
¹² For I will be merciful to their injustices,
 And I will not still remember their sins.

¹³ In saying “new” he makes old the first. But that [thing] growing old [and] aging [is] near disappearance.

Hebrews 9

¹ Therefore indeed even the first had regulations of ministry, the earthly Holies. ² For the first tabernacle was furnished, in which [were] the lampstand and the table and the presentation of the breads, which is being said: Holy [things]. ³ But after the second veil [was] the tabernacle being called Holy of Holies, ⁴ having [a] golden altar and the ark of the contract^c being covered on all sides with gold, in which [was a] golden jar containing manna and the budding rod of Aaron and the tablets of the contract^d, ⁵ but above it Cherubim of glory overshadowing the mercy seat, concerning which it is not [for] now to be talking in detail. ⁶ But thus when these were furnished in—on the one hand—the first tabernacle, continually did the priests go in completing the ministry, ⁷ but—on the other hand—in the second once [a] year only the chief priests [went in], not without blood which he offered in behalf of his own sins committed in ignorance and of those of the people, ⁸ this explaining^e the Holy Spirit, so that the way of the holy [ones] is not yet manifested while the first

^dor “stronger”, “more effective”

^eor “testament”, “covenant”

^aor “testament”, “covenant”

^bor “intellect”

^cor “testament”, “covenant”

^dor “testament”, “covenant”

^eor “revealing”

tabernacle was yet having continuance,⁹ which [is a] parable to the opportune-time^f being present, according to which gifts and sacrifices are offered not being able according to the conscience to complete the serving [one],¹⁰ but only upon food and drink and different washings, ordinances of the flesh until the opportune-time^f of reformation be imposed.¹¹ But Christ being present, chief priest of the good coming to pass, through the greater and more complete^g tabernacle not made with hands, this is not of this creation,¹² nor through blood of goats and calves, but through his own blood he entered once and for all into the Holies, having found eternal redemption.¹³ For if the blood of goats and calves and ashes of cows sprinkling those defiled makes holy towards the purity of the flesh,¹⁴ how much rather the blood of Christ, which through [the] eternal spirit offered himself without blemish to God, cleanse our conscience from dead works to serving the zoe-living^a God.¹⁵ And through this [last will and] testament^b is [a] new mediator, in order that when death come to pass for [the] redemption of transgressions against the first contract^c, those called may receive the good-news of the eternal inheritance.¹⁶ For where [there is a last will and] testament^d, [it is] necessary death be brought [in] to make [the] testament^e [operative].¹⁷ For [the] testament^f upon dead [ones] is certain, since it is never in force when the [one] making the testament^g lives.¹⁸ Wherfore not even the first was renewed apart from blood.¹⁹ For when every commandment according to the law was spoken by Moses to all the people, taking the blood of goats and calves with water and scarlet wool and hyssop, he sprinkled both the scroll and all the people,²⁰ saying, This is the blood of the testament^h which the Lord commanded to you.²¹ And the tabernacle and all the vessels of ministry he likewise sprinkled with blood.²² And nearly everything is cleansed with blood according to the law, and apart from shedding of blood, forgiveness does not come to pass.²³ Therefore [there is] necessity the copy of the [things] in the heavens be cleansed with these, but the heavenly things [are cleansed] by [a] greater sacrifice beside these [things].²⁴ For not into [a] Holies made with hands did Christ enter, corresponding to the true, but into the heavenly [one] now to appear to God's face in our behalf;²⁵ not in order that he often offer himself, as the chief-priest entered into the Holies yearly with another's blood,²⁶ since it was necessary he often suffer from the foundation of the world, but now once to the consummation of eternity for the setting-aside of sins through his sacrifice he is revealed.²⁷ And to the degree it is appointed to men once to die, but after this [is] judgment,²⁸ likewise also Christ, once being offered for [an] offering for [the] sins of many, will be seen [a] second [time] without sin to him eagerly waiting for deliverance.

Hebrews 10

¹ For the law having [a] shadow of impending good [things] but not itself the image of the matter, yearly by the sacrifices themselves which they offered continually is never able to completeⁱ those approaching,² since would they not have ceased being offered on account

^fKAIROS (*καιρός*) 'opportune time', 'proper time', 'season'
^gor "perfect"

^afrom ZOE "ZOH-ay" (*ζωή*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχή*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βίος*) for 'life' in the sense of biological processes.

^bor "through this new testament is [a] mediator"

^cor "testament", "covenant"

^dor "contract", "covenant"

^eor "contract", "covenant"

^for "contract", "covenant"

^gor "contract", "covenant"

^hor "contract", "covenant"

ⁱor "perfect"

of those ministering, no longer having consciousness^j of sins, having been cleansed once?
³ Rather in them [is] yearly reminder^k itself of sins, ⁴ for the blood of bulls and goats [is] unable to take away sins. ⁵ Therefore [The one] coming into the world says:

I do not want sacrifices and offerings,
 But I will prepare [a] body for me,
⁶ And in whole burnt offerings for sins I do not take pleasure.
⁷ Then I said, Behold I am present,
 In the roll of the scroll it is written concerning me,
 To do, O God, your will.

⁸ Earlier saying that: Sacrifices and offerings and whole burnt offering concerning sins I do not want nor take pleasure in, which they were offering according to the law, ⁹ then he has said: Behold I am present to do your will. The first is taken away in order that the second may stand, ¹⁰ in whose will we are made holy through the offering of the body of Jesus Christ once and for all. ¹¹ And on the one hand every priest stood each day ministering and offering the same sacrifices often, which are never able to take away sins, ¹² but this [one] having offered one sacrifice in behalf of sins forever sat at the right of God, ¹³ the rest waiting until his enemies be placed [a] footstool for his feet. ¹⁴ For by one sacrifice he has completed^a those being made holy. ¹⁵ But even the Holy Spirit witnesses to us, for after what he says:

¹⁶ This is [the] contract^b which I contracted towards you
 After those days, says the Lord,
 Giving my laws upon their heart
 And upon their mind will I write them
¹⁷ And of their sins and of the lawlessness
 I will not still have remembrance.

¹⁸ But where [there is] forgiveness of them, [there is] no longer sacrifice in behalf of sin. ¹⁹ Having therefore, brothers, boldness for access to the holy [things] in the blood of Jesus, ²⁰ which recent and zoe-living^c way he dedicated to us through the veil, this is of his flesh, ²¹ and [he being a] great priest upon the house of God, ²² let us come with [a] true heart in certainty^d of belief, your hearts being sprinkled from [a] wicked^e conscience and the body being washed in pure water. ²³ Let us hold fast the confession^f of hope without wavering, for trustworthy is the [one] having promised, ²⁴ and let us consider one another for provoking agape-love and good works, ²⁵ not forsaking the gathering [of yourselves] together, and so much the more as you see the day drawing nigh^g. ²⁶ For when we are voluntarily sinning after having received the knowledge of truth, no longer for sins does there remain [a] sacrifice, ²⁷ but [a] certain fearful expectation of judgment of fire, [a] zeal [about] to consume the opposed. ²⁸ Whoever setting aside [the] law of Moses upon two or three witnesses is killed without compassion, ²⁹ how much worse do you suppose he will

^jor "conscience"

^kor "remembrance"

^aor "perfected"

^bor "covenant", "testament"

^cfrom ZOE "ZOH-ay" (ζωή)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (ψυχή): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βίος) for 'life' in the sense of biological processes.

^dor "full assurance"

^ePONEROS (πονηρός) here. The Greek word KAKOS (κακός) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^for "agreement"

^gor "at hand"

be deemed worthy of punishment who has trampled the son of God and has regarded [as] profane the blood of the contract^h, in which he has been made holy, and has insulted the spirit of grace? ³⁰ For we know the [one] having said: To me [is] vengeance, I will repay; and again, The Lord judges his people. ³¹ [it is a] fearful [thing] to fall into the hands of the zoe-livingⁱ God. ³² But be remembering the former days in which, having been illuminated, you endured many struggles of suffering, ³³ this on the one hand for [a] reproach and for [a] distress [you] being put to shame, but this on the other hand [you] having become partners of this dwelling. ³⁴ For even with prisoners you sympathize, and you accept the plunder [of your] possessions, knowing yourselves to be having greater property^a and abiding. ³⁵ Do not cast away therefore your boldness^b, [for] which he has great recompense. ³⁶ For you have need of endurance in order that, having done the will of God, you may receive the promise.

³⁷ For yet [a] little while
The coming [one] will arrive and will not delay,
³⁸ But my just [one] will zoe-liveⁱ by faith,
And if he withdraw, my psyche-life^c takes no pleasure in him.

³⁹ But we are not of withdrawing to destruction, but of faith to preserving of [the] psyche-life^c.

Hebrews 11

¹ But faith is the confidence of things hoped for, the inner-conviction of [things] not seen.
² For by this the elders were [well] testified. ³ By faith we know eternity to be created by [the] word of God, in which the not-out-of-what-appears came what-is-seen. ⁴ By faith Abel offered [a] greater sacrifice to God than Cain, through which he was witnessed to be just, God [well] testifying [about] his gifts, and through them [though] being dead, he yet speaks. ⁵ By faith Enoch was changed so as to not see death, and God was not pleased [only] because he had changed him. ⁶ For before the change he is witnessed to have been pleasing to God, for it is necessary for the coming [one] to believe in God, that he is, and that to those seeking him he becomes [a] rewarder. ⁷ By faith Noah having been warned concerning [things] not yet seen, having been reverent, he built [an] ark for the rescue of his house, through which he condemned the world, and he became heir of the justice according to faith. ⁸ By faith Abraham, being called, obeyed to go out to [a] place which he was [about] to be receiving for [an] inheritance, and he went out not knowing where he goes. ⁹ By faith he sojourned to the land of promise as [a] foreigner, dwelling in tents, with Isaac and Jacob, co-heirs of the same promise. ¹⁰ For they expected the city having foundation, whose maker and framer is God. ¹¹ By faith Sarah herself also received ability for sowing of seed even beyond the season^d of maturity^e, because she regarded trustworthy the [one] having promised. ¹² Therefore even from one they came to be, and these from the nearly-dead, just as the stars of heaven in number and as sand by the shore of the sea innumerable. ¹³ During faith these all died, not having obtained the promise, but seeing

^hor "covenant", "testament"

ⁱfrom ZOE "ZOH-ay" (ζωη)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for 'life' in the sense of biological processes.

^aor "existence"

^bor "confidence"

^cfrom PSYCHE (ψυχη): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (ζωη)—Life 'collectively', interdependent, interconnected.

^dKAIROS (καιρος) 'opportune time', 'proper time', 'season'

^ethat is, past menopause

and greeting [it] from afar, and professing that they are strangers and exiles upon the land.¹⁴ For those saying such [things] reveal that they seek [a] native-land.¹⁵ And if on the one hand they remembered that from which they went forth, they had opportune-time^f to turn back.¹⁶ But on the other hand they aspire to [a] greater, that is, [a] heavenly. Therefore God was not ashamed to be called their God, for he has prepared for them [a] city.¹⁷ By faith Abraham offered Isaac, being tested, the [one] receiving the promise was offering his uniquely-begotteng^g son^a,¹⁸ towards whom it was said that: In Isaac will be called to you seed,¹⁹ reasoning that even from the dead [is] God able to raise [him], whence he was also in parable received.²⁰ By faith also concerning those [about] to be, he blessed Isaac, Jacob and Esau.²¹ By faith Jacob when dying blessed each of the sons of Joseph, and worshipped upon the top of his staff.²² By faith Moses having been born was hid three months by his fathers, because they saw he was [a] well-pleasing child, and did not fear the edict of the king.²⁴ By faith when Moses became great, he refused to be called the son of the daughter of Pharaoh,²⁵ rather having preferred to be mistreated with the people of God than to be having transitory enjoyment of sin,²⁶ regarding the reproach of Christ greater wealth than the treasures of Egypt. For he was looking to the recompense.²⁷ By faith he left Egypt, not fearing the wrath of the king, for he held fast as though seeing the invisible.²⁸ By faith he did the Passover and the sprinkling of blood, in order that the destroying angel not touch the first-born.²⁹ By faith they passed through the Red Sea as through dry land, which, when they took the attempt, the Egyptians were swallowed up.³⁰ By faith the walls of Jericho fell, having circled for seven days.³¹ By faith Rahab the prostitute was not destroyed with the disobedient, having received the spies with peace.³² And what do I still say? For time fails me relating concerning Gideon, Barach, Samson, Jeptha, David and Solomon and of the prophets,³³ who through faith overcame kingdoms, accomplished justice, obtained promises, stopped the mouths of lions,³⁴ quenched the power of fire, fled the mouth of swords, were strengthened from weakness, became strong in war, turned other's armies to flight³⁵ women received from resurrection their dead. But others were tortured, not receiving deliverance, in order that they obtain [a] greater resurrection;³⁶ but others received the trial of mockings and floggings and yet of bonds and prison;³⁷ they were stoned, they were tested, they were sawn [in two], they died by murder of [the] sword, they went around in sheepskins, in goatskins, being in lack, being distressed, being treated evil-ly,³⁸ of whom the world was not worthy, wandering in wildernesses and mountains and caves and the holes of the land.³⁹ And these all having witness born to them through faith, did not receive the promise,⁴⁰ while God provided concerning you [a] greater [thing], in order that not apart from you they be completed^b.

Hebrews 12

¹ Therefore we also, having so large [a] surrounding us cloud of witnesses, putting off every weight and easily distracting sin, through endurance let us be running the contest set before us,² fixing one's eyes on the captain and completer^c of faith, Jesus, who instead of^d the joy set before him, endured the cross, slighting [the] shame, and he has sat at the right

^fKAIROS (*καιρός*) 'opportune time', 'proper time', 'season'

^gMONOGENES 'mah-noh-gen-AYS' (*μονογενεῖς*) Literally 'only (MONO) + begotten/birthed (GENES)'. GENNAO "gen-AH-oh" (*γεννάω*) is used of 'begetting' by the father, and 'birthing' by the mother in the Greek literature in general as well as the Septuagint. Thus it refers to the reproductive process as a whole. GENNAO is also used of the special relationship between a Master and his disciples, where no literal begetting or birthing is involved. Since there isn't really an English word that encompasses the whole reproductive cycle, GENNAO is reluctantly translated as 'born' except in those contexts where it would be strange to the English reader to say 'born of a father' or 'begotten by a mother'. MONOGENES appears in: Luke.7:12, Luke.8:42, Luke.9:38, John.1:14, John.1:18, John.3:16, John.3:18, Heb.11:17, 1John.4:9. Luke only uses MONOGENES to refer to 'an only-child'. But see Heb.11:17 where Isaac is referred to as MONOGENES even though he has an older brother Ishmael. Thus it must also mean 'uniquely-born/begotten' and not strictly 'only-child'.

^aNote: Isaac was not Abraham's only son—there was Ishmael (Gen 21). This must refer to Isaac's unique role as Abraham's son and not just the simple biological fact of being Abraham's only son—which he was not.

^bor "perfected"

^cor "perfecter"

^dor "in exchange for," "at the price of"

[hand] of the throne of God. ³ For consider such endurance of hostility of sinners against himself, in order that you not be weary in your psyche-lives^e, giving out. ⁴ Not yet until blood have you struggling [ones] resisted against sin, ⁵ and [not yet] have you forgotten altogether the encouragement which to you as sons he speaks:

My son, be not thinking lightly of the discipline^f of the Lord
 Nor when being corrected be wearying from him.
⁶ For whom the Lord agape-loves he disciplines^a,
 He flogs every son whom he receives.

⁷ For discipline^b be enduring; as sons God deals with you. For who is son whom [his] father does not discipline^c? ⁸ But if you are without discipline^d, of which partakers they are become, then bastards^e and not sons are you. ⁹ Furthermore we were having our fathers after the flesh discipliners^f and we were respecting them; should we not more rather be subject to the father of [our] spirits and live? ¹⁰ For on the one hand for [a] few days according to what seems good to them were they disciplining^g [us], but on the other hand [it is] for profit to those sharing in his holiness. ¹¹ On the one hand every discipline^h for the present does not seem to be of joy but of pain, but on the other hand afterwards they yield the peaceable fruit of justness to those exercised through it. ¹² Therefore make straight the weakened hand and disabled knee, ¹³ and be making [a] straight course for your feet, in order that what is lame be not put out of joint, but rather be healed. ¹⁴ Be pursuing peace with all, and holiness, without which no one will see the Lord, ¹⁵ while taking care [that] someone not be missing from the grace of God, [that] someone not be sprouting up root of bitterness [lest] he cause trouble and through this many be stained, ¹⁶ [that] someone not be [a] fornicator or profane as Esau, who in exchange for one meal yielded his own birthright. ¹⁷ For you see that afterwards when wanting to inherit the promise, he was rejected, for place for repentance was not found, though with tears he sought it. ¹⁸ For you are come by touching and having been burned by fire and by darkness and by gloom and by whirlwind, ¹⁹ and by sound of trumpet and by voice of words, which [sounds] those having heard requested [that more] word not be added to them. ²⁰ For they were not bearing the [thing] commanded: If even wild beast touch the mountain, it will be stoned. ²¹ And so fearful was the sight Moses said, I am terrified and trembling. ²² But you are come to Zion, the mountain and city of the zoe-livingⁱ God, heavenly Jerusalem, and to myriads of angels, to the festal assembly, ²³ and to the assembly^j of the first-born enrolled in heaven, and to

^efrom PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^for "education"

^aor "educates"

^bor "education"

^cor "educate"

^dor "education"

^eillegitimate"

^for "educators"

^gor "educating"

^hor "education"

ⁱfrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

^jEKKLESIA ($\epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha$) from "called out". Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from 'synagogue' (SYNAGOGUE ($\sigma\upsilon\pi\alpha\gamma\omega\eta$) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly 'called to assemble', and also of those 'called' to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as 'church' doesn't really reflect 1st century usage—it seems to mean more like 'a group of people assembled for some specific purpose'.

the judge of all, God, and the spirits of completed^k justness, ²⁴ and to the mediator of the new contract^l, Jesus, and to blood of sprinkling speaking greater [things] beside Abel. ²⁵ Be seeing [that] you not reject the [things] spoken. For if these did not escape rejecting upon earth the warning, rather more we repudiating that from [the] heavens [will not escape], ²⁶ whose voice then shook the earth, but now promised saying,

Yet once [more] I will shake not only the earth but also heaven.

²⁷ But the “Yet once [more]” shows the removal of shakings as done, in order that the [things] not being shaken remain. ²⁸ Therefore receiving [an] unshakable kingdom, let us have grace, through which let us be ministering acceptable to God, with reverence and awe, ²⁹ for our God [is a] consuming fire.

Hebrews 13

¹ Let^a brotherly-philia-love be remaining. ² Be not neglecting philia-love^b of strangers, for through this some without knowing entertained angels. ³ Be remembering the prisoners as being imprisoned with them, [and] those being treated evil-ly as even being them in body. ⁴ [Let] marriage [be] honorable among all and the bed undefiled, for fornicators and adulterers God will judge. ⁵ [Let] your character [be] not-greedy, being content with ones possessions. For he has said,

I will not abandon you,
And I will NOT forsake you.

⁶ So that, being confident we are saying:

The Lord is to me helper, I will not fear,
What will man do to me?

⁷ Be remembering your leaders, who spoke to you the word of God, of whom examining the outcome of the way of life you imitate the faith. ⁸ Jesus Christ yesterday and today [is] the same and to eternity. ⁹ By various and strange teachings be not being carried away. For [it is a] good [thing] by grace the heart be confirmed, not by foods, by which those walking are not profited. ¹⁰ We have [an] altar out of which those serving in the tabernacle do not have authority to eat. ¹¹ For of which living [things] the blood is brought in concerning sins into the Holies by the chief priest, the bodies of these are burned up outside of the camp. ¹² Therefore also Jesus, in order that he make the people holy through his own blood, suffered outside of the gate. ¹³ So let us be going out to him out of the camp, carrying his disgrace. ¹⁴ For we do not have here [an] abiding city, but we seek what is [about] to be. ¹⁵ Through him therefore let us be offering [a] sacrifice of praise through all to God, this is fruit of the lips confessing^c to his name. ¹⁶ But of doing good and of generosity be not being neglectful, for in such sacrifices God takes pleasure. ¹⁷ Be being persuaded by your leaders and be yielding. For they care for your psyche-lives^d as [ones] who will render account^e, in order that with joy they do this and not groaning. For this is harmful to you. ¹⁸ Be praying concerning us, for we are persuaded that we have [a] good conscience, in everything wanting to be behaving well. ¹⁹ But especially do I call upon [you] to do this, in order that I more quickly be restored to you. ²⁰ But [he is] the God of peace, the [one] leading out of the dead, the great shepherd of the sheep in [the] blood of [the] eternal contract^f, our Lord Jesus, ²¹ to

^kor “perfected”

^lor “testament”, “covenant”

^aimperative

^b i.e. hospitality

^cor “professing agreement”

^dfrom PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected.

^eor “word”, “reason”

^for “covenant”, “testament”

restore you in every good [thing] to do his will, doing in you the acceptable [thing] before him through Jesus Christ, to whom [is] the glory to the eternities of the eternities, Amen.

²² But I call upon you, brothers, to be bearing with [this] word of encouragement. For also briefly did I write to you. ²³ You know our brother Timothy who is sent away, with whom if he come more quickly I will see you. ²⁴ Greet all your leaders and all the holy [ones]. Those from Italy greet you. ²⁵ Grace [be]^g with you all.

^gor “[is]”

The Epistle of James

James 1

¹ James [a] slave of God and of [the] Lord Jesus Christ to the twelve tribes in the Dispersion, greetings.

² Consider it all joy, my brothers, whenever you be falling in with various trials, ³ knowing that your test of faith brings [about] patience. ⁴ But let [your] patience be having [a] complete work, so that you may be complete and entire, lacking in nothing. ⁵ But if any [of you] lacks wisdom, let him be asking^h graciously from the giving-to-all-God, and not [a] reproaching [one], and it will be given to him. ⁶ But he must-be-asking^{ha} with faith, not being-divided-in-his-mind, for the-one-being-divided-in-his-mind is like [a] swell of [the] sea being-driven-by-the-wind and being-tossed-by-the-wind. ⁷ That man must not suppose^a that he will receive anything from the Lord, ⁸ [a] two-minded man, unsettled in all his ways. ⁹ But the humble brother must be boasting^a in his height, ¹⁰ and the wealthy in his humiliation, because as [a] flower of grass he will pass away. ¹¹ For the sun rose with burning heat and withered the grass, and its flower fell off and the comeliness of its appearance perished. Thus also the wealthy [one] in his going will waste away. ¹² Blessed [is the] man who endures [a] trial, because after becoming tested, he will receive the crown of zoe-life^a, which he promised to those agape-loving him. ¹³ Let no one being tested be saying that they are being tested from God, for God is untested with reference to evil, and he himself tests no one. ¹⁴ But each is tested from his own lusts, being drawn away and enticed. ¹⁵ Then [when] the lusts conceives, it begets sin, and [when] sin is completed it gives birth to death.

¹⁶ Err not, my agape-beloved brothers. ¹⁷ Every good gift, and every perfect gift is from above, coming down from the father of lights, in the presence of whom [is] not one change or shadow of turning. ¹⁸ Of set purpose he brought us forth by the word of truth for us to be certain first fruits among his creatures. ¹⁹ Know this, my agape-beloved brothers.

But let every man be swift to hearing, slow to speaking, slow to anger. ²⁰ For the anger of man does not produce [the] justness of God. ²¹ Therefore having laid aside all filthiness and abundance of evil by gentleness, receive the implanted word, the [one] being able to save your psyche-lives^b. ²² But become doers of [the] word, and not hearers only, deceiving yourselves. ²³ For if anyone is [a] hearer of [the] word and not [a] doer, this [one] is like [a] man considering the face of his birth in [a] mirror. ²⁴ For he considered himself and has gone away, and immediately forgot of what sort he was. ²⁵ But the [one] having stopped-to-look into the complete^c law of liberty and having remained near, not having become [a] forgetful hearer but [a] doer of works, this [one] will be blessed in his doing. ²⁶ If anyone seems^d to be religious, not bridling [his] tongue himself but deceiving [his] heart himself,

^hAITEO “ay-TEH-oh” (*αἰτεω*) “request”, “demand”, “beg” something for oneself. Far from humbly requesting—it’s more like ‘demanding’. Jesus uses AITEO only of the prayer of others, not of His own (cf.John. 16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (*ερωταω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John. 14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^aimperative

^bfrom ZOE “ZOH-ay” (*ζωη*)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for ‘life’ in the sense of biological processes.

^cfrom PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (*ζωη*)—Life ‘collectively’, interdependent, interconnected.

^dor “perfect”

^dor “supposes he is”

the religion of this [one] is futile. ²⁷ Pure religion and free-from-contamination before [our] God and father is this: to be caring for fatherless and widows in their distress and to be keeping yourself unstained from the world.

James 2

¹ My brothers, do not hold the belief of the Lord of us, Jesus Christ of glory, in respect-of-persons. ² For if [a] man come into your synagogue with [a] gold ring in splendid clothing, and also [a] poor [one] come in shabby clothing, ³ you look upon the [one] wearing the splendid clothing and say: You be sitting rightly here, and to the poor [one] you say: You stand here or sit by my footstool. ⁴ You should not discriminate in yourselves and become judges from wicked^e reasonings. ⁵ Listen, my agape-beloved brothers. God chose the poor of the world, rich in belief and heirs of the kingdom which was promised to those agape-loving him. ⁶ But you dishonored the poor. Don't the rich oppress us and they themselves impel us into law-court? ⁷ Don't they themselves slander the beautiful name of the [one] having called upon us? ⁸ Indeed you perform [the] supreme law according to the scriptures: Agape-love your neighbor as yourself, you do well. ⁹ But if you have favoritism, you work sin, being reproved by the law as [a] transgressor. ¹⁰ For whoever keeps the whole law but stumbles in one, he has become guilty of all. ¹¹ For the [one] having said, Do not commit adultery, also said, Do not murder. If you do not commit adultery, but murder, you have become [a] transgressor of [the] law. ¹² So be speaking and so be doing as through [the] law of freedom [You are] [about] to be being judged. ¹³ For the judgment [is] merciless to those not having done mercy: Mercy exults over judgment.

¹⁴ What [is] the advantage, my brothers, if someone be saying to be having faith but is not having works? ¹⁵ Is [his] faith able to save him?^f If [a] brother or sister being at hand [is] naked and lacking daily food, ¹⁶ but to them someone from [among] you say: Depart in peace, be being warmed and be being filled, but you do not give to them the necessities of the body, what is the advantage? ¹⁷ And faith in this manner, if not having works, is dead according to itself. ¹⁸ But someone will say, You have faith, but I have works; show to me your faith without works, but I will show you by my works [my] faith. ¹⁹ You believe that God is one? You do well. The demons also believe and shudder. ²⁰ But you wish to know, O empty [man], that faith without works is worthless^a? Wasn't our father Abraham justified by works when he offered Isaac his son upon the altar? ²² You see that faith was working with his works, and by the works was faith completed. ²³ And the scripture was fulfilled which says: Abraham believed God, and it was counted to him for justice, and he was called the philia-[friend] of God. ²⁴ See that by works [a] man is justified and not be faith alone. ²⁵ Likewise also wasn't Rahab the prostitute justified by works, receiving the messengers as guests and having sent [them] by another road? ²⁶ For just as the body without the spirit is dead, likewise also faith without works is dead.

James 3

¹ Let not many become teachers, my brothers, knowing that we will receive [a] greater judgment. ² For we all stumble [in] many [things]. If anyone does not stumble in word, this is [a] complete^b man, able to bridle even the whole body. ³ And if we put bridles into the mouths of horses so that they are obeying us, even the[ir] whole body we direct. ⁴ And behold the ship, being so great and by violent winds being driven, it is directed by the exceedingly small rudder where the impulse of the [one] directing wishes. ⁵ Likewise

^ePONEROS (*πονηρος*) here. The Greek word KAKOS (*κακος*) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^fgrammar indicates "no" answer expected or expresses uncertainty

^a"worthless": B; "dead" NK; "empty": p⁷⁴

^bor "perfect"

also the tongue is [a] small member and boasts great [things], behold how small [a] fire kindles so great [a] forest.⁶ The tongue is appointed in our members [as] the [one] staining the whole body and being set on fire by Gehenna^c.⁷ For all nature of wild-beasts, and also of flying [things], creeping [things], and also [things] of the sea, are tamed and have been tamed by human nature,⁸ but the tongue no one of men is able to tame. [It is an] unstable evil, full of deadly poison.⁹ With it we bless the Lord and father, and with it we curse men having been made according to the image of God.¹⁰ Out of the same mouth comes praise and curse. It is not fitting, my brothers, [that] these [things] be.¹¹ Does [a] spring out of the same hole gush forth the sweet and the bitter?^d¹² Is [a] fig tree able, my brothers, to produce olives or [a] vine figs?^a Neither [is] salt water [able] to produce sweet.¹³ Whoever [is] wise and knowing among you, let^b him show by his good conduct his works in gentleness of wisdom.¹⁴ But if you have bitter jealousy and self-seeking in your heart, be not boasting and lying against the truth.¹⁵ This is not the wisdom coming down from above, but [is] earthly, psyche-life-ish^c, demoniac.¹⁶ For where [there is] jealousy and self-seeking, here [is] instability and all worthless [things].¹⁷ But the wisdom from above is first pure indeed, then peaceable, fair, ready to obey, full of mercy and good fruits, without uncertainty, unhypocritical.¹⁸ But [the] fruit of justice in peace is sown by those doing peace.

James 4

¹ Whence [are] fights and [whence are] contentions among you? [is]n't [it] therefore out [of your] pleasures making war among your members? ² You desire, and you have not; you murder and burn with envy, and are not able to be obtaining, you quarrel and you fight. You have not because you are not asking^d. ³ You ask^d and do not receive because you ask evil-ly in order that you squander in your pleasures. ⁴ Adulterers, don't you know that the philia-[friendship] of the world is enmity of God? Whoever therefore wishes to be [a] philia-[friend] of the world makes himself hateful of God. ⁵ Or do you suppose that to no purpose the scripture says: With envy he desires the spirit which he caused to dwell in you.⁶ But he gives [even] greater grace, because it says: God opposes [the] arrogant, but he gives grace to [the] humble.⁷ Therefore be subject to God, and oppose the devil, and [he] will flee from you. ⁸ Come near to God, and he will come near to you. Cleanse [your] hands, sinners, and purify [your] hearts, doubleminded. ⁹ Suffer distress and mourn and weep. Turn your laughter into mourning and joy into dejection.¹⁰ Be humbled before [the] Lord, and he will exalt you.¹¹ Do not speak evil of one another, brothers. The [one] speaking evil of [a] brother or judging his brother speaks evil of [the] law and judges [the] law. But if you judge [the] law, you are not [a] doer of [the] law but [a] judge.¹² There is one lawgiver and judge, the [one] able to save and to destroy; but who are you, the [one] judging his neighbor?

¹³ Come now, O [those] saying: Today or tomorrow we will proceed into this city and will spend [a] year there and will trade and make [a] profit; ¹⁴ who do not know of tomorrow, of what sort [will be] your zoe-life^e. For you are [a] vapor appearing for [a] little [while] and

^c"Gehenna" ($\gamma\epsilon\epsilon\nu\nu\alpha$) was a garbage dump outside of Jerusalem that was perpetually on fire.

^dgrammer indicates "no" answer expected or expresses uncertainty

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^bimperative

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then vanishing.¹⁵ Instead you be saying, If the Lord wishes, we will zoe-live^f and will do this or that.¹⁶ But now you boast in your arrogance; all such boasting is wicked^g.¹⁷ Therefore to the [one] knowing to be doing [a] good [thing] and not doing it, to him it is sin.

James 5

¹ Come now, O rich, [your] sins are upon you. Come now, O rich, weep crying out over your approaching misery.² Your riches are becoming corrupt and your garments have become moth-eaten.³ Your gold and silver may become tarnished and its rust will be for [a] witness to you and will consume your flesh like fire.⁴ You stored up treasure in [the] last days. Behold the wage of the [ones] working, mowing your land, the [one] having been kept back by you, cries out; and the shout of those having reaped has entered into the ear of [the] Lord of sabaoth.⁵ You caroused upon the land and lived riotously, you nourished your hearts in [the] day of slaughter.⁶ You condemned, you murdered the just, he does not resist you.⁷ Be patient, therefore, brothers, until the coming of the Lord. Behold the husbandman awaits the precious fruit of the land, being patient upon it until it receive early rain and late rain.⁸ You also be patient, make fast your hearts, because the coming of [the] Lord has come near.

⁹ Be not groaning, brothers, against one another in order that you not be judged.¹⁰ Behold the judge stands before the door. Receive [my] example, brothers, of the evil-suffering and the patience [of] the prophets who spoke in the name of the Lord.¹¹ Behold we consider blessed those having endured. Hear the patience of Job and the purpose of [the] Lord. You know that the Lord is very pitying and merciful.¹² But before all, my brothers, do not be swearing, neither by heaven nor [the] land nor any other oath; but [of you], let your yes be yes and [your] no no, that you not fall under judgment.

¹³ Does anyone suffer evil among you? Let^a him be praying. Is anyone of good cheer? Let^a him be singing. Is anyone among you sick?¹⁴ Let^a him call forth the elders of the assembly^b, and let^a them pray over him, having anointed [him] with oil in the name of the Lord.¹⁵ And the prayer of faith will save the ill [one], and the Lord will raise him.¹⁶ And if he have committed sin, it shall be forgiven him. The prayer of [a] just man is very strong being energized.¹⁷ Therefore confess [you] sins to one another, and be praying for one another, that you be healed. Elijah was [a] man like in every way to us, and he prayed with

into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for 'life' in the sense of biological processes.

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^aimperative

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prayer that it not rain, and it did not rain upon the land three years and six months. ¹⁸ And again he prayed, and the heavens gave rain, and the earth yielded its fruit.

¹⁹ My brothers, if any among you strays from the truth and anyone turns him back, ²⁰ be knowing this, that the [one] having turned [a] sinner out of [the] error of his way will save his psyche-life^c from death, and will cover [a] multitude of sins.

^cfrom PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

The First Epistle of Peter

I Peter 1

¹ Peter, apostle of Jesus Christ to [the] chosen sojourners of [the] dispersion in Pontus, Galatia, Capadocia, Asia and Bithynia, ² according to the foreknowledge of God [the] father, by the consecration of [the] spirit, to obedience and sprinkling of [the] blood of Jesus Christ, may grace and peace be multiplied to you.

³ Blessed [is] the God and father of our Lord Jesus Christ, who according to his many mercies has begotten us anew to [a] zoe-living^d hope through [the] resurrection of Jesus Christ from [the] dead, ⁴ to [an] inheritance incorruptible and undefiled and unfading, kept in [the] heavens for you ⁵ who are being guarded by the power of God through faith for [the] salvation prepared [which is] to be revealed in [the] last opportune-time^a. ⁶ In which you do^a rejoice, [though] little now if it is necessary [you being] pained by various tests, ⁷ in order that the genuineness^b [of your] faith more valuable than gold which perishes, though tested by fire, be found to approval and glory and honor in the revelation of Jesus Christ, ⁸ whom not seeing you agape-love whom not yet seeing, but believing, you rejoice with joy inexpressible and glorious, ⁹ receiving the completion^c of [your] faith [which is the] salvation of [your] psyche-lives^d, ¹⁰ concerning which salvation the prophets, who prophesied concerning the grace to you, sought and inquired, ¹¹ searching for which or what sort of opportune-time^a the spirit of Christ, which [was] testifying in them, revealed the sufferings of Christ and the glories after these [things], ¹² Unto whom it was revealed that not for themselves but for you were they serving the [things] which are now proclaimed to you through those good-newsing you by the Holy Spirit sent from heaven, into which [things] the angels lust to glimpse. ¹³ Therefore having girded up the loins [of your] intellect [and] being sober, hope fully^e upon the grace being brought to you in the revelation of Jesus Christ. ¹⁴ As children of obedience, not being conformed to the former lusts in your ignorance, ¹⁵ but [rather] according to the holy [one] having called you, let^f yourselves be made holy in all your way of life. ¹⁶ Because it is written: Be holy, for I [am] holy. ¹⁷ And if you call upon [the] father [who] impartially judges according to each work, be living your time of sojourn in fear, ¹⁸ knowing that: Not with perishable [things], with silver or gold, were you ransomed from your futile way of life inherited from [your] fathers, ¹⁹ but with the precious blood as of an unblemished and unstained lamb, [namely] Christ's, ²⁰ who [was] on the one hand foreknown before the foundation of the world, but on the other hand [was] manifested upon these last times for you, ²¹ who through him [You are] believing through him in [the] God having raised him from [the] dead and having given him glory, so that your faith and hope would be in God. ²² Having purified your psyche-lives^d in the obedience of the truth in unhypocritical brotherly-philia-love, agape-love one another earnestly from [a] clean heart, ²³ having been born again not from perishable seed but from imperishable [seed] through [the] word of the zoe-living^d and abiding God. ²⁴ For:

^dfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife's name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^aKAIROS (καιρος) ‘opportune time’, ‘proper time’, ‘season’

^bor “should”

^cor “testing”

^cor “perfection”

^dfrom PSYCHE (ψυχη): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (ζωη)—Life ‘collectively’, interdependent, interconnected.

^eor “completely”, “finally”

^fimperative

All flesh [is] as grass
 And all its glory as [the] flower of grass
 The grass is withered
 And the flower falls
²⁵ But the word of [the] Lord abides to eternity.

And this is “the word” which is good-newsed to you.

I Peter 2

¹ Therefore having put aside every evil, and every deceit, and hypocrisies and envies and all evil-speakings, ² as newborn babes, long for the rational undeceitful milk, in order that you increase in it towards salvation, ³ if you have tasted that the Lord [is] kind; ⁴ towards whom coming, [towards the] zoe-living^g stone, by men rejected, but chosen by God [and] precious [to him], ⁵ you yourselves as zoe-living^g stones are also built as [a] spiritual house for [a] holy priesthood, to bring spiritual sacrifices acceptable to God through Jesus Christ; ⁶ because it is contained in the Scripture:

Behold I place in Zion [a] chief cornerstone, chosen,
 And the [one] believing upon it will not be shamed.

⁷ To you therefore [is] the honor [which is] to [those] believing, but to [those] disbelieving:

[the] stone which the builders rejected,
 This became [the] head of the corner,

⁸ and [a] stone of offense and [a] rock of stumbling, who stumble by the word, being disobedient, to which they were also appointed. ⁹ But you [are a] chosen generation, [a] king's priesthood, [an] holy nation, [a] people for [his] possession, so that you proclaim the excellencies of the [one] having called you from the darkness into his marvelous light, ¹⁰ who [were] once not [a] people, but [are] now [the] people of God, who [were] not shown mercy, but now [are] shown mercy.

¹¹ Agape-beloved, I call upon you as strangers and sojourners to be abstaining from fleshly lusts, which war against the psyche-life^h, ¹² having your way of life good among the nations, in order that in what they speak against you as evil-doers, [that] observing by your good-works they may glorify God in [the] day of visitation. ¹³ Submit [yourselves] to every human creation because of the Lord, whether [the] king as being above, ¹⁴ whether governors as to those sent by him for vengeance of evil-doers, and praise of well-doers; ¹⁵ because thus is the will of God, by well-doing silencing the ignorance of foolish men, ¹⁶ as free, and not as having [your] freedom [for a] cover of evil, but as slaves of God. ¹⁷ Honor all men, be agape-loving the brotherhood, be fearing God, be honoring the king. ¹⁸ O house-domestics^a, [be] submitting [yourselves] in all fear to your master^b0, not only to the good and fair but

^gfrom ZOE “ZOH-ay” (ζωή)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχή): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βίος) for ‘life’ in the sense of biological processes.

^hfrom PSYCHE (ψυχή): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (ζωή)—Life ‘collectively’, interdependent, interconnected.

^aOIKETHS: the root in this word is “house”; neither the root for “servant” nor “slave” is present in this word. The intent is a ‘house-domestic’, as in “house-servant” or “house-slave”

^bDESPOTES “DES-poh-tays” (δεσπότης) ‘Lord’: owner and absolute master of slaves. Whereas DESPOTES emphasizes ownership and complete right of disposal, KURIOS (also translated ‘Lord’) emphasizes power—having it, having the right to wield it. Only slaves have a DESPOTES; even free persons may have a KURIOS. DESPOTES occurs in Luke.2:29, Acts.4:24, 1Tim.6:1, 1Tim.6:2, 2Time.2:21, Tit.2:9, 1Pet.2:18, 2Pet.2:1, Jude.1:4, Rev.6:10. “Lord” in every other case is KURIOS (κυριος)

also to the perverse. ¹⁹ For this [is] grace, if because of conscience [toward] God he endures some pain, suffering unjustly. ²⁰ For what sort of credit [Is it] if sinning and being beaten [for it] you endure? But if doing good and suffering [for it] you endure, this [is] grace with God. ²¹ For to this were you called, for Christ also suffered in your behalf, leaving us [an] example in order that you follow in his path^c, ²² who did no sin nor was deceit found in his mouth, ²³ who being reviled did not revile in return, suffering he did not threaten, but was delivering [himself] up to the [one] judging justly; ²⁴ who himself bore our sins in his body upon the tree, in order that dying to sins we zoe-live^d to justice, by whose wounds we are healed. ²⁵ For you were s sheep being led astray, but now you have been turned back to the shepherd and overseer [of your] psyche-lives^a.

I Peter 3

¹ Likewise, O wives, [be] submitting to your own husbands, in order that if any be disobedient to the word, through the way of [their] wives they will be won without [a] word, ² observing your pure way of life, [lived] with fear, ³ whose adorning, let^b it not be external braiding of hair and wearing of gold or putting on of garments, ⁴ but [let it be] the secret man of the heart in the incorruptible [things] of gentleness and [a] quiet spirit, which is before God of great-price. ⁵ For thus formerly did the holy women hoping in God adorn themselves, submitting to their own husbands, ⁶ as Sarah obeyed Abraham, calling him Lord, whose daughters you have become, well-doing and not fearing any terror. ⁷ The men likewise, [be] living with [your] wives according to knowledge, as with [a] weaker vessel, showing honor, as to co-heirs of the grace of zoe-life^d, that your prayers not be hindered. ⁸ Finally, [be] like-minded, sympathetic, brotherly-philia-loving, tender-hearted, humble-minded, ⁹ not returning evil for evil or abuse for abuse, but blessing such, for you are called for this, in order that you inherit [a] blessing. ¹⁰ For:

The [one] wanting to be agape-loving zoe-life^d
 And to see good days
 Let^b him cease [his] tongue from evil
 And [his] lips that they speak no deceit.
¹¹ But let^b him be turning away from evil
 And let^b him do good.
 Let^b him seek peace and pursue her.
¹² For [the] eyes of [the] Lord [are] upon the just
 And his ears [are] to their entreaties.
 But [the] face of [the] Lord [is] against [those] doing evil.

¹³ And who is the [one who] will do evil to you if you become zealots of the good? ¹⁴ But if you might also suffer on account of justice, [You are] blessed. But you should not fear their fear not be troubled, ¹⁵ but make the Lord Christ holy in your hearts, [be] always prepared to [give] reply^c to those requesting^d word [of you] concerning the hope in you, ¹⁶

^aor "foot steps"

^bfrom ZOE "ZOH-ay" (ζωη)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βίος) for 'life' in the sense of biological processes.

^cfrom PSYCHE (ψυχη): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (ζωη)—Life 'collectively', interdependent, interconnected.

^bimperative

^cor "defense"

^dAITEO "ay-TEH-oh" (αἰτεω) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO

but with gentleness and fear, having [a] good conscience, in order that in what you are spoken evil, those abusing your good way-of-life in Christ be shamed.¹⁷ For [it is] better, if it might be the will of God, to be suffering doing good than doing evil.¹⁸ For once did Christ suffer concerning our sins, [the] just in behalf of [the] unjust, in order that he bring you to God, having been put to death in [the] flesh but made-zoe-alive in [the] spirit,¹⁹ by whom also he also proclaimed to the spirits in prison,²⁰ who were once disobedient when the long-suffering of God waited in the days of Noah preparing [the] ark, in which few, that is, eight psyche-lives^e, were saved from [the] water,²¹ which [is a] figure, [that] baptism now saves you, not the removal of [the] filth of [the] flesh, but [the] appeal of [a] good conscience toward God, through [the] resurrection of Jesus Christ,²² who is at the right [hand] of God, gone into heaven, angels and authorities and powers being subjected to him.

I Peter 4

¹ Christ therefore having suffered in our behalf in [the] flesh, arm yourselves with the same thought^f, that the [one] having suffered in the flesh has ceased from sin,² that [he] should no longer live [his] remaining time in the flesh for the lusts of men but for the will of God.³ For the time passed by [is] enough to be working the intention of the nations, having walked in excess, in lusts, drunkenness, partying, carousing, and lawless idolatry,⁴ in which they are surprised you do not run with [them] in the same flood of dissipation, slandering [you],⁵ who will give reason to the [one] ready to judge [the] zoe-living^a and the dead.⁶ For this [cause] was it good-newsed to the dead, in order that they on the one hand be judged according to men in [the] flesh, but on the other hand zoe-live^a according to God in [the] spirit.⁷ But the end of everything is at hand. Be serious, therefore, and sober minded in prayer.⁸ And before everything, [be] having earnest agape-love among yourselves, because agape-love covers [a] multitude of sins.⁹ [be] hospitable to one another without complaint,¹⁰ just as each has received [a] gift^b, [be] serving [the] same to them as good managers of the varied^c grace of God.¹¹ If anyone speaks, [let him speak] as the utterances of God, if anyone serves, [let him serve] as from the strength which God supplies, in order that God be glorified through Jesus Christ, to whom is the glory and the strength to the eternity of eternities, Amen.

¹² Agape-beloved, be not being surprised by the firey ordeal among you which is become your test, as though [a] surprising [thing] is happening to you.¹³ But be rejoicing, since you are sharing with the sufferings of Christ, in order that in the revelation of his glory you rejoice exulting.¹⁴ If you are reproached for the name of Christ, [You are] blessed, for the spirit of glory and of God rests upon you.¹⁵ For let^d not anyone be suffering as murderer or thief or evil-doer or as busybody^e;¹⁶ But if as Christians, let^d him not be being ashamed, but let^d him be glorifying God in this name.¹⁷ For [it is] the opportune-time^f for judgment to

(*ερωτᾶω*), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^afrom PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (*ζωη*)—Life 'collectively', interdependent, interconnected.

^bor "knowledge", "insight"

^cfrom ZOE "ZOH-ay" (*ζωη*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for 'life' in the sense of biological processes.

^dfrom GRACE

^esame word the Septuagint uses in Genesis for Joseph's multi-colored coat.

^fimperative

^gmeaning uncertain. Could also mean "concealer of stolen goods" (i.e. a "fence") or "spy"

^hKAIROS (*καιρός*) 'opportune time', 'proper time', 'season'

begin with the house of God. So if it first [be] with us, what [is] the end of those disobedient to the good-news of God? ¹⁸ And if the just be scarcely saved, where will the irreverent and the sinful appear? ¹⁹ So, let^g those suffering according to the will of God commit their psyche-lives^h in well-doing to [the] trustworthy creator.

I Peter 5

¹ I therefore call upon the elders among you, [I who am also] elder and witness of the sufferings of Christ, and partner of the glory [about] to be being revealed: ² shepherd the flock of God among you, not by compulsion, but willingly according to God, not in fondness of dishonest gain, but eagerly, ³ Neither as Lording over the inheritance, but becoming models to the flock. ⁴ And the chief shepherd having appeared, you will receive the unfading crown of glory. ⁵ Likewise, young men, submit to the elders, and [Let] all [submit] to one another, be clothed with humble-mindedness, for God opposes the high minded, but to the humble he gives grace. ⁶ Be humbled, therefore, by the strong hand of God, in order that he exalt you in [the] opportune-time^a, ⁷ casting all your anxieties upon him, because he cares for you. ⁸ Be sober, be watchful. Your adversary the devil as [a] roaring lion walks [about] seeking someone to be devouring, ⁹ whom resist firm in faith, knowing that the same [things] of sufferings are being accomplished upon your brotherhood in the world.

¹⁰ Now the God of all grace, the [one] having called you into his eternal glory in Christ, [you] having suffered [a] little, will himself restore, establish, strengthen, [and] give [you] foundation. ¹¹ To him [is] the strength to the eternities of eternities, Amen. ¹² Through Silvanius, [a] trustworthy brother to you, as I consider, have [I] written briefly, calling upon [you] and testifying this to be true grace of God, in which you stand. ¹³ The fellow-chosen in Babylon greet you as does Mark your son. ¹⁴ Greet one another with [a] kiss^b of agape-love. Peace [be]^c upon you all that [are] in Christ.

^gimperative

^hfrom PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^aKAIROS ($\kappa\alpha\iota\rho\varsigma$) 'opportune time', 'proper time', 'season'

^bfrom [PHILIA]

^cor "[is]"

The Second Epistle of Peter

II Peter 1

¹ Simon Peter, slave and apostle of Jesus Christ to those having obtained equally valuable faith by the justness of our God and savior Jesus Christ, ² grace and peace be multiplied to you in the knowledge of God and Jesus our Lord.

³ As his divine ability has bestowed to us everything for zoe-life^d and piety through the knowledge of the [one] having called us to his own glory and excellence, ⁴ through which are bestowed to us the precious and great promises, in order that through these you become partakers of [the] divine nature, having escaped the corruption [that is] in the world in lust. ⁵ And beside this, having applied all diligence, provide to you faith virtue, and to [your] virtue knowledge, ⁶ and in [your] knowledge self-control, and in [your] self-control endurance, and in [your] endurance piety, ⁷ and in your piety brotherly-philia-love, and in your brotherly-philia-love agape-love. ⁸ For these [things] being in you and increasing make you neither idle nor fruitless in the knowledge of Jesus Christ, ⁹ for in whom these [things] are not present, he is blind, being short-sighted, forgetting the cleansing of his old sins. ¹⁰ Therefore rather, brothers, be earnest to make your calling and selection firm, for doing these [things] you will not ever stumble. ¹¹ For thus richly will be provided to you the entrance into the eternal kingdom of our Lord and savior Jesus Christ. ¹² Therefore I will not always be ready^e to be reminding you concerning these [things], although [you] know [them] and are established in the present truth. ¹³ So I consider it just, as long as I am in this tent, to be arousing you in reminder, ¹⁴ knowing that the removal of my tent is imminent, just as our Lord Jesus Christ revealed to me; ¹⁵ so I am also earnest for you to be always able, after my departure, to be making remembrance of these [things]. ¹⁶ For not having followed cleverly devised myths have we made known to you the ability and coming of our Lord Jesus Christ, but having been eyewitnesses of his greatness. ¹⁷ For having received from God [the] father honor and glory when such a voice was brought to him by the magnificent glory: This is my agape-beloved son, in whom I have been pleased, ¹⁸ and we heard this voice brought from heaven [when we] were with him on the holy mountain. ¹⁹ And we have [a] more firm prophetic word, to which you do well giving heed as to [a] light shining in [a] dark place, until the day dawn and the morning star arise in your hearts. ²⁰ Knowing this first, that no prophecy of scripture is of its own interpretation, ²¹ for [the] prophecy was never brought by the will of men, but men from God spoke being carried by [the] Holy Spirit.

II Peter 2

¹ But there came to be false-prophets among the people, as there will also be false-prophets among you, who will secretly bring in destructive dissensions, and denying the master^{a0} having bought them, bringing upon themselves swift destruction, ² and will follow their debauchery, because of whom the way of truth will be slandered. ³ And in greediness

^dfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^e“ready”: **H** D, “negligent”: **K** most

^aDESPOTES “DES-poh-tays” (δεσπότης) ‘Lord’: owner and absolute master of slaves. Whereas DESPOTES emphasizes ownership and complete right of disposal, KURIOS (also translated ‘Lord’) emphasizes power—having it, having the right to wield it. Only slaves have a DESPOTES; even free persons may have a KURIOS. DESPOTES occurs in Luke.2:29, Acts.4:24, 1Tim.6:1, 1Tim.6:2, 2Time.2:21, Tit.2:9, 1Pet.2:18, 2Pet.2:1, Jude.1:4, Rev.6:10. “Lord” in every other case is KURIOS (κυριος)

they will exploit you with made-up words, to whom the judgment will not long be idle, and their destruction does not slumber.⁴ For if God did not spare the angels that sinned, but holding them captive in Tartarus^b in the chains^c of gloom, he delivered them up, keeping them for judgment,⁵ and did not spare the old world, but kept Noah, one of eight, [a] herald of justness, having brought in the flood upon [the] world of the impious,⁶ and having reduced [the] cities of Sodom and Gomorrah, he condemned [them] to destruction, having appointed [them to be an] example to those [about] to be being impious,⁷ and he rescued just Lot, [who was] oppressed by the way of life of the unprincipled [who were] in debauchery—⁸ for [that] just [man] dwelling among them tortured his just psyche-life^a in seeing and hearing from day to day with [their] lawless deed—⁹ [then the] Lord knows [how] to be rescuing [the] pious from [the] test, and [how] to be keeping the unjust for the day of judgment to be punished,¹⁰ but especially those proceeding after [the] flesh in [the] lust of pollution and despising Lordships. [they are] audacious, arrogant, they do not tremble [when] slandering glories,¹¹ whereas angels being greater in strength and ability do not bring slanderous judgments against them before [the] Lord.¹² But these, as irrational animals, born, natural, for capture and corruption, are ignorant of that [which they] slander, and will be corrupted in their corruption,¹³ justly-receiving the reward of unjustness; [those] considering pleasure [to be an] indulgence in the daytime. [they are] spots and blemishes carousing in their deception while feasting with you,¹⁴ having eyes full of adultery and unceasing sins, enticing unstable psyche-lives^a, having [a] heart exercised with greed, cursed children,¹⁵ forsaking the right way, they have been deceived, following the way of Balaam [the son] of Beor, who agape-loved the reward of unjustness.¹⁶ But he had rebuke from his own lawlessness: [the] mute ass uttering with [the] voice of [a] man hindered the insanity of the prophet.¹⁷ These are wells without water and fogs driven by [a] hurricane; for him the gloom of darkness is kept.¹⁸ For uttering swelling futilities they lure, by [the] lusts of the flesh, in debauchery, those barely escaping those conducting themselves in deception,¹⁹ promising them liberty, they being slaves of corruption; for to what anyone succumbs, to this he is enslaved.²⁰ For if having escaped the defilement of the world in the knowledge of the Lord and savior Jesus Christ, but to these they again succumb having become entangled, their last [state] is become worse than their first.²¹ For it had been better for them to not have known the way of justice than [after] they knew [it] to turn back from the holy commandment given to them.²² But the true saying has happened to them: [the] dog [is] returned to his own vomit, and: [the] swine having been washed [is returned] to wallowing in [the] mud.

II Peter 3

¹ This second letter, agape-beloved, I write to you, in [both of] which I aroused your sincere minds in reminder² of the words spoken beforehand by the holy prophets and the commandment of the Lord and savior from your apostles,³ knowing this first, that there will come in the last days mockers in mockery proceeding according to their own lusts,⁴ and saying, Where is the promise of his coming? For since the fathers slept, everything continues as [it was] from [the] beginning of creation.⁵ For this willingly escapes their notice, that by the word of God were the heavens of old and the earth standing out of the water and in the water,⁶ by which the world [that] then [was] destroyed having been deluged,⁷ but the heavens and the earth [which] now are stored up by the same word, being kept for fire in the day of judgment and destruction of impious men.⁸ But let^b this [thing] not be escaping your notice, agape-beloved, that one day with [the] Lord [is] as [a] thousand years and [a] thousand years as one day.⁹ The Lord is not slow concerning [his] promise, as some consider slowness, but is long-suffering towards us, not intending any to perish, but all to reach repentance.¹⁰ But [the] day of [the] Lord will come as [a] thief, in which the heavens

^ba place lower than Hades

^c“chains” p⁷² **K**; “pits” NB

^afrom PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected.

^bimperative

will pass away with-a-roar^c, and [the] elements will be destroyed, having been burnt up, and the earth and its works will be found. ¹¹ [so], all these [things] being thus destroyed, what sort of [persons] must you be in holy manner of life and piety, ¹² awaiting and hastening the coming of the day of God, in which [the] heavens being set on fire will be destroyed and the elements being burnt will be melted? ¹³ So we await [the] new heavens and [the] new earth according to his promise, in which justice dwells. ¹⁴ Therefore, agape-beloved, awaiting these [things], be earnest to be found spotless and blameless by him in peace, ¹⁵ and consider [that] the long-suffering of our Lord [is] salvation, just as our agape-beloved brother Paul has written to you according to the knowledge given to him, ¹⁶ as also in all his letters, speaking in them concerning these [things] in which are some [things] hard to understand, which the unlearned and unstable turn, as also the rest of the scriptures to their own destruction. ¹⁷ You therefore, agape-beloved, knowing [these things] beforehand, be being on guard lest having been carried away with the deception you fall away from your own steadfastness. ¹⁸ But be increasing in [the] grace and knowledge of our Lord and savior Jesus Christ. To him [be] glory both now and in the eternal day.

^cor “with great suddenness”

The First Epistle of John

I John 1

¹ What was from [the] beginning, what we have heard, what we have seen with our eyes, what we have beheld and our hands have handled, concerning the word of zoe-life^d—² and zoe-life^d was manifested, and we saw [it], and testify, and declare to you eternal zoe-life^d, which is with the father and was manifested to us—³ what we have seen and heard, we also declare to you, in order that you also have fellowship with us. And our fellowship [is] with the father and with his son Jesus Christ. ⁴ And we write these [things] to you in order that our^a joy be made full. ⁵ And this is the message which we head from him and announce to you, that God is light and there is no darkness in him. ⁶ If we say that we have fellowship with him and are walking in darkness, we lie and do not do the truth. ⁷ But if we be walking in the light as he is in the light, we have fellowship with one another and the blood of Jesus his son cleanses us from all sin. ⁸ If we say that we have no sin, we deceive ourselves and the truth is not in us. ⁹ If we be confessing our sins, he is trustworthy and just, in order that he forgive us [our] sins and cleanse us from all unjustice. ¹⁰ If we say that we have not sinned, we make him [a] liar and his word is not in us.

I John 2

¹ My children, these [things] I write to you in order that you not sin. And if anyone sin, we have [an] advocate^a with the father, Jesus Christ [the] just. ² And he is appeasement for our sins, not for our sins only but also for [those] of the whole world. ³ And by this we know that we have known him, if we be keeping his commandments. ⁴ The [one] saying that he has known him, and not keeping his commandments, is [a] liar, and the truth is not in him. ⁵ But whoever keeps his word, truly is the agape-love of God completed^b in him. By this we know that we are in him. ⁶ The [one] saying [he is] abiding in him ought also to be thus walking just as he walked. ⁷ Agape-beloved, I do not write to you [a] new commandment, but [an] old commandment which you had from [the] beginning, the old commandment is the word which you heard. ⁸ Again I write to you [a] new commandment, which is true in him and in you, that darkness departs and the true light already shines. ⁹ The [one] saying [he] is in the light and hating his brother is still in darkness. ¹⁰ The [one] agape-loving his brother abides in the light, and stumbling is not in him. ¹¹ But the [one] hating his brother is in darkness and walks in darkness, and he does not know where he departs, because darkness has blinded his eyes. ¹² I write to you, children, because [your] sins are forgiven you on account of his name. ¹³ I write to you, fathers, because you have known him [who is] from the beginning. I write to you, young [men], because you have conquered the wicked^c [one]. ¹⁴ I have written to you, children, because you have known the father. I have written to you, fathers, because you have known him [who is] from the beginning. I have written

^dfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^a“our NB; ‘your’ **K**

^bPARACLETOS (παρακλητος) One who intercedes. Used in John.14:16, John.14:26, John.15:26, John.16:7, 1John.2:1

^bor “perfected”

^cPONEROS (πονηρος) here. The Greek word KAKOS (κακος) is always translated ‘evil’, PONEROS is usually translated as ‘wicked’ although occasionally as ‘bad’; it can also mean ‘diseased’, ‘sickly’ and is thus translated where appropriate. Like KAKOS, PONEROS also means ‘evil’, but the harm that evil does is more in view, where KAKOS is more ‘evil as evil’.

to you, young men, because you are strong and the word of God abides in you and you have conquered the wicked^d [one]. ¹⁵ Be not agape-loving the world nor the [things] in the world. If anyone be agape-loving the world, the agape-love of the father is not in him. ¹⁶ For everything in the world, the lust of the flesh and the lust of the eyes and the pretense^e of life are not from the father, but are from the world. ¹⁷ And the world passes away and its lust, but the [one] doing the will of God abides to eternity. ¹⁸ Children, [the] last hour is [here], and just as you heard that [the] antichrist comes, now also are many antichrists come to be; whence we know that the last hour is [here]. ¹⁹ They went out from us, but they were not from us. For if they were from us, they would have abided with us. But [they went out] in order that they be made manifest that they are not from us. ²⁰ And you have [an] anointing from the holy [one], and you know everything. ²¹ I have not written to you because you do not know the truth, but because you do know it, and because every liar is not from the truth. ²² Who is the liar except the [one] denying that Jesus is the Christ? This [one] is the antichrist, the [one] denying the father and the son. ²³ Everyone denying the son neither has the father. The [one] professing the son also has the father. ²⁴ What you heard from [the] beginning, let^a [it] be abiding in you. If what you heard from [the] beginning abides in you, you also will abide in the son and in the father. ²⁵ And this is the promise that he promised to you: eternal zoe-life^b. ²⁶ These [things] I have written to you concerning those deceiving you. ²⁷ And the anointing which you received from him abides in you, and you have no need that anyone be teaching you. But as his anointing teaches you concerning everything, and it is true and is not false, and just as it was teaching you, be abiding in him. ²⁸ And now, children, be abiding in him, in order that if he be manifested we have boldness and not be shamed before him in his coming. ²⁹ If you know that he is just, you know that everyone doing justice is begotten from him.

I John 3

¹ See what sort of agape-love the father has given to us in order that we be called children of God, and [such] we are. Because of this the world does not know us, because it knew him not. ² Agape-beloved, now we are children of God, and it has not yet been manifested what we will be. For we know that, if he appear, we will be like him, because we will see him just as he is. ³ And everyone having this hope on him purifies himself just as he is pure. ⁴ Everyone doing sin also does lawlessness, and sin is lawlessness. ⁵ And you know that he was manifested in order that he forgive [your] sins, and sin is not in him. ⁶ Everyone abiding in him does not sin. Everyone sinning has not seen him nor known him. ⁷ Children, let^a no one be deceiving you. The [one] doing justice is just, just as he is just. ⁸ The [one] doing sins is from the devil, because the devil sins from the beginning. For this [purpose] was the son of God manifested, in order that he destroy the works of the devil. ⁹ Everyone born from God does not sin, because his seed abides in him, and he is not able to be sinning, because he is born from God. ¹⁰ By this are manifest the children of God and the children of the devil: Everyone not doing justice is not from God, and the [one] not agape-loving his brother. ¹¹ For this is the message which you heard from the beginning, that we be agape-loving one another, ¹² not just as Cain [who] was from the pernicious [one], and killed his

^dPONEROS (πονηρός) here. The Greek word KAKOS (κακός) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^eor "pride"

^aimperative

^bfrom ZOE "ZOH-ay" (ζωή)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (ψυχή): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βίος) for 'life' in the sense of biological processes.

brother. And for what reason did he kill him? Because his works were wicked^c and [those] of his brother [were] just. ¹³ Be not marveling, brothers, if the world hate you. ¹⁴ We know that we have passed over from death to zoe-life^d, because we agape-love the brothers. The [one] not agape-loving abides in death. ¹⁵ Everyone hating his brother is [a] murderer, and you know that no murderer has eternal zoe-life^d abiding in him. ¹⁶ By this have we known agape-love, because he laid down his psyche-life^a for us, and we ought to lay-down [our] psyche-lives^a for [our] brothers. ¹⁷ Whoever has the things-for-life of the world and beholds his brother having need and shuts his affection from him, how does the agape-love of God abide in him? ¹⁸ Children, let us not be agape-loving in word nor in tongue, but in work and in truth. ¹⁹ By this we will know that we are from the truth, and will assure our heart before him. ²⁰ For if our heart condemn us, God is greater than our heart and knows everything. ²¹ Agape-beloved, if [our] heart does not condemn us, we have boldness with God, ²² and whatever we ask^b we receive from him, because we keep his commandments and we do the pleasing [thing] before him. ²³ And this is his commandment, that we believe in the name of his son Jesus Christ and be agape-loving one another, just as he gave [the] commandment to us. ²⁴ And the [one] keeping his commandments abides in him, and he in him, and by this we know that he abides in us, from the spirit which he gave us.

I John 4

¹ Agape-beloved, be not believing every spirit, but be testing^c the spirits if they are from God, for many false-prophets are gone out into the world. ² By this you know the spirit of God: Every spirit which confesses Jesus Christ having come in [the] flesh is from God, ³ and everyone which does not confess Jesus ^d is not from God, and this [one] is the antichrist, whom you heard that he comes, and is now already in the world. ⁴ You are from God, children, and you have conquered them, because greater is the [one] in you than the [one] in the world. ⁵ They are from the world, because of this they speak from the world and the world hears them. ⁶ We are from God. The [one] knowing God hears us, whoever is not from God does not hear us. From this we know that spirit of truth and the spirit of deception. ⁷ Agape-beloved, let us be agape-loving one another, for agape-love is from God, and everyone agape-loving is begotten^e from God and knows God. ⁸ The [one] not agape-loving has not known God, because God is agape-love. ⁹ By this is the agape-love of God

^cPONEROS (πονηρός) here. The Greek word KAKOS (κακός) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

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^afrom PSYCHE (ψυχή): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (ζωή)—Life 'collectively', interdependent, interconnected.

^bAITEO "ay-TEH-oh" (αἰτεω) "request", "demand", "beg" something for oneself. Far from humbly requesting—it's more like 'demanding'. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (ερωτᾶω), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^cor "examining"

^dinsert "having come in the flesh" **HK** most; text: BA few lat

^eGENNAO "gen-AH-oh" (γεννᾶω) is used of 'begetting' by the father, and 'birthing' by the mother in the Greek literature in general as well as the Septuagint. Thus it refers to the reproductive process as a whole. GENNAO is also used of the special relationship between a Master and his disciples, where no literal begetting or birthing is involved. Since there isn't really an English word that encompasses the whole reproductive cycle, GENNAO is reluctantly translated as 'born' except in those contexts where it would be strange to the English reader to say 'born of a father' or 'begotten by a mother'.

manifested in us, because God sent his uniquely-begotten^f son into the world in order that we zoe-live^g through him. ¹⁰ In this is agape-love, not that we have agape-loved God, but that he agape-loved us and sent his son [an] appeasement for our sins. ¹¹ Agape-beloved, if God thus agape-loved us, we also ought to be agape-loving one another. ¹² No one has ever beheld God. If we be agape-loving one another, God abides in us and his agape-love is perfected^a in us. ¹³ By this we know that we abide in him and he in us, because he has given to us from his spirit. ¹⁴ And we have beheld and we testify that the father has sent his son [to be] savior of the world. ¹⁵ Whoever confesses that Jesus is the son of God, God abides in him and he in God. ¹⁶ And we have known and have believed the agape-love which God has in us. God is agape-love, and the one abiding in agape-love abides in God and God abides in him. ¹⁷ By this is our agape-love perfected^b, in order that we have boldness in the day of judgment, because just as he is, we also are in this world. Fear is not in agape-love. ¹⁸ But the perfection^c of agape-love throws out fear, because fear has punishment, but the [one] fearing is not perfected^d in agape-love. ¹⁹ We agape-love because he first agape-loved us. ²⁰ If anyone says that he agape-loves God, and hates his brother, he is [a] liar. For the [one] not agape-loving his brother whom he has seen, is not able to be agape-loving the God whom he has not seen. ²¹ And we have this commandment from him, that the [one] agape-loving God also be agape-loving his brother.

I John 5

¹ Everyone believing that Jesus is the Christ is born from God, and everyone agape-loving the [one] having begotten agape-loves the [one] having been begotten by him. ² By this we know that we agape-love the children of God, when we be agape-loving God and be doing his commandments. ³ For this is the agape-love of God, that we be keeping his commandments. And his commandments are not burdensome, ⁴ for everyone begotten from God has gained victory over the world; and this is the victory having gained victory over the world: our faith. ⁵ Who is the [one] gaining victory over the world except the [one] believing that Jesus is the son of God? ⁶ This is the [one] having come through water and blood, Jesus Christ, not in water only, but in water and in blood, and the spirit is the [one] testifying, because the spirit is truth. ⁷ For three are those testifying: ⁸ The spirit, and the water, and the blood, and the three are into one [thing]. ⁹ If we receive the testimony of men, the testimony of God is greater, for this is the testimony of God, that he has testified concerning his son. ¹⁰ The [one] believing in the son of God has the testimony in him. The [one] not believing in God has made him [a] liar, because he has not believed in the testimony which God testified concerning his son. ¹¹ And this is the testimony, that God gave us eternal zoe-life^g, and this

^fMONOGENES 'mah-noh-gen-AYS" (*μονογενῆς*) Literally 'only (MONO) + begotten/birthed (GENES)'. GENNAO "gen-AH-oh" (*γεννάω*) is used of 'begetting' by the father, and 'birthing' by the mother in the Greek literature in general as well as the Septuagint. Thus it refers to the reproductive process as a whole. GENNAO is also used of the special relationship between a Master and his disciples, where no literal begetting or birthing is involved. Since there isn't really an English word that encompasses the whole reproductive cycle, GENNAO is reluctantly translated as 'born' except in those contexts where it would be strange to the English reader to say 'born of a father' or 'begotten by a mother'. MONOGENES appears in: Luke.7:12, Luke.8:42, Luke.9:38, John.1:14, John.1:18, John.3:16, John.3:18, Heb.11:17, 1John.4:9. Luke only uses MONOGENES to refer to 'an only-child'. But see Heb.11:17 where Isaac is referred to as MONOGENES even though he has an older brother Ishmael. Thus it must also mean 'uniquely-born/begotten' and not strictly 'only-child'.

^gfrom ZOE "ZOH-ay" (*ζωή*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχή*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βίος*) for 'life' in the sense of biological processes.

^aor "completed"

^b[or "completed"]

^cor "completion"

^dor "completed"

zoe-life^e is in his son. ¹² The [one] having the son has zoe-life^e, the [one] not having the son of God does not have zoe-life^e. ¹³ These [things] I have written to you in order that you have eternal zoe-life^e, to those believing in the name of God. ¹⁴ And this is the boldness which we have with him, that whatever we be asking^f according to his will, he hears us, ¹⁵ And if we know that he hears us whatever we be asking^f, we know that we have the request which we asking^f from him. ¹⁶ If anyone sees his brother sinning [a] sin not to death, he will ask^f, and will give to him zoe-life^e, to those sinning not to death. There is [a] sin to death; not concerning this [one] do I say that you should ask^a. ¹⁷ Every injustice is sin, and there is [a] sin not to death. ¹⁸ We know that everyone born from God does not sin, but the [one] having been born from God keeps himself, and the wicked [one] does not touch him. ¹⁹ We know that we are from God, and the whole world lies in wickedness^b. ²⁰ And we know that the son of God is come, and he gave to us understanding in order that we know the true [one]. And we are in the true [one], in his son Jesus Christ. This is the true God and zoe-life^e eternal.

²⁰ Children, guard yourselves from idols.

^efrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^fAITEO “ay-TEH-oh” (αιτεω) “request”, “demand”, “beg” something for oneself. Far from humbly requesting—it’s more like ‘demanding’. Jesus uses AITEO only of the prayer of others, not of His own (cf.John.16:26)—and not requesting things for Himself, only for others. AITEO seems to suppose a lesser degree of intimacy than EROTAO (ερωταω), hence AITEO is used of the requests of the disciples to God, but EROTAO of the requests of the disciples to Jesus, and of those of Jesus to the Father (John.14:16). AITEO is demanding/begging/pleading, EROTAO is polite and friendlier. Both AITEO and EROTAO occur in John.16:26.

^aEROTAO (ερωταω) “Ask”, but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^bPONEROS (πονηρος) here. The Greek word KAKOS (κακος) is always translated ‘evil’, PONEROS is usually translated as ‘wicked’ although occasionally as ‘bad’; it can also mean ‘diseased’, ‘sickly’ and is thus translated where appropriate. Like KAKOS, PONEROS also means ‘evil’, but the harm that evil does is more in view, where KAKOS is more ‘evil as evil’.

The Second Epistle of John

II John 1

¹ The elder to the chosen lady and to her children, whom I agape-love in the truth, and not I only but all those having known the truth, ² because of the truth having abided in us, and will be with us to eternity, ³ grace be with us, mercy [and] peace from God [the] father, and from Jesus the son of the father, in truth and agape-love.

⁴ I rejoiced greatly that I found [of your] children walking in [the] truth, just as we received [the] commandment from the father. ⁵ And now I ask^c you, O lady, not as writing to you [a] new commandment, but what we had from the beginning, that we be agape-loving one another. ⁶ And this is agape-love, that we be walking according to his commandments. This is the commandment, just as you heard [it] from [the] beginning, that you be walking in it. ⁷ O For many deceivers have gone out into the world, those not confessing Jesus Christ coming in [the] flesh; this [one] is the deceiver and the antichrist. ⁸ Be looking to yourselves, in order that you not ruin what we have worked, but that we receive [a] full reward. ⁹ Everyone going ahead and not abiding in the teaching of Christ does not have God. The [one] abiding in the teaching, this [one] has both the father and the son. ¹⁰ If anyone comes to you and does not bring this teaching, be not receiving him into [your] house, and be not saying to him greeting. ¹¹ For the [one] saying to him greeting is partner with his wicked^d works.

¹² Having many [things] to be writing to you I did not intend [to] through paper and ink, but I hope to come to be with you and to speak mouth to mouth, in order that our joy be made full. ¹³ The children [of your] chosen sister greet you.

^cEROTAO (*ερωταω*) “Ask”, but more polite, not demanding/begging as is AITEO. Both AITEO and EROTAO occur in John.16:26.

^dPONEROS (*πονηρος*) here. The Greek word KAKOS (*κακος*) is always translated ‘evil’, PONEROS is usually translated as ‘wicked’ although occasionally as ‘bad’; it can also mean ‘diseased’, ‘sickly’ and is thus translated where appropriate. Like KAKOS, PONEROS also means ‘evil’, but the harm that evil does is more in view, where KAKOS is more ‘evil as evil’.

The Third Epistle of John

III John 1

¹ The elder to Gaius the agape-beloved, whom I agape-love in truth.

² Agape-beloved, above everything I wish you to be prospering, and to be prospering, and to be being healthy, just as your psyche-life^a prospers. ³ For I rejoiced greatly when [the] brothers came and testified of the truth in you, just as you walk in the truth. ⁴ I have no greater joy than these, that I hear that my children are walking in the truth. ⁵ Agape-beloved, you do trustworthily whatever you work to the brothers and those strangers, ⁶ who have testified [of your] agape-love before [the] assembly^b, whom you will do well having sent [them] worthy of God. ⁷ For because of his name they went out, taking nothing from the nations. ⁸ We therefore ought to be supporting such, in order that we become co-workers to the truth. ⁹ I have written something to the assembly^b, but Diotrephes, the [one] philia-loving preeminence among them, did not receive us. ¹⁰ Because of this, if I come, I will call to mind his works which he does, talking nonsense against us with wicked^a words, and not being content with that, neither does he receive the brothers and hinders those intending to, and throws them out of the assembly^b. ¹¹ Agape-beloved, do not imitate the evil but the good. The [one] doing good is from God. The [one] doing evil has not seen God.

¹² Demetrius has been [well] testified of by all and by the truth itself, and we [also] testify, and know that our witness is true. ¹³ I had much to write to you, but I do not want to be writing to you with ink and pen. ¹⁴ But I hope to see you straightway, and we will speak mouth to mouth. ¹⁵ Peace [be] to you. The philia-[friends] greet you. Be greeting the philia-[friends] by name.

^afrom PSYCHE ($\psi\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^bEKKLESIA ($\epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha$) from "called out". Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from 'synagogue' (SYNAGOGE ($\sigma\tau\tau\alpha\gamma\omega\gamma\eta$) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly 'called to assemble', and also of those 'called' to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as 'church' doesn't really reflect 1st century usage—it seems to mean more like 'a group of people assembled for some specific purpose'.

^aPONEROS ($\pi\sigma\sigma\eta\pi\sigma\varsigma$) here. The Greek word KAKOS ($\kappa\alpha\kappa\kappa\varsigma$) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

The Epistle of Jude

Jude 1

¹ Jude, slave of Jesus Christ, and brother of James, to those agape-loved by God the father and kept in Christ Jesus, [and] called, ² may mercy to you and peace and agape-love be multiplied.

³ Agape-beloved, doing all earnestness to be writing to you concerning our common salvation, I had necessity to write to you exhorting [you] to be contending for the faith once delivered to the holy [ones]. ⁴ For certain men snuck in, those of old having been appointed to this judgment, impious, exchanging the grace of our God for debauchery and denying our Master^b and Lord Jesus Christ. ⁵ So I intend to remind you, [you who] once knew everything, that the Lord having saved the people from the land of Egypt the second [time] destroyed those not having believed. ⁶ And for the angels who did not keep their own estate but left their own dwelling, he has kept for [the] judgment of [the] great day in eternal bonds under gloom. ⁷ As Sodom and Gomorrah and the cities [about] them in the same manner indulging themselves and going after other flesh, are set forth [as] example, undergoing the justice of eternal fire. ⁸ Likewise also these dreaming [ones] defile [the] flesh, and reject Lordships, and blaspheme glories. ⁹ And Michael the archangel, when disputing with the devil, he conversed concerning Moses' body, [but] did not dare to bring [against him a] judgment of slander, but said, [the] Lord rebuke you. ¹⁰ But these slander as much as they do not know, but as much as they know naturally as irrational animals, in these [things] they corrupt themselves. ¹¹ Woe to them, for they have proceeded in the way of Cain, and have abandoned themselves to the deception of Balaam's reward, and have perished in the rebellion of Korah. ¹² These are spots in your agape-love [feasts when they are] gathering together with [you], fearlessly shepherding themselves, waterless clouds being carried [about] by the winds, trees belonging to late autumn, fruitless, having died twice, having been uprooted, ¹³ savage waves of [the] sea washing up their own shames, wandering stars, for whom the gloom of darknesses is kept. ¹⁴ And Enoch also, [the] seventh [man] from Adam, prophesied to them saying, Behold the Lord came with his ten thousand holy [ones], ¹⁵ to do judgment upon all and to rebuke every psyche-life^c concerning all their impious works which they impiously do and concerning all their harsh [words] which impious sinners spoke against him. ¹⁶ These are murmurers, complainers, proceeding according to their lusts, and their mouth speaks haughty [words], marveling at [men's] appearances because of advantages. ¹⁷ But you, agape-beloved, remember the words having been spoken beforehand by the apostles of our Lord Jesus Christ, ¹⁸ that he said to us, In the last time there will be mockers proceeding according to their own impious lusts. ¹⁹ These are those separating themselves, psyche-life-ish^c, not having [the] spirit. ²⁰ But you, agape-beloved, upbuilding yourselves in your holiest faith, praying in the Holy Spirit, ²¹ keep yourselves in the agape-love of God, awaiting the mercy of our Lord Jesus Christ to zoe-life^a eternal. ²² And [towards] some be merciful, [who are] doubting, ²³ you save [them] snatching them from [the] fire, and [towards] some be merciful in fear, hating [their] clothing stained by

^bDESPOTES “DES-poh-tays” ($\delta\epsilon\sigma\pi\sigma\tau\eta\varsigma$) ‘Lord’: owner and absolute master of slaves. Whereas DESPOTES emphasizes ownership and complete right of disposal, KURIOS (also translated ‘Lord’) emphasizes power—having it, having the right to wield it. Only slaves have a DESPOTES; even free persons may have a KURIOS. DESPOTES occurs in Luke.2:29, Acts.4:24, 1Tim.6:1, 1Tim.6:2, 2Time.2:21, Tit.2:9, 1Pet.2:18, 2Pet.2:1, Jude.1:4, Rev.6:10. “Lord” in every other case is KURIOS ($\kappa\upsilon\rho\iota\varsigma$)

^cfrom PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected.

^afrom ZOE “ZOH-ay” ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for ‘life’ in the sense of biological processes.

[the] flesh.

²⁴ So to the [one] being able to guard you from stumbling and to present [you] before his glory blameless with joy, ²⁵ To [the] only God, our savior through our Lord Jesus Christ [be] glory, greatness, strength, and authority before all the ages and now and to all the ages, Amen.

The Book of Revelations

Revelation 1

¹ [The] revelation of Jesus Christ, which God gave to him, to show to his slaves what [things] must swiftly come to pass, and he communicated [it], having sent [it] through his angel to his slave John, ² who testified of the word of God and the testimony of Jesus Christ, as much as he saw. ³ Blessed [is] the [one] reading and those hearing the words of [this] prophecy and keeping the [things] written in it, for the opportune-time^b [is] near. ⁴ John to the seven assemblies^c in Asia: grace to you and peace from the [one who] is and [who] was and [who] comes, and from the seven spirits which [are] before his throne, ⁵ and from Jesus Christ, the trustworthy witness, the first-born of the dead and the ruler of the kingdoms of the land. To the [one] agape-loving us and having washed us from our sins in his blood, ⁶ and [who] made us kings, priests to his God and father, to him [be] the glory and the strength to the eternity of eternities, Amen.

⁷ Behold he comes with the clouds, and every eye will see him, and those who pierced him, and all the tribes of the land will mourn upon him, yes, Amen. ⁸ I am the “A” and the “Z”^a, says the Lord God, the [one who] is and [who] was and [who] comes, the almighty.

⁹ I John, your brother and partner in the distress and kingdom and endurance of Jesus, came to be in the island called Patmos because of the word of God and the testimony of Jesus. ¹⁰ I came to be in [the] spirit on the Lord's day, and I heard behind me [a] great voice as [a] trumpet ¹¹ saying: What you see, write in [a] scroll and send [it] to the seven assemblies^c in Ephesus and in Smyrna and in Pergamon and in Thyatira and in Sardis and in Philadelphia and in Laodicia. ¹² And I turned to be seeing the voice which spoke with me, and having turned I saw seven golden lampstands, ¹³ and in the midst of the lampstands [one] like [the] son of man, clothed to [his] feet and girded around the breasts with [a] golden girdle. ¹⁴ And his head and his hair [were] white as wool, white as snow, and his eyes [were] as [a] flame of fire, ¹⁵ and his feet like fine-brass as fired in a furnace, and his voice [was] as the voice of many waters, ¹⁶ and [he was] having in [his] right hand seven stars, and from his mouth [was] proceeding [a] sharp two-edged broad-sword, and his face shines as the sun in its power. ¹⁷ And when I saw him, I fell before his feet as dead, and he placed his right hand upon me saying: Be not fearing, I am the first and the last, ¹⁸ and the zoe-living^b, and I became dead and behold I am zoe-living^b to the eternity of eternities, and I have the keys of death and of Hades^c. ¹⁹ Write therefore what you saw and what is and what is [about] to come to pass after these [things]. ²⁰ The mystery of the seven stars which you saw in my right hand, and the seven lampstands of gold: The seven stars are [the] angels of the seven assemblies^c, and the lampstands are the seven churches.

^b KAIROS (*καιρός*) 'opportune time', 'proper time', 'season'

^c EKKLESIA (*εκκλησια*) from "called out". Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It's worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn't yet exist—there were only the disciples. EKKLESIA is apparently different from 'synagogue' (SYNAGOGUE (*συναγωγὴ*) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly 'called to assemble', and also of those 'called' to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as 'church' doesn't really reflect 1st century usage—it seems to mean more like 'a group of people assembled for some specific purpose'.

^a literally "the Alpha and the Omega"—the first and last letters of the Greek alphabet

^b from ZOE "ZOH-ay" (*ζωή*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχὴ*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βίος*) for 'life' in the sense of biological processes.

^c "Hades" (*αδης*), the Greek underworld.

Revelation 2

¹ To the angel of the assembly^d in Ephesus write: These [things] says the [one] holding the seven stars in his right hand, the [one] walking in the midst of the seven lampstands of gold, ² I know your works and your labor and endurance, and that you are not able to bear evil [ones], and you tested those saying they [are] prophets and are not, and you found them [to be] false, ³ and you have endurance, and you have borne, on account my name, and are not grown weary. ⁴ But I have against you that you have left your first agape-love. ⁵ Be remembering therefore whence you are fallen, and repent and do [your] first works. But if not, I come to you and I will remove your lampstand from its place, if you do not repent. ⁶ But this you have, that you hate the works of the Nicolatians, which I also hate. ⁷ The [one] having ears, let^e him be hearing what the spirit says to the assemblies^d. To the [one] gaining victory I will give to eat from the tree of zoe-life^a, which is in the paradise of God.

⁸ And to the angel of the assembly^d in Smyrna write: These [things] says the first and the last, who became dead and zoe-lived^a: ⁹ I know your affliction and poverty, but you are rich, and [I know] the slander from those saying themselves to be Jews, and are not, but [are the] synagogue of Satan. ¹⁰ Be not fearing what you are [about] to be suffering. Behold the devil is [about] to be throwing some [of you] into prison, in order that you be tested, and you will have affliction ten days. Become trustworthy to death, and I will give to you the crown of zoe-life^a. ¹¹ The [one] having ears, let^e him be hearing what the spirit says to the assemblies^d. To the [one] gaining victory will not be injured by the second death.

¹² And to the angel of the assembly^d in Pergamum write: These [things] says the [one] having the sharp two-edged broad-sword: ¹³ I know where you dwell, [even] where [is] the throne of Satan, and you hold fast my name, and have not denied my faith even in the days [in which] Antipes [was] my trustworthy witness, who was killed among you, where Satan dwells. ¹⁴ But I have a few [things] against you, that you have there those holding the teaching of Balaam, who taught Balak to be throwing [a] stumbling before the sons [of] Israel, to eat [things]-sacrificed-to-idols and to fornicate. ¹⁵ Thus you also have [those] holding the teaching of the Nicolatians likewise. ¹⁶ Therefore repent, but if not, I come to you swiftly and I will fight against them with [the] broad-sword of my mouth. ¹⁷ The [one] having ears let^e him be hearing what the spirit says to the assemblies^d. To the [one] gaining victory I will give to him of the hidden manna, and will give to him [a] white pebble, and upon the pebble [a] new name written, which no one knows except the [one] receiving it.

¹⁸ And to the angel of the assembly^d in Thyatira, write: These [things] says the son of God, the [one] whose eyes [are] as [a] flame of fire, and his feet like to fine-brass: ¹⁹ I know your work, and agape-love and service and faith and your endurance, and your last works [are] greater than the first. ²⁰ But I have this against you, that you allow the woman Jezebel, the [one] calling herself prophetess, and she teaches and deceives my slaves to fornicate and to eat [things] sacrificed to idols. ²¹ And I gave to her time in order that she repent, and she

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^eimperative

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does not want to repent from her fornication. ²² Behold I throw her into [a] bed, and those committing adultery with her into great affliction, if they do not repent from her works. ²³ And I will kill her children with death, and all the assemblies^b will know that I am the [one] searching kidneys^c and hearts, and I will give to each [of you] according to your works. ²⁴ So I say to the rest [of you] in Thyatire, as many as do not have this teaching, who have not known the deep [things] of Satan, as they say, I do not throw upon you another burden. ²⁵ Nevertheless what you have, hold fast until I come. ²⁶ And the [one] gaining victory and the [one] keeping my works until completion^a, I will give to him authority over the nations, ²⁷ and he will shepherd them with [a] rod of iron, as the vessels of clay are shattered, ²⁸ as I have received from my father, and I will give to him the morning star. ²⁹ The [one] having ears let^b him be hearing what the spirit says to the assemblies^b.

Revelation 3

¹ And to the angel of the assembly^b in Sardis write: These [things] says the [one] having the seven spirits of God and the seven stars: I know your works, that you have [a] name that you are zoe-alive^c and you are dead. ² Become watching [ones], and establish the rest which are [about] to be dying, for I have not found your works fulfilled before my God. ³ Be remembering therefore, how you received and heard, and keep and repent. If you therefore be not watchful, I will come as [a] thief, and you will not know in what sort of hour I come upon you. ⁴ But you have [a] few names in Sardis which have not stained their garments, and they will walk with me in white, because they are worthy. ⁵ The [one] gaining victory will thus be clothed in white garments, and I will not blot out his name from the scroll of zoe-life^c, and I will confess his name before my father and before his angels. ⁶ The [one] having ears let^b him be hearing what the spirit says to the assemblies^b.

⁷ And to the angel of the assemblies^b in Philadelphia write: These [things] says the holy, the true, the [one] having the key [of] David, the [one] opening and no one shuts, and shutting, and no one opens: ⁸ I know your works. Behold I have given before you [an] opened door, which no one is able to shut it, because you have [a] little ability, and you have kept my word and have not denied my name. ⁹ Behold I will give [them to be] of the synagogue of Satan, [those] calling themselves Jews, and are not, but are false. Behold I will make them to come and worship before your feet, and they will know that I agape-loved you. ¹⁰ Because you kept the word of my endurance, I also will keep you from the hour of test [about] to come upon the entire inhabited-world, to test those dwelling upon the land. ¹¹ I come swiftly. Hold fast what you have, in order that no one take your crown. ¹² The [one] gaining victory, I will make him [a] pillar in the temple of my God, and he will not go out ever [again], and I will write upon him the name of my God and the name of the city of my God, the new Jerusalem coming down from heaven from my God, and [I will write upon

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^ci.e. “minds”?

^aor “perfection”

^bimperative

^cfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

him] my new name. ¹³ The [one] having ears, let^d him be hearing what the spirit says to the assemblies^e.

¹⁴ And to the angel of the assembly^e in Laodecia, write: These [things] says the Amen, the trustworthy and true witness, the beginning of the creation of God: ¹⁵ I know your works, that you are neither cold nor hot. O that [you were] cold or hot. ¹⁶ For thus you are lukewarm, and neither hot nor cold, I am [about] to vomit you from my mouth. ¹⁷ Because you say that: I am rich and are become rich and have need of nothing, and you do not know that you are wretched and pitiable and poor and blind and naked, ¹⁸ I counsel you to buy from me gold fired from fire in order that you be rich, and [to buy] white garments in order that you be clothed and the shame of your nakedness not be manifested, and to anoint your eyes with salve in order that you see. ¹⁹ As many as I philia-love I rebuke and discipline. Be being earnest, therefore, and repent. ²⁰ Behold I stand at the door and knock, if anyone hears my voice and opens the door, I will come in to him and will dine with him and he with me. ²¹ The [one] gaining victory, I will give to him to sit with me on my throne, as I have gained victory and sat with my father on his throne. ²² The [one] having ears, let^d him be hearing what the spirit says to the assemblies^e.

Revelation 4

¹ After these [things] I looked and behold [a] door [was] opened in heaven, and the first voice which I heard [was] as [a] trumpet speaking with me, saying: Come up here, and I will show you what must come to pass after these [things]. ² Straightway I came to be in [the] spirit, and behold [a] throne was set in heaven, and [one] having sat upon [the] throne, ³ and the [one] having sat [was] like in appearance to [a] jasper and [a] carnelian^a stone, and [a] rainbow [was] around the throne like in appearance to [an] emerald, ⁴ and around the throne [were] twenty four thrones, and upon the thrones [were] twenty four elders sitting clothed in white garments, and upon their heads [were] golden crowns. ⁵ And from the throne proceeded lightnings and voices and thunders, and [there were] seven lamps of fire lit before the throne, which are the seven spirits of God. ⁶ And before the throne [there was] a glass^b sea like crystal, and the midst of the throne and around the throne [were] four living [creatures] full of eyes in front and in back. ⁷ And the first living [creature was] like [a] lion, and the second living [creature was] like [an] ox, and the third living [creature was] having the face as of [a] man, and the fourth living creature [was] like [a] flying eagle. ⁸ And the four living [creatures] had each of them six wings apiece, around [about], and they were full of eyes within, and they do not have rest day and night saying:

Holy holy holy Lord God almighty,
The [one who] was and [who] is and [who] comes.

^dimperative

^eEKKLESIA (εκκλησια) from “called out”. Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It’s worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn’t yet exist—there were only the disciples. EKKLESIA is apparently different from ‘synagogue’ (SYNAGOGE (συναγωγη) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly ‘called to assemble’, and also of those ‘called’ to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as ‘church’ doesn’t really reflect 1st century usage—it seems to mean more like ‘a group of people assembled for some specific purpose’.

^aor “sardius”

^bor “transparent”

⁹ And when the zoe-living^c [creatures] give glory and honor and thanks to the [one] having sat upon the throne [which] lives to the eternity of eternities, ¹⁰ the twenty four elders fall before the [one] having sat upon the throne, and they worship the [one] zoe-living^c to the eternity of eternities, and they throw their crowns before the throne saying:

¹¹ You are worthy, our Lord and God,
To receive glory and honor and ability,
For you created everything,
And through your will were they also created.

Revelation 5

¹ And I saw in the right hand of the [one] having sat upon the throne [a] scroll written within and on the back, sealed with seven seals, ² and I saw [a] strong angel proclaiming with [a] great voice: Who [is] worthy to open the scroll and to loose its seals? ³ And no one in heaven nor on the earth nor under the earth was able to open the scroll nor to be looking [at] it.

⁴ And I was weeping much, because no one worthy was found to open the scroll nor to be looking [at] it. ⁵ And one of the elders says to me: Be not weeping. Behold the lion from the tribe of Judah, the root [of] David, has gained victory to open the scroll and its seven seals.

⁶ And I saw in the midst of the throne and of the four living [creatures] and in the midst of the elders [a] lamb standing as [though] slain, having seven horns and seven eyes, which are the seven spirits of God sent into all the earth. ⁷ And he came and took [the scroll] from the right [hand] of the [one] having sat upon the throne. ⁸ And when he took the scroll, the four living [creatures] and the twenty-four elders fell before the lamb, each having [a] lamp and golden bowls filled with incense, which are the prayers of the holy [ones], ⁹ and they sang [a] new song saying:

You are worthy to receive the scroll and to open its seals,
For you were slain and have bought us for God with your blood
From every tribe and tongue and people and nation,
¹⁰ And you made them [a] kingdom and priesthood to our God,
And they will be king upon the land.

¹¹ And I looked, and I heard [the] voice of many angels around the throne and the living [creatures] and the elders, and their number was ten-thousand ten-thousands and [a] thousand thousands, ¹² saying with [a] great voice:

Worthy is the lamb [which was] slain to receive
Power and wealth and wisdom and strength and honor
And glory and blessing.

¹³ And I heard every creation which [is] in heaven and upon the land and under the land and upon the sea, and everything in them saying:

To the [one] having sat upon the throne
And to the lamb [be] blessing and honor and glory
And strength to the eternity of eternities.

¹⁴ And the four living [creatures] were saying: Amen, and the elders fell and worshipped.

^cfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

Revelation 6

¹ And I saw when the lamb opened one of the seven seals, and I heard one of the four living [creatures] saying as with the voice of thunder: Be coming. ² And I saw and behold [there was a] white horse, and the [one] having sat upon it having [a] bow, and [a] crown was given to him, and he went out conquering and in order that he conquer. ³ And when he opened the second seal, I heard the second living [creature] saying: Be coming. ⁴ And there went out another horse [that was] red, and to the one sitting upon it was given to him to take peace from the land, and in order that they slay one another, and [a] great sword was given to him. ⁵ And when the third seal was opened, I heard the third living [creature] saying: Be coming, and behold [there was a] black horse, and the [one] having sat upon it [was] having [a] balance^d in his hand. ⁶ And I heard as [a] voice in the midst of the four living [creatures] saying: A quart of wheat [for a] denarius^a, and three quarts of barley [for a] denarius^a, and you should not injure the oil and the wine. ⁷ And when he opened the fourth seal, I heard [the] voice of the fourth living [creature] saying: Be coming. ⁸ And I saw, and behold [there was a] pale^b horse, and the [one] having sat upon it, his name [was] death, and Hades^c followed him, and authority was given to them over a quarter of the land, to kill with sword and with famine and with death, and with the wild-beasts of the land. ⁹ And when the fifth seal was opened, I saw under the altar the psyche-lives^d of those slain because of the word of God and because of the testimony which they had. ¹⁰ And they cried out with [a] great voice saying: How long, O holy and true Lord^e!, do you not judge and revenge our blood on those dwelling upon the land? ¹¹ And [a] white robe was given to each of them, and it was said to them that they rest yet a little time, until their fellow-slaves and their brothers [about] to be killed, as they [were] also, be fulfilled. ¹² And I saw when he opened the sixth seal, and [a] great earthquake came to pass, and the sun became black as sackcloth of hair, and the entire moon became as sackcloth of hair, and the entire moon became as blood, ¹³ and the stars of heaven fell upon the earth, as [a] fig tree throws her untimely-figs [when] shaken by [a] great wind, ¹⁴ and heaven was separated as [a] rolled-up scroll, and every mountain and island was moved out of its place. ¹⁵ And the kings of the land and the great [men] and the captains and the wealthy and the strong and every slave and free hid themselves in the caves and in the rocks of the mountains, ¹⁶ and they say to the mountains and to the rocks: Fall upon us and hide us from the face of the [one] having sat upon the throne and from the wrath of the lamb. ¹⁷ For the great day of his wrath has come, and who is able to stand?

Revelation 7

¹ After these [things] I saw four angels standing upon the four corners of the land, holding the four winds of the land, in order that the wind not blow upon the land nor on the sea nor upon every tree. ² And I saw another angel going up from the east, having the seal of the zoe-living^f God, and he cried out with [a] great voice to the four angels to whom it was given

^dor "yoke"

^aapprox. an average day's wages

^aapprox. an average day's wages

^bor "yellowish green"

^c"Hades" ($\alpha\delta\eta\varsigma$), the Greek underworld.

^dfrom PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^eDESPOTES "DES-poh-tays" ($\delta\epsilon\sigma\pi\sigma\tau\eta\varsigma$) 'Lord': owner and absolute master of slaves. Whereas DESPOTES emphasizes ownership and complete right of disposal, KURIOS (also translated 'Lord') emphasizes power—having it, having the right to wield it. Only slaves have a DESPOTES; even free persons may have a KURIOS. DESPOTES occurs in Luke.2:29, Acts.4:24, 1Tim.6:1, 1Tim.6:2, 2Time.2:21, Tit.2:9, 1Pet.2:18, 2Pet.2:1, Jude.1:4, Rev.6:10. "Lord" in every other case is KURIOS ($\kappa\upsilon\rho\iota\omega\varsigma$)

^ffrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed

to injure the land and the sea,³ saying: Do not injure the land nor the sea nor the trees until we seal the slaves of our God upon their foreheads.⁴ And I heard the number of those sealed, [an] hundred forty four thousand sealed from every tribe of [the] sons of Israel.

⁵ From the tribe of Judah twelve thousand sealed,
 From the tribe of Ruben twelve thousand sealed,
 From the tribe of Gad twelve thousand sealed,
⁶ From the tribe of Asher twelve thousand sealed,
 From the tribe of Naphtali twelve thousand sealed,
 From the tribe of Manassah twelve thousand sealed,
⁷ From the tribe of Simeon twelve thousand sealed,
 From the tribe of Levi twelve thousand sealed,
 From the tribe of Issachar twelve thousand sealed,
⁸ From the tribe of Zebulun twelve thousand sealed,
 From the tribe of Joseph twelve thousand sealed,
 From the tribe of Benjamin twelve thousand sealed,

⁹ After these [things] I saw, and behold [a] great crowd, which no one was able to number, from every nation and tribe and people and tongue, standing before the throne and before the lamb, clothed in white robes, and palms [were] in their hands,¹⁰ and they cried out with [a] great voice saying:

Salvation to our God,
 The [one] having sat upon the throne
 And to the lamb.

¹¹ And all the angels stood around the throne and the elders and the four living [creatures], and fell before the throne upon their faces and worshipped God¹² saying:

Amen. Blessing and glory and wisdom,
 And thanks and honor and ability and strength
 [be] to our God from the eternity of eternities, Amen.

¹³ And [one] of the elders answered saying to me: Who are these clothed in the white robes and whence have they come?¹⁴ And I said to him: My Lord, you know. And he said to me: Those are those coming out of the great affliction and have washed their robes and have made them white in the blood of the lamb.¹⁵ Because of this they are before the throne of God, and they minister to him day and night in his temple, and the [one] having sat upon the throne will tent among them.¹⁶ They will not ever hunger nor ever thirst, and the sun will not fall upon them nor any heat,¹⁷ for the lamb in the midst of the throne will shepherd them and guide them to wells of zoe-living^g water, and God will wipe away every tear from their eyes.

Revelation 8

¹ And when he opened the seventh seal, silence came to pass in heaven for [about] [an] half-hour. ² And I saw the seven angels who stood before God, and to them were given seven

into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for 'life' in the sense of biological processes.

^gfrom ZOE "ZOH-ay" (*ζωη*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for 'life' in the sense of biological processes.

trumpets. ³ And another angel came and stood upon the altar having [a] golden censer, and to him was given much incense, in order that he give [it] with the prayer of all the holy [ones] upon the golden altar before the throne. ⁴ And the smoke of the incense with the prayer of the holy [ones] went up before God out of the hand of the angel, ⁵ and the angel took the censer, and filled it with the fire of the altar, and threw [it] upon the land, and there came to pass thunders and sounds and lightnings and [an] earthquake. ⁶ And the seven angels having the seven trumpets trumpets prepared themselves to trumpet. ⁷ And the first trumpeted, and there came to pass hail and fire mingled with blood and they were thrown upon the land, and a third of the trees were burnt-up, and every green grass was burnt-up. ⁸ And the second angel trumpeted, and as [it were a] great mountain burning with fire was thrown into the sea, and a third of the sea became blood, ⁹ and killed a third of the creatures in the sea, those having psyche-lives^h, and a third of the ships were destroyed. ¹⁰ And the third angel trumpeted, and there fell from heaven [a] great star burning as [a] lamp, and it fell upon a third of the rivers and upon the wells of water. ¹¹ And the name of the star is called Wormwood. And a third of the waters became wormwood, and many men died from the waters because they were made bitter. ¹² And the fourth angel trumpeted, and a third of the sun was smitten, and a third of the moon and a third of the stars, in order that a third of them be darkened, and the day did not shine a third of it, and the night likewise. ¹³ And I saw, and I heard one of the eagles flying in the mid-heaven saying with [a] loud voice: Woe, woe, woe [to] those dwelling upon the land because of the rest of the voices of the trumpets of the three angels [about] to be trumpeting.

Revelation 9

¹ And the fifth angel trumpeted, and I saw [a] star fallen from heaven to the land, and to him was given the key of the pit of the abyss^a. ² And he opened the pit of the abyss^a, and [a] smoke went up from the pit like the smoke of [a] great furnace, and the sun and air were darkened from the smoke of the pit. ³ And from the pit went out locusts to the land, and to them was given authority as the scorpions of the land have authority. ⁴ And it was commanded them that they not injure the grass of the land nor every green [thing] nor every tree, but only those men who do not have the seal of God on their foreheads. ⁵ And it was given to them that they be not killing them, but in order that they torment [them] five months. And their torment [is] as [the] torment of [a] scorpion, when it stings [a] man. ⁶ And in those days men will seek death and will not find it, and will lust to die, and death flees from them. ⁷ And the likeness of the locusts [is] like horses prepared for war, and upon their heads [there were] like crowns like gold, and their faces [were] as like [the] faces of men, ⁸ and they had hair like [the] hair of women, and their teeth were like [a] lion's, ⁹ and they had breast-plates like iron breast-plates, and the sound of their wings [was] like [the] sound of chariots of many horses running to war. ¹⁰ And they have tails like [those of] scorpions and [there were] stings, and in their tails [was] their authority to hurt men five months. ¹¹ And they have [a] king over them, the angel of the abyss^b, his name in Hebrew [is] Abaddon, and in the Greek he has [the] name Apollyon^c. ¹² The one woe has departed, behold two woes still come after these [things]. ¹³ And the sixth angel trumpeted, and I heard one voice from the four horns of the golden altar before God ¹⁴ saying to the sixth angel, the [one] having the trumpet: Loose the four angels bound in the great river Euphrates. ¹⁵ And the four angels prepared for this hour and day and month and year were loosed in order that they be killing a third of men. ¹⁶ And the number of the army of horsemen [was] twenty thousand thousands—I heard their number. ¹⁷ And thus I saw the horses in the vision and those having sat upon them, having firey and Hyacinth^d and

^hfrom PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^aor "underworld"

^aor "underworld"

^bor "underworld"

^cor "Destroyer"

^ddark blue, dark red ?

sulfurous breastplates, and the heads of the horses [were] like [the] heads of lions, and from their mouths proceeded fire and smoke and sulfur.¹⁸ By this third plague was a third of men killed, from the fire and the smoke and the sulfur proceeding from their mouths.¹⁹ For the power of the horses [is] in their mouths and in their tails, for their tails are like serpents, having heads, and with them they do injury.²⁰ And the rest of men, who were not killed in these plagues, neither repented from the works of their hands, in order that they not worship demons and idols of gold and silver and copper and stone and wood, which are able neither to be seeing nor hearing nor walking,²¹ and they did not repent from their murders nor from their sorceries nor from their fornications nor from their thefts.

Revelation 10

¹ And I saw another mighty angel coming down from heaven, clothed with [a] cloud, and a rainbow [was] upon his head, and his face [was] like the sun, and his feet [were] like pillars of fire,² and he [was] having in his hand [a] little scroll opened. And he placed his right foot upon the sea, and his left upon the land,³ and he cried out with [a] great voice as [when a] lion roars. And when he cried out, the seven thunders spoke their own voices.⁴ And when the seven thunders spoke, I was [about] to be writing, and I heard [a] voice from heaven saying: Seal what the seven thunders spoke, and you may not write it.⁵ And the angel, whom I saw standing upon the sea and upon the land, lifted his right hand to heaven,⁶ and swore by the [one] zoe-living^e to the eternity of eternities, who created heaven and the [things] in it and the land and the [things] in it and the sea and the [things] in it, that there will be no more time,⁷ but in the days of the voice of the seventh angel, when he is [about] to be trumpeting, the mystery of God shall be completed, as he good-newsed his slaves, the prophets.⁸ And the voice which I heard from heaven, they again spoke with me and they said: God, take the scroll opened in the hand of the angel standing upon the sea and the land.⁹ And I departed to the angel, saying to him: Give me the little-scroll. And he says to me: Take and devour it, and it will make your belly bitter, but in your mouth it will be sweet as honey.¹⁰ And I took the little-scroll from the hand of the angel and devoured it, and it was, in my mouth, sweet as honey; and when I ate it, my belly was made bitter.¹¹ And they say to me: You must again prophecy [about] many peoples and nations and tongues and kings.

Revelation 11

¹ And to me was given [a] reed like [a] rod, and the angel stood, saying: Be arising and measure the temple of God and the altar and those worshipping in it.² And the outer court of the temple, throw out and you may not measure it, because it has been given to the nations, and they will tread on the holy city forty-two months.³ And I will give [power] to my two witnesses, and they will prophecy one thousand two hundred and sixty days wearing sackcloth.⁴ These are the two olive trees and the two lampstands standing before the face of the Lord of the land.⁵ And if anyone wishes to injure them, fire proceeds out of their mouth and consumes their enemy. And if anyone wishes to injure them, thus must he be killed.⁶ These have authority to shut heaven, in order that rain be not falling during the days of the prophecy, and they have authority over the waters to turn them into blood and to smite the land with every plague as often as they want.⁷ And when they complete their

^efrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

testimony, the wild-beast having come up from the abyss^f will make war with them and will overcome them and will kill them.⁸ And their corpses [shall lie] upon the streets of the great city, which spiritually is called Sodom and Egypt, where their Lord was also crucified.⁹ And they of the peoples and tribes and tongues and nations see their corpses three days and a half, and they do not allow their corpses to be placed in graves.¹⁰ And those dwelling upon the land rejoice over them and are happy, and they will send gifts to one another, because these two prophets tormented those dwelling on the land.¹¹ And after three days and a half the spirit of zoe-life^a from the Lord entered into them, and they stood on their feet, and great fear fell upon those beholding them.¹² And they heard [a] great voice from heaven saying to them: Come up here. And they went up into heaven in the cloud, and their enemies beheld them.¹³ And in that hour came to pass [a] great earthquake, and a tenth of the cities fell, and [the] names of seven thousand men were killed in the earthquake, and the rest became terrified and gave glory to the God of heaven.¹⁴ The second woe has departed. Behold the third woe comes swiftly.¹⁵ And the seventh angel trumpeted, and great voices came to pass in heaven, saying:

The kingdom of the word has become [the kingdom] of our Lord,
And of his Christ, and he will be king to the eternity of eternities.

¹⁶ And the twenty four elders, those having sat before God upon their thrones, fell upon their faces and worshipped God¹⁷ saying:

We thank you, O Lord God almighty,
[who] is and [who] was, that you have taken your great power,
And you have been king,
¹⁸ And the nations were enraged,
And your wrath came and the opportune-time^a of the dead to be judged,
And to give the reward to your slaves the prophets
And to the holy [ones] and to those fearing your name,
The small and the great,
And to destroy those destroying the land.

¹⁹ And the temple of God was opened in heaven, and there was seen the ark of his contract^b in his temple, and there came to pass lightnings and sounds and thunders and [an] earthquake and great hail.

Revelation 12

¹ And [a] great sign was seen in heaven, [a] woman clothed with the sun, and the moon [was] under her feet, and upon her head [was a] crown of twelve stars,² and having [life] in [her] belly, and she cried out, suffering birth pains and being tormented to be giving birth.
³ And there was seen another sign in heaven, and behold [a] great red dragon, having seven heads and ten horns and upon his heads seven diadems,⁴ and his tail drew a third of the stars of heaven, and threw them to the earth. And the dragon stood before the woman [about] to be giving birth, in order that when she give birth he may devour her child.⁵ And she gave birth to [a] male son, who is [about] to be shepherding all the nations with [an] iron rod, and her child was snatched to God and to his throne.⁶ And the woman fled into

^for “underworld”

^afrom ZOE “ZOH-ay” (ζωή)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχή): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βίος) for ‘life’ in the sense of biological processes.

^aKAIROS (καίρος) ‘opportune time’, ‘proper time’, ‘season’

^bor “covenant”, “testament”

the wilderness, where she had there [a] place prepared by God, in order that they feed her there 1260 days.⁷ And there came to pass [a] was in heaven, Michael; and his angels made war against the dragon. And the dragon and his angels made war,⁹ And were not strong [enough], neither was there place found any more in heaven.⁹ And the great dragon was thrown [out], the ancient snake, the [one] being called Devil and Satan, the [one] deceiving the entire inhabited world, he was thrown [out] to the land, and his angels were thrown [out] with him.¹⁰ And I heard [a] great voice in heaven saying:

Now is the salvation come to pass and ability
And the kingdom of our God
And the authority of his Christ,
For the accuser of his brothers is thrown [out],
The [one] accusing them before our God
Day and night.

¹¹ And they have overcome him by the blood of the lamb and by the word of their testimony, and they did not agape-love their psyche-lives^c to death.¹² Because of this be being happy, O heavens, and those tenting in them. Woe [to] the land and the sea, for the devil has come down to you having great wrath, having known that he has little opportune-time^d.¹³ And when the dragon saw that he was thrown [out] to the land, he persecuted the woman who gave birth to the male [child].¹⁴ And to the woman were given two wings of the great eagle, in order that she fly into the wilderness to her place, where she is nourished there for [a] season^d and seasons^d and half [a] season^d, from the face of the snake.¹⁵ And the snake threw from his belly water like [a] river after the woman, in order that he make her swept-away-by-the-flood.¹⁶ And the land helped the woman, and the land opened its mouth and swallowed the river which the dragon threw out of his mouth.¹⁷ And the dragon was enraged with the woman, and he departed to make war with the rest of her seed, those keeping the commandments of God and having the testimony of Jesus.¹⁸ And he^a stood upon the sand of the sea.

Revelation 13

¹ And I saw [the] wild-beast coming up from the sea, having ten horns and seven heads, and upon his horns ten diadems, and upon his heads [were] names of slander [against God].² And the wild-beast which I saw was like [a] leopard, and his feet [were] like [a] bear, and his mouth [was] like [the] mouth of [a] lion. And the dragon gave to him his ability, and his throne, and his great authority.³ And one of his heads [was as though] sealed for death, and the wound of his death was healed. And the whole land marveled after the wild-beast,⁴ and worshipped the dragon, because he gave authority to the wild-beast, and they worshipped the wild-beast saying: Who is like the wild-beast, and who is able to make war with him?⁵ And to him was given [a] mouth to be speaking great [things] and slanders, and to him was given authority to continue forty two months.⁶ And his mouth was opened for slander against God, to slander his name and his tent^b, and those tenting in heaven.⁷ And to him was given to make war with the holy [ones] and to overcome them, and to him was given authority over every tribe and people and tongue and nation.⁸ And all those dwelling on the land worship him, of whom his name is not written in the scroll of zoe-life^c

^cfrom PSYCHE ($\psi\upsilon\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected.

^dKAIROS ($\kappa\alpha\rho\omega\zeta$) 'opportune time', 'proper time', 'season'

^a"he" p⁴⁷ **H** lat; "I" **K**

^bi.e. Tabernacle

^cfrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast

of the lamb [that was] slain from the foundation of the world.⁹ If anyone has ears, let^d him be hearing.¹⁰ If anyone [leads] into captivity, into captivity does he go. If anyone kills with the sword, he must be killed with sword. Here is the endurance and faith of the holy [ones].¹¹ And I saw another wild-beast coming up out of the land, and he had two horns like [a] lamb, and he was speaking like [a] dragon.¹² And he exercised all the authority of the first wild-beast before him. And he causes the land and those dwelling in it that they worship the first wild-beast, of whom his wound of death was healed.¹³ And he does great signs, in order that he even make fire to be coming down from heaven to earth before men.¹⁴ And he deceives those dwelling on the land by the signs which were given to him to do before the wild-beast, saying to those dwelling on the land to make [an] image of the wild-beast, who has the wound of the sword and he zoe-lived^e.¹⁵ And it was given to him to give spirit to the image of the wild-beast, in order that the image of the wild-beast even speak, and cause that as many as do not worship the image of the beast be killed.¹⁶ And he causes all, small and great, and wealthy and poor, and free and slave, that they give to them [a] mark on their right hand or upon their forehead,¹⁷ and that no one be able to buy or sell except the [one] having the mark, the name of the wild-beast, or the number of his name.¹⁸ Here is wisdom. The [one] having understanding, let^d him count the number of the wild-beast, for it is [the] number of [a] man. And his number [is] six hundred sixty six.

Revelation 14

¹ And I looked, and behold the lamb standing on mount Zion, and with him an hundred forty four thousand having his name and the name of his father written upon their foreheads.² And I heard [a] voice from heaven like [the] voice of many waters and like [the] voice of great thunder, and the voice which I heard was of harpists harping with their harps.³ And they sang [a] new song before the throne and before the four living [creatures] and the elders, and no one was able to learn the song except the hundred forty four thousand, who were bought from the land.⁴ These are those who have not been defiled with women, for they are virgin. These [are] the [ones] following the lamb wherever he leads. These were bought from men, first-fruits to God and to the lamb,⁵ and in their mouth is not found falsehood, they are blameless.⁶ And I saw another second angel flying in the mid-heaven, having the eternal good-news to goodnews to those having sat upon the earth and to every nation and tribe and tongue and people,⁷ Saying with [a] great voice: Fear God and give him glory, for the hour of his judgment has come, and worship the [one] having made heaven and the land and sea and the fountains of waters.⁸ And another angel followed saying: Fallen, fallen in Babylon the great, who made all the nations drink from the wine of the wrath of her fornication.⁹ And another third angel followed them saying with [a] great voice: If anyone worships the wild-beast and his image, and receives [his] mark upon his forehead or right hand,¹⁰ he himself shall also drink of the wine of the wrath of God mingled unmixed in the cup of his wrath, and he will be tormented in fire and sulfur before the holy angels and before the lamb.¹¹ And the smoke of their torment ascends to the eons of eons, and they have no rest day and night, those worshipping the wild-beast and his image, and whoever receives the mark of his name.¹² Here is the endurance of the holy [ones], those keeping the commandments of God and the faith of Jesus.¹³ And I heard [a] voice from heaven saying: Write: Blessed [are] the dead in the Lord having died from henceforth. Yes, says

PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

^dimperative

^efrom ZOE "ZOH-ay" ($\zeta\omega\eta$)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS ($\beta\iota\omega\varsigma$) for 'life' in the sense of biological processes.

the Lord, in order that they rest from their labors. For their works follow them. ¹⁴ And I saw, and behold [a] white cloud, and upon the cloud [one] having sat like [the] son of man, having upon his head [a] golden crown and in his hand [a] sharp sickle.

¹⁵ And another angel went out from the temple, crying out with [a] great voice to the [one] having sat upon the cloud: Send [forth] your sickle and harvest, for the hour to harvest has come, for the harvest of the land is ripe. ¹⁶ And the [one] having sat upon the cloud threw [forth] his sickle upon the land, and the land was harvested. ¹⁷ And another angel went out from the temple in heaven, also having [a] sharp sickle. ¹⁸ And another angel went out from the altar, the [one] having authority over the fire, and he cried with [a] great cry to the [one] having the sharp sickle, saying: Send [forth] your sharp sickle and gather the bunches of the vine of the land, for its grapes are ripe. ¹⁹ And the angel threw [forth] his sickle to the land, and gathered the vine of the land and threw [it] into the great winepress of the wrath of God. ²⁰ And the winepress was trod outside the city, and blood went out from the winepress to the horses' bridles, for sixty thousand stadiums^a.

Revelation 15

¹ And I saw in heaven [a] sign great and marvelous, seven angels having the last seven plagues, for in them is completed the anger of God. ² And I saw [something] like [a] glassy sea mixed with fire, and those having gained victory over the beast and over his image and over the number of his name, standing on the glassy sea, having [the] harps of God. ³ And they sing the song of Moses the slave of God and the song of the lamb, saying:

Great and marvelous [are] your works,
O Lord God almighty,
Just and true [are] your ways,
O king of the nations.
⁴ Who shall not fear [you],
O Lord, and glorify your name.
For [you] only [are] approved,
For all the nations will come and worship before you,
For your just-deeds have been manifested.

⁵ And after these [things] I looked, and behold the temple of the Tent^b of the witness in heaven was opened, ⁶ and the seven angels having the seven plagues went out from the temple, clothed with clean shining linen and girded around their breast with living gold. ⁷ And one of the four zoe-living^a [creatures] gave to the seven angels seven golden bowls filled with the anger of the God living to the eons of eons. ⁸ And the temple was filled with smoke from the glory of God and from his power, and no one was able to enter the temple until the seven plagues of the seven angels were completed.

Revelation 16

¹ And I heard [a] great voice from the temple saying to the seven angels: Be going and be pouring out the seven bowls of the anger of God upon the land. ² And the first departed

^aabout 7000 miles (1 stade equals approximately 600 feet)

^bi.e. Tabernacle

^afrom ZOE "ZOH-ay" (ζωη)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for 'life' in the sense of biological processes.

and poured out his bowl upon the land. And wicked^b and wicked sores came to pass upon the men having the mark of the wild-beast and those worshipping his image. ³ And the second poured out his bowl upon the sea, and it became blood as of [the] dead, and every zoe-living^c psyche-life^a died [which was] in the sea. ⁴ And the third poured out his bowl upon the rivers and springs of waters, and they became blood. ⁵ And I heard the angel of the waters saying: You are just, [who] is and [who] was, the approved, that you have judged thus. ⁶ For they have poured out the blood of [the] holy [ones] and of [the] prophets, and you have given to them blood to be drinking. They are worthy. ⁷ And I heard the [one] of the altar saying: Yes, O Lord God Almighty, your judgments [are] true and just. ⁸ And the fourth poured out his bowl upon the sun, and to him it was given to burn men with fire. ⁹ And men were burned with great burning, and they slandered the name of the God having authority over these plagues, and they did not repent to give him glory. ¹⁰ And the fifth poured out his bowl upon the throne of the wild-beast. And his kingdom became darkened, and they chewed their tongues for [the] pain, ¹¹ and they slandered the God of heaven because of their pains and because of their sores, and they did not repent from their deeds. ¹² And the sixth poured out his bowl upon the great river Euphrates, and its water was dried up, in order that the way of the kings of the rising sun be prepared. ¹³ And I saw from the mouth of the dragon and from the mouth of the wild-beast and from the mouth of the false-prophet three unclean spirits like frogs. ¹⁴ For they are [the] spirits of demons doing signs, which proceeded out upon the kings of the entire inhabited-world, to gather them to the war of the great day of God almighty. ¹⁵ Behold I come as [a] thief. Blessed [is] the [one] watching, and keeping his garments, in order that he not be walking naked and they see his shame. ¹⁶ And he gathered them together to the place called in Hebrew Armageddon. ¹⁷ And the seventh [angell] poured out his bowl upon the air, and [a] great voice went out of the temple from the throne saying: It is come to pass. ¹⁸ And there came to pass lightnings and sounds and thunders, and [a] great earthquake came to pass, such as has not come to pass since man came to be upon the land, so mighty [an] earthquake [and] so great. ¹⁹ And the great city became into three parts, and the cities of the nations fell. And Babylon the great was remembered before God to give her the cup of the wine of the anger of his wrath. ²⁰ And every island fled, and [the] mountains were not found. ²¹ And great hail as [about] the weight of [a] talent^b came down from heaven upon men, and men slandered God because of the plague of the hail. Great is this plague exceedingly.

Revelation 17

¹ And one of the seven angels having the seven bowls came and spoke with me saying: Come! I will show you the judgment of the great fornicatress having sat upon many waters, ² with whom the kings of the land fornicated, and those dwelling on the land have been made drunk from the wine of her fornication. ³ And he led me into [the] wilderness in the spirit; and I saw [a] woman having sat upon [a] red wild-beast, full [of] names of slanders [against God], having seven heads and ten horns. ⁴ And the woman was clothed with purple and red, and bedecked with gold and with precious stones and with pearls, having

^bPONEROS (*πονηρος*) here. The Greek word KAKOS (*κακος*) is always translated 'evil', PONEROS is usually translated as 'wicked' although occasionally as 'bad'; it can also mean 'diseased', 'sickly' and is thus translated where appropriate. Like KAKOS, PONEROS also means 'evil', but the harm that evil does is more in view, where KAKOS is more 'evil as evil'.

^cfrom ZOE "ZOH-ay" (*ζωη*)—Life 'collectively', interdependent, interconnected. Although it means 'life' in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of 'life eternal' (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the 'zoe-living God' (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has "...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life" (and see 1Cor.15:45); and Gen.3:20 (LXX) "And Adam called his wife's name ZOE, because she was the mother of all zoe-living." Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for 'life' in the sense of biological processes.

^afrom PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (*ζωη*)—Life 'collectively', interdependent, interconnected.

^babout 94 pounds

[a] golden cup in her hand full of abominations and unclean [things] of her fornication.⁵ And upon her head [was] written: Mystery, Babylon the Great, the Mother of Fornicators and the Abominations of the Earth.⁶ And I saw the woman drunk from the blood of the holy [ones] and from the blood of those testifying of Jesus, and seeing her I marveled with great marvel.⁷ And the angel said to me: Why do you marvel? I will tell you the mystery of the woman and of the wild-beast carrying her which has seven heads and ten horns.⁸ The wild-beast, which you saw, was and is not, and is [about] to be ascending from the abyss^c, and he goes to destruction. And those dwelling upon the land will marvel, whose names are not written in the scroll of zoe-life^d from the foundation of the world, seeing the beast that was and is not and is present.⁹ Here [is] the mind having wisdom. The seven heads are seven mountains, on which the woman sits, and they are seven kings.¹⁰ The five fell, the one is, the other has not yet come, and when he comes he must remain [a] little [while].¹¹ And the wild-beast who was and is not, he himself is [the] eighth, and is from the seven and goes to destruction.¹² And the ten horns which you saw are ten kings, whose kingdoms they have not yet received, but authority as kings they will receive for one hour with the wild-beast.¹³ These have one mind^a, and will give their power and authority to the wild-beast.¹⁴ These war with the lamb and the lamb will overcome them, for he is Lord of Lords and king of kings, and those with him [are] called and chosen and trustworthy.¹⁵ And he says to me: The waters which you saw, where the fornicatress sits, are peoples and crowds and nations and tongues.¹⁶ And the ten horns which you saw, and the wild-beast, these will hate the fornicatress, and will make her deserted and naked, and will eat her flesh, and they will burn her with fire.¹⁷ For God gave into their hearts to do his mind^b, and to do [with] one mind^c and to give their kingdoms to the wild-beast, until the words of God be completed.¹⁸ And the woman which you saw is the great city having kingdom over the kings of the land.

Revelation 18

¹ After these [things] I saw another angel descending from heaven having great authority, and the land was illuminated by his glory. ² For he cried out with [a] strong voice saying: Fallen fallen [is] Babylon the great, and it has become [the] dwelling place of demons and [a] prison of every unclean and hated bird,³ for from the wine of the anger of her fornication have drunk all the nations, and the kings of the land have fornicated with her, and the merchants of the land have become wealthy from the power of her luxury^d. ⁴ And I heard another voice from heaven saying: Come out from her my people, lest you share with her sins, and lest you receive from her plagues.⁵ For her sins have reached until heaven, and God has remembered her unjust [deeds]. ⁶ Render to her as she also rendered, and double [to her] double according to her deeds. In the cup which she has mixed, mix her double.⁷ As much as she glorified herself and live luxuriously^e, this much torment and sorrow give to her. For in her heart she says that: I sit [a] queen and am not [a] widow and shall not see sorrow.⁸ Because of this her plagues will come in one day, death and sorrow and famine, and she will be burned with fire, for strong [is] the Lord God having judged her.⁹ And the

^cor “underworld”

^dfrom ZOE “ZOH-ay” (*ζωη*)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (*ψυχη*): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (*βιος*) for ‘life’ in the sense of biological processes.

^aor “opinion”

^bor “opinion”

^cor “opinion”

^dor “sensuality”

^eor “sensuously”

kings of the land having fornicated and having lived-luxuriously^f with her will weep and mourn, when they see the smoke of her burning,¹⁰ having stood from afar because of fear of her torment, saying: Woe, woe, great city, Babylon the strong city, for in one hour came your judgment.¹¹ And the merchants of the land will weep and mourn over her, because no one buys their goods anymore,¹² goods of gold and silver and precious stones and pearls and fine linen and purple silk and scarlet, and every citron wood and every ivory vessel and every vessel of most precious wood and copper and iron and marble,¹³ and cinnamon and amomun and incense and ointment and frankincense and wine and olive oil and fine flour and wheat and cattle and sheep and horses and carriages and bodies and psyche-lives^g of men.¹⁴ And your fruit of the lust of [your] psyche-life^g has departed from you, and everything costly^a and shiny has perished from you, and you will NO LONGER find them.¹⁵ The merchants of these [things], those having become wealthy, will stand from afar because of fear of her torment, weeping and sorrowing,¹⁶ saying: Woe, woe, the great city, clothed with fine-linen and purple and scarlet, and bedecked with gold and precious stone and pearl,¹⁷ because in one hour such wealth has been made [a] wilderness. And every pilot, and everyone sailing upon the place and sailors and as many as work [on] the sea, stood from afar,¹⁸ and were crying out seeing the smoke of her burning saying: What [city is] like the great city?¹⁹ And they throw dust on their heads and were crying out weeping and sorrowing, saying: Woe, woe, the great city, by which were made wealthy all those having ships in the sea, by her abundance.²⁰ Be being happy over her, O heaven and holy [ones], and apostles, and prophets, because the Lord has judged your judgment on her.²¹ And one strong angel took [a] stone like [a] great millstone, and threw [it] into the sea saying: Thus with violent-rush will Babylon the great city be thrown [down], and it will not every be found.²² And the sound of harps and musicians and flautists and trumpets will not ever be heard in her, and every craftsman of every craft will not ever be found in her, and [the] sound of [a] millstone will not ever be heard in her,²³ and [the] light of [a] lamp will not ever shine in her, and the sound of bridegroom and bride will not ever be heard in her, because your merchants were the great [men] of the land, because by your sorcery were all the nations deceived,²⁴ and in her was found [the] blood of [the] prophets and holy [ones] and all those slain upon the land.

Revelation 19

¹ After these [things] I heard like [a] great sound of [a] great crowd in heaven saying: Alleluia, the salvation and glory and power [is] of our God,² because true and just are his judgments. For he judged the great fornicatress which corrupted the land with her fornication, and he avenged the blood of his slaves from her hands.³ And [a] second [time] they said: Alleluia, and her smoke ascends to the eons of eons.⁴ And the twenty four elders and the four living [creatures] fell and worshipped the God having sat upon the throne, saying: Amen, Alleluia.
⁵ And [a] voice went out from the throne saying,

Be praising our God, all his slaves,
 Those fearing him, the small and great.

⁶ And I heard like [the] sound of [a] great crowd, and like [the] sound of many waters, and like [the] sound of strong thunders, saying:

Alleluia, for our Lord God Almighty has reigned.

⁷ Let us rejoice and be glad, and let us give him glory, for the marriage of the lamb has come, and his wife has prepared herself,⁸ and to her was given in order that she be clothed with shining white fine-linen, for the fine-linen is the just [deeds] of the holy [ones].⁹ And he says to me: Write: Blessed [are] those called to the wedding supper of the lamb. These are the true words of God.¹⁰ And I fell before his feet to worship him. And he says to

^for “sensuously”

^gfrom PSYCHE ($\psi\chi\eta$): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE ($\zeta\omega\eta$)—Life ‘collectively’, interdependent, interconnected.

^aor “fat”, “oily”, “rich”

me: See [that you] not [do this]; I am fellow-slave [of you] and your brothers having the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of prophecy.¹¹ And I saw heaven opened, and behold, [a] white horse, and the [one] having sat upon it [is] called trustworthy and true, and with justice he judges and makes war.¹² Now his eyes are [a] flame of fire, and upon his head [are] many diadems, having names written which no one knows except himself,¹³ and clothed with [a] garment dipped in blood, and his name is called The Word of God.¹⁴ And the armies in heaven followed him with white horses, clothed with clean white fine-linen.¹⁵ And from his mouth proceeds [a] sharp broad-sword, in order that with it he slaughter the nations, and he shepherds them with [a] rod of iron, and he tramples the winepress of the anger of the wrath of God almighty.¹⁶ And he has upon [his] garment and upon his thigh [a] name written: King of Kings and Lord of Lords.¹⁷ And I saw one angel standing in the sun, and he cried out with [a] great voice saying to all the birds flying in mid-heaven: Come, be gathered to the great supper of God,¹⁸ in order that you eat [the] flesh of kings and [the] flesh of captains and [the] flesh of strong [men] and [the] flesh of horses, and of those having sat upon them, and [the] flesh of everyone free and slave and small and great.¹⁹ And I saw the wild-beast and the kings of the land and their armies gathered to make war against the [one] having sat upon the horse and against his armies.²⁰ And the wild-beast was seized, and with him the false-prophet having done the signs before him, by which he deceived those having received the mark of the wild-beast and those worshipping his image. The two were thrown zoe-living^b into the lake of fire of burning in sulfur.²¹ And the rest were killed with the broad-sword of the [one] having sat upon the horse, which [sword] went out from his mouth, and all the birds were fattened from their flesh.

Revelation 20

¹ And I saw [an] angel descending from heaven, having the key of the abyss^c and [a] great chain in his hand.² And he laid hold of the dragon, the ancient snake, which is [the] Devil and Satan, and he bound him [for a] thousand years,³ and he threw him into the abyss^a, and shut and sealed him over, lest he yet deceive the nations, until the thousand years be completed. After these [things] he must be released [for a] little time.⁴ And I saw thrones, and they sat upon them, and judgment was given to them, and [I saw] the psyche-lives^b of those beheaded for the testimony of Jesus and for the word of God, and whoever did not worship the wild-beast nor his image and did not receive [the] mark upon their forehead and upon their hand, and they zoe-lived^b and reigned with the Christ a thousand years.⁵ But the rest of the dead did not zoe-live^b until the completion of the thousand years. This [is] the first resurrection.⁶ Blessed and holy is the [one] having part in the first resurrection. Over these the second death does not have authority, but these will reign with him the thousand years.⁷ And when the thousand years are completed, Satan will be loosed from his prison,⁸ and will go out to deceive the nations in the four corners of the land, Gog and Magog, to gather them for war, whose number [is] as the sand of the sea.⁹ And they went up upon the breadth of the land, and they encircled the camp of the holy [ones] and the agape-beloved city, and fire descended from heaven and consumed them.¹⁰ And the devil, the [one] deceiving them, was thrown into the lake of fire and sulfur, where also the

^bfrom ZOE “ZOH-ay” (ζωη)—Life ‘collectively’, interdependent, interconnected. Although it means ‘life’ in the conventional sense (for example: Matt.9:18, Matt.27:63, Luke.2:36, Acts.25:24, Rom.7:2, 2Cor.1:8, 1Thes.4:17, 1Tim.5:10, Rev.19:20), Jesus uses ZOE exclusively of ‘life eternal’ (with the possible exceptions of Luke.15:13, Luke.16:25). The other N.T. writers use ZOE in both senses—temporal and eternal, generally clear from the context. The Father is the ‘zoe-living God’ (see Matt.16:16). The Septuagint (LXX) in Gen.2:7 has “...[God] breathed into his nostrils the breath of zoe-life, and the man became a zoe-living psyche-life” (and see 1Cor.15:45); and Gen.3:20 (LXX) “And Adam called his wife’s name ZOE, because she was the mother of all zoe-living.” Contrast PSYCHE (ψυχη): an individual manifestation of life/consciousness. See John.12:25 where both ZOE and PSYCHE occur. Greek also has the word BIOS (βιος) for ‘life’ in the sense of biological processes.

^cor “underworld”

^aor “underworld”

^bfrom PSYCHE (ψυχη): an individual manifestation of life/consciousness. Animals have PSYCHEs as well as humans. Contrast ZOE (ζωη)—Life ‘collectively’, interdependent, interconnected.

wild-beast and false-prophet will be tormented day and night to the eons of eons. ¹¹ And I saw [a] great white throne and the [one] having sat upon it, from whose face the land and heaven fled, and place was not found for them. ¹² And I saw the dead, the great and the small, standing before the throne, and [the] scrolls were opened; and another scroll was opened, which is [the scroll] of zoe-life^c. And the dead were judged from the [things] written in the scrolls according to their works. ¹³ And the sea gave [up] her dead, and death and Hades^d gave [up] the dead in them, and they were each judged according to their works. ¹⁴ And death and Hades^d were thrown into the lake of fire. This is the second death, the lake of fire. ¹⁵ And if anyone was not found written in the scroll of zoe-life^c, he was thrown into the lake of fire.

Revelation 21

¹ And I saw [a] new heaven and [a] new earth, for the first heaven and the first earth departed, and the sea no longer is. ² And I saw the new holy city Jerusalem descending out of heaven from God, prepared as [a] bride adorned for her husband. ³ And I heard [a] great voice from the throne saying: Behold the tent of God [is] with men, and he will tent with them, and they will be his people, and God himself will be with them. ⁴ And he will wipe every tear from their eyes, and death will be no longer, for the first [things] have departed. ⁵ And the [one] having sat upon the throne said: Behold I make everything new. And he says: Write, for these words are trustworthy and true. ⁶ And he said to me: It is come to pass. I [am] the Alpha and the Omega^a, the beginning and the end. To the [one] thirsting I myself will give [a] gift from the springs of the water of zoe-life^c. ⁷ The [one] overcoming will inherit these [things], and I will be God to him, and he will be son to me. ⁸ But to the timid^b and non-believing and abominable and murderers and fornicators and sorcerers and idolaters and all liars [will have] their part in the lake burning with fire and sulfur, which is the second death. ⁹ And one of the angels having the seven bowls filled with the seven last plagues came and spoke with me saying: Come! I will show you the bride, the wife of the lamb. ¹⁰ And he brought me in the spirit to [a] great and high mountain, and showed me the holy city Jerusalem descending out of heaven from God, ¹¹ having the glory of God, her radiance like [a] precious stone, like jasper, clean as crystal, ¹² having [a] great and high wall, having twelve gates, and upon the gates twelve angels, and names inscribed, which are the twelve tribes of the sons of Israel. ¹³ From the east [are] three gates, and from the north [are] three gates, and from the south [are] three gates, and from the west [are] three gates. ¹⁴ And the wall of the city [was] having twelve foundations, and upon them twelve names of the twelve apostles of the lamb. ¹⁵ And the [one] speaking with me had [a] golden measuring rod, in order that he measure the city and her gates and her wall. ¹⁶ And the city lay square, and her length [was] as great as [her] breadth. And he measured the city with [a] rod, twelve thousand stadiums^c; her length and breadth and height are equal. ¹⁷ And he measures her wall, one hundred forty four cubits^d, [according to the] measure of man, which is of [the] angel. ¹⁸ And the material of her wall is jasper, and the city [was] pure gold like pure crystal. ¹⁹ The foundations of the wall of the city [were] adorned with every precious stone, the first foundation jasper, the second sapphire, the third chalcedony, the fourth emerald, ²⁰ the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth

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^d“Hades” (αδης), the Greek underworld.

^aAlpha: the first letter of the Greek alphabet, Omega the last. “I [am] the A and Z”

^bor “cowardly”

^capprox 1300 miles (1 stade = 607 ft).

^dabout 150 feet (1 cubit equals approximately 18 inches)

beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst.²¹ And the twelve gates [are] twelve pearls, each one of the gates was from one pearl. And the street of the city [is] pure gold as transparent glass.²² And I saw no temple in her, for the Lord God almighty [is] her temple, and the lamb.²³ And the city has no need of the sun nor of the moon, in order that they shine on her, for the glory of God illumined her, and her lamp [is] the lamb.²⁴ And the nations walk through her light, and the kings of the land bring their glory into her,²⁵ and her gates will not be shut by day, for there will be no night there.²⁶ And they will bring the glory and the honor of the nations into her.²⁷ And there shall not enter into her any common and the [one] doing abomination and falsehood, except those written in the scroll of zoe-life^e of the lamb.

Revelation 22

¹ And he showed to me [a] river of living water radiant as crystal, proceeding out from the throne of God and the lamb.² In the midst of her street and on either side of the river [was the] tree of life, bearing twelve fruits, yielding its fruit each month, and the leaves of the tree [were] for healing of the nations.³ And every curse will be no longer. And the throne of God and of the lamb will be in it, and his slaves will minister to him,⁴ and will see his face, and his name [will be] upon their foreheads.⁵ And night will be no longer, and they will not have need of [the] light of lamp and [the] light of [the] sun, for the Lord God will shine on them, and they will reign to the eons of eons.⁶ And he said to me: These words [are] trustworthy and true, and the Lord God of the spirits of the prophets sent his angel to show his slaves what must swiftly come to pass.⁷ And behold I come swiftly. Blessed [is] the [one] keeping the words of prophecy of this scroll.⁸ And I John [am] the [one] hearing and seeing these [things]. And when I heard and saw, I fell to worship before the feet of the angel showing these [things] to me.⁹ And he says to me: See [that you] not [do this]. I am the fellow-slave [of you] and your brothers the prophets and of those keeping the words of this scroll. Worship God.¹⁰ And he says to me: You may not seal the words of prophecy of this scroll, for the opportune-time^f is near.¹¹ The [one] doing injustice, let^a him do injustice still, and the filthy, let^a him be filthy still, and the just, let^a him do justice still, and the holy, let^a him be holy still.¹² Behold I come swiftly, and my reward [is] with me, to render to each as is his work.¹³ I am the Alpha and the Omega^b, the first and the last, the beginning and the end.¹⁴ Blessed [are] those washing their robes, in order that their authority will be for the tree of zoe-life^e and [that] they may enter the gates into the city.¹⁵ Outside [are] the dogs and the sorcerers and the fornicators and the murderers and the idolaters and everyone philia-loving and doing falsehood.¹⁶ I Jesus sent my angel to testify to you these [things] to the assemblies^c. I am the root and the race [of] David, the radiant morning star.¹⁷ And

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^fKAIROS (καίρος) ‘opportune time’, ‘proper time’, ‘season’

^aimperative

^bthe first and last letters of the Greek alphabet

^cEKKLESIA (εκκλησία) from “called out”. Appears 114 times in the N.T., but only thrice in the Gospels (Matt.16:18 (twice) and Matt.18:17). It’s worth noting that when Jesus uses the term EKKLESIA, Christian community as we know it didn’t yet exist—there were only the disciples. EKKLESIA is apparently different from ‘synagogue’ (SYNAGOGE (συναγωγή) which occurs 56 times in the N.T.) EKKLESIA is used in secular Greek literature of a popular assembly ‘called to assemble’, and also of those ‘called’ to a cult. EKKLESIA is used frequently in the N.T. outside of the Gospels to refer to Christian communities, but in Acts.7:38 it is used of the people of Israel led through the desert by Moses, and in Acts.19:32 ff. of a secular assembly. Thus, all told, the common translation of EKKLESIA as ‘church’ doesn’t really reflect 1st century usage—it seems to mean more like ‘a group of people assembled for some specific purpose’.

the spirit and the bride say: Be coming. And let^d the [one] hearing say: Be coming. And the [one] thirsting, let^d him come, the [one] wanting, let^d him receive the water of zoe-life^e as-[a]-gift. ¹⁸ I testify to all those hearing the words of the prophecy of this scroll, if anyone adds to it, God will add to him the plagues written in this scroll. ¹⁹ And if anyone subtract from the words of the scroll of this prophecy, God will subtract his portion from the tree of zoe-life^e and from the holy city, of [which are] written in this scroll. ²⁰ The [one] testifying these [things] says: Yes, I come swiftly. Amen, be coming, Lord Jesus. The grace of the Lord Jesus [be] with [you] all.

^dimperative

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Appendix A

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